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THE
H O L Y B I B L E,

CONTAINING THE

OLD AND NEW TESTAMENTS;

NOW TRANSLATED FROM CORRECTED TEXTS OF THE ORIGINAL
TONGUES,

AND

WITH FORMER TRANSLATIONS DILIGENTLY COMPARED:

TOGETHER WITH

A GENERAL INTRODUCTION

AND

SHORT EXPLANATORY NOTES.

Ἐπευνάτε τὰς γραφάς. JOHN v. 39.

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PREFACE.

THE work now offered to the public necessarily implies that, in the opinion of the author, the common version of the Holy Scriptures admits of improvement. Nor is he singular in this opinion, if any reliance is to be placed on the professions of Commentators. They generally assure the public, that the object which they have in view is to correct the mistranslations, to reconcile the real or apparent contradictions, to explain what is difficult and abstruse, and, in fine, to render the Scriptures more intelligible to the reader. How far these professions are realized, in most instances, it is for the public to decide. As works of this kind meet with liberal and general countenance, the public so far seem to coincide in the opinion, that some parts of the present version are obscure, and that mistranslations do exist.

The following are some of the causes of the imperfections of the common version, and may be regarded as so many reasons for the present attempt to improve it. First: THE COMMON VERSION IS TOO VERBAL AND LITERAL TO BE IN ALL INSTANCES FAITHFUL AND PERSPICUOUS. To a person unacquainted with various languages it may seem most natural and most faithful to translate word for word; and in case the terms and idioms of one language exactly corresponded with those of another, a verbal and literal version would be the only proper one. But the smallest acquaintance with different languages is sufficient to prove, that in no two languages does such an exact correspondence exist. Every language is modified and varied by a thousand different circumstances, and its idioms and its phrases cannot be rendered literally and verbally without often conveying either no sense, or a wrong one.

Another cause of obscurity and of imperfection in the common version is, the FREQUENT CHANGE OF PERSONS which the Hebrew language admits. In some places, in the same sentence, we have both the singular and the plural numbers, and the third and second persons used, when the obvious sense and connexion prove that the same persons are intended. This idiom abounds chiefly in the book of Deuteronomy; and I have ventured to neglect it, and to render as perspicuity and the propriety of our own language demand.

A third cause is, FOLLOWING THE ORDER of the original text too closely. ‘Like the land of Egypt as thou comest to Zoar,’ Gen. xiii. 10. The English reader will conclude that Zoar was a city in Egypt, and yet it is certain that it was one of the cities of the plain of Sodom. Compare Gen. xx. 1; Exod. xxx. 29; Mark iv. 34, and xi. 13; and many other passages in the common version where, from the same cause, a wrong sense is suggested.

Another cause is, mistaking the sense of AMBIGUOUS terms or phrases. A word in Hebrew may be ambiguous when it may be derived from various roots, or when it has many significations. In the first respect many verbs are ambiguous in some of their persons,

tenses, and conjugations : compare Gen. i. 15 and the note ; and 1 Kings xii. 2. Some Hebrew words, as pronounced, are either nouns or verbs. Thus נָמַן, Gen. iv. 7, may be either a noun or a verb in the second person. Our translators considered it as a verb : ‘ shalt thou not be accepted ?’ Many of the best critics consider it as a noun, without any change in the sense of the clause. As many Hebrew words have various significations, it is manifest that if a translator render nearly always by the same term, he will not give the sense of his author. Nor is this a difficulty peculiar to the Hebrew, but one which is found in all living or dead languages. The particular sense is to be ascertained by the subject of which a writer or speaker is treating, and by the connexion of the word with others. Compare Deut. viii. 3, and the note. They considered ‘ what came from the mouth of God’ to signify *a word*, instead of ‘ what he appointed,’ or commanded.

Another cause of obscurity and frequent mistake is, an attempt to render the TENSES and CONJUGATIONS of Hebrew verbs in a manner nearly uniform. The Hebrew has only the perfect and future tenses, and the present and past participles. This paucity of tenses necessarily introduced great latitude in the use of them, the *perfect* being used for the *present* and *imperfect* of other languages, and sometimes for the *preterperfect* ; and the *future* for the *first* and *second futures*, and with certain particles for the optative, potential, and subjunctive moods of other languages. In certain cases the future is used for the past ; and it was the opinion of Michaelis, and is that of other distinguished Oriental scholars, that the Hebrew future is, in reality, an Aorist. Their conjugations, according to the Masorets, are four : Kal, Pihel, Hiphil, and Hithpahel. The three first have the active and passive moods, and the fourth is reciprocal. The Hiphil signifies *to cause* or *suffer* another to do a thing, the Pihel renders the signification of Kal more intense ; for verbs which are neuter in Kal become active and transitive in Pihel. Every Hebrew scholar has found difficulties, both in respect to the tenses and conjugations of Hebrew verbs, and it is not wonderful if our translators have frequently erred in rendering them. The oldest translation extant, the Greek, is in this respect often obscure and erroneous. The translators being Jews who had acquired and who spoke the Greek tongue, considered it an imperative duty to render the Hebrew as literally as possible into that language, and hence they rendered most frequently the Hebrew future by the Greek future, and the perfect by the Aorist. We gain one advantage from this, that we can ascertain more clearly how those translators read, and their version becomes of great use so far as it is correct in detecting the errors of the Hebrew text. This mode of translating it is easy to perceive will often obscure, and not unfrequently pervert the sense of the sacred writers. For proofs of this I must refer to the notes on the Psalms.

By rendering the Hiphil conjugation very generally *to cause another to do a thing*, some sentiments, equally at variance with the real sense of the text, and with all sound notions of the Divine nature, obtain in the common version. God’s hardening the heart, and other things of this kind, have given occasion to the scoffs of infidels, and have tortured the minds of some good men. When we take the other sense which this conjugation is allowed to have, of *suffering* or *permitting* a thing to be done, nothing is asserted but what is equally agreeable to reason, and to what we actually see in the administration of Providence, that men, blinded by their passions and hardened by their crimes, are permitted to go on till they receive the due reward of their deeds.

One of the chief causes of many errors in the Old Testament is, THE STATE OF THE ORIGINAL TEXT from which it was made. The numerous instances of various readings introduced in this work in preference to the printed text, and their evident propriety and suitableness to the

context, sufficiently prove the errors of that text, and the necessity of correcting it from the legitimate sources of the manuscripts, old versions, and a comparison of parallel places.

In the Pentateuch and historical books, considerable transpositions are made, for the sake of order and connexion ; and the reader has just reason for the inquiry, on what grounds they have been made. In some cases, such transposition is warranted by the Samaritan copy of the Pentateuch, and by the Greek version ; but in others, on that of internal evidence, and the state of most existing Hebrew manuscripts. Kennicott found that the manuscripts which he and others collated, contained transpositions of whole verses, and sometimes of chapters ; the former of which occurred from the same word beginning several verses or periods, and a wrong verse or period catching the writer's eye. After having written a period or two, and comparing his manuscript with his copy, he discovered that he had made an omission, and inserted it with a reference. Thus transpositions of periods or verses were frequently made ; and those of whole chapters most probably arose from the skins of parchment being, by some accident, stitched together improperly. In this manner the prophecies of Jeremiah have been transposed, the whole order from the 26th chapter to the end being confused. As a transposition makes no change in the text, when it restores coherence and propriety to a narrative, it is adopted.

The change which has occurred in the English language, since the period at which the common version was made, is considerable, and forms another reason for an attempt towards its improvement. Archbishop Newcome has observed, that ' many words or phrases which occur in the received version, are become unintelligible to the generality of readers ; and many which are intelligible, are so antiquated and debased as to excite disgust among the serious, and contempt and derision among libertines. The strength of the argument from this topic rises in proportion to the frequency of such expressions, and to the importance of the book throughout which they abound.' In proof of the justness of this observation, the author refers to the Preface of the First Volume of the Family Bible, where a large collection of improper or idiomatical terms may be found.

The great object has been to give the *sense* of the sacred authors, without, on the one hand, rendering verbally, or, on the other, being too diffuse or paraphrastic. The rules laid down by Archbishop Newcome have been followed, as not only founded in good sense and an intimate acquaintance with the subject, but as paying that deference to the authorized version which its general fidelity and its long use demand. Hence the language of this version is uniformly preferred, and rarely are any terms introduced but what are already sanctioned by Biblical use. Even in rendering the Hebrew particles, though varied considerably from the common rendering in innumerable places, yet in the common version the same particles will be found rendered in some place or other in the same manner. Preserving as much as possible the language of the common version, that language is arranged in such a manner as to endeavour to secure precision, harmony, and strength ; and it is hoped that every reader of taste will find that these ends have, in some degree at least, been attained.

The work is now committed to the public in this condensed form, at the request of many esteemed friends, in the hope that it may be more extensively useful. In this edition the author has availed himself of the many valuable and critical works issued from the press since the publication of his Family Bible and Improved Version. By a repeated perusal of the original texts, he has been induced to vary the arrangement of the language, and occasionally the sense of some ambiguous terms and phrases. He has preferred the rendering of בני ישראל (sons or children of Israel) Israelites ; and so sons of Levi, Levites, &c. But when בנות or בנים, sons or daughters, are used for the inhabitants of a city or country, the common version is retained, as being more appropriate to the style of poetry and prophecy.

In the New Testament various corrections have been made as to the arrangement and punctuation ; and in some few places as to the sense. The great object has been to present to the reader the sense of the original in as clear a manner as possible. Hence idiomatic phrases and Hebraisms have been rendered equivalently—as *disobedient* for *sons of disobedience*, and the idiomatical phrase is given in the note. Convinced, by the reasoning of Dr. Campbell, that the term *mystery* has by use acquired a sense very different to its original import, the term *secret*, or *unknown truth*, or other words which the context suggests, have been adopted.

Considering how difficult it is to transfuse the sense and spirit of writings so ancient as those of the Scriptures into another language, differing in its structure and idioms, it can scarcely be expected that any version will give complete satisfaction to every scholar or critic. The author has not the vanity to think that his labours are so perfect as to admit of no correction or improvement. If he has succeeded so far as to remove numerous errors and to give the sense more fully and clearly to the reader, his object has been in some degree attained. He indulges the hope that the work will aid Biblical scholars in their studies, and lead to a more accurate exposition and statement of Divine truth in the ministry, and to a more comprehensive knowledge of it among judicious readers.

Huddersfield,
December 2, 1835.

INTRODUCTION.

PART I.

CHAPTER I.

On the Genuineness and Authenticity of the Books of the Old and New Testaments.

THERE are now, in various parts of the world, a numerous body of people called Christians; and others denominated Jews, who are scattered among the various nations of the earth. When we inquire into the reason of these denominations, we find the former are so called from their belief in, and adherence to, a divine teacher, called Christ; and the latter, from their being the descendants of Judah, one of the twelve Patriarchs, sprung from Jacob. The former maintain certain opinions which were taught by Christ; they observe certain rites appointed by him; and they meet on the first day of the week to worship the Deity by prayer and praise. They have among them written books which they account sacred; and one part of their worship is, for a person properly qualified to read some portion of these books, and to explain to them the various duties which man owes to his Creator, himself, and his neighbour.

In every country where Christians are numerous, they erect edifices for the purpose of divine worship; and where they are few, they assemble in some house with the same design. For public worship is essential to Christianity; and one day in seven has been, and is now, kept sacred, and spent in the exercises of devotion. When we inquire into its origin, the most authentic history carries us back near eighteen centuries; and, from the testimony of those who then lived, we are sure that there were persons at that period denominated Christians, and that they had among them the same sacred books which we now have, and that they observed the same rites, and believed the same doctrines. Happily we have not only the testimony of Christian writers, but of polytheists who were the avowed enemies of Christianity.

Tacitus, writing the life of Nero, who set the city of Rome on fire, the report of which rendered him odious, tells us, that Nero imputed it to a set of people called Christians. The founder of that name was Christ, who suffered death in the reign of Tiberius, under his procurator Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again; and spread not only over Judea, where the evil originated, but through Rome also, whither every thing bad upon earth finds its way and is practised. Some, who confessed their sect, were first seized, and afterwards, by their information, a vast multitude were apprehended, who were convicted, not so much of the crime of burning Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery; for some were disguised in the skins of wild beasts and worried to death by dogs; some were crucified; and others were wrapt up in pitched shirts, and set on fire when the day closed, that they might serve as lights to illuminate the night.

This testimony proves, first, that the founder of Christianity was put to death: secondly, that, in the same country in which he was put to death, the religion, after a short check, broke out and spread: and, thirdly, that it so spread that, within thirty-four years from the author's death, a very great number of Christians were found at Rome. This testimony from a heathen historian establishes the leading facts of the Christian records. His opinion of this sect is what we might expect from his habits and principles. Suetonius gives the same account of the sufferings of Christians at that period.

On examining the books held as sacred and divine by Christians, we find that four of the disciples of Christ wrote narratives of his life. They differ in their manner, style, and in the order they observe, but agree in a most wonderful manner as to the facts they record. They write like persons who had heard and seen what they relate, or who had received information from such as had; and through the whole of their narratives an artless simplicity prevails which strongly prepossesses the mind in favour of their veracity. Another book contains a history of the persecutions of Christians, and the progress of Christianity, during a period of

about thirty years. The remaining books are letters directed to different Christian societies; and were evidently written on particular occasions, either to oppose some error, or to explain and enforce some part of Christian truth. One book is so peculiar in its style, imagery, and design, that it has been considered prophetic, and as emblematically setting forth the events, whether adverse or prosperous, of the Christian church till the consummation of all things.

It is generally admitted that Matthew wrote his gospel for the use of the church in Jerusalem, and of the Jews in Palestine. According to the testimony of antiquity, it was written in Hebrew,* or the language the Jews then spoke; and of course it would be accessible to the whole Jewish nation. The time when this gospel was composed has not been precisely ascertained. Dr. H. Owen thought that it was written as early as Anno Domini 39 or 40, or about six years after our Lord's ascension. Lardner, however, supposes it was not written till the year 64. It is most probable that Matthew wrote his gospel while Peter and Mark were in the northern part of the Lesser Asia, which might be while Paul was preaching in Greece, about the year 54. Peter, we know, was at Antioch about this period; and might, with Mark, thence go to Pontus and Bithynia.

On the establishment of Christian societies beyond the boundaries of Judea, it is natural to suppose that an authentic narrative would be given in Greek, the language then most generally spoken. Accordingly, the gospel of Mark is said to have been the second narrative presented to the church; but when published is uncertain. He was the companion and attendant of Peter, as the Christian fathers relate: and, with the greatest probability, is supposed to be the person he mentions in his first epistle, chap. v. 3, and calls his son.

It is not improbable that, while Paul was at Rome, Peter again visited Antioch, and afterwards the churches in Pontus, Galatia, &c.; and Mark, his convert and attendant, as the fathers relate, might write his gospel for the use of those churches; and as it would have the approbation of Peter, it would often be called the gospel of Peter, as in fact it was called; Peter afterwards going to Rome, and communicating a copy of Mark's gospel to that church, the tradition might arise that it was written for that church. After weighing the statements of the fathers and the opinions of learned men, this seems the most probable hypothesis.

The evangelist Luke has given to the church the fullest history of its founder and head. There is no ground for doubt but that he is the person who accompanied Paul, and who wrote afterwards the Acts of the Apostles. Paul has mentioned him with the highest respect in his epistles, Col. iv. 14; 2 Tim. iv. 11; Phil. 24. From Acts, it appears that he regularly attended Paul, from his voyage into Macedonia till he was carried prisoner to Rome, whither the evangelist also went with him. Compare Acts xx. 5, where Luke speaks of himself as with Paul, and he ever after uses the same mode of speaking.

The style of Luke proves that he was a Jew by descent; and most probably one early converted to the faith. It does not appear, from what he says, that he had personally seen Christ, but had derived his knowledge from the apostles, who had been eye and ear witnesses of what our Lord did and taught; and especially from Paul, to whom the gospel had been communicated by special revelation, Gal. i. 11, 12. Dr. Campbell thinks it highly probable that he was a native of Antioch, the capital of Syria, where the Greek language had been long cultivated, and was generally spoken by the higher classes. If Mark wrote his gospel while Paul was a prisoner at Rome, whither Luke had accompanied him, and where he continued till the release of the apostle, as is nearly certain from Paul's mentioning him in the epistles which he there wrote, Colos. iv. 14, he could not, I think, have written his gospel sooner than A. D. 63, and most probably in Greece.

It has been observed that the language of Luke is more pure and copious, and there is more of composition in his sentences than in those of the other evangelists. From his profession as a physician he might have received a superior education; and from his intercourse with men might have derived his superior accomplishments in the Greek language. In relating the same facts which Matthew and Mark had related, he uses, in some instances, the same expressions, and in others there is but little variation. From him we learn whatever relates to the birth of John the baptist, the annunciation, and other important circumstances concerning the nativity of the Messiah; the occasion of Joseph's being then in Bethlehem; the vision granted the shepherds; the early testimony of Simeon and Anna; the wonderful manifestation of our Lord's proficiency in knowledge when only twelve years old; his age at the commencement of his ministry, connected with the year of the reigning emperor.†

* Eusebius has preserved the testimony of Papias to this fact, who informs us that 'Matthew wrote his divine oracles in the Hebrew tongue, and every one interpreted them as well as they were able.' Euseb. lib. 3, chap. 39. Irenæus and the following fathers give us the same account.

† These facts he might learn from some of the kindred of our Lord, or from John, with whom his mother Mary dwelt after the crucifixion, who had preserved and would not fail to communicate them to him and to the church.

He has given us also an account of several memorable incidents and cures which had been overlooked by the rest; the conversion of Zaccheus the publican; the cure of the crooked woman, of the dropsical man, the cleansing of the ten lepers, the repulse he met with when about to enter a Samaritan city, and the instructive rebuke he gave, on that occasion, to two of his disciples for their intemperate zeal: also the affecting interview he had, after his resurrection, with two of his disciples, in the way to Emmaus, and at that village. Luke has likewise added many edifying parables to those which had been recorded by the other evangelists. Of this number are the parable of the creditor who had two debtors; of the rich fool who hoarded up his increase, and, when he had not one day to live, vainly exulted in the prospect of many happy years; of the rich man and Lazarus; of the reclaimed prodigal; of the pharisee and the publican praying in the temple; of the judge who was prevailed on by a widow's importunity, though he feared not God, nor regarded man; of the barren fig-tree; of the compassionate Samaritan; and several others; most of which so early a writer as Irenæus has specified as peculiarly belonging to this gospel.

On comparing these three gospels, it is clear that one was not copied from another; for in this case there would have been not only the same facts, but the same order. It is equally clear that the two latter could not be translations of Matthew's Hebrew original; we must then deem them independent testimonies to the same facts, and account for the coincidences and verbal agreement from the materials they possessed; and for the variation of the order and arrangement, from the judgment of each writer, and from the circumstances and design he had in view.

Luke also wrote the Acts of the Apostles, which contains the history of the church till Paul obtained his liberty, about the year 63. He has traced the most material occurrences during this period, and the history may be considered as a continuation of his own gospel. His information was derived from the best sources: and, in regard to many transactions, he was personally concerned. This book is of the greatest value, as it shows the manner in which the apostles fulfilled their commission and propagated the gospel abroad.

The gospel of John is uniformly stated to have been written the last; and he has designedly omitted most of what the others had related, with whose writings he was acquainted; and has given many interesting discourses of our Lord at great length. It is generally admitted that John lived to an advanced age; and that one design of his gospel was to refute the errors which had already sprung up in the church. John himself mentions the Nicolaitans, Rev. ii. 15, a sect of the Gnostics. They introduced into the Christian church the most absurd, speculative doctrines respecting the person of the Saviour, his works, sufferings, and resurrection. John, in consequence, begins his gospel with establishing his glory as God and the creator of all things. He is wonderfully simple and artless in his style and manner; and every where discovers the most amiable and affectionate temper. From internal evidence he is supposed to have written previously to the destruction of Jerusalem, see chap. v. 2. In the year 70, this city was taken, and in a great measure destroyed; and had John written after that event, it is natural to think he would have referred to it.

The epistles of Paul have been generally admitted genuine. When considered in connexion with the Acts of the Apostles, there is such an undesigned coincidence of persons, circumstances, and facts, as not only proves their genuineness, but their truth. It is concluded, from evidence contained in the Acts and epistles themselves, that they were written in the following order, according to Dr. Wall. 1. The first epistle to the Thessalonians, A. D. 54, from Corinth. 'The copiers at the end of this epistle say it was written from Athens; and the English have thought that note of theirs worth translating: but whoever reads Acts xviii. 5, will see that it was at Corinth that Silas and Timothy came to Paul; and they join in the epistle.' 2. The second epistle to the Thessalonians, in the same year 54, from the same place. 3. The epistle to the Galatians from Ephesus, A. D. 55. 4. The first epistle to the Corinthians from Ephesus, A. D. 57. 5. The second epistle to the Corinthians from the same place, in the following year. 6. The epistle to the Romans from Corinth, A. D. 60, Usher; 58, Pearson. 7. The epistle to the Philippians from Rome, during his imprisonment, A. D. 62. 8, 9, and 10. The three epistles to the Ephesians, Colossians, and Philemon were written from the same place, and sent by the same person, Tychicus, during the same period. From internal evidence, it is now generally admitted that the epistle to the Ephesians is the same as that to the Laodiceans, and Paley considers that the true reading is, 'Laodicea.*' 11. The epistle to the Hebrews, soon after the former, in the opinion of Wall, but whether sent to the church at Jerusalem, or some other church of Judea, is not known.† 12. After Paul obtained

* See Griesbach's Greek Text.

† This epistle was not so soon known or admitted into the canon as the rest. As it was written to the Hebrews, and

his liberty, he travelled into various parts ; and having left Timothy at Ephesus, he sent from Laodicea the first epistle to Timothy, about A. D. 65.* 13. About the same time, he wrote the epistle to Titus, whom he left the year before in Crete. 14. Paul was again a prisoner at Rome when he wrote the second epistle to Timothy. This last letter of the great apostle contains intimations that he considered his course as now run, and that he was ready to be offered up as the victim of persecution.

The first epistle of John and the first of Peter are, by the consent of antiquity, admitted to be genuine. The second and third of John, and the second of Peter, as well as of James and Jude, were not so generally received. They possess, however, such internal evidence as must satisfy any impartial inquirer, and, accordingly, they have been admitted into the canon. The book of Revelation was for some time undisputed, and, as far as external authority goes, it is better supported than most others.

James is called the brother of our Lord, *i. e.* kinsman ; and is said to have been the first stated bishop or pastor of the church at Jerusalem. He was eminently pious, and was called James the just. Josephus has mentioned the manner in which Herod, to please the Jews, put him to death, in the latter end of the year 62, or the beginning of 63. The epistle might be written the year before. It is directed to the twelve tribes of Israel, or to those who dwelt among the Gentiles ; but I consider it as particularly referring to such as had embraced the gospel. It is wholly practical.

The first and second epistles of Peter were addressed to believing Jews and Gentiles scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia. It is evident, from the design of the first epistle, that those to whom it is directed were in a state of suffering and persecution : and some think it was written about the same time with the above. The second is supposed to have been written just before the breaking out of the Jewish war, A. D. 66.

The epistle of Jude is thought to refer to the second of Peter, v. 17, and of course was written after it. He calls himself the brother of James. It might be written soon after the above, about the year 70. The epistles of John are thought to have been written as late as the year 90. The first breathes the spirit and manner of the evangelist ; the two latter are directed to two pious individuals, and the sameness of style would justify us in considering John the author, had we no other testimony.

The Revelations were communicated to John in the isle of Patmos, and contain the last divine revelations given to the church. They are, with the greatest probability, supposed to have been given about the year 96.

The four gospels and the epistles were communicated by one church to another, and were most of them read and commented on in the churches on the Lord's day. Some of them are quoted or alluded to by Clement of Rome, by Hermas, by Ignatius, by Polycarp, disciples and contemporaries with the apostles, and by every Christian writer that followed in the next age ; by Justin Martyr, Irenæus, Theophilus, Clement of Alexandria, Tertullian, and others. Tertullian refers to the churches as then possessing the very letters which Paul addressed to them. He bids ' any one, who is willing to exercise his curiosity profitably in the business of his salvation, to visit the apostolical churches, in which their very authentic letters are recited, *ipsæ authenticæ literæ eorum recitantur.*' Then he goes on : ' Is Achaia near you ? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus ; but if you are near to Italy, you have Rome.'

Little more than seventy years after the death of our Lord nearly the whole of the canonical books were translated into Syriac, which still remains. The accurate Lardner observes, ' In the remaining works of Irenæus, Clement of Alexandria, and Tertullian, there are perhaps more and larger quotations of the small volume of the New Testament, than of all the works of Cicero, in the writings of all characters for several ages.'

Having stated, according to the best evidence extant, the manner and the time when the books of the New Testament were published, we may justly infer that nothing can be brought to invalidate either their genuineness or authenticity.† As far as the authority of external testimony goes, it is wholly in their favour, without any direct opposing testimony.

chiefly respected them, it is natural to infer, it might be some time before it was communicated to the Gentile churches. On having examined the testimonies of the fathers, Lardner observes, " It is evident that this epistle was generally received, in ancient times, by those Christians who used the Greek language, and lived in the eastern parts of the Roman empire. Professor Stewart, in his valuable critical examination of this epistle, has made it probable that it was composed and sent to the Christian church at Cæsarea, where Paul had resided as a prisoner more than two full years. Acts xxiv. 27, see vol. i.

* Bishop Pearson, Paley, and others, have justly observed, that the epistle to Timothy and that to Titus must have been written subsequent to Paul's imprisonment at Rome, recorded in the Acts. See Horæ Paulinæ, page 320—2.

† Bishop Watson has pertinently observed, that there is an important distinction between the genuineness and authen

There is strong reason to believe that, within forty years after the ascension, the evangelists and the chief part of the epistles were collected together, and read and commented on in the Christian churches, as the law and the prophets were in the Jewish synagogues. Ignatius contrasts the gospel with the prophets. 'Ye ought,' says he, 'to hearken to the prophets, but especially to the gospel, in which the passion has been manifested to us, and the resurrection perfected.'

Supposing the books of the New Testament the mere invention of men, and the facts they relate respecting the person of Jesus Christ to be without foundation, it is difficult, nay impossible, to account for the rise, spread, and duration of Christianity in the world. General experience supports the remark, that on no subject are men, in general, more indisposed and disinclined to entertain and cordially receive a new sentiment than on religion.

Were the Christian records merely the invention of artful and designing men, how could it have been possible to persuade either Jews or heathens to become Christians? It cannot be denied that these books contain doctrines and precepts wholly opposed to the known prejudices, sentiments, and practices of both those classes of men. By the doctrine of Christ their religious ritual and ceremonies were represented as of no intrinsic importance, and, unless accompanied with faith, purity of heart, and integrity of life, unavailable in the sight of God. Another part of the Christian doctrine was equally opposed to Jewish pride and prejudices, that the Gentiles should enjoy equal privileges with them under the Messiah's reign.

In the same manner was the Christian doctrine opposed to the opinions and prejudices of the heathens. They had gods many and lords many; and were ready to admit any new god to a place in their pantheon. The Christian doctrine on this point was opposed to every article of their mythology; it denied the very existence of every object of their worship. It taught that an idol was nothing but an imagination. It is evident that such a sentiment must have tended to overthrow every statue, altar, and temple in the world; and how could a doctrine like this prevail, unless founded in truth, and supported by such evidence of its divine origin, as must have been most convincing to those who embraced it?

Were men induced to become Christians by the prospect of temporal gain? Were riches and honours the consequence of embracing Christianity? No; this was a sect every where spoken against; and Christians had nothing to expect but reproaches, insults, and persecutions. During a considerable part of the first three centuries, Christians had to endure whatever the malice of Jews and heathens could inflict. The civil power was exerted in every way to induce them to renounce Christianity, and to conform to the established and prevailing superstition. They were plundered of their property, many were banished, many immured in prisons, and great numbers tortured and put to death in the most painful manner.

The arguments in proof of the reality and certainty of the Christian doctrine, derived from these sufferings, undergone only on account of their testimony to Jesus, and their adherence to him, are strong and decisive. When was it found that men, without any temporal interest, and in the face of the most formidable difficulties, persisted in a scheme of falsehood? The Christian records only assign adequate causes of the effects, which are acknowledged to exist; and from them we see why the first Christians chose rather to suffer than to be silent, or to deny their Lord. The objects then which usually influence the human mind are here out of question; and it must be admitted, either that the first Christians acted contrary to the known principles of human nature, or that the facts they believed, on the evidence of their own senses, were true. To admit the former supposition is to admit a miracle; for what is a miracle, but a fact above, or contrary to, the usual course of nature? To admit the latter, is to admit that Christianity is founded in truth.

The facts contained in the New Testament were the continual topics on which the apostles of our Lord dwelt in their public ministry; and if these facts were not true, their enemies would not have failed to expose them; as they could not have wanted either the inclination or the opportunity. The books of Christians were not locked up, but alike accessible to friends and to foes. Curiosity, as well as a desire to invalidate their authority, must have stimulated the latter to peruse them; and had they not been supported by the most decisive evidence, we should have had refutations without end. After a lapse of more than a century, an attempt was made, not to prove that the Christian records were a mere fiction, but to account for the miracles they contained from the supposed powers of magic. The Christian records could not, therefore, be a cunningly devised fable, but must have been allowed to contain a faithful narrative of facts, which courted the strictest scrutiny, and which did not admit of refutation.

These three circumstances support both the genuineness and authenticity of the books of

ticity of any book. 'A genuine book is that which was written by the person whose name it bears, as the author of it. An authentic book is that which relates matters of fact as they really happened. A book may be genuine, without being authentic; and a book may be authentic, without being genuine.'

the New Testament. First, the recognition of the facts, doctrines, and precepts they contain, by a series of succeeding writers; secondly, the total absence of any account of the origin of Christianity substantially different; thirdly, the early and extensive prevalence of rites and institutions, founded on the facts and doctrines contained in the Christian records.

Admitting the authenticity of the New Testament we cannot reasonably doubt that of the books of the Old. The evangelists and apostles appeal to them, and often quote largely from them. We have in their writings references to most of the books of the Old Testament: to the five books of Moses, to Joshua, Judges, Samuel, Kings, Chronicles, Job, the Psalms, Proverbs, and the Prophets. Independently of this evidence, we have a translation of these books into the Greek language, made, at least in part, in the time of Ptolemy Philadelphus, more than two hundred and fifty years before the Christian æra. The Samaritans, who were opposed to the Jews in many things, retained the law, or the five books of Moses, in the old Hebrew character, which the Jews used prior to their captivity in Babylon. This carries us back a considerable period; and the existence of the Samaritan Pentateuch, and the version of the Seventy, incontestably prove that the authenticity of the books of the Old Testament were then admitted.

The books of Moses contain the civil and religious institutions of the Jewish nation, and the body of their laws; and it cannot admit of doubt that their civil polity and religious ritual and conduct were regulated by these laws. Their whole history proves this; and the unvarying testimony of Greek and Roman writers corroborates the fact. All the subsequent writers of the Old Testament refer to the facts and laws contained in the five books of Moses; the state of the earth when created—the primeval darkness—the division of time into weeks, which has obtained among the most ancient nations—the creation of man, and the happiness of the paradisiacal state—his fall and consequent depravity and misery—the longevity of the Antediluvians—Noah's flood, and the manner in which he and all with him were saved in the ark—the increase of mankind and rise of ancient nations, have been either more expressly or more obscurely referred to by the most ancient heathen historians and poets. Josephus refers to Berossus, Manetho, Hesiod, Hecætæus and others in proof of what Moses relates. Ant. l. i. c. 8.

The history of Abraham, and of his posterity, is so full of particulars and incidents that it may be regarded as a family memorial. The promises and predictions made to him, we find subsequently fulfilled. His posterity increased wonderfully on their having gone down to Egypt, and were afterwards enslaved and greatly oppressed. Moses was raised up, by a special providence, to be their deliverer, law-giver, and ruler. God furnished him with talents and power to do what he designed; and by a series of miracles and judgments Pharaoh and his people were compelled to permit the Israelites to depart from Egypt. The events which followed the Exodus, the passage of the Red Sea, journey to Sinai, the giving of the law, the idolatry of the people, erection of the tabernacle, the pillar of cloud and of fire, the manna, &c. are clearly described, and by one who was eye-witness of what he relates. The historians and prophets of after-times borrow their language and imagery from the facts Moses relates.

On the whole, there is no ground for doubt as to the genuineness or authenticity of the Old any more than of the New Testament. The external evidence is as complete as could be expected in respect to writings by far the most ancient in the world. The internal evidence arising from the style, foreign terms, simplicity, brevity, sublimity, and grandeur, the pure morality, elevated views of the divine nature, of the works of God, of his providence, his universal dominion, power, and glory, not only prove the truth of the Old Testament, but its inspiration and divine authority.

The scriptures are not only genuine and authentic, but *inspired*. Inspiration consisted in a supernatural influence on the human mind, elevating and directing its natural powers, and imparting such truths, and such knowledge of God's will, as could not be otherwise attained. Inspiration must, from its very nature, have been personal, and the inspired person must have been fully assured of it from his own consciousness. Inspiration included both the divine influence, and the effect of it, in the communications or discoveries made; and these communications and discoveries, when embodied in language, constituted a divine revelation. A revelation indeed might be made without inspiration. God might, and from scripture we know he actually did, assume some form, and make known his will to men; or without any form speak in human language, as at the giving of the law, and on many other occasions. In these cases, the discoveries made would be of the same nature and deserve the same regard as truths directly inspired.

From this statement, it appears that inspiration was miraculous. An uncommon influence was exerted, and knowledge imparted, without the intervention of the usual means. How was it possible for the inspired person to convince others that God had inspired him; and that

the truths he announced were divine revelations? Such a pretension would be regarded with suspicion, as being contrary to general experience; and, without some sensible, evident proof of divine power and influence, would command no respect, nor produce any beneficial effects. If the inspired person should work miracles, or should miracles be wrought at his word, this must with all reasonable men, establish his claim; for it would be absurd to suppose the God of truth would give his sanction to falsehood and imposture. As a miracle is an effect above the power of created beings to produce, and a deviation from the laws or course of nature, it is the strongest and most convincing proof of the agency of God. Nicodemus reasoned justly, when he said to our Lord, 'We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.'

1. Inspiration has been properly divided into that of *superintendence* and that of *suggestion*. 'The former implies such a divine influence on the mind, as to secure the person who speaks or writes from error in the statements of facts, or the declaration of any doctrine.' It cannot be denied that such an influence is possible. Such an influence as this is also consistent with the free exercise of the person's own faculties: so that he would express himself in his own usual manner, in words and phrases to which he had been accustomed. Such an inspiration, the writers of the historical books of the holy scriptures enjoyed; so that what they wrote contained only truth, though expressed in their own style. And though they availed themselves of well-authenticated documents, and the oral testimony of honest and competent witnesses, yet, in arranging these materials, and stating circumstances, they enjoyed this superintending inspiration.

From the Acts, it is evident that the apostles and other disciples were in a most wonderful manner inspired by the Holy Spirit. They were originally Galilean fishermen; and their circumstances must have precluded any literary advantages. They attended the ministry of Jesus, but they had no opportunity of acquiring the knowledge of any foreign language. How then was it possible for these men to speak at once in various languages, unless they had been inspired? Whoever reflects on the nature of language must be sensible that there could, in this, be no collusion. When the multitude heard the disciples speaking and praising God each in his own tongue, well might they be amazed, and say, 'Are not all these who speak Galileans?' The gift of tongues was essentially necessary in their circumstances to spread the doctrines of their Lord and Saviour; and the power of conferring this gift seems to have been bestowed on the apostles. Hence, those who went forth to preach the gospel were, by this supernatural gift, qualified for the work, and with the strictest truth the apostle might say, that the gospel was preached, 'not in the enticing words of human wisdom, but in demonstration of the Spirit.'

If inspiration were necessary to those who first preached the gospel, and if the preachers assert that they enjoyed it, it is not reasonable to suppose that those apostles and evangelists, who wrote the life, and stated and illustrated the doctrines of our Lord, should be considered as having been unaided in this important work. The interests of Christianity were involved in the accuracy, faithfulness, and truth of their writings, and had they not enjoyed as full an inspiration as was necessary, their writings would have been of less authority than their oral testimony. Examine their writings, and, unless I am greatly deceived, their agreement in the facts they record, their harmony in doctrinal sentiments, in moral precepts, directions, cautions, and exhortations to duty, will produce the fullest conviction that they wrote under the influence of the same Spirit. In short, the excellence of the doctrines delivered in their writings, their elevation, holiness, and spirituality, their obvious tendency to raise the moral state of man, and to promote his happiness, demonstrate their divine origin.

As the miracles which the Saviour wrought demonstrated his divine mission, so those of the apostles and disciples support the inspiration and truth of their writings. Those to whose writings we are most indebted wrought miracles, and by this clearly evinced that they were under a special divine influence. Acts iii. 7; v. 5—10; ix. 32—43.

Think of the lustre of those astonishing works which were wrought by Paul wherever he went, and of those wrought in his favour, which showed him so eminently the care of heaven: demons ejected, distempers cured, sometimes with a touch, and sometimes without, by a garment sent from him to the patient; his motions guided from place to place by a divine oracle; Elymas struck blind for opposing him; his bands loosed by an earthquake; his strength and vigour instantaneously restored, when the rage of the mutable and barbarous populace at Lystra had stoned him and left him for dead; and, to add no more, his safety in a shipwreck, with that of near three hundred more in the same vessel for his sake, promised by an angel, and accomplished without the loss of a single person.

John is associated with Peter in the cure of the impotent man, Acts iii. 3, 4; and to him Jesus appeared in the isle of Patmos, and made use of him as his amanuensis, expressly

dictating to him the letters he was to send to the seven churches of Asia. Is it possible then to think, that he was not under an inspiration of superintendency, or of suggestion, when he wrote his gospel and his epistles?

The sacred writers expressly assert such a divine inspiration, 1 Cor. ii. 10, 12, 13; iii. 21—23; Gal. i. 11, 12; Eph. iv. 11, 12; 1 Peter i. 12; 1 John iv. 6. They represent their Lord and Saviour, while he was yet with them, as giving them power to effect miraculous cures and other wonders, in his name; and also as promising that, after his departure from them, he would send them the 'Spirit of truth,' John xiv. 26, 27; xvi. 7.

If the apostles and evangelists did not receive this Spirit, and were not divinely inspired in their preaching and writing, they furnished their enemies with an argument to prove that Jesus was a deceiver; but their writings show us that our Lord fulfilled, in the most ample manner, the promises which he had made. Under the influence of this 'Spirit of truth,' their mistakes respecting the nature of our Lord's kingdom were corrected, their timidity was converted into a holy boldness, and they displayed, through the whole course of their ministry, a wisdom truly heavenly, a fortitude, patience, meekness, love, and zeal suitable to the cause they advocated, and according with the example of their Lord and Saviour.

Collateral proof of the inspiration of the New Testament may be derived from a comparison of these writings with the spurious writings handed down to us under the name of the apostles. Let any man read the gospel of Nicodemus, of the Egyptians, or the remains of that of the Ebionites, and compare them with those of Matthew, Mark, Luke, and John: and if he possess any judgment, he will not hesitate to conclude that, while the latter possess all the characters of truth, and are worthy of the high claims which they maintain, the former contain ridiculous stories, in language and style below notice.

The belief of the first Christians in the divine authority of the scriptures, the regard they paid to them, and the care with which they read and transcribed them, furnish a strong presumptive proof of their genuineness, authenticity, and inspiration.* They found here recorded the facts and doctrines taught them by the apostles and the first Christian preachers; and thus their faith would be strengthened. On the doctrines taught by our Lord and his apostles, and contained in the writings of the New Testament, the Christian church was founded; and on the preservation of these, its purity, perpetuity, and safety depended. If our Lord intended that his kingdom should continue among men, that the great purposes of his divine mission, sufferings, and death should be accomplished, it was necessary, either that the power of miracles should be continued to his disciples, or, that they should leave behind them written records of whatever was requisite for faith and practice, and that these records should contain nothing but the truth; or in other words, that they should be sanctioned by divine authority. Such authority was at first admitted, and on the same authority Christians now build their faith and their hopes.

2. The second kind of inspiration is that of *suggestion*, in which God by his Spirit speaks directly to the mind, making such discoveries as could not otherwise be in any manner known. Thus, if a man was to give a just account of what another did at a distance, at any given moment, it must be evident that this was given to him by an inspiration of suggestion. In like manner, if a man declare what will come to pass in any future period, and the event happen accordingly, he must be under the influence of the same kind of inspiration. For instance, should a man inform us that a person of such a name shall exist a hundred or a thousand years hence, that he shall obtain power, and reign over such a kingdom, and vanquish the surrounding nations, and should it happen accordingly, who could doubt but that this had been revealed to him? In the New Testament we have many instances of this inspiration. Indeed, every prediction of future events, and every revelation of doctrines and truths, which unfold what are the designs of the divine wisdom and mercy, come under this species of inspiration. When the inspired person was to commit such discoveries to writing, that of superintendence was necessary to preserve him from mistake or error. Hence both kinds were often united.†

* 'The attachment of the early Christians to the word of God was exceedingly strong, and manifested itself in various ways, according to the circumstances and inclinations of different persons. Women wore it hanging at their necks. Children were trained up from their infancy to repeat it by heart. Most persons carried it about with them. Some washed their hands before they took it up to read. And many have been found buried with the gospel lying on their breasts.' (Fleury, Mœurs des Chrétiens, sec. 7.)

† God, in communicating his will, spoke at various times and in various manners to the fathers, by the prophets. Sometimes in a dream. Compare Gen. xv. 12—15, and xxviii. 12—17, and other places. Sometimes in a vision. By this term is meant, such a representation to the mind of things, distant or future, as occupied and abstracted it from all other things. In a dream, the person was asleep; but in a vision, awake. The prophets in general received the divine will in the latter method, compare Ezek. viii. Sometimes the word of Jehovah came to the prophet in an audible voice, and he was expressly told what to speak or do, compare 1 Sam. iii. 1, &c. It is probable that this was the case when the prophets assert that, 'Thus saith the Lord.'

The marks and evidences of inspiration, in the books of the New Testament, are equally manifest in those of the Old. The prophetic books contain many singular predictions of events which were to happen at distant periods, and which in the New Testament are said to be fulfilled. In the writings of the prophets there is a frequent reference to the future Saviour; his incarnation and his miraculous birth, his family, his poverty, his miracles, his sufferings, his death, his resurrection, his kingdom and glory are described with an accuracy which defies misapplication. Circumstances the most minute are noticed; and though the Jews have rejected our Lord as the Messiah, they still apply the same prophecies to him whom they expect. Of the inspiration of the prophets, in the highest sense, there can be no doubt; unless it can be proved that they wrote after the events which it is pretended they predicted; but this is impossible, as the Jews would never have supplied arguments in favour of Christianity.

In regard to the Psalms, some are prophetic, others didactic, and others only commemorative. The Proverbs and Ecclesiastes contain maxims of prudence and wisdom. The evident design and tendency of these writings establish their claim to a divine inspiration, either of superintendence or suggestion. The same view may be taken of the historical books. We may also add that our Lord affirms their divine authority, and he directs his hearers to search them. As to the writings of Moses, they have the highest authority. God spoke to him with an audible voice, 'as a man speaketh with his friend.'

Considering the laws of Moses, in respect to civil polity or religion, they are so peculiar that little doubt can be entertained of their divine origin. On these laws the Jewish state was founded, and continued with little interruption for a period of more than fifteen hundred years. The prophets refer to these laws as of divine origin, and our Lord and his apostles in like manner. We may then conclude that the writings which Jews and Christians deem sacred are not only genuine and authentic, but, in the sense explained, divinely inspired. They mutually illustrate and support each other.

We may fairly, and in all reason, incontrovertibly infer, the inspiration of the holy scriptures from a comparison with the writings of the most enlightened and polished heathens. The Jews were never celebrated for their attainments in science or literature. We have reason to believe that they never carried the arts to any high degree of perfection. Solomon, in erecting the temple, and in accomplishing his other works, availed himself of the superior skill of the Tyrians, and probably of other neighbours. The Jews were employed in agriculture, a calling which, while it furnishes the means of subsistence, does not require or call forth the active and inventive powers of the human mind. A people devoted to the labours and toils of agriculture have neither leisure, means, nor inclination to indulge in speculation, to investigate the laws of matter or the properties of mind. Content with the produce of their lands and flocks, their vine-yards and olive-yards, they remain nearly stationary in the arts and speculative sciences.

Such being the general state and character of the Jews, from their origin down to their dispersion, the question forces itself on the mind, how did this people attain such just notions of the divine nature, of the unity, spirituality, omnipotence, omniscience, and other natural and moral perfections of God? How did they discover the Creator in his works, and inform others that he made the world and governed it? Are these things so evident that men in the lowest state of mental culture perceive and understand them? Why then has not pure theism every where prevailed? It is well known that the reverse is the fact, and that men have, in every age and country where divine revelation has not been enjoyed, worshipped the creature and not the Creator. Will it be said that they received these just and noble sentiments from Abraham? The question still recurs, whence did he receive them? To say, by tradition from his fathers, will not satisfy the inquirer after truth. For why did not others secure and retain the same truths in the same manner?

Will it be said that Moses, by the force of his own genius, aided by the learning of Egypt, discovered these truths, and, founding his civil and religious polity on them, perpetuated them among that people? It may readily be granted that Moses possessed great powers of mind, and that these were improved by the literature of Egypt: but this supposes that the Egyptians also possessed great powers of mind; and how is it that, so far from acknowledging the unity and perfections of the divine nature, they were the most degraded, for worshipping the vilest idols? Had Moses received no instruction but from the Egyptians, from the penetration, genius, and force of his mind, he might, like Homer, have written an epic poem, and converted the Egyptian pantheon into the machinery of it: but there is no reason to think that his ideas would have excelled those of the Grecian bard.

In short, the just sentiments respecting the divine nature, good and evil, providence, the state and condition of man, his civil, social, and relative duties, his accountableness, and final

state, scattered through every part of the holy scriptures, clearly prove that the authors were inspired ; or else we must admit, what must be deemed altogether miraculous, that shepherds, herdsmen, and Galilean fishermen, without literature, possessed wisdom, and made discoveries in moral science unattained, and, it may be said, unattainable by all the heathen sages of the east and west, north and south. It has already appeared that the sacred writers ascribed all their knowledge to divine influence, they asserted that Jehovah spoke by them, and that his word was on their tongues. It remains for those who deny their divine inspiration to account for their attainments, which has not yet, and on their principles, never will be done.

Another argument may be derived from the harmony of the sacred writers. From Moses to the close of revelation elapsed a period of above fifteen hundred years ; and the sacred authors lived and wrote at successive intervals. In matters of opinion, we find one writer differing from another, and each controverting the reasoning of his antagonist. The sentiments of one age are exploded by the following ; and on a variety of interesting subjects the human mind is kept in suspense. The schools of philosophers were only the arenas where the masters and scholars exercised their powers in opposing one another ; and after an impartial person has read all that they have said on religion and morals, he will be constrained to admit that they have done little more than ‘darken counsel by words without knowledge.’

Go to the sacred scriptures, examine them closely and critically. Can you find one writer controverting the statements or opinions of his predecessor?—one historian who disputes any fact which another had stated? Is there in the prophets any discrepancy in doctrines, precepts, or predictions? However they vary in style or manner of illustration, the sentiment and the morality is the same. In their predictions they exceed one another in particularity and clearness : but where is there any contradiction? The same remarks apply to the New Testament. Whence then arises this harmony of scripture? Had the writers been under no peculiar divine influence, they would have reasoned and speculated like others, and their writings would have opposed each other. But if they were inspired, if they all spoke and wrote under the influence of the same Spirit, then is this harmony accounted for, and it is impossible to account for it on any other principle. Hence we may conclude that all scripture is not only genuine and authentic, but divinely inspired, ‘and is profitable for doctrine, for reproof, for correction, for instruction in righteousness : that the man of God may be perfect, thoroughly furnished unto all good works.’

CHAPTER II.

On the Formation of the original Texts, and the means of improving them.

IN proportion to the intrinsic excellence, relative importance, and high claims of the holy scriptures, should be our care to obtain as correct original texts as present circumstances and means will admit. The Hebrew scriptures are unquestionably the most ancient extant, and they must have undergone many transcriptions previously to the Christian æra. It is natural to conclude that the five books of Moses, as containing the law given to the Israelites, detailing their history, recording events the most interesting to them as a nation, would be most frequently transcribed and copied. The ten commandments were written or cut in stone, and deposited in the ark, which from this was called the ark of the testimony. It is most probable that the whole of the books were written on skins prepared for the purpose : for the account of the tabernacle proves that the Israelites then understood the art of tanning and preparing skins for various purposes. Valuable Hebrew manuscripts, written on skins or leather, are still in existence.

In transcribing any work of such a length as the Pentateuch, it is next to impossible to avoid errors of various kinds ; and unless the manuscript should be most carefully revised and corrected, these errors would be transmitted to posterity. There is every reason to believe that the Jews used great care in transcribing their sacred books, and that previously to the Babylonish captivity, and while the Hebrew language continued to be their native tongue, they were preserved in a considerable degree of purity and perfection. In a living language errors committed in writing are sooner perceived and more easily corrected than in a dead language.

During the captivity they gradually lost their own language and acquired the Chaldee, that

of the people among whom they lived. This may be considered as a kindred dialect of the Hebrew, having many words in common, but its inflections and structure are different; so that a person speaking the Chaldee would not understand one speaking the Hebrew. On the return of the Jews from Babylon to their own country, and the restoration of their civil and religious polity, it became necessary for their learned men to translate the Hebrew scriptures into the language which the people then spoke; and in reading the law, they first read a verse or sentence in Hebrew, and then gave the sense in Chaldee. It is supposed that this gave origin to the full point, called *soph passuck*.

Ezra, the priest and scribe, or one most skilful in the Hebrew language, and distinguished by his knowledge of the law, is said to have collected and revised the books of Moses, the prophets, and other sacred writings. On this occasion the holy scriptures were most probably written in the Chaldee square character, to which the Jews had become accustomed, and which they have continued to use ever since. Their old alphabet, now called the Samaritan, fell into pretty general disuse among them, while the Samaritans still retained it, and have transmitted it down to posterity, together with the Pentateuch, which book they only received as divine.

It has been supposed that Ezra inserted some of those remarks in the Pentateuch and historical books, which appear explanatory; such as giving the modern names of places, when the old ones had become obsolete; and occasionally adding after a new name, *which is so called to this day*.* See Prid. Con. vol. ii.

On the resettlement of the Jews in their own land, a plan was adopted for the general instruction of the people. Synagogues were built in the towns, and on the sabbath the people assembled there to hear the law read. The law, or five books of Moses, was divided into fifty-four sections, and one of these was read every sabbath. 'This division many of the Jews hold to be one of the constitutions of Moses from mount Sinai. But others with more probability attribute it to Ezra. And this, we are assured in the Acts of the Apostles, was done amongst them, Acts xv. 21, *of old time*, which may well be interpreted from the time of Ezra. They ended the last section with the last words of Deuteronomy, on the sabbath of the feast of tabernacles, and then began anew with the first section from the beginning of Genesis the next sabbath after, and so went round in this circle every year. The number of these sections was fifty-four, because, in their intercalated years, (a month being then added,) there were fifty-four sabbaths. On other years they reduced them to the number of the sabbaths which were in those years, by joining two short ones several times in one: for they held themselves obliged to have the whole law thus read over in their synagogues every year. Till the time of the persecution of Antiochus Epiphanes, they read only the law. But then being forbid to read it any more, in the room of the fifty-four sections of the law they substituted fifty-four sections out of the prophets, the reading of which they ever after continued. So that, when the reading of the law was again restored by the Maccabees, the section which was read every sabbath out of the law served for their first lesson, and the section out of the prophets for their second lesson; and so it was practised in the time of the apostles.'

Another division of the sacred scriptures was into the law, the prophets, and the hagiographæ. The first contained the five books of Moses, the second included Joshua, Judges, Ruth, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets, Job, Ezra, Nehemiah, and Esther. The third, the Psalms, Proverbs, Ecclesiastes, and the Song of Solomon. This division obtained in the time of our Lord, Luke xxiv. 44. And Josephus makes mention of this same division. For he says, in his first book against Apion, 'We have only two and twenty books which are to be believed as of divine authority; of which, five are the books of Moses. From the death of Moses to the reign of Artaxerxes, the son of Xerxes, king of Persia, the prophets, who were the successors of Moses, have written in thirteen books. The remaining four books contain hymns to God and documents of life for the use of men.'

The general practice of reading the law and the prophets in the synagogues would necessarily multiply the copies of the Hebrew scriptures; and owing to the common casualties and

*As the authors of several books of the Old Testament are not mentioned, we are left to form our opinion, either from internal evidence, or from the hints or the direct testimony of subsequent writers. In reading the first four books, it is manifest, that there is a striking similarity in style; the same terms, the same idioms, the same figures occur. The least attention to the books of Exodus, Leviticus, Numbers, and Deuteronomy, must satisfy the candid and impartial that the author must have been an eye-witness of the facts which he narrates, and a principal agent in the occurrences which he describes. From a careful and repeated examination, I am satisfied that the first four books are both genuine and authentic; they were written by Moses, and contain a true account of events and circumstances as they happened. It is, however, certain that some few explanatory terms have been subsequently introduced; and it is also admitted that the account of the death of Moses was added by some later writer; but these additions cannot invalidate either their genuineness or authenticity. The book of Genesis may be considered as necessary to inform mankind of the origin of all things and of man, his happy state, his apostacy, the growing wickedness of mankind, the deluge, increase of mankind after, and the rise of the various ancient nations; but especially as giving the history of Abraham and of his descendants.

mistakes errors would creep in, omissions, repetitions, and the misspelling of words, would frequently, and, without a miracle, unavoidably occur. As many of the Hebrew letters are nearly alike, mistakes might arise from this cause; and as many of those who made transcripts might know but little of the language, they were in danger of forming words according to the language they spoke. The subversion of the Jewish state, the banishment of the people into other countries, the loss of their learned men, would all tend to the deterioration of the sacred volume; and notwithstanding the utmost care of such as remained, errors would multiply and become inveterate.

Some various readings of manuscripts had been early noticed, and it was usual to write them in the margin. These were called *Keri*, that is, the reader was admonished to read the word in the margin instead of that in the text, to which there was a reference. It is allowed that there are upwards of a thousand of these *Keri*. In the copies used by the eastern Jews who lived in Babylonia, there are found above two hundred variations from the copies used by the western Jews of Europe; and the collation of the existing Hebrew manuscripts by Kennicott and De Rossi has added a vast number to those before noticed. One thing contributed greatly to multiply and propagate errors in the manuscripts. The writers, when they found they had committed mistakes, suffered them to remain, lest they should injure the beauty of their copies, and thus diminish their value.

From the time of their dispersion, some of the learned Jews had employed themselves in writing their ancient customs and traditions, others in commenting upon them. In the second century these traditions and comments had increased to a mass, and Rabbi Judah, called *hak-kodosh*, or holy, methodized and digested them under certain heads, in six books, each containing several tracts. This work the Jews call *Mishna*, or the second law, which they pretend was orally delivered to Moses, by whom it was transmitted down through the elders till it was written. On this second law their learned men at Babylon, and in Judea, wrote comments, and produced what are called the Jerusalem and Babylonish Talmuds. These comments they call the *Gemera*, or complement, because by them the *Mishna* is explained and completed. The *Mishna* is the text, the *Gemera* the comment, and both together they call the Talmud. That of Babylon consists of twelve folio volumes. This work now forms the study of their learned men, and the law and the prophets are in a great degree neglected.

While the Hebrew scriptures were exposed to some unavoidable errors, divine providence appeared, both in preserving them and affording means for correcting them. Near three centuries before the Christian æra, a valuable Greek version of the Hebrew scriptures was made, at least of that part called the Pentateuch. And after this other persons translated the rest of the scriptures for the private use of the same people, and so the whole version, called the Septuagint, was completed. And after it was finished it was made use of among all the Hellenistical Jews, wherever they were dispersed among the Grecian cities. That this translation was made at different times, and by different persons, the various styles in which the several books are found written, the many ways in which the same Hebrew words and the same phrases are translated in different places, and the great accuracy to be observed in the translation of some of the books above others, are a full demonstration.

A translation of the books of the Old Testament, as well as those of the New, was made in the latter part of the first century, or the beginning of the second, into the Syriac, and another into the Latin. The former is a very literal version of the Hebrew, the translator rendering, as nearly as the idioms of the two languages would admit, word for word. De Rossi prefers this version to any other, on account of its purity. This old Syriac version is called the *Peshito*, or literal version, to distinguish it from another made by Philoxenus, about A. D. 508, and from him called the *Philoxenian*. This old version does not contain the second epistle of Peter, the second and third of John, Jude, and the Apocalypse. This proves that it was made before the canon of the New Testament was completed.

The old Latin version is now called the *Itala*, and is thus distinguished from the revision of it by Jerom. Some have supposed that it was made from the Septuagint; and in this view can only be brought to prove the readings of that version. The *Vulgate*, made up of the old *Itala* and Jerom's version, has preserved numerous valuable readings, and is now justly regarded as of the greatest importance in sacred criticism.

These versions of the Hebrew scriptures contributed much to prevent the introduction of material alterations, and had such been made they would have been detected and exposed. Another work ought also to be mentioned as equally important in this view, the *Hexapla* of Origen. This work consisted of six columns, the first containing the Hebrew text, in the Hebrew letters, the second in Greek characters, the third and fourth the Greek versions of Aquilla and Symmachus, the fifth the version of the Septuagint, and the sixth that of Theodotion. In this work he carefully distinguished the places where the Hebrew was deficient,

or had nothing to answer the readings found in the Septuagint, and how the Septuagint differed from it in the readings retained. He supplied from the other versions where the Hebrew contained any word or words not found in the Septuagint. According to Montfaucon, this work was finished in the year 231. This important work was deposited in the library of the church of Cæsarea, in Judea, and is supposed to have perished when the city was taken by the Arabs in the year 653. Transcripts had been made of the old Septuagint, and of that, with the additions and alterations, made by Origen. One by Lucian was nearest the *Koiné* or old version, and was used at Constantinople, and as far as Antioch. Hesychius formed another, which was adopted at Alexandria and in all Egypt, and a third was formed by Pamphilus and Eusebius, which was adopted in Judea. It is probable that the edition of Hesychius was nearest the amended text of Origen, and in that of Pamphilus only some of the additions of that father were adopted. From these Editions we have received the two most celebrated manuscripts of the Greek version of the Old Testament, the Alexandrian and the Vatican. The former comes nearest to the Hexaplar copy, and the latter to the old version.

The Chaldee paraphrases or Targums next claim our notice. As the Jews in Alexandria and other Greek cities made and constantly used the Greek version, so the Jews who dwelt in Judea, Syria, and Babylon, made and used in their worship the Chaldee paraphrases. That of Onkelos on the Pentateuch is the most valuable, as it is a literal version of the Hebrew into the Chaldee. That of Jonathan is the most diffuse and paraphratical, but often of great use, as it gives us the opinion of the author, and probably that of the learned Jews of his own time, on many passages of the scriptures. These are both printed in the London Polyglott.

On the invention of the art of printing, the Hebrew psalter first issued from the press. This psalter is dated 1477, and is without points; the text is accompanied with the commentary of Kimchi. De Rossi describes another also without points, and which he supposes was printed in the same year as the former, or perhaps even earlier. The Pentateuch, printed at Bononia, with points, followed in the year 1482, and in the year 1486 the former and the latter prophets, without points, at Soncino, and the *Hagiographæ* at Naples, with points, the year following. These three formed a complete edition of the Hebrew scriptures, printed, as is nearly certain, from different manuscript copies.

In the year following, 1488, was published a complete edition in folio, at Soncino, with points, and in 1494, another at Brescia. In 1518 Felix Pratensis edited an edition which was printed by Bomberg, at Venice, and in 1526 Ben Chaim edited another edition, which issued from the same press. A second edition was published in 1549, and this last is considered as the standard edition, according to which all the later ones have been formed, with some few and trifling variations. That of Vander Hooght, printed at Amsterdam, in four volumes octavo, 1705, has been justly deemed the most correct of those which have followed that of Ben Chaim, though Kennicott and others have noted some typographical errors.

The accuracy of the printed text depends on the manuscript or manuscripts which the editor used, and on his fidelity in following them. If these were imperfect, so must the printed edition. The Jews indeed asserted, and most Christians too credulously admitted the truth of their assertion, that their Hebrew manuscripts were uniform, and without any various readings. Some learned men, however, soon observed that there existed considerable difference between the Samaritan copy of the Pentateuch and the printed text, and that in many instances the Greek version agreed with the former. Morinus attacked this singular opinion, Capellus followed, and exhausted the subject in his *Critica Sacra*. He compared the printed Hebrew with the old versions, and, in a manner the most satisfactory, proved that errors had obtained in the former, and ought to be corrected.

At length Kennicott commenced his important work of collating all the Hebrew manuscripts which he could obtain. De Rossi followed him, and has nearly done all that we can expect. From these collations the general opinion among the learned is, 'first, that all Hebrew manuscript copies now extant may, in some sort, be called Masoretic copies, because none of them have entirely escaped the rude hands of Masorets: secondly, that the most valuable manuscripts, generally speaking, are those which are oldest, written at first without points or accents, containing the greatest number of real vowels, or *matres lectionis*, exhibiting marks of an accurate transcriber, and conforming most to the ancient versions, and, with regard to the Pentateuch, conforming most to the Samaritan exemplar and the Greek un-interpolated version: thirdly, that the Masoretic copies often disagree, and that the further they go back the greater is their disagreement from the present printed copy: fourthly, that the synagogue rolls disagree the least with the printed copies, so that they are of little value in ascertaining the text. From all this they conclude, that the surest sources of emendation are a collation of manuscripts and parallel places, a comparison of the text with the ancient versions,

and of these with one another ; grammatical analogy, and, where all these fail, even conjectural criticism.'

The Greek manuscripts of the New Testament suffered by the mistakes of transcribers, in the same manner as those of the Old. Cardinal Ximenes printed an edition of the whole Bible in several languages, and in this edition was contained a copy of the Greek Testament. This is called the Complutensian edition. This was printed in the beginning of the sixteenth century, but not licensed for publication before 1522. The manuscripts from which it was published were modern, and are now considered of little value. In 1516 Erasmus printed his first edition of the Greek Testament, from a few manuscripts he met with at Basle in Switzerland. He published three other editions, in the last of which he introduced many of the readings of the Complutensian.

Next appeared the edition of Robert Stephens, at Paris, in which he mostly followed Erasmus, introducing a few readings from some Greek manuscripts in the royal library. He was the first who divided the New Testament into verses. In 1558 Beza published an edition with many various readings, from some excellent manuscripts which he possessed. From this edition the English version was made. In 1624 an edition was printed at Leyden, by the Elzevirs, nearly after Stephens, with a few readings from that of Beza, and this is now considered the received text.

The same means have been adopted to correct the received text of the New Testament which have been noticed respecting that of the Old. The most valuable, because the most ancient, manuscripts have been accurately collated, and every variation from the received text noticed and stated. The old versions of the Syriac, the Coptic, the Ethiopic, the Arabic, and the Vulgate have been examined, and quotations from the New Testament by the Greek fathers have been compared and applied to illustrate and improve the received text. Mill, after thirty years' application, printed his Greek Testament, with various readings, in 1707. Kuster, at Amsterdam, republished Mill's work, with some additional readings, in 1710. Bengel published at Tubingen, in 1734, a valuable edition, with some select various readings taken from Mill, and some from manuscripts examined by himself.

In the year 1751, 1752, Wetstein published his most valuable edition of the Greek Testament. He was indefatigable in his labour, and examined with the greatest accuracy the most valuable manuscripts. 'Underneath the various readings in this edition are printed his notes. These are numerous and invaluable. They are philological, critical, and explanatory. They contain a great number of parallel passages from the classics, and of quotations from the Talmudists, which tend to elucidate the idioms of the language and the customs of the Jews. They are accompanied with many judicious observations, and supply an inexhaustible fund of theological and critical information.'

Three other critical editions followed ; that of Matthai, in twelve volumes octavo, containing all the various readings of the Moscow manuscripts, some of which are of great antiquity. Alter, of Vienna, published an edition from a manuscript in the Imperial library, in 1786, and professor Birch of Copenhagen the four gospels in folio and quarto. At length the Greek Testament, by Dr. J. J. Griesbach, was published. The first edition in 1775 and 1777, in two volumes octavo, the second edition, very much enlarged and improved, in 1796 and 1806. 'In the construction of this admirable work the learned editor had two objects in view. The first was to exhibit to the public a text of the Greek Testament as correct and as nearly approximating to its original purity as it could be made by the assistance of that immense quantity of critical materials which had been accumulating during the last century ; and, secondly, to compress a great mass of critical information into as narrow a compass as possible, in order to bring it within the reach of those who could not afford either the time, the labour, or the expense which would be necessary to collect it from those numerous and expensive volumes in which it was diffused.'

From the sources mentioned, the learned are now furnished with a nearly correct text of the New Testament, and with ample means of correcting that of the Old in most cases of importance. Of what use to the world are these stores of sacred literature, unless applied to their legitimate purpose, the improvement of the authorized version ? Men of the first talents for piety and learning have long desired it, but as yet nothing has been done by authority ; and from the present state of public opinion it is to be feared nothing will be done.

CHAPTER III.

On the various English Versions of the Holy Scriptures.

THE first English versions were made from the Latin Vulgate only. Such were the Saxon versions and that of Wickliffe, for the original scriptures were then unknown. William Tyndale* was the first who undertook to translate the scriptures into English at the reformation. He published the New Testament at Antwerp in 1526, and the Dutch reprinted three editions of it, with some alterations by George Jaye, an English refugee, in 1527, 1528, 1530. Tyndale printed a second edition in 1534, and having translated the Pentateuch and the historical books as far as Nehemiah, they were printed at Halle, 1552, 1553. Coverdale at home laboured to complete what Tyndale had begun, and in the year 1535 the whole Bible was finished at the press. In 1547 another edition was published abroad, with some few corrections, under the feigned name of Matthewe. In 1540 archbishop Cranmer published a new edition, which he had corrected in some places, and to which he wrote a preface. This is called Cranmer's Bible.† In 1553 Edward the sixth died, and was succeeded by Mary, who immediately restored the popish service and sacraments, and persecuted the friends of the reformation with such cruelty that many of them fled into foreign countries, among whom was Coverdale, who, in Edward's reign, had been made bishop of Exeter. He and some others fixed their residence at Geneva, where they employed themselves in making a translation of the Bible. They began with the New Testament, which they published in duodecimo, printed with a small but beautiful letter. In 1557. This is the first printed edition of the New Testament in which the verses of the chapters are distinguished by numeral figures and breaks.

Strype, in the annals of the reformation, tells us, that the Geneva brethren, after publishing their New Testament, proceeded to revise the Old. But not having finished it when Elizabeth came to the throne, some of them staid behind the rest to complete their design. And having finished the Old Testament, they published the whole Bible at Geneva, in quarto, in the year 1560, printed by Rowland Hill. This is what is commonly called the Geneva Bible. The Geneva Bible was so universally used in private families, that there were above thirty editions of it, in folio, quarto, and octavo, printed from the year 1560 to the year 1616.‡

* He was born towards the close of the fifteenth century on the borders of Wales, but nothing is recorded of his family. He was educated at Magdalen-hall, Oxford, where he read private lectures in divinity to some of the students. He afterwards removed to Wolsey's New College of Christ Church, whence he was expelled for embracing the doctrines of Luther. He then became a private tutor in Sir John Welsh's family, and occasionally preached in the city of Bristol. He uniformly avowed his principles, and was much persecuted by the popish clergy. This obliged him to go to London, where he seems to have formed the design of translating the New Testament into English, and which, with unwearied diligence, he soon accomplished. It is certain that Tyndale was as good a Greek scholar as the most of his age, and had made some progress in the knowledge of Hebrew. In his preface to the second edition of his New Testament, he says, 'If ought seme changed (from the former) or not altogether agryng with the Greke, let the finder of the fauie consider the Hebrue phrase or manner of speeche left in the Greke words, whose preterperfect tense and present tense, is oft both one, and the future tense is the optative mode also, and oft the imperative mode in the active voice, and in the passive even. Likewise, person for person, number for number, and interrogation for a conditional, and such like, is with the Hebrues a common usage.'

Tyndale particularly offended the clergy by translating what were called the sacred terms. He uniformly rendered congregation instead of church, senior for priest, love for charity, repentance for penance. These renderings were considered full of heretical pravity, as they divested the subjects to which they related of that mystery with which priestcraft had surrounded them. The learned but bigoted Sir Thomas More was induced to write down Tyndale's translation, and defend the existing superstitions; but Tyndale vindicated his work, and showed that, if he had not the wit of Sir Thomas, he had sound sense, genuine piety, and the truth on his side. This version of the New Testament was the basis of all that followed, down to that of James's, and in many instances is more just to the text, and more simple and perspicuous than our present authorized one. Tyndale, after passing his life in perils, was seized at Antwerp, by order of the emperor of Austria, and at length was condemned, for his heresy and sin in translating the holy scriptures, to be strangled and burnt. He displayed, during his imprisonment and in his last moments, the power and influence of divine truth.

† The book of Psalms now used in the liturgy is after Cranmer's Bible, which differs from Coverdale's in very few places.

‡ The persons employed in this work, besides Coverdale, were Anthony Gibby, William Whittingham, Christopher Woodman, Thomas Sampson, and Thomas Cole. They enjoyed at Geneva the friendship, and occasionally the society, of Calvin, Beza, and other learned men. They were all men of learning, and zealous for the spread of divine truth. They pursued their important work with diligence, and produced the best English version, take it throughout, which has yet appeared. It is more literal than Tyndale's or Coverdale's, but scarcely any where so absurdly literal as the version now in use. The authors tell us, that "where the Hebrew speech seemed hardly to agree with ours, we noted in the margin, using (in the text) that which was more intelligible." Some thousands of passages might be produced where this version excels in propriety, noble simplicity, and perspicuity the authorized one. What chiefly offended James and the high church party in this version were the notes, which indicated a strong but just sense of freedom. They

Queen Mary dying in November, 1558, was succeeded by Elizabeth, who, treading in the steps of her brother Edward VI., suppressed the Romish superstition in all her dominions, and filled the sees with Protestants. After this, archbishop Matthew Parker, having represented to the queen that many churches either were without Bibles, or had incorrect copies, she resolved that a revival and correction of the former translation should be made, in order to publication. The archbishop therefore appointed some of the most learned of the bishops and others to revise the Bible commonly used, and to compare it with the originals; and to each of them he assigned a particular book of scripture, with directions not to vary from the former translation except where it was not agreeable to the original, and to add marginal notes for explaining the difficult texts, reserving to himself the oversight of the whole. A revival of the English Bible on the same plan had been proposed by Cranmer, but it was never undertaken. Parker was more successful in his attempt. The persons employed by Parker performed their tasks with such cheerfulness, that the whole was ready for the press some time before the year 1563: for in that year the Bible of the bishops' revival was printed in a very elegant manner, with a beautiful English letter, on a royal paper, in a large folio, by Richard Jugge, the queen's printer. This Bible, on account of the corrections which the bishops made, was called the Bishops' Bible, and was authorized to be read in the churches.

In the year 1604, king James appointed a number of learned men to revise and correct the Bishops' Bible. From the injunctions or rules given respecting this work, it is clear that the learned men employed were not left to follow their own unbiassed judgment. The chief of these were, first, the ordinary Bible read in the churches, commonly called the Bishops' Bible, to be followed and as little altered as the original would permit. Third, the old ecclesiastical words to be kept: as the word *church* not to be translated *congregation*, &c. Fifth, the division of the chapters to be altered either not at all or as little as might be. Sixth: no marginal notes to be affixed, but only for explaining the Hebrew and the Greek words, which could not be expressed in the text without some circumlocution. Fourteenth: the translation of Tyndale, Coverdale, Matthewe, Whitechurch, (the great Bible,) and Geneva, to be used where they agree better with the original than the Bishops' Bible.

From this statement it is clear that the authorized version was only revised by the persons employed by James: but as this revision was made by some of the most learned men of that period, it is probable that it contains as faithful a representation of the original scriptures as could then be made. But when we consider, says Dr. Marsh, the immense accession which has been since made, both to our critical and to our philological apparatus, when we consider that the whole class of literature, commencing with the London Polyglott and continued to Griesbach's Testament, was collected *subsequently* to that period, when we consider that the most important sources of intelligence for the interpretation of the original were likewise opened after that period, we cannot possibly pretend that our authorized version does not require *amendment*.

spoke of tyrants as the instruments of God's wrath, but as having no right or title in reason or scripture to absolute power. They even justified the deposition of kings for misrule. These sentiments were opposed to the high notions of James, and it is probable that this alone gave rise to the present version. James was so afraid of marginal notes that he charged the persons he employed not to write any.

PART II.

CHAPTER I.

On the Principles and Form of the Hebrew Republic, and the Religious Polity of Moses.

WHEN the family of Abraham had become numerous, it was impossible that they could live together without some laws, or customs which obtained the force of laws. These customs had partly been handed down to them by tradition, and partly derived from divine communications to that Patriarch. On examining the laws of Moses there will be found a frequent reference to known customs or to an ancient consuetudinary law. The laws of Moses were not given in a systematic form, but occasionally, as circumstances demanded. There is one particular which cannot fail to strike an attentive reader; it is, that Moses gave laws to a people who were at the time without a country, and yet his laws, in a great degree, were designed for that country to which he was conducting them. He must then have been under a divine direction, and have been fully persuaded that God would accomplish the promises made to his fathers.

The fundamental principle of the Mosaic law was the maintenance of the worship of one God, and the proscription of polytheism. By the covenant made with Abraham and the ordinance of circumcision, the Israelites were in a measure already devoted to Jehovah, but Jehovah having miraculously delivered them from Egypt acquired a new right to their obedience and devotion. He became their peculiar sovereign and king: see Deut. xxxiii. 5, and 1 Sam. viii. 7. Hence he gave them laws, through the mediation of Moses, which were to be of perpetual obligation so long as their state endured. The judges, in administering these laws, were considered as holy persons, and as sitting in the place of God, Deut. i. 17, and xix. 17. The judges were principally taken from the tribe of Levi, and the chief expounder of the law was the high priest. In particular cases God made known his will by prophets, and the people were bound to hearken to their voice. And on some occasions God was consulted by Urim and Thummim. In all these cases God appears as king, ruling the people by his appointed ministers.

Another fundamental principle of the Mosaic law was the prevention of intercourse between the Israelites and foreign nations. The prevalence of idolatry among other nations rendered this necessary, to secure the great object of the Jewish law already mentioned, and many of the peculiar laws will, on this principle, be found wisely adapted to secure this end.

The form of the Hebrew republic was democratical. Moses, on giving his laws, convened the whole congregation of the Israelites, and he is said to *have spoken* to the whole congregation. It must, however, be observed, that he could not possibly be *heard* by six hundred thousand men; and from this circumstance we conclude that he only addressed a certain number deputed to represent the rest of the Israelites. These *representatives* are denominated, Num. i. 16, קראי העדה, *those wont to be called to the assembly*. In Numbers xvi. 2, they are styled נשיאי עדה קראי מיד, *chiefs of the congregation, those wont to be called to the assembly*. Who these persons were may be collected from Deut. xxix. 9, and Josh. xxiii. 2. They were *heads of tribes and families, and judges and officers*. The former seem to have a natural right to this honour, and the other to have a right from the office they discharged.

1. All the various branches of Abraham's descendants, like the ancient Germans or the Scottish clans, kept together in a body, according to their tribes and families, every tribe forming a small commonwealth with its own peculiar interests, and all of them at last uniting in one great republic. The tribes were subdivided into certain greater (משפחות) *families*, and less called (בתי אבות) *houses of fathers*; and each of these had their *heads* or *chiefs*. These are most probably the persons called elders in the two passages above referred to, Josh. xxiii. 2, and xxiv. 1; comp. also Deut. xix. 12, and xxi. 1—9. There is no hint how these *heads* or *chiefs* of families were chosen when any of them died. Most probably the honour was transmitted by descent. The princes or chiefs of tribes do not seem to have ceased with the commencement at least of the monarchy. I find them still subsisting in the time of David, 1 Chron. xvii. 16—22, and they must have proved a powerful restraint on the authority of the king.*

2. The judges had also a right from their office to be present in the *convention of the state*. Moses himself was, for some time, the sole judge in Israel; but from the advice of Jethro,

* It will now be easily conceivable how the Israelitish state might have subsisted, not only without a king, but even

his father-in-law, he appointed judges of tens, of hundreds, and of thousands, allowing of an appeal from one to another and lastly to himself. Of the judges of tens there must have been sixty thousand, of the judges of hundreds six thousand, and of those of thousands six hundred. It is not probable that all these attended the convention of the state, or had a right to attend. From the use of the term אֵלֶּף it is not improbable that the judges of thousands only had this right, as it denotes a thousand and a leader or chief. After the Jews had entered Canaan, some difference in this respect was appointed by Moses. They were to constitute judges in every city, Deut. xvi. 18. And in their history we find frequent mention made of the elders of cities, who were, doubtless, persons of rank and authority. In the wilderness God commanded Moses to choose out seventy of the elders of Israel to assist him in the government. They do not seem to have formed a court of justice, but to have been a kind of council to Moses.

3. The persons named שֹׁטְרִים, and rendered scribes, also attended the convention of the Israelites. They were different from the judges, for Moses expressly ordained that they should not only appoint judges, but *scribes* in every city, Deut. xvi. 18. Officers thus called we find among the Israelites in Egypt, Exod. v. 6—14. They are with probability thought to have kept the *genealogical tables* of the Israelites, and to have had the duty of appointing the public burdens and services on the people individually. After the tribe of Levi was separated to the service of God, and by their profession bound to the cultivation of literature, these scribes were generally, if not always, chosen from that tribe. In time of war they seem to have had the duty of conveying the orders to the army, Deut. xx. 5; and in the second of Chronicles, xxvi. 11, we have the *chief scribe*, who in modern times would be called the *master-master-general*. Comp. also Deut. xxix. 10, and xxxi. 28; Josh. viii. 33, and xxv. 2.

4. The first head of this republic under God after Moses was Joshua, their military leader. He was divinely appointed to conduct the people to Canaan, and when he had accomplished this his office ceased, as we do not find that the Israelites chose any one in his room. Afterwards they had judges who seem to have been particularly raised up as leaders of the people. It was generally some remarkable deed of valour, which aroused the courage of his fellow-citizens and attached them to him, that led to this honourable office. Some seem to have been judges only over particular tribes*.

5. Moses allowed the Israelites to appoint a king at a future period, and gave laws for that purpose, Deut. xvii. 14—20. He supposed that the people would be desirous to follow the example of other nations. He left to the people the right of choice, but with this limitation, that they must never elect a foreigner. This was a patriotic law, but did not apply to the case of the nation being subjected to a foreign prince by the force of arms, as the Pharisees explained it in the time of our Lord. The king was, in some sense, to be chosen by God, ver. 15; which implied, at least, that he would make known his will respecting the person, by some prophet. Thus the first king was chosen by lot, 1 Sam. x. 17, &c. The family of Saul being rejected, David and his house were chosen, and the prophet anointed him to be king, during Saul's reign; but after his death he was chosen by all the tribes. The king was not to multiply horses, as cavalry would be of little use in a mountainous country like Judea; nor was he to amass private riches, lest the liberties of the people should be endangered. He was not to take many wives: no law was less regarded than this. The kings of Israel were by no means absolute. On the election of Saul, Samuel prepared a declaration of rights, according to which the king was to govern, 1 Sam. x. 25; and when the eleven tribes submitted to David, we again find express mention of a compact or covenant, 2 Sam. v. 3. The ten tribes proposed to Rehoboam some new stipulations, to which he refused to accede, and in consequence they revolted; nor are they blamed for this, but for their idolatry and defection from God.

occasionally without that magistrate who was denominated a *judge*, although we read of no supreme council of the nation. Every tribe had always its own chief magistrate, subordinate to whom again were the heads of families; and if there was no general ruler of the whole people, there were yet twelve less commonwealths who, in certain cases, united together, and whose general convention would take measures for their common interest.

* In many cases particular tribes acted as distinct and independent republics, not only when there was neither king nor judge, but even in the times of the kings. We find that wars were carried on by particular tribes: see Josh. xvii. 14—18; Judg. iv. 10; and chaps. xviii. xix. xx. But the most remarkable example, perhaps, is in 1 Chron. v. 18—23, where the two tribes and a half beyond Jordan, even during the reign of Saul, carried on a very important war by themselves, in which, indeed, the rest of the people of Israel took so little share, that Samuel has not so much as noticed it in Saul's history, although it was a far more splendid event than all his achievements put together. In 1 Chron. iv. 41—43, we read, in like manner, of wars carried on by the single tribe of Simeon, in the reign of Hezekiah.

* In perusing the book of Judges it has appeared to me as highly probable that some of the judges therein mentioned ruled not over all Israel, but merely over particular tribes. In the ninth chapter Abimelech is properly king of Shechem. In chap. xi. we see the Gileadites choosing Jephthah as judge, and general without troubling themselves about the concurrence of the other tribes. The Ephraimites, it is true, soon after commenced a war with them, but not on account of this election of Jephthah, but because they had not called for their aid against the Canaanites, thus treating them with contempt, and depriving them of their share of plunder, Judg. xii. 1—3. Whoever reads the history of Samson attentively will hardly be disposed to acknowledge him as a judge or consul of the whole nation of Israel, but only as a brave defender of the western tribes against the attacks of the Philistines. —Michaëlis' Comment, vol. i. p. 235.

CHAPTER II.

Religious Polity.—On the Tabernacle.

1. FROM Exod. xxxiii. 7, &c. it appears that Moses had pitched a tent in the midst of the camp of the Israelites, where he resided, heard causes, and inquired of God; but in consequence of the sin of the people in making the golden calf, he removed it without the camp, and called it the Convention-tent. The people went thither to consult God by him. It is not improbable that Moses offered sacrifice and performed other religious services here, until the tabernacle was made. Here God met with him, and spoke to him. Compare ver. 7—11.

2. The tabernacle was not the invention of Moses; the pattern of it, and all that belonged to it, were shown to him on the mountain. The design of it was, that God might dwell there as the king of Israel, and that the people might there offer their sacrifices, and perform the most solemn duties of religion. The form of it was an oblong rectangular figure, thirty cubits long, ten broad, and ten in height, which, according to Dr. Cumberland, who supposes it the Egyptian cubit, was fifty-five feet long, eighteen broad, and eighteen high. In what manner it was formed, and of what various and costly materials, we have a full account, Exod. xxvi. xxvii. xxxvi. See Witsius and Calmet on the Tabernacle.

3. The inside of the tabernacle was divided into two rooms, by means of a veil or curtain hung upon four pillars. This veil was made of the richest stuff, both for matter and workmanship, and adorned with cherubs and other ornaments curiously embroidered upon it. It does not appear, in the Scripture account, at what distance from either end of the tabernacle this veil was hung; but it is reasonably conjectured that it divided the tabernacle, in the same proportion in which the temple, afterwards built according to its model, was divided; that is, two-thirds of the whole length were allotted to the first room, and one-third to the second; so that the room beyond the veil, which was called the holy of holies, was exactly square, being ten cubits each way; and the first room, called the sanctuary, was twice as long as broad.

4. Round the tabernacle there was a spacious area, or court, of a hundred cubits long and fifty broad, surrounded with pillars, set in bases of brass, and filleted with silver, at the distance of five cubits from one another. So that there were twenty pillars on each side, and ten at each end of the court. These pillars had silver hooks, on which the hangings were fastened that formed the inclosure of the court. These hangings were of fine twined linen, Exod. xxvii. 9.

5. Within the court were placed the altar of burnt-offering and the brazen laver. The altar was five cubits square and three high, Exod. xxvii. 1. At the corners it had prominences, called horns, ver. 2; Ps. cxviii. 27. On this all the sacrifices were consumed; and the fire, which at first descended from heaven, was continually preserved. The laver is described in chap. xxx. 15—21. It was capacious, and designed for the priests to wash themselves in before they approached the altar.

6. In the sanctuary, or first room of the tabernacle, were placed, *first*, the altar of incense, Exod. xxx. 1—10; *second*, the golden chandelier, chap. xxv. 31—39; and *third*, the table of presence-bread, chap. xxv. 23—30. In the most holy place was put the ark, with its cover, called the mercy-seat, at the ends of which stood two cherubs with expanded wings, Exod. xxv. 10—22. In this ark were put the two tables of the law; and beside it the book of the law, Deut. xxxi. 26, the pot of manna, and Aaron's rod, which had budded. The temple of Solomon was built after the model of the tabernacle, only its dimensions were larger.

CHAPTER III.

On the Priests, Levites, and Prophets.

1. THE priesthood was given to Aaron and his sons in perpetuity. Aaron was consecrated by Moses, Levit. viii. 1, &c. as the first high-priest, and his sons officiated under him. Their office was to offer the sacrifices, burn incense, and bless the people. It was made a capital crime for any other to perform these offices, Num. xvi. 10; 2 Chron. xxvi. 16—21. The prophets might and did offer sacrifices, as Samuel, &c. The high-priest only was permitted to enter into the holy of holies, and that but once in the year, Levit. xvi. 1, &c.

2. The dress of the high-priest was most splendid. The following belonged to priests in common:—1. Fine cotton *drawers*, to cover their nakedness, Exod. xxviii. 42. 2. *Tunics*, made of the same material, Exod. xxxix. 27. It is thought that they reached down to the feet,

Rev. i. 13. 3. The *girdle*, also made of cotton, Exod. xxviii. 42. Josephus informs us that it went twice round the waist, and was tied in a knot before, with the ends hanging down. It was made hollow, and served for a purse as well as a girdle, Matt. x. 9. 4. The *turban*, made of cotton, Exod. xxviii. 40. The form of these varied at different periods. These priestly garments were all white, and designed to remind them of that moral purity which their office obliged them to cultivate. When Aaron went into the most holy place, he was clothed only in these white garments, Levit. xvi. 4; compare Rev. iii. 5, iv. 4, vii. 9, 13, &c. The following were peculiar to the high-priest—1. The *blue robe*, worn over the cotton tunic, Exod. xxviii. 31—34. The form and use of it are specified. 2. The *ephod*, which appears to have been like a modern spencer, and worn by persons of distinction, 1 Sam. ii. 18, xxii. 18; 2 Sam. vi. 14. This ephod of the high-priest was made of the richest materials, Exod. xxviii. 5, 6. It had two shoulder-pieces, in which were set two onyx-stones, and the names of the sons of Israel engraved thereon. 3. The *breast-plate of judgment*, Exod. xxviii. 15—29. This seems to have been designed to represent his office as supreme judge, that he should equally regard the interest of all the Israelites, and decide impartially. Compare Ephes. vi. 14, and Isa. lix. 17; 2 Cor. vi. 7, and 1 Thess. v. 8. 4. The *mitre* with its golden petal, on which was engraved קֹדֶשׁ לַיהוָה, HOLY TO JEHOVAH, emphatically expressing the honour and the duty of the high-priest. To the breast-plate belonged the Urim and Thummim, which the Septuagint renders ‘manifestation and truth.’ What these were, it is impossible certainly to decide. Some think the stones of the breast-plate are meant; others, teraphs inclosed in it; Geddes, images of justice and truth; and Michaelis, three *sacred lots*, one of which implied the *affirmative*, another the *negative*, and the third *blank*. He founds his opinion on the use of the word תְּמִימִים, 1 Sam. xiv. 41. Moses gives no direction for making the Urim and Thummim, which naturally suggests that they were well known, and tends to support the opinion of Michaelis.

3. The priests were solemnly consecrated to their office. 1. Both Aaron and his sons were to be purified by ablution, Exod. xxix. 4; comp. Matt. iii. 15. 2. They were anointed with the holy unction, Exod. xxx. 30; Num. iii. 3. It is clear that every high-priest was anointed on his entering on his office, Levit. iv. 3; but it does not appear that the ordinary priests were, after their first anointing with Aaron, their father. The holy unction is described, Exod. xxx. 23—25. 3. They were clothed with the holy garments. The high-priest and the other priests wore these garments only when they performed their sacred functions, Exod. xxviii. 43. 4. Their consecration was completed by offering certain prescribed sacrifices, Exod. xxix. and comp. with Levit. viii. In the time of David, the priests had become so numerous that, by divine direction, he divided them into twenty-four courses, each course serving by rotation for a week, 1 Chron. xxiv. Each course had its respective head or chief, of whom there were sixteen of the posterity of Eleazar and eight of Ithamar. These heads or chiefs are thought to be those called chief-priests by the Evangelists. Comp. Matt. xvi. 21, xxvii. 12, 41; John vii. 32, xviii. 3; Acts ix. 14, &c.

4. The Levites were divided, according to Levi's three sons, Kohath, Gershon, and Merari, into three classes; and their office, on the erection of the tabernacle, was to assist the priests, by slaughtering victims, and providing and preparing whatever was necessary for the service. They entered on their office at the age of twenty-five, and at thirty were deemed properly instructed to perform every part of it. At the age of fifty they ceased to wait on the service of the tabernacle. They were consecrated to this service, Num. viii. 5—22. 1. They were to be purified, their flesh shaved, and their clothes washed. 2. Aaron was to offer them to Jehovah as the offering of the Israelites. 3. They were to be set apart by the imposition of the hands of Israel, or as some think by them, through their elders or chiefs of their tribes. This ceremony was afterwards used at the appointment of a person either to a civil or sacred office, Num. xxvii. 18; Acts vi. 6, xiii. 2, 3. In the wilderness, like the priests, they dwelt around the tabernacle, and formed a kind of guard to it and to Moses. When the Israelites marched, they took down and carried the various parts of the tabernacle; and when they encamped they reared it up, Num. iv. &c. David divided the Levites into three classes: the *first* waited upon the priests, the sons of Aaron, 1 Chron. xxii. 28, 29; 2 Chron. xxix. 34, xxxv. 10—14; the *second* formed the choir of singers in the temple, and were divided into twenty-four courses, 1 Chron. xxv.; and the *third* class were the porters at the gates of the temple, and attended by courses, 2 Chron. xxxv. 15.

5. Neither the priests nor the Levites had any part of the land of Canaan. They had forty-eight cities with their suburbs assigned to them, thirteen of which belonged to the priests and thirty-five to the Levites, Deut. xviii. 1; Num. xxxv. 1—8; Josh. xxi. Dr. Lightfoot considers these cities as seats of learning, where the Levitical tribes studied the law, and diffused the knowledge of it through the nation. They were supported partly by the land around their cities, but chiefly by the *tithe* paid by the other tribes, Num. xviii. 21. This tithe con-

sisted both of the produce of the land and of the live-stock, Levit. xxvii. 30; 2 Chron. xxxi. 5, 6. The Levites paid out of this tithe one-tenth to the priest, Num. xviii. 25—28. There was a second tithe, the produce of which the people were to employ in feast-offerings, Deut. xii. 17, 18, xiv. 22—27; Levit. xxvii. 31. To these feasts the Levites were invited. The priests had also certain parts of all sin and trespass offerings. The tithes of the field might be purchased by the owner, Levit. xxvii. 32, 33, but those of cattle could not.

6. Prophets were extraordinary characters whom God raised up from time to time, and to and by whom he revealed his will. In this sense the patriarchs were prophets, as to them he made the most interesting promises; but Moses is considered as the most eminent, because God spoke to him with an audible voice. He foretold that God would raise up a prophet like to him, &c., Deut. xviii. 15—22. The term prophet is applied to Aaron, because he delivered what Moses made known to him. Thus Heman and Jeduthun are said to prophesy on harps, &c., 1 Chron. xxv. 1; because they sung prophetic hymns, 1 Sam. x. 5, 10. Hence the schools of the prophets, where persons were taught sacred literature and sang the praises of God. Perhaps this may explain 1 Cor. xi. 5, as praising seems naturally connected with praying.

7. The true prophets were men of great piety, lived a mortified life, and were fervent in prayer, Gen. xx. 7. Their prayers had great efficacy, Jerem. xxvii. 18; comp. xv. 1 and xiv. 1. They generally wore *rough* garments, perhaps of camel's hair, like the Baptist. The history of Elijah and Elisha proves that they sometimes verified their character by working miracles; and all of them by the sanctity of their lives and the truth of their predictions. They were often persecuted for their fidelity; and not a few sealed their prophetic mission with their blood.

CHAPTER IV.

On Sacrifices, Offerings, and Feasts.

1. SACRIFICES and offerings were presented to God from the fall of man, and no doubt were of divine institution. It is impossible to account for the origin of sacrifices on any principles of reason; for what connexion is there in human reason between the slaughter and burning of an animal, and the forgiveness of sin? How can it be supposed reasonable that an offender should remove God's displeasure, and procure his favour, by killing, unauthorized, one of his creatures? The only proper view of this subject seems to be, that God appointed animal sacrifices strongly to represent the punishment due to sin; and graciously admitted the substitution of the victim for the offender, by the offering of which his anger was appeased, the offender pardoned, and admitted to his favour; and that such animal sacrifice had this effect, not for its own sake, but as typical of the Lamb, that victim which God, in infinite wisdom and love, had destined to be offered for the sins of the world. This view is clearly founded on the language of the New Testament; and it gives dignity and importance to the patriarchal and Mosaic sacrifices.

2. Sacrifices are divided into four kinds:—1. The *burnt-offering*, which was wholly consumed. This appears to be the first species of sacrifice offered, and all those of the patriarchs were most probably of this kind. This was regarded as the most excellent, Levit. i. 1, &c. 2. The *sin-offering*, Levit. iv. The term חטאת denotes both sin and a sacrifice to expiate it; so the Greek term *ἁμαρτία*, 2 Cor. v. 21; Rom. viii. 3. These sacrifices were offered for sins of ignorance, Levit. iv. 2, &c.; for legal pollutions, as cleansing a leper, ch. xiv. 19; purifying a woman after child-bearing, ch. xii. 6, and others, ch. xv. 19, 29, 30. Only certain fat pieces of these offerings were consumed on the altar; the rest was the portion of the priests. They were offered every new moon, during the passover week, at the feast of trumpets and of booths, Num. xxviii. xxix. Some sin-offerings, like the burnt-offerings, were wholly consumed, not on the altar, but without the camp; as those offered for the sin of the high-priest, for the sin of the whole congregation, and on the day of expiation, Levit. iv. 2—6. To the two last the offering of Christ is compared, 2 Cor. v. 21; Heb. xiii. 11, 12; Levit. xvi. 27. 3. The *trespass* or *guilt-offerings*. It is not easy to discover in what these differed from the former. Michaelis supposes the former refers to sins of *commission*, and these to those of *omission*; Geddes, that the guilt-offerings relate to offences of criminal carelessness, Levit. v. 1, &c. 4. The *feast-offerings*, the fat of the victims being consumed on the altar, a small part being given to the priests, the remainder was eaten by the offerer and his friends.

3. Sacrifices were limited to three kinds of cattle, the beeve kind, and sheep and goats. No wild beasts, though clean, and what might be slaughtered for food, were allowed to be sacri-

ficed, Deut. xii. 15, 22, &c. All clean birds might be offered; but doves and pigeons were the most common, Levit. xiv. 4—7. These sacrifices were either offered for the whole people, as the morning and evening sacrifice, daily, and those of new moons and other feasts; or for individuals, as the paschal lamb, the high-priest's sin-offering for himself, and others for particular offences, vows, &c. With the sin and guilt-offerings and other sacrifices, wheaten-offerings and drink-offerings were presented. They are described in Levit. ii. &c.

4. These sacrifices and offerings were to be offered at the *tabernacle only*. This was the place to which they were to bring their gifts and oblations, Levit. xvii. 8, 9. The ark and tabernacle were long fixed at Shiloh, then at Kirjath-jearim, and afterwards in Zion. When the ark was taken out with the troops to battle, sacrifices were offered before it in any place, and when it was transferred into the temple then they were offered there. In every period of the Jewish history till the captivity we find them transgressing the law on this point. They sacrificed on the high-places, and frequently to idols, for which their historians and their prophets so often blamed them and denounced the most heavy judgments against them.

5. The *feasts* of the Jews were either weekly, as the sabbath, or monthly, as the new-moons, or annual, as the passover, the pentecost, the feast of ingathering or of booths, and the feast of trumpets, to which we may add the annual fast or day of expiation. Besides these there were others that returned once in a certain number of years, as the sabbatical year and the jubilee. On the sabbath they rested from their usual employments, and on that day four lambs were offered, Num. xxviii. 9, 10. Though they did not till after the captivity build synagogues and assemble on the sabbath day to read and hear the law, yet it is probable that the most serious of the people employed it in private reading and instruction, conversation and prayer. The new moons were not made days of rest unless they chose, except that of the seventh month, Num. xxxix. 11—15; comp. Levit. xxiii. 23, 24; Num. xxix. 1—6.

6. The three *great feasts* were distinguished from the sabbath and other holy days by this remarkable difference, that they lasted for *seven*, one of them indeed for *eight*, successive days; and that all the males in Israel were then obliged to assemble at the place where the sanctuary stood, Exod. xxiii. 14—17. Their attendance, however, was not so rigidly exacted on the other two festivals as on the first, which was the *feast of the passover*, kept in remembrance of their departure from Egypt. This festival was to commence on the evening subsequent to the 14th day of the first moon of the year, with eating what was called the *paschal lamb*, and it was to continue seven whole days, that is, until the 21st. On the 16th day, the first fruits of the ripe ears of corn were to be presented to God, Levit. xxiii. 9—14; and from that day they were permitted to begin harvest, which commonly was not completely finished till seven weeks after. After the first day was over, which was holy, every one was at liberty the very next morning, of course, while the festival still lasted, to return to his home, if he pleased, Deut. xvi. 17.

7. After the conclusion of the seven harvest-weeks now mentioned, or, in other words, on the 50th day, reckoned from the 16th of the first moon, the festival of *pentecost* was to be celebrated, and it continued in like manner for seven whole days. This was properly the *harvest festival*, in which they were to offer thanksgivings to God for the bounties of harvest, and to present unto him the first fruits thereof, in bread baked of the new corn, Exod. xxiii. 16; Levit. xxiii. 14—21; Num. xxviii. 26—31. The *feast of booths*, which was the festival of gratitude for the *fruitage and vintage*, commenced on the 14th day of the seventh moon (about the month of October) and continued until the 22nd. During these eight days the Israelites dwelt in booths, formed of green branches interwoven together, which, in the warm region of Palestine, answered extremely well, because in October the weather is dry.

8. Another feast, or, as some call it, a fast, was the day of expiation, Levit. xvi. 16, xxiii. 27—32. This was called the day of atonement, because of the extraordinary sacrifices which were then offered. Of the victims, none were more remarkable than the two goats, which the high-priest was to receive from the congregation, and to set them before the tabernacle, casting lots which of the two should be immediately sacrificed, and which should be sent alive into the wilderness, after the sins of the people had been confessed over him, and laid as it were upon him. The rites attending the public service of this day were chiefly performed by the high-priest, who had more to do on this than on any other day of the year, or perhaps all the rest together. The grand peculiarity in the service of this day was the high-priest's entering into the holy of holies, which was not permitted at any other time, Lev. xvi. 2; Heb. ix. 7. And so it was his peculiar privilege thus to draw nearer to God, or to the tokens of his special presence, to the ark, to the mercy-seat, and to the shechina or divine glory, than any other mortal.

9. The *feast of the dedication*, John x. 22, was instituted by Judas Maccabeus, after Antiochus had been vanquished and the temple purified, 1 Mac. iv. 59. The *feast of Purim*, appointed by Mordecai, the Jews still observe as a day of mirth and jollity. An account of it is found in the 9th chapter of Esther.

CHAPTER V.

On their Division of Time.

1. THE most natural division of time is that of the succession of light and darkness, forming one complete day. And this is undoubtedly the first and oldest. See Gen. i. 3, and note. In the Old Testament, we find no mention of hours, at least before Daniel; the only terms which occur are the *morning* and *noon, evening* and *night*. Hence, after they began to reckon by hours, their *third* hour answered to our nine in the morning; their *sixth* to our noon; their *ninth* to our three in the afternoon; and their *twelfth* to our six in the evening. They divided the night in like manner; and each of the portions was called a watch, Lam. ii. 19; Judg. vii. 19; John xi. 9; Acts viii. 1, x. 9.

2. The division of days into weeks was, according to Moses, from the beginning, Gen. ii. 2; Noah divided his days by sevens, ch. viii. 10—13. The same division was used in the time of the patriarchs, ch. xxix. 27, comp. Judg. xiv. 12, 17. Months are clearly derived from the moon, containing the space between one new moon and another. The Jews were obliged, in order to observe their religious feasts, to notice the new moon; and their month consisted of twenty-nine or thirty days, corresponding to the moon. Their *year* consisted of twelve or thirteen months, in order to adjust the synodical period with the solar. The year was distinguished into civil and sacred, each of which had a different beginning. The civil year began at the equinoctial new moon in autumn; and the sacred with the equinoctial new moon in spring, Exod. xxiii. 1, xxiv. 22.

3. Every seventh year was distinguished from others by being a year of rest; and therefore called the sabbatical year. It is natural to infer that this year began in autumn, when all the fruits of the land had been gathered in, and when it was usual to prepare the land for the next crop, Levit. xxv. 3, 4. During the whole year the land lay fallow, the vine and olive-yards were not even pruned, nor was any game taken or destroyed. Whatever grew was the common right of all, Levit. xxv. 1—7. The fiftieth year, or every forty-ninth, beginning with the sabbatical, was called the year of jubilee, most probably from the blowing of the trumpets, and was a year of general release; debtors and prisoners obtained their freedom, and property sold returned to its owner or his heirs, Levit. xxv. 8, &c.

4. The Jews seem to have had, at different periods, different eras whence they dated, and to which they referred. Moses, at first, dated from the creation, by the birth of the patriarchs; and then more especially from the birth of Noah, in the hundredth year of whose life the flood or deluge occurred, Gen. vii. 11, viii. 13. The deliverance from Egypt formed a new and distinguished era to the Israelites; and after this period, Moses and subsequent writers dated from it, Num. xxxiii. 38; 1 Kings vi. 1. At length Solomon built the temple, the most splendid structure ever erected, and for some time they dated from it, by the reigns of the kings of Judah and of Israel. The captivity in Babylon afterwards furnished a new epocha, whence they computed their years, Ezek. xxxiii. 21, xl. 1. Since their dispersion, they have constantly used the era of the creation.

CHAPTER VI.

On the Objects of Idolatrous Worship, and various Superstitions mentioned in the Scriptures.

IDOLATRY early obtained in the world. In the early periods all the knowledge of the true God was derived from tradition, handed down from Noah and his sons, and through them to their descendants, in connexion with the works of nature. Tradition was soon corrupted, and though the worship by sacrifice every where continued, yet the forms of it were varied, and all just conceptions of the One infinite and eternal God were by degrees nearly obliterated. Perceiving the influence which the sun and other heavenly bodies had on the earth, these were first honoured as the emblems of Deity, and afterwards as so many different and independent gods. Next, perhaps, the elements, as connected with the great generating principle of nature, were deified; and then men, who had benefited others by their inventions, or who had founded empires, and whom affection or flattery raised to the rank of gods. On the principle of utility arose the worship paid to certain animals. Thus every country had its own gods, which were honoured by some peculiar rites, and individuals possessed little images of these gods to defend and prosper their families, and carried them about for their personal protection and safety. Some of these gods were considered as vindictive, and to pacify them human beings were immolated on their altars. Others were regarded as the patrons of pleasure, and acts of gross intemperance and licentiousness were considered as acts of worship paid to them.

1. Moses every where forbids the Israelites either to make images of any such gods, or to pay any respect to them. He assures them that, if they fell into this sin, Jehovah would give them up to their enemies, and that they should suffer as a nation every kind of calamity ; and which we see in their history they actually did suffer for this crime. Yet in the wilderness they made the golden calf, and worshipped Tammuz and Baal-peor ; and in Canaan they adored the host of heaven, and the gods of the surrounding nations.

2. *Baal*, in the Scriptures, seems to be a name attributed to any of the heathen gods, denoting Lord ; and it is not improbable that this was the original object to which this name applied, as 'lord of heaven.' Various epithets are given to this idol, as Baal-berith, Judg. viii. 33, 'lord of the covenant ;' Baal-zebub, 2 Kings vi. 3, 'lord of flies,' which some think the Jews so called out of contempt, and that the name among the Ekronites was not 'lord of flies,' but 'lord of hosts.' Baal-peor, Num. xxv. 3, called that shame 'open-mouthed Baal,' is justly thought to be the same as Priapus.

3. The sun, moon, and stars were directly worshipped, as appears from Job xxxi. 26 ; Ezek. viii. 16 ; Jer. xlv. 17, &c. compared with 2 Kings xxiii. 11, and 2 Chron. xxxiv. 4. From these passages, it is evident that images, horses, and chariots were devoted to the sun, and that acts of religious homage were paid to that luminary. The manner of serving the queen, or the regency of the heavens, also shows the ardour and the zeal of these deluded idolaters. The wheaten-offerings which Jehovah had commanded to be offered to himself, they offered to the host of heaven. The Baals, or the heavens which they worshipped, Jehovah made the instruments of their punishment, 1 Kings xvii. xviii. The Ashtaroth, or Astarte, the goddess of the Sidonians, 1 Kings xi. 23, is thought to be the moon, and, according to Cicero, was the same as Venus. This idol had the female form. Comp. Judg. ii. 13, and 1 Sam. vii. 3, xii. 10, xxxi. 10.

4. The idols which the people worshipped whom the king of Assyria placed in Samaria, after the captivity of Israel, are unknown. They are mentioned in 2 Kings xvii. 30, 31. They appear to have been nearly similar to the Baals or Molochs of the Canaanites. So also was the Nebo of the Babylonians, and the Rimmon, 2 Kings v. 18, of the Syrians. The *Tammuz*, Ezek. viii. 14, of the Egyptians, was the Adonis of the Phœnicians and Syrians, and Jerom so renders. She was the same as Venus. *Dagon*, the idol of the Philistines, was a compound image of a man united to a fish, Judg. xvi. 23. The learned editor of Calmet has rendered it probable that this idol was originally commemorative of the deliverance of Noah in the ark. The *Diana* of the Greeks and Romans had the form of a woman hung round with breasts, and was only the prolific powers of nature idolized, Acts xix. 24—35. *Jupiter* was the chief god of the heathen world, who is represented as wielding the thunder-bolts of heaven ; and *Mercury* was considered the god of eloquence and the messenger of the other gods. The inhabitants of Lystra considered Barnabas and Paul as these gods come down to them, Acts xiv. 12.

5. To these various idols sacrifices were offered, and different rites were observed in honour of them. To Baal and Moloch human victims were frequently presented ; and children were in some manner dedicated and devoted to them. They are said to make them pass through the fire ; denoting some rite of dedication and purification. This was forbidden the Israelites, without any penalty annexed, Levit. xviii. 20. Ahaz thus devoted his son, 2 Kings xvi. 2 ; but as Hezekiah afterwards reigned, and was one of the best kings, it is certain that he was not put to death. It is however clear that, after thus devoting and purifying them, many of them were sacrificed, Ezek. xvi. 21, xx. 26, 31 ; Ps. cvi. 36—40. The chief place of these horrid rites was Tophet, in the valley of Ben-Hinnom, near Jerusalem, Jer. vii. 31, 32. Josiah defiled this place, and it became a receptacle for dead carcasses and other filth, and where a fire was kindled to consume them. Hence, either from this or the burning of children there, the place was considered as an emblem of hell, or the future state of punishment, Is. xxx. 33, Matt. v. 22, &c. Jeremiah declared that the idolatrous Jews should there be slain in such numbers that the valley should be called the valley of slaughter, ch. xix. 11—13. The idols Tammuz, Ashtaroth, Baal-peor, and others, were the gods and goddesses of lust, and were served in a manner suitable to their character.

6. Connected with the worship of idols were the various superstitious practices of augury, divination, soothsaying, &c. The most general expression for divining, is *opp*. It denotes either to attempt to foretell events by some kind of arts, or to conjecture by prudence and experience. Comp. Deut. xviii. 10 with Prov. xvi. 10, and Is. iii. 2. The various kinds mentioned are—1. The *observer of the clouds*. By the appearance of the clouds and the sky the state of the weather may be often conjectured ; and from this, perhaps, arose the practice of pretending to foretell other events. 2. *Inchanter*, one who divined by serpents ; probably having tamed them, he divined by their motions. Bates renders *Juggler*. 3. *Sorcerer*, one who di-

vined by using some kind of drugs. 4. A *charmer*, one who composed magical *spells*, to guide and protect. It is probable that they were composed in verse, and which the people repeated, Ps. lviii. 6. 5. A *ventriloquist* or *pythonist*. 6. A *wizard*. 7. A *necromancer*. The Greek translators uniformly render the first term as I have done; and I suspect that those who possessed this art were also denominated wizards, or the knowing ones, and necromancers as pretending to consult the dead, 1 Sam. xxiii. 7, &c. That persons possessing this art would be regarded as under some kind of divine influence by an ignorant race, is very natural, and it is not improbable that they might believe themselves to be so. Similar superstitious arts obtained among all the heathen nations, and still exist among them and among ignorant men in Christian countries.

7. To honour idols they often made little images of them, and placed them in their houses, and sometimes carried them along with them in their journeys. These were anciently called *teraphs*; and these were the gods which Rachel stole from her father Laban, Gen. xxxi. 19, 30. At Ephesus it became a considerable trade to make small silver shrines, or little temples, containing a small image of Diana, which were regarded in like manner, Acts xix. 24, &c. This also explains the prophet Amos, ch. vii. 25, and Acts vii. 43. They bore the little tent of Moloch, containing his image, and the star of Chiun or Remphan, an Egyptian idol. These were borne about for protection, as well as to pay homage to. They sometimes wore *ear-rings* in honour of their idols, Gen. xxxv. 4; Hos. ii. 13; and *crescents*, or figures of the moon. Judg. viii. 21; Job xxxi. 26; Is. iii. 18. They cut their *hair* round for the same purpose, and spoiled their beards and made incisions in their flesh, Levit. xix. 27, 28, xxi; Deut. xiv. 1; Jer. xvi. 6; Zech. xiii. 6. All superstitions of this kind were strictly forbidden the Jews; and they were threatened with sword, famine, pestilence, and captivity, as the consequences of complying with such practices.

CHAPTER VII.

On the Sects among the Jews.

1. THE *Nazarites* seem to claim some notice as a sort of sect among the Jews. There have been in all ages, as well from natural disposition as from the influence of religious principles, some persons more serious and devoted to God than others. Joseph is called by this term, Gen. xlix. 26, and Deut. xxxiii. 36, which I have rendered after the Septuagint, 'distinguished.' Some were devoted to Nazaritism all their lives, as Samson, Samuel, and John the Baptist. Two things distinguished them from others; they drank no wine or other strong fermented liquor, and their heads were never shaved, Judg. x. 5; 1 Sam. i. 11; Luke i. 15. These were not confined to the same strict rules as those who were Nazarites by a vow for a specified period. The Rechabites, the descendants of Jethro, lived in tents, and, like the Nazarites, abstained from wine. (Comp. 1 Chron. ii. 55, and Judg. i. 16, with 2 Kings x. 15—23, and Jer. xxxv. 1—7.)

2. After the captivity, the returned Jews began to speculate on various subjects, and, as a natural result, they differed in opinions and were divided into parties and sects. The first division seems to have been made respecting the authority of the laws of Moses and the prophets. Some maintained that these *alone* ought to be regarded as the foundation of faith and practice; while others contended for the traditions or opinions handed down to them as of equal authority. The former were called *Karaites* or *Scripturists*, and the latter *Rabbinists*. The *Rabbinists* or *Traditionists* obtained a complete ascendancy over them as to numbers, and the greatest part of the Jews are still of this sect.

3. The *Pharisees* were the *Traditionists*, and so called from the word פְּרוּשִׁים, *separated*, denoting that they pretended to a more than ordinary strictness in religion, Acts xxvi. 5. Josephus gives this account of them, 'that they valued themselves for their exact conformity to the law, and for their skill in the interpretation of it; and that they excelled all others in observing the customs of the fathers.' This sect existed in the time of the Maccabees, according to the same historian; and they gradually increased till they became the leading persons in the church and state, as appears from the Evangelists. Their distinguishing opinion was, 'their holding the traditions of the elders,' which they maintained had been handed down from Moses, to whom they were given on the mount, and were of equal, if not superior authority to the written law.

4. The doctrinal sentiments of the Pharisees were the following:—1. They held that all things were decreed, yet in consistency with the freedom of man's will in acting.—2. They believed

the doctrine concerning the angels, and the existence of human spirits in a separate state.

—3. They also admitted the resurrection of the dead, Acts xxiii. 8. These opinions were rational, and supported by the law and the prophets; but their radical error was admitting the traditions as of equal authority with the inspired books. Hence sprung their practical errors. 1. They explained away the obvious sense of the divine law, Matt. xv. 3—6. 2. They attended to many uncommanded customs; such as frequently washing their hands, furniture, &c.—fasting twice a week—and, according to the Talmud, whipping themselves, lying upon flints and thorns, and enduring other mortifications, Mark vii. 1—4; Luke xviii. 12. 3. They made the whole of religion to consist in rites, and neglected its great principles, and became the most consummate hypocrites. Compare Matt. vi. 2, 5, 23, &c. They despised all others, expected respect from all, and distinguished themselves by broad phylacteries, or scrolls of parchment with some passages of Scripture written on them, and by broad fringes on their garments, Deut. vi. 8.

5. The *Sadducees* are supposed to have derived their name from a person named Zadok or Jadok, who first taught the errors which distinguished this sect. According to Josephus, they rejected the traditions of the elders. They denied the resurrection of the body, and the existence of the soul after death. They also did not admit the existence of angels, Matt. xxii. 23; Acts xxiii. 8. They are said to have denied all divine decrees; and to have attributed such power to the human will as to make man the disposer not only of his moral actions but of his temporal condition. They were generally the rich who were of this sect; and they may justly be regarded as the materialists, free-thinkers, and infidels of the day.

6. The *Samaritans*, as inhabiting a part of the country of Judea, and receiving the five books of Moses, may be considered as a sect among that people. Their origin is given us, 2 Kings xvii. 24, &c. On the reform effected by Nehemiah, Josephus informs us that a son of Jehoiada, the high-priest, who contrary to the law had married a daughter of Sanballat, being unwilling to quit his wife, fled to Samaria, and many others with him. Sanballat was then governor of Samaria, and afforded them protection. In the time of Alexander, the Samaritans obtained leave to build a temple on Mount Gerizim, like that of Jerusalem, where the same form of worship obtained. This became a source of the bitterest enmity between them and the Jews, John iv. 9; Luke ix. 52. They rejected the writings of the prophets.

7. Josephus and Philo mention a numerous sect called *Essenes*. They lived together, and were a kind of Jewish monks. By abstraction they pretended to understand spiritual things better than others. Some think that the apostle alludes to their opinions in Coloss. ii. 18, 23. The *Herodians* are mentioned, Matt. xxii. 16, 17; Mark iii. 6, and viii. 15. They are thought to have been rather a political than a religious sect, agreeing with Herod that it was lawful to obey the Romans, and, in some things, conform to them. An opposite political faction is that mentioned in Acts v. 37, called *Gaulonites*.

8. The *Scribes*, so often mentioned in both Testaments, were not a sect, but so called from their office as writers, secretaries, or teachers. They were of two sorts; some employed in civil affairs, and others in what respected religion. The former were of different ranks. Hence Seraiah, in the reign of David, 2 Sam. viii. 17, Shebna, in that of Hezekiah, 2 Kings xviii. 18, are mentioned among the chief officers. Hence the scribe of the host, 2 Kings xxv. 19. Others were in inferior offices, 2 Chron. xxxiv. 13. The scribes employed in reference to religion expounded the law and taught the people. They are styled 'doctors of the law,' Luke v. 17, and in the 21st verse they are called 'scribes.' They are also called 'lawyers.' Compare Matt. xxii. 35, with Mark xii. 28. They were generally of the sect of the Pharisees, and hence they are joined together. They taught the people, as we may infer from Mark i. 22. They had great power, and some of them were members of the Jewish sanhedrim, Matt. xx. 18. Some of them might be of the Levitical tribe; but it appears from the Gospel that any person of knowledge might teach the people, or expound the law and the prophets in their synagogues.

9. The *Publicans* were persons appointed to collect the taxes imposed by the Romans. Some of them were receivers-general for a large district, and inferiors of this order paid to them what they collected. Zaccheus appears to be one of the chief publicans or receivers, Luke xix. 9. Matthew was one who sat at the receipt of custom, where the tax on goods imported or exported was paid; for this was one source of the revenue: a second was a tax on cattle fed on lands which were considered as belonging to the Roman state; and a third was a tax on corn, amounting to one-tenth. These taxes the apostle calls 'custom or tribute;' the former seems to denote all imposts on merchandise, and the latter a tax on persons or estates. The publicans were generally rapacious and oppressive; and hence they are classed with sinners. They were particularly odious to the Jews, as reminding them of their subjugated state, and obliging them, according to their opinion, to act contrary to the precepts of their law, Deut. xvii. 15.

TABLE OF MEASURES, WEIGHTS AND MONEY, AND OF TIME, MENTIONED IN THE HOLY SCRIPTURES.

Measures of Length.

	Yds.	Pt.	In.
A finger-breadth, about	0	0	0 $\frac{1}{2}$
A hand-breadth, rather more than	0	0	3 $\frac{1}{2}$
A span, or half cubit, about	0	0	10
A cubit, the length of a full sized man's arm, from the elbow to the extremity of the middle finger	0	1	8

Feet. Inches.

N. B. Some compute the cubit to be	1	9
And others only	1	5

The computation here selected is, probably, rather too large. There seems no sufficient ground in scripture, for supposing different kinds of cubits; the only texts, which appear to imply this, being capable of another interpretation. (*Note, Ezekiel xl. 5; xliii. 13.*)

A fathom, 4 cubits	2	0	8
Ezekiel's Reed, by some computed to be	3	1	2
A stadium, or furlong, 400 cubits	223	0	8
A mile, 10 furlongs, being about one-fifth longer than an English mile	2,220	6	8

Measures of capacity, for Corn or Liquids.

Wine Gal. Quo. Pts.

The Log $\frac{1}{2}$ of an Ephah	0	0	0 $\frac{1}{2}$
The Cab $\frac{1}{10}$ of an Ephah	0	1	1 $\frac{1}{2}$
The Omer $\frac{1}{10}$ of an Ephah (about)	0	3	0 $\frac{1}{2}$
The Hin $\frac{1}{2}$ of an Ephah (about)	1	1	0

The Ephah, or Bath, or Batus, <i>Lukc</i> xvi. 6, (about)	7	2	0 $\frac{1}{2}$
The Chomer, or Homer, 10 Ephahs (This should carefully be distinguished from the Omer, which is only a hundredth part of it.)	75	2	1

Some think the *Kor*, or *Koges*, *Luke* xvi. 7, to be the same as the Chomer; but this is not fully agreed on.

The firkin, as mentioned <i>John</i> ii. 6, is differently computed. Some think it contained	0	3	1 $\frac{1}{2}$
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The measure, or Chænix, mentioned <i>Rev.</i> vi. 6, seems to have been the daily allowance made of corn to a slave, perhaps rather more than	0	1	0
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That mentioned <i>2 Kings</i> vii. 1, is supposed to have contained about	2	0	0
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A Table of Weights and Money.

BY TROY WEIGHT.

Lb. Oz. Pen. Grs

The Gerah $\frac{1}{20}$ of a Shekel	0	0	0	12
The Bekah $\frac{1}{10}$ of a Shekel	0	0	5	0
The Shekel	0	0	10	0
The Maneh, 60 Shekels	2	6	0	0
The Talent, 3000 Shekels	125	0	0	0

N. B. Some make the Shekel, according to which all other weights are computed, rather less than in this table; and others rather more.

Money in Value.

This is a subject of a very difficult nature: for money is mere relative property; and its value consists in the quantity of things useful to life which it will purchase. Now it is certain, that the same weight, either of brass, silver, or gold, will at one time, and in one place, purchase far more of these things, than in another time and place: and probably, an ounce of silver, in any of the times of which the scripture treats, would purchase as much as three, or four, or five ounces now would. All therefore that can be attempted on this head, is to show the relative value of the money mentioned in scripture, as computed in the money of this age and nation. An ounce of silver is generally, I believe, coined into something more than five shillings: but as minute exactness is not the object in this place, the computation will be made at that price.

	£.	s.	d.
The Drachma	0	0	7 $\frac{1}{2}$
The Beka, or Didrachma	0	1	3
The Shekel, or Stater	0	2	6
The Maneh, or pound	7	10	0
The Talent	375	0	0
A Talent of gold, (at 16 of silver to one of gold)	6000	0	0

N. B. Some learned men compute each of these lower, and some higher. But this appears to be about the mean between discordant opinions.

Roman Money mentioned in the New Testament.

	£.	s.	d.	far
A Mite (<i>Αιστρον</i>)	0	0	0	0 $\frac{1}{2}$
A Farthing (<i>Κοδαντης</i>) (about)	0	0	0	1 $\frac{1}{2}$
A Penny, or Denarius	0	0	7	0 $\frac{1}{2}$
A Pound, Mina	3	2	6	0

A Table of Time.

Learned men state the names of the months, and their relation to the months into which we divide the year, as follows; but all the names mentioned, are not found in scripture. Of those which are, a reference to some text, in which it is named, will be annexed.

1 Nisan, (<i>Neh.</i> ii. 1.) or Abib (<i>Ex.</i> xiii. 4.)	March, April.
2 Yif, (<i>1 Kings</i> vi. 2.) or Jyar	April, May.
3 Sivan, (<i>Esth.</i> viii. 9.)	May, June.
4 Tamuz, or Thamuz	June, July.
5 Ab	July, August.
6 Elul, (<i>Neh.</i> vi. 15.)	August.
7 Ethanim, (<i>1 Kings</i> viii. 2.) or Tifri	September, October.
8 Bul, (<i>1 Kings</i> vi. 38.) or Maicheswan	October, November.
9 Cisleu, or, Chisleu, (<i>Neh.</i> i. 1.)	November, December.
10 Tabeth, (<i>Esth.</i> ii. 16.)	December, January

- 11 Shebar, or Sebat, (*Zech. i. 7.*) { January,
February.
12 Adar, (*Ezra vi. 15.*) { February,
March.
13 Ve adar, or the second Adar.

This last month was added, or *intercalated*, from time to time, when the twelve lunar months, falling considerably short of a solar year, introduced such an irregularity in the seasons as was inconsistent with the observance of the sacred festivals at the proper time. This month being on those occasions added, between the end of Adar the twelfth month, and the beginning of Nisan the first month, brought back the computation of the year to some degree of regularity. It answered the purpose, in some measure, which the 29th of February every fourth year, does in our calendar: viz. to preserve a coincidence between the twelve months which constitute the year, and the actual yearly revolution of the earth round the sun. But the intercalated month by no means settled the calculations of the Israelites, in that degree of exactness to which astronomers have at present reduced it. The months of Israel as here stated are supposed to answer each to the closing half of the former and the first part of the latter of our months, and especially the absolute necessity which there was for them, must considerably deduct from accuracy in all these calculations. They are, however, sufficiently exact for all useful purposes.

The days of the week were numbered by the Israelites in their order, the first, the second, &c.; the seventh, or last day of the week, being the sabbath; but it does not appear that they had any names affixed to them.

Their days were generally reckoned from sun-set to sun-set, according to the original arrangement; 'The evening and the morning were the first day.'

Both the night, from sun-set to sunrise, and the day, from sun-rise to sun-set, were divided into twelve hours; which must have been unequal in their length at different seasons of the year. It should, however, be remembered, that the Land of Promise being situated much nearer the Equator, the difference in the length of the days in summer and winter, and of the nights, during winter, in proportion to the days, was far less than in this country. Some, however, think, with much probability, that the division of time into *hours* was introduced by the Romans. The word *hour*, as used in some places of the Old Testament, does not seem to denote a measure of time; but merely the coincidence of events.

The night likewise, from sun-set to sun-rise, was, among the Israelites, divided into four watches. Supposing the sun to set at six o'clock, according to our computation,—the first watch reached from 6 to 9; the second, from 9 to 12; the third, from 12 to 3; and the fourth, from 3 to 6, or sun-rising.

A TABLE OF THE STATES, OFFICES, AND DESCRIPTIONS OF MEN.

Apostles. Persons selected by Jesus Christ to be witnesses of his life, death, and especially of his resurrection, to mankind; the repositories of his holy doctrine, by whom it was to be communicated to the nations through their preaching and writings; so that to the end of the world their writings are to be appealed to, as the standard of truth and duty. They were twelve in number; and on the apostacy of Judas, Matthias was selected to fill up his place. Matt. x. 2—4; Acts i. 15—26.

Bishop. The same persons are called *elders*, *bishops*, and *pastors*; but as there were several in the larger Christian societies, order in the affairs of the church required that one should become the *president* or *chairman*; and the person of the greatest influence, whether arising from his age, experience, or talents, would naturally be appointed to this office. As the church increased in numbers and wealth, this *president* or *chairman* assumed the title of bishop, while his co-partners were called *elders* or presbyters; and from this humble beginning arose Episcopacy in one church, which extended its claims over neighbouring churches, then over provinces, until at length it reached its zenith in the spiritual monarchy of the pope.

Centurion. An officer in the Roman army commanding one hundred men.

Deacons. Persons appointed by the church, under the counsel and direction of the apostles, to take care of the poor, and the secular concerns of the churches; from whom, however, it seems evident that elders and evangelists were chosen and sent forth.

Evangelists. For many ages this word has been appropriated to denote the writers of the four narratives which have been transmitted to us, as of divine authority, concerning the miracles, life, doctrine, death, and resurrection of our Saviour; but in the New Testament it signifies preachers of the gospel; yet with a special reference to certain persons who, under the authority and by the direction of the apostles, were employed to regulate and establish the churches which they had planted, or to plant new ones. They seem to be distinguished from stated pastors or bishops, as modern missionaries are from resident ministers.

Elders. Used for persons advanced in years; but most frequently means the Jewish magistrates, who formed the council or court, called Sanhedrim, and after the gospel was promulgated, it means the stated and ordinary pastors of the church.

Epicureans. A sect of heathen philosophers,

who ascribed all things and events to chance; and who accounted pleasure the chief good.

Hebrew. One lineally descended from Abraham; and not one who had been proselyted, or whose ancestors had been proselyted.

Herodians. Persons who paid their court to Herod, and, like him, conformed in many things to the Roman customs. They are supposed to have been Sadducees.

Israelites. This is the proper name of the whole nation, as descended from Jacob or Israel; but became appropriate to the ten tribes after their revolt from the house of David.

Jews. The descendants of Judah, with the Levites, Benjaminites, and others, who joined themselves to Judah, and adhered to the house of David after the revolt of the ten tribes. After the Babylonish captivity, the term is applied to all the people who returned, and is now used to denote any Israelite, from whatever tribe he may have descended.

Kings. These were not appointed at first, but God himself was considered as the king of Israel. The people desiring to be like the surrounding nations, a king was granted to them, Saul, a Benjaminite. For his disobedience to the divine will, he was rejected, and David chosen, in whose family the crown became hereditary, and continued, in respect to his own tribe, at least until the captivity.

Levites. The descendants of Levi, by Gershon, Kohath, and Merari, who were not of the race of Aaron; but in many respects they were servants to the priests, though some of them were teachers and rulers in Israel.

Nazarene. A name at first given to Christ, afterwards to his followers, and then to an heretical sect.

Nethinims. Servants to the priests and Levites, for the meaner and more laborious offices, being the descendants of the Gibeonites; and of others, who were devoted voluntarily to these services.

Nicolaitans. A corrupt sect of professing Christians, resembling, in their opinions and practices, the wicked Antinomians of modern times.

Patriarchs. Fathers and heads of families, who eventually became great and renowned in Israel; as the twelve sons of Jacob. The term also denotes the ancient worthies of the church, as Noah, Abraham, &c.

Pharisees. Separatists, who pretended to more than ordinary strictness in the externals of religion; and observed the traditions of the elders. See Introduction.

Priest, High. The priest of the race of Aaron, who was allowed to enter into the most holy place once in the year; and was constituted chief ruler of the Jewish church. In his office he was a special type of Christ.

Priest, The second. He, as is generally supposed, who was appointed to officiate, in case the

high priest was by any circumstance unequalled.

Priests, Chief. The heads, or principal persons of the twenty-four courses, into which the sons of Aaron were divided by David, that they might minister by rotation.

Prophets. These were anciently called seers. They were extraordinary ministers of religion, whom God raised up to reform the church of Israel, to predict future events, and make known the divine will to mankind; especially to foretell the coming of the Messiah, his sufferings, and the glory that should follow.

Prophets, Sons of the. Persons educated in the schools of the prophets, from the days of Samuel, who instituted them; from whom God frequently called men to the prophetic office: and who on many occasions were extraordinary teachers of religion, when the priests and Levites neglected their duty.

Proselyte. A person from another nation, who was incorporated into the church of Israel, by receiving circumcision, and becoming obedient to the law of Moses. Learned men mention various kinds of proselytes, but the scripture does not.

Publicans. Tax-gatherers under the Romans. The principal publicans farmed large districts at an annual rent, and were aided by the Roman armies in obtaining their demands; and the inferior publicans were servants to them.

Rabbies, Doctors, Lawyers. Scribes, who had attained to certain degrees of eminency and reputation in their profession, and who were distinguished in a similar manner to that of learned men, who are honoured with degrees by modern universities.

Sadducees. A sect among the Jews, who at first adhered to the law of Moses, in opposition to the traditions of the elders, but by degrees degenerated, and became nearly infidels, denying the existence of angels and spirits, and the resurrection of the dead.

Samaritans. The descendants of those nations whom the kings of Assyria established in the country, from which they took away the ten tribes of Israel; and with whom were united some Jews and priests, who apostatized from the purity of their laws and religion. This produced the greatest enmity between them and the Jews, so that in the mouth of a Jew, a Samaritan was a most odious name.

Scribes. Learned men among the Jews, whose professed object was to explain and enforce the law of God, from the days of Ezra to those of our Lord. Under the kings of Israel and Judah, the word scribe means *secretary*, i. e. to the king.

Tetrarchs. Persons, each of whom were appointed by the Romans to govern a fourth part of the kingdom of Herod the Great.

Tershatu. The governor of the Jews, appointed by the Persian kings after the captivity.

SYMBOLS USED IN THIS WORK.

THE symbol *a* denotes an *addition* to the received text, and refers to a similar letter in the notes, showing the authority or authorities for such addition.

The symbol *o* denotes a *word* or *words* to be omitted.

The symbol *v* denotes a *various reading*, either admitted into the text or referred to.

The symbol *t* denotes a *transposition* of a word or words, and sometimes of verses.

The symbol " shows where the *addition, variation, or transposition* closes.

ABBREVIATIONS.

Aq. A Greek version by *Aquila*.

Ar. The Arabic of the Polyglot.

Ar. Erpen. One published by *Erpenius*.

Chald. The Chaldee version of *Onkelas*.

Heb. The common Hebrew Text.

MS. MSS. A manuscript or manuscripts, in Kennicot and De Rossi.

Sam. The Samaritan copy of the Pentateuch.

Sept. The Greek version of the *Seventy*, of which we have two copies, Sept. Vat. or Roman ; and Sept. Alex. or Alexandrian.

Syr. The ancient Syriac of the Polyglot.

Targ. Jonathan's Chaldee paraphrases.

Theo. and Sym. Fragments of two Greek versions, by *Theodotion* and *Symmachus*.

Vulg. The Latin version, called the Vulgate.

GENESIS.

INTRODUCTION.

The Holy Scriptures collectively are called the **BIBLE**, or the **Book**, by way of distinction and pre-eminence, from the Greek **ΒΙΒΛΟΣ**. The first five books are called the **Pentateuch**, from two Greek words expressive of their number, and are generally ascribed to Moses as their author. The first of these is called *Genesis*, from a Greek word which denotes generation; and was so called, because it relates the generation or production of the heavens and the earth, of man, and the various generations of mankind from Adam to the flood, and from the flood to the descent of Jacob into Egypt.

This is undoubtedly the oldest historical book extant in the world; and the events it relates are of the greatest importance to mankind. By giving us the history of the creation, by one infinitely wise and powerful God, Moses lays the foundation of religion and morals, and shows the folly of idolatry. From the defection and sin of Adam, and the promise of a Redeemer, he leads us to the source of our depravity, and the foundation of our hopes. Though this book was designed for the instruction of mankind at large, it was more especially written for the advantage of the Jews. Hence we have the call of Abraham, the covenant made with him, the glorious promises made to him, and the most circumstantial history of his life; which could not fail both to instruct and gratify his descendants. The promises made to Jacob, and the subsequent events of his life, with the interesting narrative of Joseph, are closely connected with the deliverance from Egypt and the giving of the law. This history begins, according to Usher, 4004 years before Christ, and comprises a period of about 2365 years.

CHAPTER I.

An account of the six days' creation.

- 1 IN the beginning God created the heavens
- 2 and the earth. And the earth was desolate
- and waste; darkness also was upon the face
- of the deep, and the Spirit of God agitated
- 3 the surface of the waters. And God said,
- Let there be light; and there was light.
- 4 And God saw that the light was good; and
- God distinguished the light from the dark-
- 5 ness; And God called the light Day, and
- the darkness he called Night.

And the evening had been, and the morn-

ing had been, one day; And God said, Let 6
there be an expanse amidst the waters, and
let it separate waters from waters; 'and so
it was. For God made the expanse, and 7
separated the waters which were below the
expanse, from the waters which were above
the expanse; And God called the expanse, 8
Heavens; 'and God saw that this was good.'

And the evening had been, and the morn-
ing had been, a second day; And God said, 9
Let the waters below the heavens be col-
lected into one place, that the dry land may
appear; and so it was. 'For the waters

NOTES.

CHAP. I. 1. The sacred author takes for granted the being of God. He at once introduces him as the almighty Creator of all things; and leaves his readers to judge of his nature and perfections from the works of his hands. *In the beginning*] The sense of this passage, in connexion with what follows, obviously is, 'That God at first produced by his power the *matter* of the heavens and the earth, and that he gradually formed this matter into all that variety of animate and inanimate objects, of which the whole system of nature consists.' As our language admits the plural, heavens, as well as heaven, I have uniformly adopted it as expressing both the sense and idiom of the original.

2. *And the earth was desolate and waste*] The earth when first produced was, most probably, chiefly surrounded with water, and consequently unfit for animal or vegetable life; it was wholly desolate, which Moses forcibly expresses, by the *תוהו ובוהו*. Compare Jerem. iv. 23. *And the Spirit of God*] The words *רוח אלודים* may be idiomatical, and mean a *strong wind*, as they do Ps. civ. 7; cxlvii. 18; Is. xl. 7. In the Family Bible this sense was given for reasons stated; but if we consider the sacred writer intended to inform us that the material universe was then put in motion, and that our globe began to revolve on its axis, in consequence of which the waters were agitated, as they are to this day, the common version may be admitted. Motion through the whole system could only be produced by divine or creating agency.

4. *And God distinguished*] God at first doubtless distinguished them, as they are distinguished still, by the rotatory motion of the earth. Light was first formed, and being collected in the atmosphere, served the purposes of the

heavenly luminaries during the three first days. On the fourth day this element was connected with the globe of the sun, which, according to some of our wisest astronomers, forms the atmosphere of that planet.

5. *And the evening had been*] It is clearly the design of the author, in this passage, to inform his readers that the first day began with the production of light, and ended when the evening had been; and when the morning had been, one day, a second day commenced; so that we are to understand each day mentioned as *past*, and the *next* as properly the day on which what follows was done. Thus one day was past when God said, 'Let there be an expanse,' &c.

6. *An expanse*] Most modern versions have adopted this term in preference to the *firmamentum* of the Vulgate, which our translators followed. The expanse is called the 'heavens,' which in scripture has three different acceptations. It denotes the *air* around us, where the birds fly, and the clouds are formed. 2. The whole visible *sky*, including the sun, moon, and stars. 3. The invisible residence of God, called by the apostle the third heavens, 2 Cor. xii. 2. It is in the first acceptation the word is used here. (†) Sept. from ver. 7.

8. (a) *And God saw that*] The Sept. has here preserved the integrity of the text; for after no other operation are these words wanting; and the want of them here destroys that harmony of composition, which the author so evidently intended. So also in the next verse, after, *and so it was*, we expect it to follow, as in other instances; *For the waters*, &c. which the Sept. retains.

9. The waters below the heavens, which as yet covered the globe, must have exceeded those separated by the expanse. For these receptacles are provided in the globe itself; and to these they gradually subside. Ps. clv.

below the expanse were collected into their
 10 places, and the dry land appeared." And
 God called the dry land Earth; and the col-
 lection of waters he called Seas; and God
 saw that this also was good.
 11 And God said, Let the earth bring forth
 grass, the seed-bearing herbs "according to
 their kinds," and the fruit-bearing trees,
 whose seed is in them, according to their
 12 kinds, upon the earth; and so it was. For
 the earth brought forth grass, the seed-bear-
 ing herbs, according to their kinds, and the
 fruit-bearing trees, whose seed was in them,
 according to their kinds; and God saw that
 this also was good.
 13 And the evening had been, and the morn-
 14 ing had been, a third day; And God said,
 Let there be luminaries in the expanse of
 the heavens "to give light upon the earth,"
 and to distinguish the day from the night:
 15 And let them be for signs of stated times,
 and of weeks and of years; and so it was.
 16 For God made the two great luminaries, the
 greater luminary for the regulation of the
 day, and the less for the regulation of the
 17 night, together with the stars. And God
 set them in the expanse of the heavens to
 18 give light upon the earth, And to regulate
 the day and the night, and to distinguish
 the light from the darkness; and God saw
 that this also was good.
 19 And the evening had been, and the
 20 morning had been, a fourth day; And God
 said, Let the waters abound with living rep-
 tiles; and let flying fowl fly over the earth,
 through the wide expanse of the heavens;
 21 "and so it was." For God created the great
 sea-monsters, and all the living reptiles with
 which the waters abound, according to their
 kinds; and all the winged fowl according to
 their kinds; and God saw that this also was

good. And God blessed them, saying, Be 22
 fruitful and multiply, and fill the waters of the
 seas, and let fowl multiply upon the earth.

And the evening had been, and the morn- 23
 ing had been, a fifth day; And God said, 24
 Let the earth bring forth animals according
 to their kinds; and so it was. For God 25
 made the wild-beasts according to their
 kinds, and the cattle according to their kinds,
 and every ground-reptile according to its
 kind; and God saw that this also was good.

And God said, Let us make man in our 26
 own image, according to our own likeness;
 that they may have dominion over the fishes
 of the sea and over the fowls of the air, and
 over the cattle, and over the "wild-beasts,"
 and over every reptile that creepeth upon
 the earth. So God created man in his own 27
 image; in the image of God he created
 him; male and female he created them.
 And God blessed them, saying, Be fruitful, 28
 and multiply, and fill the earth, and subdue
 it; have dominion also over the fishes of the
 sea, and over the fowls of the air, and over
 the cattle and the wild-beasts, and over
 every reptile that creepeth upon the earth.
 And God said, Behold, I give you every 29
 seed-bearing herb which is on the face of the
 whole earth, and every tree, in which is a
 seed-bearing fruit; it shall be food for you,
 And for all the beasts of the earth, and for 30
 all the fowls of the air, and for every reptile
 upon the earth, in which is the breath of
 life; even every green herb for food; and
 so it was. And God saw every thing that 31
 he had made, and behold it was very good.

And the evening had been, and the morn- 1
 ing had been, a sixth day; and the heavens,
 and the earth, and all their hosts, were
 finished. For on "the sixth" day God finished 2
 his work which he had purposed to do; and

11. *Grass and herbs*] Compare Deut. xxxii. 2, and 2 Kings xix. 26. In this verse, the productions of the earth are divided into three classes. 1. The grass, which clothes the earth. 2. Herbs, esculents of all kinds, and flowers, are included; and, 3. Trees, of every size and species. (a) Sept. For the text followed, see note Hebrew Bible. (Sam. Sept. 1 MS.)

14, 15. That office, which the light created on the first day had hitherto discharged, is henceforward to be discharged by the sun, moon, and stars. These are to be signs of *stated times, weeks, and years*, chap. xxiv. 55. On the first day God created *light*, אור; but on this he created luminaries, מאורות; which implies a luminous body, a body to which light is attached, or which has the power of exciting it.

20. *Living reptiles*] So the Latin translators render reptilia animantia. By these are meant all sorts of reptiles, which creep in the water, in opposition to such as creep on the earth, called ground-reptiles, ver. 25. (a) Sept.

21. *Great sea-monsters*] All the larger kinds of fishes are intended, but the word cannot denote the whale kind only. It is supposed often to denote the *crocodile* and other amphibious creatures.

25. *The wild beasts*] When חיות הארץ, the *beast of the earth*, is joined with בְּהֵמָה, *cattle*, it denotes *wild-beasts*. The animals of the earth, like the vegetables, are divided into three classes: 1. Wild-beasts; such as roam in the

forests. 2. Cattle; by which all domestic animals seem to be meant; and, 3. All sorts of less animals which creep on the ground.

26. *Let us make man*] This mode of speaking certainly indicates that the author conceived the formation of man to be a work of peculiar importance and interest; so that a heavenly council is called, and this chief of the divine works, as it regards the earth, is at length brought into existence. The Father addresses the Son by whom all things, &c. Coloss. i. 16. (a) The wild-beasts, Syr. and in ver. 28. Several of the versions support what is added. *In our own likeness, and according to*] As this mode of speaking occurs chap. v. 3, where it denotes an exact resemblance, not only in nature, but, as I conceive, in moral qualities, it must have a similar sense here. The divine image and likeness, then, means the spiritual nature of the human mind, with its endowments of understanding, judgment, and reason; and its moral qualities of purity, righteousness, &c.

28. *And subdue it*] Subduing means such a power over it as a master has over his servant.

CHAP. II. 1—6. I entirely agree with some late critics, that these verses belong to the preceding chapter, and should not have been separated from it.

2. *On the sixth day*] So both the Samar. and Sept. read; and the sense of the passage requires this reading. Compare Exod. xx. 11. See note to Hebrew Bible on this com.

on the seventh day rested from doing any 3 of his works. And God blessed the seventh day and made it holy; because on it he rested from all his works which he had purposed to do.

4 This is the origin of the heavens and the earth when they were created; at what time God Jehovah made the earth and the 5 heavens. Then did not any plant of the field exist on the earth, nor could any herb of the field grow; for God Jehovah had not caused it to rain upon the earth, nor was 6 there a man to till the ground; Nor had a mist risen out of the earth, and watered the whole face of the ground.

CHAPTER II.

B. C. 4004. *A more particular account of the creation of man; the garden of Eden described; appropriate names given to all kinds of animals; woman formed, and marriage instituted.*

7 WHEN God Jehovah formed man out of the dust of the ground, he breathed into his nostrils the breath of life; and man 8 became a living person. And God Jehovah, having planted a garden eastward in Eden, there put the man whom he had formed. 9 For out of that ground had God Jehovah made to grow every tree that is pleasant to behold, or suitable for food; and, in the midst of the garden, the tree of LIFE, and the tree of the KNOWLEDGE of GOOD and 10 EVIL. And there issued a stream out of Eden to water the garden; and thence it was parted, and became four principal rivers. 11 The name of the first is Pison; which

3. *And God blessed the* What is meant by *blessing the seventh day*, is explained by the next term, *hath made it holy*, or *set it apart as sacred* in memory of the creation; as a day in which he is to be blessed and praised as the author of all being and the source of all happiness. As Adam and Eve were created towards the close of the 'sixth day,' their first whole day was the sabbath.

4. *This is the origin of the heavens and* Some render, 'this is the account,' &c. chap. vi. 9, and xi. 27; but as generation is the *origin* of the creature generated, this sense is as much implied in the term as the other.

5, 6. *Then did not any plant* This refers to the state of the earth as described chap. i. 9, 10, when the seas and land were not separated, and before those operations by which the earth was prepared as the abode of animals and men. *Nor could* At the time to which the writer refers, as the earth itself was not prepared to produce vegetables, so the two great means, the showers and dews of heaven and the labour of man, were wanting.

7. *Formed man out* He had stated particularly *how* man was formed as to his natural and moral qualities; he now describes of what matter his body was made, and whence came his noble intellectual powers. *Living person* This is doubtless the import here and in other instances of נפש and it is well known that נפש, not only denotes *soul*, but occurs frequently in the sense of *person*, and is often used instead of the reciprocal pronoun. *He breathed* Compare Eccl. 3. 21.

8. After having given a particular account of the formation of man Moses next describes the *place* provided for his residence. This was in the east, in a part of the district called Eden, in a garden planted by the Creator, and furnished with every desirable production. In the midst of the garden were two trees of a peculiar species; one called the *tree of life*, most probably, because it was appointed to

boundeth the whole land of Havilah, where gold is found; And the gold of that land 12 is good: there also are found pearls and onyx stones. And the name of the second 13 river is Gihon; which boundeth the whole land of Cush. And the name of the third 14 river is Hiddekel; which runneth east of Assyria: and the fourth river is the Euphrates.

And God Jehovah took the man, [ADAM] 15 and put him into the garden of Eden, to cultivate and to keep it. And God Jeho- 16 vah commanded Adam, saying, Of every other tree of the garden thou mayest freely eat; But of the tree of the knowledge of 17 good and evil, thou shalt not eat; for at whatever time thou eatest, thou shalt surely die.

And God Jehovah said, It is not good 18 that Adam should be alone; I will make for him a suitable help-mate. For, although 19 God Jehovah had formed, out of the ground, every beast of the field, and every fowl of the air; and had brought them to Adam to see how he would call them; (that whatever Adam should call any animal, might be its name;) And although Adam had 20 given names to the cattle, and to all the fowls of the air, and to all the beasts of the field; yet for Adam there had not been found a suitable help-mate. God Jehovah 21 therefore caused a heavy sleep to fall upon Adam; and while he slept, took one of his ribs, and closed up the place with flesh; And the rib, which God Jehovah had taken 22 out of Adam, he formed into a woman; and

be a natural mean of preserving man's life, and a divine pledge of its continuance; the other called the *tree of the knowledge of good and evil*; because made the test of man's obedience, and by eating of which, and transgressing the divine command, he would experimentally know the difference between good and evil both moral and natural.

10—14. The situation of Paradise is described with such geographical precision, that one would suppose it would be easily ascertained; yet on no subject are opinions more at variance. It has been placed in almost every part of the globe. Reland, one of the best scripture-geographers, places it in *Armenia*, where issue the heads of the rivers Tigris and Euphrates. This has been adopted as the most probable opinion by many late writers. Major Wilford, in the Asiatic Researches, has advanced and supported with much learning, another opinion; 'that the real situation of Paradise was in that mountainous tract, which extends from Candahar to the Ganges. In this district,' says he 'we find such a spot as answers minutely to the Mosaic description, a circumstance not to be met with any where else on the surface of the globe. A small brook winds through the district of Bamiyan, and falling into a small lake, divides itself into four heads, forming so many navigable rivers.' That somewhere in the east this delightful garden was situated, is unquestionable. In this garden, man, when formed, was placed, to cultivate and keep it.

18—20. *It is not good Adam (or man) should be alone* God had formed Adam a sociable being; and it was not fit, or becoming his nature, or suitable to the purposes and designs of his Creator, that he should be without a suitable companion.

21—24. *For God Jehovah* On presenting Adam with his lovely help-mate. God must have informed him how she had been made; and the reflections which follow, show the moral purposes God had in view. *One flesh* or one person,

- 23 he brought her to Adam. And Adam said, This is now bone of my bone, and flesh of my flesh: Woman shall she be called; because out of man she hath been taken.
- 24 Therefore, said Jehovah, shall a man leave his father and his mother, and cleave to his wife; and they two shall be one flesh.

CHAPTER III.

B.C. 4001. The history of the fall; sentence on the serpent, and the promise of a Saviour; the punishment of man, and his expulsion from the garden of Eden.

- 25 ALTHOUGH Adam and his wife were both naked, yet they were not ashamed.

- 1 Now the serpent was more subtle than any of the animals of the field, which God Jehovah had made; and he said to the woman, Hath God indeed said, Ye shall not eat of every tree of the garden? And the woman said to the serpent, Of the fruit of "all" the other trees of the garden we may eat; But of the fruit of "that" tree which is in the midst of the garden, God hath said, Ye shall not eat of it; nor shall ye touch it; else ye shall die. And the serpent said to the woman, Assuredly ye shall not die. 5 Yea, God knoweth that whenever ye eat of

it, your eyes will be opened, and ye will become as gods, knowing good and evil. And when the woman saw that the tree was suitable for food, and that it was pleasing to the eyes; also a tree to be desired as giving knowledge, she took of its fruit and ate, and gave of it also to her husband with her; and 'he ate.' And the eyes of both were opened, and they knew that they were naked; and they sewed together fig-tree leaves, and made themselves waist-girdles.

And they heard the voice of God Jehovah resounding in the garden, in the cool of the day; and Adam and his wife hid themselves from the presence of God Jehovah amidst the trees of the garden. But God Jehovah called to Adam, and said to him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And who, said he, told thee that thou wast naked? Hast thou eaten of that tree, of which I commanded thee not to eat? And Adam said, The woman whom thou hast given me for a companion, gave me of that tree, and I ate. And God Jehovah said to the woman, 13

They shall be esteemed by themselves and by others, and be as entirely and inseparably united, and shall have as intimate communion, as if they were one person, one soul and body. So Poole explains.

CHAP. III. *The history of the fall* The observation is not more common than just, that the holy scriptures are their own best interpreter. What is obscure in one part, is frequently explained in another; so that by comparing different passages the attentive reader will find sufficient light to direct him in his inquiries, and to solve his difficulties. On the history contained in this chapter, much has been written; and different hypotheses have been assumed for the purpose of explaining it. Without discussing the merit of these, I also will state my opinion. 1. Who or what are we to understand by the tempter? Our Lord, I conceive, has answered this question, by a direct reference to this history, John viii. 44; 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' The tempter in his discourse with Eve 'abode not in the truth,' but boldly contradicted what Jehovah had said, 'Assuredly ye shall not die.' Thus he was 'a liar and the father of it.' And by the success of the temptation, he became a murderer: 'He was a murderer from the beginning.' The 'beginning' here most naturally refers to the transactions recorded in this chapter. Admitting the authority of our Lord, the principal agent in the temptation of our first parents was the devil or Satan. Compare 1 John iii. 8.

2. Why is he called נחש, the serpent? Did he appear in the likeness, or did he animate the body of a serpent, and make use of its organs? The most common opinion is, that Satan animated the body of a real serpent. The original word unquestionably signifies a serpent, and is so rendered by all the ancient translators. It must notwithstanding be admitted, that the word is ambiguous, and may denote one who uses serpentine arts, in order to beguile and deceive. Thus the word שרף, Seraph, denotes a species of serpents, and an order of angels, being both so denominated from the splendour of their appearance. Thus the tempter might be called serpent, not because he appeared in the form or animated the body of a serpent, but because he had imitated the subtlety of that creature, in alluring and deceiving the woman. For a similar reason our Lord called Herod 'a fox.' Hence I conceive the first verse of this chapter is the

remark of the historian, and contains the reason why the tempter was called, 'the serpent.' I would thus paraphrase it. 'Now the natural serpent was the most subtle of any of the beasts of the field which Jehovah God had made.' And he, to whom the woman gave this name, said, &c.

Hence the sentence pronounced on the tempter is in language literally applicable to the natural serpent. 'As this animal is considered degraded because he crawls on his belly, and licks up dust together with his food, so shall the tempter be degraded; as the natural serpent when crushed on the head, perisheth; so the spiritual serpent shall be crushed and punished.' There is nothing unusual in this kind of play on the literal and figurative sense of a word. It is often found in the scriptures, and indeed abounds among the oriental writers in general. (a) *Alt. Sept. Syr.*

3. Admitting that the tempter was Satan, and that he did not appear in the form, nor animate the body of a serpent, it may be said in what form did he appear? As the holy scriptures are silent on this subject, nothing can positively be asserted. But if Satan sometimes 'transforms himself into an angel of light,' why might he not be suffered, for wise and holy purposes, to do so on this occasion? This was the opinion of pious Bishop Tenison, and the eloquent Saurin seems inclined to adopt it. (See his Diss. in loc.) But if we understand the conversation between Eve and the serpent, or Satan, as what the tempter suggested to her mind, and her own reflections on the reasons, why the fruit of that one tree was prohibited; and the consequent descent of Jehovah, and the sentence he pronounced on the tempter, and on Adam and Eve for complying with the temptation, as expressing, in an historical narrative, the revealed purpose of God to punish them for their offence, while yet in mercy he opens a door of hope; is there anything in this mode of interpretation, which is in the least degree improper, or repugnant to scripture usage? This mode of interpretation must be adopted in many instances, as in what Micah says to Ahab, 1 Kings xxii. 20, &c. in explaining the first three chapters of Job, and of the prophet Hosea. The attentive reader will observe a striking agreement between the history of the fall, and that of our Lord's temptation in the wilderness. If the latter be considered literally and historically true, so may the former; but if our Lord's temptation can be explained as what the tempter suggested to his mind, so may the temptation in Paradise. (a) *That. Sam.*

6 (v) The Sam. Sept. and they ate. Vulg. omits, with her,

- Why didst thou this thing? And the woman said, The serpent deceived me, and I ate.
- 14 And God Jehovah said to the serpent, Because thou hast done this, accursed shalt thou be above all the cattle, and above every other animal of the field; upon thy belly thou shalt go, and dust thou shalt eat
- 15 all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thee on the head, and thou shalt bruise him on the heel.
- 16 To the woman he said, I will greatly multiply thy breeding-sorrows; and in sorrow shalt thou bring forth children; and to thy husband thou shalt be in subjection, and he shall rule over thee.
- 17 And to Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it; accursed be the ground for thy sake; in sorrow shalt thou eat of its produce all the
- 18 days of thy life. Thorns also and thistles shall it bring forth to thee; and the herbs
- 19 of the field thou shalt eat. In the sweat of thy face thou shalt eat "thy" bread, until thou return unto the ground, out of which thou wast taken: for dust thou art, and unto
- 20 dust shalt thou return. And Adam called his wife's name Eve, [LIFE-GIVEN] because she was to become the mother of all the
- 21 living. And God Jehovah made garments of skins for Adam and his wife, and clothed them.

15. *I will put enmity*] As the woman was first in the transgression, this language strongly expresses that she was to be the honoured medium of bringing forth the Deliverer. We may reason on this passage as the apostle does on the promise made to Abraham; 'He saith not, and to seeds as of many,' but as speaking of one individual, 'her seed which is Christ,' Gal. iii. 16; iv. 4, &c. The last clause of this verse gives us the sense of the former. The woman is to have a seed and the serpent a seed, and mutual enmity is to subsist between them. They are to be opposed to each other. The woman's seed is to crush the serpent's head. The 'enmity' is more particularly to be between the tempter and this seed, and the woman is only mentioned as the instrument of bringing this seed into the world; as all nations are said to be blessed in Abraham, from whose loins the Messiah was to spring. When the woman's seed actually appeared, the enmity of the tempter and his seed, the wicked, was soon discovered; and our Lord continued to experience it, until by death he destroyed him that had the power of death, and laid the foundation of his own universal empire.

16. *Thy breeding-sorrows*] We have here the figure Hendyadis, and the meaning of 'thy sorrow and thy conception' is that given. As חֲשָׁדָה, here rendered 'desire' in the authorized version, is used in reference to Abel, chap. iv. 7, and appears to signify a disposition or readiness to obey another, no rendering appears more proper than that given; and the following words require this sense.

19 (a) *Thy, Sept.*

21. *Coat of skins*] It is probable, as animals were not used for food previous to the deluge, that sacrifices were now instituted, and that the skins with which our first parents were clothed, were those of the victims, which had been offered to God. We have no express mention, it is true, of this: but as we find Abel offering with acceptance the best and fattest of his flock, at no very distant period, it is clear that sacrifices must have been divinely appointed.

And God Jehovah said, Behold, Adam 22 would so become like one of us, as to know good and evil; and now possibly, he will put out his hand, and take also of the fruit of the tree of LIFE, that he may live for ever! Therefore, God Jehovah sent him out 23 of the garden of Eden, to till the ground, whence he had been taken. And he drove 24 out the man, and placed at the east of the garden of Eden cherubs, with flame-brandishing swords, to keep the way to the tree of life.

CHAPTER IV.

B. C. 4003. *The birth of Cain and Abel; the murder of the latter, and the curse on Cain his murderer; the first polygamist, Lamech, and his address to his wives.*

AND Adam knew Eve his wife; and she 1 conceived, and bare Cain, [ACQUISITION,] and said I have acquired a man-child from Jehovah. And she afterwards bare his 2 brother Abel, [VANITY.] And Abel became a keeper of flocks, and Cain a tiller of the ground. And at the appointed period, it 3 came to pass, that Cain brought of the fruit of the ground an offering to Jehovah. And 4 Abel also brought one of the choicest and fattest of the flock; and Jehovah had respect to Abel and his offering; but to Cain and his offering he had not respect. Cain was 5 therefore very wroth, and his countenance fell.

And Jehovah said to Cain, Why art thou 6 wroth; and why is thy countenance fallen? Is there not, if thou doest well, acceptance; 7 and if not well, a sin-offering lying at the

22. *Behold the man that would become*] In this version the principle is adopted, that the verb הָיָה here denotes, not what man actually 'became,' but what he 'attempted to become;' (See Glassius Canon 8 in verb.) and this version is more suitable to the character of God, as being the language of commiseration.

24. *Cherubs*] For a description of these see notes on Ezek. i. and x. *To keep the way to the tree*] Some, supposing the tree of life to be an emblem of Christ, contend that Moses meant to intimate that the office of the cherubs was to guide man to it, and not to keep him from it. But if this were the design, why expel man from Paradise? The opinion is unfounded and absurd.

CHAP. IV. 1. *A man-child from Jehovah*] Eve acknowledges that she had brought forth a man-child through the assistance of Jehovah.

3. *Appointed time*] Literally, 'end of days.' Whether this refers to the weekly sabbath or to the end of the year is uncertain; but that it refers to some stated time of worship seems most obvious and natural.

4, 5. In the matter of the offerings of Cain and Abel, there is a striking difference. The apostle tells us Abel's was a more excellent sacrifice (παισιον βελιον) than Cain's; it was so in the matter, as well as in the spirit of the offerer. It is most probable God testified his acceptance of Abel and his sacrifice, by consuming it with fire from heaven, as he did in after times.

7. The design has led to the version adopted. For it is evident that Cain was wroth on account of the preference given to his brother's offering; and God's address to him, is to show that the cause was in himself; in neglecting to make atonement, he discovered no sense of his own sin, nor any desire for pardon; but that if he would repent, and offer an atoning sacrifice, he also should be accepted. In this view the latter clause points out the method of acceptance, and implies a call to Cain to seek it in this method.

door? Still to thee shall he be in subjection, 8 and thou shalt rule over him. Nevertheless Cain said to Abel his brother, "Let us go into the field;" and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 And Jehovah said to Cain, Where is Abel thy brother? and he said, I know not: Am I my brother's keeper? And God said, What hast thou done? the voice of thy brother's blood crieth unto me from the 11 ground. And now accursed art thou by that ground, which hath opened its mouth to receive thy brother's blood from thy hand. 12 Shouldest thou till that ground, it would not henceforth yield to thee its substance; a fugitive and a wanderer shalt thou be on 13 the earth. And Cain said to Jehovah, My punishment is greater than I can bear. 14 Behold, thou drivest me out this day from the face of this ground; and from thy presence I shall be secluded, and shall be a fugitive and a wanderer upon the earth, and it will come to pass, that whosoever findeth 15 me will slay me. And Jehovah said to him, "Not so;" whosoever slayeth Cain, on him shall be taken sevenfold vengeance. And Jehovah gave a token to Cain that no one who might meet with him should kill him.

16 And Cain departed from the presence of Jehovah, and dwelt in the land of Nod, on 17 the east of Eden. And Cain knew his wife: and she conceived and bare Enoch; and as he was then building a city, he called the name of the city, after the name 18 of his son, Enoch. And unto Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methusael; and Methusael begot Lamech. 19 And Lamech took unto him two wives; the name of the one was Adah, and the

name of the other Zillah. And Adah bare 20 Jabal: he was the first of those who dwelt in tents, for the purpose of tending cattle. And the name of his brother was Jubel: 21 he was the first "who played on the harp and the pipe. And Zillah also bare Tubal-cain, 22 a skilful artificer in all sorts of brass and iron works: and the sister of Tubal-cain was Naamah. And Lamech said to his 23 wives,

Adah and Zillah, hear my voice; Wives of Lamech! hearken to my speech. I, indeed, being wounded, have slain a man, And, being assaulted, a young man. If Cain shall be avenged seven times, 24 Certainly Lamech seventy and seven.

CHAPTER V.

B. C. 3760. *The age and death of the patriarchs from Adam to Noah.*

AND Adam again knew "Eve," his wife, 25 "and she conceived" and bare a son, and called his name Seth [A SUBSTITUTE:] for God, said she, hath substituted to me another seed instead of Abel, whom Cain slew. And to Seth also there was born a 26 son; and he called his name Enos. Then began men to be called by the name of Jehovah.

This is the genealogy from Adam. When 1 God created man, he made him after his own likeness. Male and female he created 2 them; and blessed them, and called their name Adam, on the day they were created.

And Adam lived one hundred and thirty 3 years, and begot a son after his own likeness, and according to his own image; and he called his name Seth. And the days 4 of Adam after he begot Seth were eight hundred years: and he begot sons and daughters. And all the days that Adam 5 lived were nine hundred and thirty years; and he died.

8. (a) Versions, MSS. and Ed.

13. Others would render, 'My iniquity is too great to be pardoned.' So all our first translators, and most of the ancient. Michaelis renders interrogatively, Is my sin too, &c.

15. *Jehovah gave a token*] For this version see the note Hebrew Bible. It is vain to inquire what was the token or sign which Jehovah gave, as Moses has not specified it.

16. *The land of Nod*] The land received its name from Cain being a wanderer from the place where Adam and his other children dwelt. It was called the land of the wanderer; and was east of Eden.

19. *Lamech took unto him two wives*] Thus early was the law of marriage violated; and the race of impious Cain were first in the transgression.

20. *The first of those*] Literally, the father. A Hebraism, which denotes one to be the inventor of an art, or the founder of a state.

21. (a) *All*, Sept.

23. *Lamech said to his*] Of this first polygamist Moses has preserved an address to his wives, without giving us the occasion of it. Whether he had been attacked for violating the law of marriage, or for some other cause, is not known; but it should seem he had slain a man, though in the contest he had been wounded. He contrasts the murder which Cain had committed, with his own justifiable homicide.

I, indeed, being wounded, have] Among the various renderings of this verse, the one given seems most probable. See Lowth's Lect.

25. (a) Sept. Syr.—ibid. and 1 MS.

26. *Then began men to call*] The devout and serious part of men were denominated 'the sons of God,' or the worshippers of Jehovah. The words קרא בשם are ambiguous, and will admit the common version, 'call on the name.' But as it is not probable that good men began then first to call on the name of the Lord, the version given is entitled to preference. Compare Gen iv. 17, Num. xxii. 42, Ps. xlix. 11, and Is. xliii. 7.

CHAP. V. 3. *Adam lived one hundred and thirty years*] The Septuagint has *two hundred and thirty*. And, in like manner, a hundred years is added to the age of Seth, Enos, Cainan, Mahalaleel, and Enoch, before the birth of their successors; but this sum is subtracted from the period they lived after. *His own likeness*.] There is clearly a contrast intended, between the image of God, in which Adam was created, and that of Adam as fallen, in whose image Seth was born; and it must imply that a change had been produced in human nature. Seth indeed was a pious son, and deserved to occupy the place of his pious brother Abel.

5. The extraordinary longevity of men, in those first ages of the world, appears not at all incredible, and is attested by the traditions of all the oriental nations.

6 And Seth lived one hundred and five
 7 years, and begot Enos. And Seth lived
 after he begot Enos eight hundred and seven
 8 years, and begot sons and daughters. And
 all the days of Seth were nine hundred and
 twelve years; and he died.
 9 And Enos lived ninety years, and begot
 10 Cainan. And Enos lived after he begot
 Cainan eight hundred and fifteen years, and
 11 begot sons and daughters. And all the
 days of Enos were nine hundred and five
 years; and he died.
 12 And Cainan lived seventy years, and
 13 begot Mahalaleel. And Cainan lived after
 he begot Mahalaleel eight hundred and forty
 14 years, and begot sons and daughters. And
 all the days of Cainan were nine hundred
 and ten years; and he died.
 15 And Mahalaleel lived sixty-five years, and
 16 begot Jared. And Mahalaleel lived after
 he begot Jared eight hundred and thirty
 17 years, and begot sons and daughters. And
 all the days of Mahalaleel were eight hun-
 dred and ninety-five years; and he died.
 18 And Jared lived a hundred and sixty-two
 19 years, and he begot Enoch. And Jared
 lived after he begot Enoch eight hundred
 20 years, and begot sons and daughters. And
 all the days of Jared were nine hundred
 and sixty-two years; and he died.
 21 And Enoch lived sixty-five years, and
 22 begot Methuselah. And Enoch walked
 with God after he begot Methuselah three
 hundred years, and begot sons and daugh-
 23 ters. And all the days of Enoch were three
 24 hundred and sixty-five years. For Enoch
 walked with God, and was not; for God
 had taken him away.
 25 And Methuselah lived one hundred and
 26 eighty-seven years, and begot Lamech. And
 Methuselah lived after he begot Lamech
 seven hundred and eighty-two years, and
 27 begot sons and daughters. And all the days

of Methuselah were nine hundred and sixty-
 nine years; and he died.

And Lamech lived one hundred and 28
 eighty-two years, and begot a son; And he 29
 called his name Noah, [COMFORTER,] saying
 This *child* shall be a comfort to us amidst
 our works and the toils of our hands, be-
 cause of the ground which Jehovah hath
 cursed. And Lamech lived after he begot 30
 Noah five hundred and ninety-five years,
 and begot sons and daughters. And all 31
 the days of Lamech were seven hundred and
 seventy-seven years; and he died. And 32
 Noah was five hundred years old; and ^{he}
 begot three sons, Shem, Ham, and Japheth.

CHAPTER VI.

B. C. 2448. *The depravity of mankind; the flood threat-
 ened; and Noah ordered to make the ark.*

AND it came to pass, when men began to 1
 be numerous upon the face of the earth, and
 daughters were born to them, That the sons 2
 of the chiefs saw that the daughters of men
 were beautiful; and they seized of them, for
 wives, whomsoever they chose. And Jeho- 3
 vah said, My Spirit shall not always plead
 with man, on account of his errors; for he is
 flesh: yet his days shall be one hundred 4
 and twenty years. In those days were law-
 less warriors upon the earth. For, after the
 sons of the chiefs went in to the daughters
 of men, to them they bare sons, who became
 mighty, the renowned men of antiquity.

And Jehovah saw that the wickedness of 5
 man was great on the earth, and that the
 whole frame of the thoughts of his heart was
 only evil continually. And Jehovah repented 6
 that he had made man on the earth; and
 was grieved in his heart. Jehovah then 7
 said, I will destroy man, whom I created,
 from the face of the ground; and, together
 with man, the beasts, and the reptiles, and
 the fowls of the air; for I repent that I

18. *Enoch*] Jude mentions him as the *seventh* from Adam, and a prophet of God, ver. 14. From this we learn that religious instruction was divinely imparted to the antediluvians.

21. *Methuselah*] This is a prophetic name, and signifies *he dieth, and water is sent forth*. Job v. 10. And so it will intimate that Enoch, foreseeing the deluge, gave his son this name.

24. *Enoch walked with God, and*] Paul has explained Moses, Heb. xi. 5. He was taken up to heaven without tasting death; and if this event occurred on some public and solemn occasion, as is most probable, it would tend to confirm the doctrine of a future state, and to encourage pious men with the hope of it, when those calamities, of which he had prophesied, should come.

28. The period from the creation to the flood, according to the present Hebrew, is 1656, according to the Samaritan, 1307, and according to the Septuagint, 2242 years.

29. *Comfort to us*] In this version I have followed that of the Sept.

32. (o) Sam. omits *Noah*, and adds *three sons*.

CHAP. VI. 2. *Sons of the chiefs*] To understand בְּנֵי אֲדָמָה as denoting the pious, the worshippers of Jehovah, the sons of God, as opposed to the wicked, seems a forced

interpretation. That such persons should act as these did, is equally inconsistent with the profession and spirit of the pious or sons of God; but that the *sons of the chiefs* should become profligate from indulgence, and seize whomsoever they would for wives, is probable in itself, and but too well supported by example in every age. Luke xvii. 27; Ps. lxxxii. 6; lxxxix. 27.

3. *My Spirit shall not*] The sense given is obvious, and supported by the use of the words in other places. Some of the versions read לֹא, 'shall not always abide or dwell in man.' The term בְּשָׁרָא is a verbal noun, signifying errors, sinful wandering from God and the path of righteousness. Compare Nehem. ix. 30, and Jerem. xxx. 13.

4. *Lawless warriors*] The word giant means a person of greater stature than others; but the term גִּימְלִים is not restricted to this signification. It denotes 'such persons as fall upon or attack others unjustly.' From the licentious intercourse of the *sons of the chiefs* with the daughters of the vulgar people, sprang this race of lawless warriors and plunderers, who were considered by a corrupt race as the renowned men of antiquity.

7. *I repent*] This, as well as the language in the preceding verse, is adapted to our capacity, and only means God's abhorrence of sin, and his resolution to punish it.

8 made them. But Noah found favour in the sight of Jehovah.

9 These are the events which occurred in the days of Noah. Noah was a just and upright man in his generation: and Noah walked with God. And Noah had begotten 10 three sons, Shem, Ham, and Japheth. But the earth was corrupted before God, and 12 was filled with oppression. And God looked upon the earth, and behold, it was corrupted; for all flesh had corrupted its way 13 on the earth. And God said to Noah, The end of all flesh is come before me; for the earth through them is filled with oppression. Behold, therefore, I am about to destroy them from off the earth.

14 Make for thyself an ark of gopher wood; rooms shalt thou make in the ark, and shalt 15 cover it within and without with pitch. After this form thou shalt make it. The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of 16 it thirty cubits. A deck shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou place in its side; lower, second, and third 17 stories shalt thou make in it. For, behold! I am about to bring a flood of waters upon the earth to destroy all flesh, in which is the breath of life, from under the heavens; whatsoever liveth on the earth shall die. 18 But with thee will I establish my covenant; and thou shalt go into the ark; thou, and thy sons, and thy wife, and thy sons' wives 19 with thee. And animals of every kind, pairs of each, shalt thou bring with thee into the ark, to be kept alive; the male and 20 his female shall they be. Of fowls according to their kinds, and of cattle according to their kinds, and of all the reptiles of the earth according to their kinds; pairs of every kind shall go in with thee to be kept 21 alive. Take thou, therefore, of every sort of food, and store it up with thee, that it 22 may be food for thee, and for them. Thus

did Noah; according to all that God commanded him, so did he.

CHAPTER VII.

B. C. 2349. *Noah and his family enter the ark; the beginning, increase, and duration of the flood.*

AND Jehovah said to Noah, Go thou and 1 all thy household into the ark; for thee have I seen to be righteous before me amidst this generation. Of 'all' the clean beasts thou 2 shalt take in with thee seven pairs, the male and his female; and of the beasts that are not clean, two pairs, the male and his female. Of the fowls of the air also 'that are 3 clean, seven pairs, the male and his female;' 'and, of the fowls that are not clean, two pairs, the male and his female;' to keep their seed alive upon the face of the 'whole' 4 earth. For, after seven days, I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the whole earth. And Noah did according 5 to all that Jehovah commanded him. And Noah was six hundred years old when the flood of waters came upon the earth. 6

And Noah and his sons, and his wife, and 7 his sons' wives went with him into the ark, because of the waters of the flood. Of 8 clean beasts and of beasts that were not clean, 'and of clean fowls, and of fowls that were not clean,' and of reptiles that creep on the ground, Pairs went with Noah into the 9 ark, the male and his female, as God had commanded Noah. And it came to pass 10 after seven days, that the waters of the flood began to come upon the earth.

In the sixth hundredth year of Noah's life, 11 in the second month, the seventeenth day of the month, on that same day all the fountains of the great deep were broken up, and the flood-gates of the heavens were opened. And there was a heavy rain upon the earth 12 forty days and forty nights. On that self-13 same day entered Noah, and Shem, and

9. *These are the events of the days of Noah*] The words אלה חילית cannot mean here genealogy, for none is given; but an account of the events which occurred in his days.

13. *From off the earth*] The text has את הארץ, but one MS. reads בארץ; and the sense requires this reading. Gen. iv. 1; xlix. 25; 2 Kings xxiii. 35.

14. *An ark*] This term is not strictly proper; for an ark is a square coffer or chest, such as that in which the tables of the law were put. The Hebrew word is here different, and means a large vessel or ship. The term ark is retained, because from use it has become appropriated to denote this vessel. *Gopher wood*, some think was the *pine tree*; while others suppose osiers are meant.

15. Some unbelievers have objected that there was not room in such a vessel for all the beasts and birds and their provisions; but bishop Wilkins hath proved there was, and that a first-rate man of war would be capacious enough for the purpose. The original species of beasts and birds were but few; fishes are excepted. This account of the ark confirms the truth of the scripture; for its proportions are well adjusted, and it was of a suitable size, admirably adapted to

the purpose designed. It has been computed to have been 81,062 tons burthen.

16. *A deck*] The common version is *window*; but Schultens has proved that the word means a *roof* or *deck*. The Hebrew word for a window is חלון, and not צד. What follows justifies this sense. It was to have an elevation of one cubit; most probably in the middle, so that the water might fall off on every side. There was a window in some part of the ark, as appears from chap. viii. 6, but this is called מלון.

CHAP. VII. 2. *Of all the clean beasts thou*] As animal food was not used before the flood, it is probable that the distinction of *beasts* and *fowls* into clean and unclean, had been made in reference to sacrifices; and that those called unclean, were such as were not offered, and those clean such as were. Compare chap. viii. 20.

3. The narrative requires the readings preserved in the Sam. copy and in the Septuagint; and so in the following verses, 4, 8.

11. *The fountains of the deep*] Compare Gen. i. 9, and note. *The flood-gates*] The Sept. renders *cataracts*.

Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his
 14 sons with them, into the ark; And of all the animals according to their kinds, and of all the cattle according to their kinds, and of all the reptiles that creep upon the earth according to their kinds, and of all the fowls according to their kinds.*
 15 So pairs of all flesh, in which was the breath of life, went with Noah into the ark.
 16 And they that went in, went in thus; a male and a female, of all flesh, as God had commanded Noah: and Jehovah shut him in:
 17 And a flood of forty days* and forty nights* came upon the earth; and the waters increased, and bore up the ark, and it was
 18 raised above the earth. And the waters prevailed, and were increased greatly upon the earth; and the ark floated upon the
 19 surface of the waters. And the waters prevailed exceedingly upon the earth; and all the highest mountains, which were under
 20 the whole heavens, were covered. Fifteen cubits did the waters prevail, above the
 21 mountains, which they covered. And all flesh that moved upon the earth expired, both of fowls, and cattle, and animals, and every reptile that creepeth on the ground;
 22 and every man also: All in whose nostrils was the breath of life, all that was on the dry
 23 land, died. Thus was destroyed every living substance which was upon the face of the ground; both man, and animals, and reptiles, and the fowls of the air; thus were they destroyed from off the earth: and Noah only, and they that were with him in
 24 the ark, remained alive. And the waters prevailed upon the earth one hundred and fifty days.

CHAPTER VIII.

B. C. 2348. *The waters decrease; Noah goeth out of the ark, offereth sacrifice and God's promise to him.*

1 AND God remembered Noah, and all the

14—16. The different species of animals and birds must have been brought by divine power; their dispositions changed or controlled, so as for once to realize the beautiful language of the prophet; 'The wolf shall dwell with the lamb, and the leopard with the kid; the cow and the bear shall feed, and the lion and the ox shall lie down together.' (a) *Every bird of every sort*, Sept. Vulg.

17—24. *And a flood of*] According to Moses, the flood was universal; for the highest mountains under the whole heavens were covered, and whatsoever lived was destroyed. By this catastrophe the earth must have been greatly changed; some of the primeval hills and mountains must have been torn asunder, earth and rocks thrown together, so as to form new, and perhaps higher mountains than before; shells and lighter bodies might be carried to the tops of the highest mountains, where they are found at this day; and others might subside with the water into the earth, where they are still discovered. 'The whole face of the globe, and the most accurate investigation of its strata, continue to substantiate the Mosaic account of the deluge. In proof of what is stated, it may be observed, that the moose-deer, a native of America, has been found in Ireland; elephants, natives of Asia and Africa, have been found in England; crocodiles, natives of the Nile, and other African rivers, in the heart of Germany; and shell-fish, and the

animals, and all the beasts, "and all the fowls, and all the reptiles" that were with him in the ark; and God caused a wind to pass over the earth, that the waters might be assuaged. The fountains of the deep and the flood-gates of the heavens also were stopped, and the heavy rain from the heavens was restrained; And the waters continually sub-
 sided from off the earth; and at the end of one hundred and fifty days the waters were much abated. So that in the seventh
 month, on the seventeenth day of the month, the ark rested upon one of the mountains of Ararat. And the waters were continually decreasing until the tenth month; and on the first day of the tenth month, the tops of the mountains were visible.

And at the end of forty days more, Noah opened a window which he had made in the ark; And let forth a raven, which 'went to and fro,' until the waters were dried up from off the earth. He also let forth a dove, to see if the waters were abated from off the face of the ground: But the dove found no resting-place for the sole of her foot, for the waters were on the face of the whole earth: and she returned to him unto the ark, and he put forth his hand, and took her, and drew her in to him into the ark. And he waited seven days more; and again let forth the dove out of the ark; And the dove came back to him towards the evening; and, lo! in her mouth was an olive leaf newly plucked: so Noah knew that the waters were abated from off the earth. And he yet waited other seven days; and let forth the dove; which returned to him no more. And in the six hundredth and first year* of the life of Noah,* on the first day of the first month, the waters were drying up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was drying.

skeletons of whales, in the inland counties of England, the former only known to live in the American seas, and the latter in the cold regions of the north. *Waters prevailed*] By the forty days' rain, and the breaking up of the fountains of the deep, the waters seem to have stood at the height of fifteen cubits, or twenty-two feet, above the highest mountains, for 130 days more.

CHAP. VIII. 4. *In the seventh month*] This regards not the year, but the flood; so that the waters prevailed five months from the time Noah had entered the ark, and on the seventeenth of the seventh month they had so abated, that the ark rested on Ararat. See Lightfoot's works. The greatest number of expositors consider mount Ararat as one of the mountains of Armenia. Jerom thus renders, *super montes Armeniae*. Shuckford contends that Ararat must have been situated much more to the east; and the editor of Calmet has adopted this opinion, and assigned strong reasons in support of it. See Calmet.

7. *Which went to and fro*] Some prefer the reading of the Sept. which 'went forth, but did not return.' This suits the habit of the raven, a carnivorous bird, who dwells on the tops of rocks and mountains. But she might fly around the ark, though she came no more into it.

10, 12. *Seven days*] Is there a reference here to the sabbath? Surely such an upright man as Noah would

14 And on the second month, on the twenty-seventh day of the month, the earth was 15 dry : And God spoke to Noah, saying, 16 Go out of the ark, thou, and thy wife, and thy 17 sons, and thy sons' wives with thee. Bring out, "also," all the animals of every kind that are with thee, both the fowls, and the beasts, and every sort of reptile that creepeth on the ground, "that they may be fruitful, and 18 multiply upon the earth. And Noah went forth, and his sons, and his wife, and his 19 sons' wives with him. And all the animals, and the "beasts," and the fowls, and the reptiles (that creep on the ground, according to their kinds, went out of the ark.

CHAPTER IX.

B. C. 2343. *God blesseth Noah, forbiddeth murder, maketh a covenant with him, &c.*

20 AND Noah builded an altar to Jehovah ; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on 21 the altar. And Jehovah accepted the offerings ; and he said in his heart, I will never again curse the ground for man's sake ; although the frame of man's heart be evil from his youth ; neither will I again smite 22 every animal, as I have done. While the earth remaineth, seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease.

1 And God blessed Noah and his sons, and said to them, Be fruitful and multiply ; and 2 replenish the earth, and subdue it. And the fear of you and the dread of you, shall be upon all the beasts of the earth, and upon all the fowls of the air, upon all the reptiles of the ground, and upon all the fishes of the sea ; to you do "I make them subject." 3 Whatsoever moveth, and in which there is life, shall be to you for food, even as the 4 green herb : to you I give them all : Only

flesh, with its life-blood in it, ye shall not eat. For surely of your life-blood will I 5 demand an account ; from whatsoever liveth will I demand it ; from every man's own brother will I demand an account of the life of man. Whoso sheddeth man's blood, by 6 man shall his own blood be shed : (for in the image of God made he man). And as 7 for you, be fruitful, and increase ; bring forth abundantly on the earth, and multiply upon it.

Moreover God spoke to Noah, and to his 8 sons with him, saying, Behold, I establish 9 my covenant with you, and with your seed after you ; And with all the animals that 10 are with you, with the fowls, with the cattle, and the wild-beasts ; with all the animals of the earth, that went with you out of the ark. Yea with you I establish my covenant, 11 that never again shall all creatures be cut off by the waters of a flood ; neither shall there again be a flood to destroy the earth. And God said, This is the token of the cove- 12 nant which I appoint between me and you, and all the animals that are with you, in all future generations. My bow in the cloud 13 do I appoint to be a token of the covenant between me and "all" the earth. So that 14 whenever I bring a cloud over the earth, and the bow appear in the cloud ; Then I will 15 remember my covenant, which is between me and you, and all kinds of animals "which are with you ;" and the waters shall not again become a flood to destroy all living creatures : For when the bow shall be in the 16 cloud I will look upon it, that I may remember the perpetual covenant between me and the animals of all kinds which are upon the earth. And God said to Noah, 17 This is the token of the covenant, which I establish between me and all flesh that is upon the earth.

regard it, as being originally appointed for divine worship ; and after a day spent in prayer and praise, it might become proper to see if the ground had become so dry as that he and those with him could with safety come out of the ark.

15. From comparing chap. vii. 11 with this verse, it appears that from the commencement of the flood till Noah came out of the ark, was one year and seven days. If the months were lunar, it would be one solar year or 365 days.

17. In the common text there is a manifest tautology ; and on the authority of the Sept. and Vulg. versions, the words *וַיִּשְׂרָצוּ*, and *let them abound on the earth*, should be omitted, as being included in the following words. The chapter ought to terminate with the 19th verse, as what follows is closely connected with the 9th chapter.

20. *Builded an altar*] This is the first express mention of an altar ; yet there can be no doubt but the altar must have been coeval with the rite of sacrifice. The sacrifice of Noah seems to have been an holocaust, the whole being consumed.

21. *Jehovah accepted*] This is the sense of the idiomatical phrase, '*Jehovah smelled a sweet savour, or the pacifying odour.*' Onkelos has given the meaning, '*Jehovah accepted with pleasure his offering.*' *Said in his heart*] i.e. purposed and determined.

22. The seasons vary according to climate ; and for this reason the promise here is general, applicable to all climates

and countries. In Europe the year is divided into four quarters or seasons ; but here are six divisions, which the rabbins tell us obtained in Palestine, as it does now among the Arabs. This promise is our security ; and from the constant fulfilment of it, we have a striking proof of God's faithfulness.

CHAP. IX. 2. (v) Sam. Sept. the rest, *they are subject*. 3. *Whatsoever moveth, and in which there is life*] This general grant of the creatures for food, must be limited to all such as are in their nature suitable and fit for that purpose.

4. *Life-blood*] The reason of this prohibition seems to be that the life-blood of animals was appointed to make atonement for men's sins, and appropriated to the altar ; and perhaps to prevent cruelty to animals.

5. God intended by this to guard human life ; and he has authorized the *Goel*, the nearest kinsman of a person murdered, or the magistrate to slay the murderer.

9—17. This covenant was designed to encourage Noah and his posterity ; and the rain-bow was to be the constant token of it. We are not to suppose that the rain-bow had never appeared before. It is known to be the effect of the sun's rays, refracted by drops of rain ; and if the old world was blessed with fruitful showers, the bow must have been formed and seen. But it was now made a *sign and pledge* of God's purpose no more to destroy the earth with a flood. 13. (a) Many MSS. 15 (a) Sam. Sept.

- 18 And the sons of Noah, who had come out of the ark, were Shem, and Ham, and Japheth: and Ham was the father of Canaan.
- 19 These are the three sons of Noah; and from these was the whole earth overspread.
- 20 And Noah became an husbandman, and
- 21 planted a vineyard: And he drank of the wine till he was drunk; and he lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told of it to his two brethren, who were
- 23 without. Then Shem and Japheth took a mantle, and laid it upon both their shoulders, and went in backward, and covered the nakedness of their father, with their faces backward; and the nakedness of their father
- 24 they saw not. And Noah awoke from his wine; and when he knew what his younger
- 25 son had done to him, He then said,
Accursed shall *Ham* be in his son Canaan;
The most abject slave shall he be to his brethren.
And he said;
- 26 Blessed of Jehovah my God shall Shem be; 'Yea among the tents of Shem shall he dwell;'
- And to Shem shall *Canaan* be a slave.
- 27 God shall greatly enlarge Japheth;
And to him also shall Canaan be a slave.
- 28 And Noah lived after the flood three
- 29 hundred and fifty years. And all the days of Noah were nine hundred and fifty years; and he died.

CHAPTER X.

B. C. 1993. *The posterity of the sons of Noah.*

- 1 Now these are the progeny of the sons of Noah; Shem, Ham, and Japheth: and to them were the following sons born after
- 2 the flood. The sons of Japheth were, Gomer, and Magog, and Madai, and Javan,

20—23. It is probable, that the venerable patriarch was overcome with the fruit of the vine from inexperience. The conduct of Ham was in the highest degree undutiful, and indicates a mind as void of delicate sensibility as it was of piety.

25. What is implied in the context is supplied; and it ought to be considered, that this curse on Ham in his posterity, was not the expression of anger, but, like the blessing on his two other sons, prophetic.

26. Archbishop Secker approves of this version as most natural and suitable. With many critics the second line of the next verse is transposed, as what evidently belongs to this; as it explains in what manner Shem should be blessed. Among his posterity, Jehovah dwelt by his visible presence: first in the tabernacle and then in the temple. Compare Deut. iv. 7, and 2 Chron. vi. 18.

27. *Enlarge Japheth*]. The name Japheth signifies *enlarged*; and there is evidently a paranomasia which cannot be given in a version. See Bishop Newton for the fulfilment of this prophecy.

CHAP. X. 2. *Gomer* is supposed to be the father of the Cimmerians, or the ancient Celts; *Magog*, of the Scythians or Tartars; *Madai*, of the Medes; *Javan*, of the Ionians, or more ancient Greeks; *Tubal*, of the Tihareni; *Meshech*, of the Moski, or Russians; *Tiras*, of the Thrasians.

3. *Ashkenaz*, and his sons, inhabited Phrygia Major; *Riphath* and his descendants, Paphlagonia; *Togarmah*,

and Tubal, and Meshech, and Tiras. And 3 the sons of Gomer were Ashkenaz, and Riphath, and Togarmah. And the sons of 4 Javan were Elishah, and Chittim, and 'Rodanim.' From these sprang the insular 5 nations, who were distinguished according to their tongues and family descents.

And the sons of Ham were Cush, and 6 Mizraim, and Phut, and Canaan. And 7 the sons of Cush were Seba, and Havilah, and Sabtah, Raamah, and Sabtechah; and the sons of Raamah were Sheba and Dedan. And Cush begot Nimrod; and he 8 became mighty on the earth. He became 9 a mighty plunderer before Jehovah: hence it is said, Like Nimrod the mighty plunderer, before Jehovah. And the beginning of his 10 kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar. From 11 that land he went into Assyria, and built Nineveh, and Rehoboth, Ir, and Calah, And Resen between Nineveh (the great 12 city) and Calah. And from Mizraim (*the 13 father of the Egyptians*) sprang the Ludites, and Anamites, and Lehabites, and Naphthulites, And Pathrusites, and Cas- 14 luites, from whom came the Philistines and Caphtorites.

And Canaan begot Sidon his firstborn, 15 and the Hethites, And the Jebusites, and 16 the Amorites, and the Girgasites, And the 17 Hivites, and the Arkites, and the Sinites, And the Arvadites, and the Zemarites, and 18 the Hamathites: and afterward were the families of the Canaanites spread abroad. And the boundary of the Canaanites was 19 from 'the river of Egypt to the great river, the river Euphrates, and unto the western sea.' These were the sons of Ham, ac- 20 cording to their families, their tongues, their countries and their nations.

To Shem (the father of all the children 21

Phrygia Major, according to Josephus, but in the opinion of others, Armenia.

4. *Elishah*, or Elis, Achaia; *Togarith*, Tartessus in Spain; some Tarsus, in Cilicia; *Chittim*, first inhabitants of Italy, or of Macedonia; *Rodanim*, the inhabitants of Gallia Rhodensis, some, Rhodes, and others, following the common reading Dodanim, Epirus. (v) Sam. Sep. 1 Chron. i. 7.

6. The Hamites inhabited part of Arabia, Egypt, Lybia on the south and north-east, Babylonia, and probably Persia and Bactriana.

9. *Nimrod* signifies a rebel, and it is probable he was so called, from having rejected the laws of God and man, and supported by force, a tyranny over others. *Before Jehovah*, means, without any fear of his displeasure. *Plunderer*,] Literally, Mighty hunter.

11. The marginal rendering, which connects this verse with the preceding, and applies it to Nimrod, is preferable to the common version: 'And he went forth into Assyria, &c.' See Micah v. 6.

19. The Samaritan copy of the Hebrew in this verse, agrees with the boundaries of the land of Canaan given us Gen. xv. 19, and Exod. xxiii. 31, &c.

21. Shem was Noah's oldest son, and Ham the youngest. For the sake of perspicuity the text is transposed a little, or rather the genuine construction is given.

of Eber, the elder brother of Japheth,) were
 22 sons also born. The sons of Shem were
 Elam, Asshur, and Arphaxad, and Lud, and
 23 Aram. And the sons of Aram were Uz,
 24 and Hul, and Gether, and Mash. And
 Arphaxad begot Salah; and Salah begot
 25 Eber. And to Eber were born two sons;
 the name of the one was Peleg [division],
 because in his days was the earth divided;
 26 and his brother's name was Joktan. And
 Joktan begot Almodad, and Sheleph, and
 27 Hazarmaveth, and Jerah, And Adoram,
 28 and Uzal, and Diklah, And Obal, and Abi-
 29 mael, and Sheba, And Ophir, and Havilah,
 and Jobab. All these were the sons of
 30 Joktan; And their residence extended from
 Mesha, unto Sephar, a mount of the east.
 31 These were the sons of Shem, according to
 their families, their tongues, their countries
 32 and their nations. And these were the
 families of the sons of Noah, according to
 their national genealogies; and from these
 were the nations of the earth distinguished
 after the flood.

CHAPTER XI.

B. C. 2247. *Babel built, language confounded, and the builders dispersed; the genealogy of Shem to Abram.*

1 At first all the people of the earth had
 2 but one language, and one speech. And it
 came to pass, as a *part* journeyed from the
 east, that they found a plain in the land of
 3 Shinar; and they dwelt there. And they

said one to another, Come, let us make
 bricks and burn them in the fire. And
 bricks had they instead of stone, and bitumen
 instead of mortar. And they said, Come 4
 let us build for ourselves a city and a tower,
 whose top may be in the heavens; and let
 us make for ourselves a distinguished monu-
 ment lest we be scattered over the face of
 the whole earth. But Jehovah came down 5
 to see the city and the tower, which the
 children of men were building. And 6
 Jehovah said, Behold the people are one,
 and they have all but one language; and
 this they begin to do; nor will they be re-
 strained from doing whatsoever they have
 purposed. Come, let us go down, and there
 confound their language, so that they may 7
 not understand one another's speech. Thus 8
 Jehovah thence scattered them over the
 face of the whole earth; and they left off
 building the city and the tower." There- 9
 fore was its name called Babel [CONFUSION];
 because Jehovah there confounded the lan-
 guage of the people of the whole earth; and
 thence Jehovah scattered them over the face
 of the earth.

This is the genealogy from Shem. Shem 10
 was one hundred years old, and begot Ar-
 phaxad, two years after the flood. And 11
 Shem lived, after he begot Arphaxad five
 hundred years, and begot sons and daugh-
 ters. "So all the days of Shem were six
 hundred years; and he died." And Ar- 12
 phaxad lived thirty-five years and begot

22—29. *Elam* inhabited a part of Persia, between Susiana and Media. *Asshur* gave name to Assyria; *Arphaxad*, that part of Assyria called Arapachites; *Lud*, some think the father of the Lydians in lesser Asia. Michaelis considers the name corrupted, and suspects it was לוֹד or לוֹדִי, *India*, which the Arabs still call *الهند*. Compare Jer. xlv. 9, and Ezek. xxvii. 10. *Aram*, or Syria. It is most probable, that the descendants of these patriarchs dwelt as near their original seat as an increasing population would admit. *Joktan* and his descendants inhabited Arabia Felix down to the Indian sea.

24. *Canaan*; and *Canaan* begot *Salah*, Sept. and Lnk.

32. The accounts contained in this chapter descend to a long period after the flood; and the design of Moses seems to have been to preserve the memory of the origin of the different nations of antiquity.

CHAP. XI. 2. What has been said concerning the situation of Paradise, and the place where the ark rested, is supported by what we here read, *They journeyed from the east*. Armenia is north of Shinar; and the attempt of Bochart to remove this difficulty is sufficient to satisfy one, that the ark could not have rested on any of the mountains of Armenia, but on some of those which separate India from Persia. Some think the Hamites only departed, and settled in the plain of Shinar, attended by some of the race of Japheth and Shem; and what is said of Nimrod countenances this opinion.

4. The object men had in view in building a city and tower, was to make themselves a *name*, and prevent their dispersion. 'A tower whose top may reach unto heaven,' is a common orientalism for a high tower. Compare Deut. i. 28, and ix. 9. *Distinguished monument*. Literally, a *name*, which here must denote, the city and tower, as a centre of union.

6. What was their offence in building a city and a tower?

The mere wish to dwell together had nothing sinful in it. We must then suppose, either that a defection from the worship of God, or some change in civil and religious rites, was intended. This event happened most probably at the birth of Peleg, the fourth in descent from Noah, and agrees to the time of Nimrod's domination. That this confusion of tongues refers to sentiments and opinions, and not to articulate sounds, by which one language is distinguished from another, has been maintained by many celebrated critics and divines. It is most probable, that Nimrod aimed to unite all those who had journeyed from the east under a military despotism; and, to support his assumption of unjust and unlawful power, he began to build the city and the tower; and that, his design being discovered, many opposed it, and others sought freedom in new and distant settlements, Ps. lv. 10.

8. (a) Sam. Sept.

11. There is a considerable difference in the chronology from the flood to the time of Abraham, between the Hebrew text, the Samaritan, and the Septuagint. The two latter add a hundred years to the age of each before they begot children, which makes a difference of 700 years; and if Cainan be admitted, of 830 years. That the discrepancy arose either from design, in one of the copies, or from mistake in the numeral letters, cannot be doubted, but in which, it is difficult, if not impossible, to decide. The period from the flood to the birth of Abraham, according to the Hebrew text, is 292, according to the Samaritan, 942, and to the Septuagint, 1072 years. If Canaan should be admitted, it would make the period from the flood to Abraham, 422 years. The Samaritan text adds after each person named the sum of the years which he had lived. And as this is supported by the genealogy, chap. v. it should be deemed genuine.

12. (c) *Canaan*.

13 "Salah." And Arphaxad lived after he begot "Salah," four hundred and three years, and begot sons and daughters. "So all the days of Arphaxad were four hundred and
14 thirty-eight years; and he died." And Salah lived thirty years, and begot Eber.
15 And Salah lived after he begot Eber four hundred and three years, and begot sons and daughters. "So all the days of Salah were four hundred and thirty-three years;
16 and he died." And Eber lived thirty-four
17 years, and begot Peleg. And Eber lived after he begot Peleg four hundred and thirty years, and begot sons and daughters. "So all the days of Eber were four hundred and
18 sixty-four years; and he died." And Peleg
19 lived thirty years, and begot Reu. And Peleg lived after he begot Reu two hundred and nine years, and begot sons and daughters. "So all the days of Peleg were two hundred
20 and thirty-nine years; and he died." And Reu lived thirty-two years, and begot Serug.
21 And Reu lived after he begot Serug two hundred and seven years, and begot sons and daughters. "So all the days of Reu were two hundred and thirty-nine years;
22 and he died." And Serug lived thirty years, and begot Nahor. And Serug lived after
23 he begot Nahor two hundred years, and begot sons and daughters. "So all the days of Serug were two hundred and thirty years;
24 and he died." And Nahor lived "twenty"-
25 nine years, and begot Terah. And Nahor lived after he begot Terah one hundred and nineteen years, and begot sons and daughters. "So all the days of Nahor were one hundred and forty-eight years; and he died."
26 And Terah lived seventy years, and begot Abram, Nahor, and Haran.
27 Now these are the progeny of Terah. Terah begot Abram, Nahor, and Haran;
28 and Haran begot Lot. And Haran died before his father Terah, in the land of his
29 nativity, in Ur of the Chaldees. And Abram

and Nahor married; the name of Abram's wife was Sarai; and the name of Nahor's wife, Milcah, the daughter of Haran, (the father of both Milcah and Iscah.) But 30 Sarai was barren; she had no child. And 31 Terah took Abram "and Nahor," his sons, and Lot, the son of Haran, his grandson, and Sarai "and Milcah his daughters-in-law, the wives of his sons, Abram and Nahor;" and he brought them from Ur of the Chaldees, to come into the land of Canaan; but when they came unto Haran, they dwelt there. And the days of Terah were "one 32 hundred and forty-five years;" and he died in Haran.

CHAPTER XII.

P. C. 1921. *Abram called, goeth to Canaan; God blesseth him; his descent into Egypt.*

Now Jehovah had said to Abram, Depart 1 from thy country, and from thy kindred, and from thy father's house, into a land which I will show to thee. For of thee will I make 2 a great nation, and I will bless thee, and make thy name great; and thou shalt become a blessing. Those who bless thee will 3 I bless; and those who curse thee will I curse: and in thee "and in thy SEED" shall all the families of the earth be blessed. So 4 Abram departed, as the Lord had spoken to him; and Lot also went with him; and Abram was seventy-five years old when he departed out of Haran. And Abram took 5 Sarai his wife, and Lot his brother's son, and all the substance which they had obtained, and "all" the servants which they had acquired in Haran; and they set out to come into the land of Canaan; and into the land of Canaan they came.

And Abram passed through the land as 6 far as the place of Shechem, to the Turpentine tree of Moreh. And the Canaanites were then in the land. And Jehovah ap- 7 peared unto Abram, and said, To thy seed

13. (r) *Canaan*. (a) *And Canaan lived one hundred, &c.* Sept. and Luke.

24. (r) *Sam. seventy*.

29. *Iscah*] Some contend she is the same as Sarai, but this is irreconcilable with what is said chap. xx. 12.

31. (a) One copy of Sept. and (v) *Sam*.

32. Kennicott, Geddes, and de Dieu, admit (the *Sam.* here in preference to the text. According to the text, Terah begot Abram when he was 70 years old, and died in Haran, aged 205. Abram departed from Haran in his 75th year, (chap. xii. 4.) and in Acts vii. 4, it is said that Terah died before Abram had departed from Haran. The age of Terah, when Abram was born, added to his age when he left Haran, makes only 145 years. From this it is evident, an error has crept into the text.

CHAP. XII. 1. Stephen informs us (Acts vii. 2) that God had revealed himself to Abraham when at Ur, in Chaldaea; and had given him the command here recorded.

2. *Become a blessing*] To thy friends and servants, by thy instruction and example; and to all nations, as the progenitor of the Messiah.

3. *I will bless those*] That is, I will enter into the closest

friendship with thee; thy friends shall be my friends, and thine enemies I will regard as mine enemies. *Thy seed*] The apostle explains this promise of Christ, Gal. iii. 16. (a) *Syr.* see note chap. xxii. 18.

5. *All the servants*] The term עַבְדֵי is used in a collective sense, and here signifies servants or slaves bought with money. Compare Ezek. xxvii. 13, and Rev. xviii. 13. (a) Sept. 1 MS.

6. *Shechem*] i. e. to the place where Shechem was afterwards built, to the plain between the mounts Ebal and Gerizim. See Gen. xxxiv. 2, &c. *Turpentine tree*] Celsius has proved that מֵלֶךְ means the turpentine tree. See Hieroboton. *And the Canaanites*] Michaelis observes, that the descendants of Ham occupied the land of Palestine for the purpose of trade, and by degrees possessed nearly the whole of that country. Moses makes this remark to intimate that the land given to Abraham by promise, was then possessed by those people whom his descendants were going to expel.

7. *Jehovah appeared*] It is probable he appeared in the human form, attended often with some peculiar splendour. Compare chap. xvii. 1; xviii. 1, &c. *His speaking to Abraham* directly countenances this opinion.

will I give this land. And there he builded an altar unto Jehovah, who had appeared
 8 unto him. And he removed thence unto a mountain on the east of Beth-el, and pitched his tent, having Beth-el to the west, and Hai to the east. There also he builded an altar to Jehovah; and called upon the name of
 9 Jehovah. Abram again removed, still going on towards the south.

10 But there happened a famine in the land; so Abram went down into Egypt to sojourn there; for grievous was the famine in the
 11 land "of Canaan." And it came to pass when they had come near to Egypt, that he said to Sarai his wife, Behold, I know that thou art a woman of a fair countenance;
 12 Therefore it may happen, that when the Egyptians shall see thee, that they will say, This is his wife; and they will kill me, that
 13 they may keep thee alive. Say, I pray thee, that thou art my sister, that it may be well with me for thy sake; and that my life through thee may be preserved.

14 Now it happened, that, on Abram's coming into Egypt, the Egyptians beheld
 15 that the woman was exceedingly fair. The princes also of Pharaoh saw her, and commended her to Pharaoh; and the woman
 16 was taken into Pharaoh's house. And Abram was kindly treated for her sake; and had flocks and herds, "a very large possession;" and men-servants and maid-servants, and "he-asses," and camels.

17 But Jehovah afflicted Pharaoh and his household with great afflictions, on account
 18 of Sarai, the wife of Abram. Pharaoh therefore called Abram, and said, What is this thou hast done to me? Why didst thou not
 19 tell me that she was thy wife? Why saidst thou, She is my sister, so as to lead me to take her for my wife? Now here is thy
 20 wife: take her and depart. And Pharaoh gave command to *certain* men concerning him, that they should send him away, and his wife, and all that he had, "and Lot with him."

CHAPTER XIII.

B. C. 1918. Abram and Lot return from Egypt; they separate; Lot takes up his abode near to Sodom; God reneweth the promise to Abram, who removes to Hebron, and builds an altar.

1 So Abram came out of Egypt, and his

10. (a) 1 MS.

11. *Fair countenance*] Though Sarai was now advanced in age, her complexion as a Syrian was much fairer than the Egyptians; and, on that account, more likely to attract notice and attention.

15. *Pharaoh*] This was the common name of their kings. According to Josephus and Jablonski, it signified, in the Egyptian language, *king*. It was not therefore a proper name.

16. (a) Sam.

17. In what manner Jehovah afflicted Pharaoh we are not informed, nor how it was known to him that it was for

14

wife, and all that he had, and Lot with him, into the south *part of Canaan*. And he
 3 went forward in his journeys from the south to Beth-el, to the place where his tent had been before, between Beth-el and Hai; To
 4 the place where he had formerly made an altar, and there Abram called on the name of Jehovah.

"And Abram was very rich in cattle, in
 2 silver, and in gold." And Lot also, who went
 5 with Abram, had flocks, and herds, and tents, "in great abundance;" So that the land
 6 could not bear them to dwell together: for so great were their riches that they could not dwell together. There was, moreover,
 7 strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. (And the Canaanites and the Perizzites dwelt then in the land). And Abram said to Lot, Let
 8 there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are kinsmen. Is not
 9 the whole land before thee? Depart, I pray thee, from me; either to the left hand, that I may go to the right; or to the right hand,
 10 that I may go to the left. And Lot raised his eyes, and beheld that the whole plain of the Jordan, all the way to Zoar, (Jehovah not having then destroyed Sodom and Gomorrah,) was every where well-watered, like the garden of Jehovah, or as the land of Egypt; And Lot chose for himself all the
 11 plain of the Jordan, and journeyed eastward. Thus they parted, one from another. Abram
 12 dwelled in the land of Canaan; and Lot dwelled in the cities of the plain, and pitched his tents near to Sodom. Now the men of
 13 Sodom were exceedingly wicked and sinful, before Jehovah.

Then Jehovah said to Abram, after Lot
 14 had departed, Raise now thine eyes, and from the place where thou art, look northward, and southward, and eastward, and westward; For all the land which thou
 15 seest, will I give to thee, and to thy seed for ever. And I will make thy seed nume-
 16 rous as the dust of the earth; so that if one can number the dust of the earth, thy seed also may be numbered. Arise, walk
 17 through the land in its length and in its breadth; for to thee will I give it. Then
 18 Abram removed his tent, and came and

the sake of Sarai. It was perhaps in a dream that God imparted this to him.

CHAP. XIII. 2. This verse is transposed after the fourth, as evidently making a better connexion. The words added to the text in the first verse are necessary to the sense of the place.

5. *Tents*] This term seems here to be interpolated, though it is found in the versions and MSS. (a) Syr.

7. The wealth of the patriarchs consisted in their herds and flocks; and the pasture-grounds were now insufficient for them.

10. *The garden of Jehovah*] Here is a reference to para-

dwelt at the Turpentine tree of Mamre, "an Amorite," which was by Hebron; and he there built an altar to Jehovah.

CHAPTER XIV.

B. C. 1914. *The battle of the kings; Lot is taken prisoner; Abram rescues him; Melchizedek blesseth Abram, who gives tithe; his partners take their portions of the spoil, and the rest he restores to the king of Sodom.*

- 1 AND in those days it was, that Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of the Goim, Made war with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zebaiim, and the king of Bela, which is now Zoar. All these last met together in the vale of Siddim, which is now the salt sea.
- 4 Twelve years they had served Chedorlaomer, and in the thirteenth year they rebelled.
- 5 And in the fourteenth year came Chedorlaomer, and the kings confederate with him, and smote the Rephaites in Ashteroth Karnaim, and the Zuzites of Ham, and the
- 6 Emites of Shaveh Kiriathaim, And the Horites of the "mountains of Seir," unto Elparan, which is by the wilderness. And they turned and came to En-mishpat, (which is Kadesh,) and smote all the country of the Amalekites, and of the Amorites also, who
- 8 dwell in Hazezon-tamar. And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zebaiim, and the king of Bela, (that is Zoar,) went out and joined battle with them in the vale
- 9 of Siddim; With Chedorlaomer the king of

Elam, and with Tidal king of Goim, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the 10 vale of Siddim was full of bituminous pits; and the kings of Sodom and Gomorrah were defeated, and many fell there, and the rest fled to the mountains. And the victors 11 took all the riches of Sodom and Gomorrah, and all their provisions, and went away. And Lot, Abram's brother's son, (for he 12 dwelt in Sodom,) and "all" his riches, they took away, when they departed.

And one that had escaped, came and told 13 Abram the Hebrew, who dwelt at the Turpentine tree of Mamre, an Amorite, the brother of Eshcol, and of Aner, who were confederate with Abram. And when Abram 14 heard that his kinsman was taken captive, he mustered his tried servants, born in his own house, three hundred and eighteen, and pursued the enemy unto Dan. And he 15 divided his servants, and came against them by night, smote them, and pursued them unto Hobah, which is on the left of Damascus. And he brought back all the riches 16 of Sodom and Gomorrah; and also his kinsman Lot, and his riches he recovered; the women also, and the people.

On Abram's return from smiting Chedorlaomer, and the kings confederate with him, the king of Sodom went out to meet him, unto the vale, which is now called the king's vale. Melchizedek also, the king of Salem, 18 brought forth bread and wine; and being the priest of the most high God, He blessed 19 Abram, and said, Blessed be Abram of the most high God, possessor of the heavens

dise, whence arose a copious stream to fertilize it, which became four rivers. Others consider *Jehovah*, used here, as a term to denote excellence, and render as a *divine* garden, or one fertile and beautiful.

12. *Land of Canaan*] The country from the Jordan to the Mediterranean sea, was called the land of Canaan; and within these boundaries Abram continued to dwell.

18. *Hebron*] In the days of Abram this city was called Keriath-Arba. See chap. xxiii. 3, and Josh. xiv. 15; but Moses might use its modern name, as better understood.

CHAP. XIV. 1. The king of Shinar was the chief of the kings mentioned; and they seem to have dwelt from the Euphrates to Palestine. Rosenmüller supposes that Tidal was king of Galilee, often afterwards called Galilee of the nations. As this is not certain, it is better to render כנעני, Goim, as a proper name.

4. *Had served*] i. e. they had paid tribute; but now they determined to assert and vindicate their independence and freedom.

5. *The Rephaites*] So called from their stature. Ashteroth was on the other side the Jordan, and given by Joshua to the tribe of Manasseh. Josh. xii. 4; xiii. 12. The others were neighbouring cities.

6. *Horites*] Michaelis has proved these were Troglodytes, who inhabited the caves of mount Seir, which they found formed by nature, or which they made for dwelling-places. The name of *Paran* still continues as the name of a plain in Arabia Deserta, reaching to the mountains of Idumea, as Niebuhr testifies. (v) Sam. the rest, *their mount*.

7. *En-Mishpat*] This place was afterwards so called, because God here judged the Israelites for murmuring. Numb. xx. 13.

10—12. The text here is ambiguous; but the version given is both just and perspicuous. (a) Sept.

13. *The Hebrew*] The Sept. understood this to signify 'one that had come from beyond the Euphrates,' i. e. Abram the transeuphratean. And this is more probable than that he should be so called as a descendant of Eber. See chap. xi. 14.

14. *Mustered*] So the Sept. and Vulg. render; and this reading is more apt than the textual. The learned reader may see note Heb. Bible.

15. Matthews in his Bible rendered, 'He set himself and his servants in array, and fell upon them by night.'

17. *The king's vale*] The opinion of Onkelos seems most probable, that this place was so called, because that there Melchizedek brought forth bread and wine, and there Abram, Melchizedek, and the king of Sodom, were refreshed with the friendly repast.

18. *Melchizedek*] Salem was the city afterwards called Jerusalem. It is mentioned by its ancient name Ps. lxxvi. 2. The name of this king describes his character; *king of righteousness*. He was also 'priest of the most high God;' worshipped and honoured the same God as Abram did. Paul says, Heb. vii. 3, 'Without father, without mother, without descent,' &c. i. e. without recorded father or mother, without any account of his birth or death. In reference to the priestly office of Melchizedek, as there is no mention of its termination, he is made like to the Son of God, a king, and a priest, for ever. In this respect he was an eminent type of Jesus, the king and priest of the church. He brought bread and wine to refresh Abram and those with him; and as a priest he blessed him, and God also, for giving him so signal a victory.

20 and the earth! And blessed be the most high God, who hath delivered thine enemies into thine hand. And 'Abram' gave to him 21 the tithe of all the spoil. And the king of Sodom said to Abram, Give me the persons; 22 and take the riches to thyself. And Abram said to the king of Sodom, I swear to Jehovah, the most high God, the possessor of the 23 heavens and the earth, That I will not take even a thread, or a sandal-string, of all that belongeth to thee, lest thou shouldst say, I 24 have made Abram rich! Excepting only what the young men have eaten; and the portion of the men who went with me, Aner, Eshcol, and Mamre; let them take their shares.

CHAPTER XV.

B. C. 1913. Abram encouraged; a son promised; justified by faith, and the promise of Canaan confirmed.

1 AFTER these things the word of Jehovah came to Abram in a vision, saying, Fear not, Abram! I am thy shield; and exceedingly great shall be thy reward. And Abram said, Lord Jehovah, what wilt thou give me, seeing I am going to die childless, and the son of my steward, Eliezer of Damascus, 3 will be my heir? For, behold, said Abram, to me thou hast given no seed; and lo, one 4 born in my house will be my heir. And, behold, the word of Jehovah came to him, saying, This shall not be thy heir; one 5 sprung from thine own body shall be thy heir. He then brought him forth and said, Look now towards the heavens, and number the stars, if thou be able to number them. Then said he to him, So shall be thy seed. 6 And 'Abram' believed in Jehovah; and he accounted it to him in order to righteousness. 7 And he said to him, I am Jehovah, who brought thee from Ur of the Chaldees, to give to thee this land for an inheritance. 8 But said he, O Lord Jehovah, by what shall

I know that I shall inherit it? And 'Jehovah' said to him, Bring to me a heifer of three years old, and a she-goat of three years old, and a ram of three years old; also a turtle-dove and a pigeon. And he brought 10 to him all these, and divided them into halves, and laid one half opposite another; but the birds he did not divide. And when 11 birds of prey came down upon the carcasses, Abram drove them away. And when the 12 sun was going down, a heavy sleep fell upon Abram; and, lo! horror 'and' great darkness fell upon him. Then Jehovah said to 13 Abram, Know for certain that thy seed shall be sojourners in a land not their own, the inhabitants of which will enslave them, and will afflict them, for four hundred years. But that nation, by whom they shall be en- 14 slaved, I will judge; and afterwards shall they come out of it with great riches. Thou, 15 indeed, shalt go to thy fathers in peace; thou shalt be buried in a good old age. And 16 they shall return hither in the fourth generation; for as yet the iniquity of the Amorites is not complete. And when the sun was 17 set, and it was dark, behold a smoke, like that of a furnace, and a flame of fire passed between those pieces. On that same day 18 Jehovah made a covenant with Abram, saying, To thy seed I give this land, from the river of Egypt unto the great river, the river Euphrates; The land of the Kenites, and 19 the Kenizzites, and the Kadmonites, And 20 the Hethites, and the Perizzites, and the Rephaites, And the Amorites, and the 21 Canaanites, and the Girgasites, and the Jebusites.

CHAPTER XVI.

B. C. 1911. Sarai giveth Hagar to Abram; her flight and return. The birth of Ishmael.

STILL Sarai, the wife of Abram, bare him 1 no child; and she had an Egyptian hand-

20. *And Abram gave*] Some would confine this *tenth* of the spoils as a mere present to Melchizedek, in return for his hospitality; but it seems given for a *thank-offering to God*, to be offered by Melchizedek as his priest.

22. *I swear*] Literally, 'I lift my hand,' because this was the form of taking a solemn oath.

CHAP. XV. 1. *Shall be thy reward*] All our old translations, and all the ancient versions, so render.

2. The sense given is supported by Theodotion and the Syriac version. The learned reader may consult note, Heb. Bible.

6. *He accounted*] The Sept. and St. Paul render passively, 'it was accounted.' The sense is the same, whichever rendering be adopted. He was thus justified by faith, not being yet circumcised. Rom. iv. 3, and Gal. iii. 6.

13. *Will enslave them*] So all the ancient versions render; and the context requires it. The people of the land in which they are to be sojourners, are understood as the nominative of the verb. *Four hundred years*] This period must be dated from Abram's arrival in Canaan; from which to the birth of Isaac was 25 years, Gen. xii. 4, and xvii. 1, 12; Isaac was 60 years old at the birth of Jacob, Gen. xxv. 26; Jacob was 130 at his going down to Egypt, which three numbers make 215 years; and the same period Jacob and

his children dwelt in Egypt, Gal. iii. 7. Vid. Userii Sacra Chron. p. 40, &c.

15. *Go to thy fathers*] The Targums consider this as referring to a separate state, as they explain, *in peace thy soul shall rest*.

16. *Four generations*] In ancient times it was customary to reckon by generations, to which various periods were assigned by different nations, from twenty years to one hundred; and it is probable the last is intended here, which makes the period the same as the 400 years mentioned in ver. 13.

18. *Made a covenant*] We see from the manner in which covenants were made, the origin of this phrase, which occurs so frequently in the Hebrew Scriptures. Some animal suitable for sacrifice was cut into two pieces, and the confederating parties passed between them. So Jehovah, by causing the fire to pass between the parts of the victims, ratified the covenant with Abram; engaging to give him the land of Canaan.

18. *River of Egypt*] By this is meant, not a branch of the Nile, but most probably a stream between Gaza, and Rhinocalura. See Amos vi. 14. Some think it is the same as Sihor or Sicho, Josh. xiii. 3.

CHAP. XVI. 1. It is reasonable to believe that the con-

- 2 maid, whose name was Hagar. And Sarai said to Abram, Behold now, Jehovah permitteth me not to have children, go in, I pray thee, to my handmaid; it may be that I may obtain children by her. And Abram
- 3 hearkened to the voice of Sarai. And after Hagar had dwelt ten years in the land of Canaan, Sarai, the wife of Abram, took Hagar, her Egyptian handmaid, and gave her for a wife to her husband.
- 4 And he went in to Hagar, and she conceived, and when she saw that she had conceived, her mistress became contemptible in her eyes. Sarai, therefore, said to Abram,
- 5 My wrong lieth upon thee. Mine own handmaid have I given into thy bosom; and when she saw that she had conceived, I became contemptible in her eyes. Jehovah
- 6 judge between me and thee. Then Abram said to Sarai, Behold thy handmaid is in thine own power: do to her what thou seest fit.
- 7 Sarai then so humbled her, that she fled from her presence: And the angel Jehovah found her by a fountain of water in the wilderness; by that fountain which is on the
- 8 way to Shur. And he said, Hagar, handmaid of Sarai, whence comest thou? and whither art thou going? And she said, I flee from the presence of my mistress
- 9 Sarai. And the angel Jehovah said to her, Return to thy mistress, and behave submissively to her. The angel Jehovah also said
- 10 to her, I will multiply thy seed so exceedingly, that it shall not be numbered for multitude. For, behold, (again said the angel
- 11 Jehovah to her,) thou hast conceived, and shalt bear a son, and shalt call his name Ishmael [GOD-ATTENDETH]; because Jehovah hath attended to thy affliction. And a
- 12 wild and fierce man will he be; his hand against every one, and the hand of every one against him; and in the face of all his

brethren will he dwell. And Hagar called the name of Jehovah who had spoken to her, EL-ROI [THE VISIBLE GOD]; for she said, Did I not here see him visible, by me? Wherefore the well was called Beer-lahai-roi [THE WELL OF THE LIVING VISIBLE ONE]. Behold, it is between Kadesh and Bered.

And Hagar bare to Abram a son; and Abram called the name of his son, whom Hagar bare, Ishmael. And Abram was eighty-six years old when Hagar bare Ishmael to him.

CHAPTER XVII.

B. C. 1898. God renews his covenant with Abram; his name changed; circumcision appointed, and Isaac promised.

AND when Abram was ninety-nine years old, Jehovah appeared to him, and said to him, I am God the Almighty; walk before me, and be thou perfect. And I will make my covenant with thee, that I will multiply thee exceedingly. And Abram fell on his face; and God again spoke to him, saying, Behold I make my covenant with thee, that thou shalt be the father of many nations; Nor shall thy name any more be called

5 ABRAHAM, but ABRAHAM shall thy name be; for a father of many nations I have purposed to make thee. And I will render thee exceedingly fruitful; and out of thee I will make nations; and kings from thee shall proceed. And I will establish my covenant with thee and thy seed after thee, throughout their generations, for a perpetual covenant: to be a God to thee, and to thy seed after thee. And the land in which thou art

8 a sojourner, the whole land of Canaan, I will give, for a perpetual possession, to thee and to thy seed after thee; and their God I will be.

And God said to Abraham, Thou shalt therefore keep my covenant, thou, and thy

duct of Sarai in giving Hagar to Abram, was conformable to the prevailing custom of the age, and of the eastern nations. See Matt. xix. 4, 6. These secondary wives, or concubines, as they have been improperly called, were always considered as slaves, and might be dismissed at pleasure, the children either being retained, as in the case of the handmaids of Lea and Rachael, or sent away, portions being given to them. Sarai, having no hope of bringing forth children herself, intended to build up the family of Abram by Hagar. See Harmer, vol. iv. and Bruce's Travels, vol. iv. 8vo. edit.

6. *Behold, thy handmaid*] Sarai charges Abram as the cause of the injury she received, and as encouraging the insolence of Hagar towards her. He answers, that her handmaid was in her own power. Sarai, by the custom of the east, had power over her own slave; and in correcting her, did only what was proper. The design of Hagar appears to have been to return to Egypt, her own country.

7. *An angel Jehovah*] God, in those early times, often appeared to impart his will to men; and on such occasions he is called promiscuously 'Jehovah,' or the 'angel Jehovah.' Such appearances seem preludes of the Word becoming flesh, and dwelling among men. Perhaps when angel Jehovah is mentioned, it may denote some unusual phenomenon attending the divine presence. See ver. 10, 13, 14. Michaelis

justly remarks, the common modes of explaining the terms are absurd. See on the word מלאך, *angel*.

12. *And a wild and fierce man*] Both *wild* and *fierce* are implied in the animal to which Ishmael is compared. The wild-mule is, according to Pallas, untameable. Such would Ishmael and his race be. See note, Job xxxix. 5. *In the face of all*] Brethren implies any kind of relations. By his mother's side, the Egyptians were his brethren, and on his father's, all the posterity of Abraham. To both the Ishmaelites were contiguous. They dwelt, and they continue to dwell, in the face of their brethren, unsubdued, a wild and unsettled race.

13. *The visible God*] For the reading adopted see note Heb. or Fam. Bible.

CHAP. XVII. 1. *God, the Almighty*] Some would render *all-sufficient*, and others *all-bountiful*; but the usual sense is most appropriate to all the places where the word occurs.

5. *Abram, but Abraham*] The former denotes *high father*, the latter the *father of a great multitude*. It has been, and it still is, the custom of the east, for persons to receive new names, expressive of some particular incident in the course of their lives, or suitable to the office they are called to discharge. See Gen. xxxii. 28, and xli. 45; Dan i. 7; Rev. ii. 17; Ruth i. 20; Matt. xvi. 18.

seed after thee, throughout their generations.
 10 This is my covenant between me and thee, and thy seed after thee, which ye shall keep: Every male child among you shall be circumcised. Yea, the foreskin of your flesh ye shall circumcise, that it may be a token
 12 of the covenant between me and you. And every male child among you, eight days old, throughout your generations, shall be circumcised; both he that is born in the house, and he that is bought with money of any
 13 stranger, who is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised; that my covenant may be in your flesh for
 14 a perpetual covenant. And the uncircumcised male-child, the foreskin of whose flesh hath not been circumcised, that person "being eight days old," shall be cut off from his people; for he will have broken my covenant.
 15 Moreover, God said to Abraham. As for Sarai thy wife, thou shalt not call her name
 16 Sarai, but Sarah shall her name be. And I will bless her, and by her I will give thee a son, "whom also I will bless." A mother of nations shall she be, and kings of nations
 17 from her shall come. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a son be brought forth to one a hundred years old; and shall Sarah, who
 18 is ninety years old, bear? And Abraham said to God, O that Ishmael may live before
 19 thee! And God said, Sarah thy wife shall indeed bear thee a son, and thou shalt call his name ISAAC [LAUGHTER]; and I will establish my covenant with him, and with his seed after him, for a perpetual covenant.
 20 As for Ishmael also I have heard thee: Behold I will bless him, and make him fruitful, and multiply him exceedingly; twelve princes shall he beget, and I will make of

him a great nation. But my covenant I will establish with Isaac, whom Sarah shall bear to thee about this very time next year. Ceasing now to speak with him, God ascended from Abraham.

Then Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among his own servants, and circumcised the foreskin of their flesh, on that same day, as God had commanded him. And Abraham was ninety-nine years old when the foreskin of his flesh was circumcised. And Ishmael his son was thirteen years old, when the foreskin of his flesh was circumcised. On that same day was Abraham circumcised, and Ishmael his son. And all his male servants, whether born in the house, or bought with money of the stranger, were also circumcised."

CHAPTER XVIII.

B. C. 1898. Three angels visit Abraham; Sarah's laughter; destruction of Sodom revealed to Abraham, and his intercession.

AGAIN Jehovah appeared to Abraham at the Turpentine tree of Mamre, as he sat in the tent door in the heat of the day. For he raised his eyes and looked, and lo! three men stood over against him; and when he saw them he ran to meet them from the tent door, and bowed himself down to the ground, And said, My lords, if now I have found favour in "your" sight, pass not by, I pray, from "your" servant: Let a little water, I pray, be fetched, and wash your feet, and rest yourselves under the tree; And I will fetch a morsel of bread, that ye may refresh yourselves, and then pass on; for to this end are ye come to your servant. And they said, So do as thou hast said. Abraham then hastened into the tent to Sarah, and said, Quickly knead three measures of fine meal, and make hearth-cakes. And Abra-

ham's affection for Ishmael. He prays for him, and is heard.

20. Twelve princes] For the fulfilment of this promise, see ch. xxv. 12, &c.

21. My covenant] My spiritual covenant, my everlasting covenant, chap. xii. 3. As for the temporal covenant, Ishmael was made as much a partaker of it as Isaac, and so was Esau as well as Jacob. This is the foundation of St. Paul's argument to the Galatians, and fully justifies his reasoning from these two covenants.

25. Thirteen years old] The Arabians, sprung from Ishmael, to this day circumcise their sons at this age, which custom all the Mahomedans also observe.

27. (o) With him. Sept. Vulg.

CHAP. XVIII. 1—5. We have here a beautiful delineation of oriental manners. A tent erected and the flocks and herds grazing around, Abraham reposing at the door of his tent, "during the heat of the day." He raises his eyes, and sees three strangers approaching him. He instantly rises and hastes to meet them; unsolicited, he admits them to all the rights of hospitality. Water is brought to wash their feet; ample provision is made; the table spread under the friendly shade of a tree, and Abraham performs the office of waiter! Compare Heb. xiii. 2. (e) Sam. the rest, My lord and thy servant.

11. The foreskin of your flesh] Luther, Matthews, and the Geneva, had the good sense so to render. The Hebrews used for the sake of modesty the term *flesh*, פֶּשֶׁת, for the *pulenda*, the foreskin of which was cut off in circumcision. This rite was to be the token or sign of the covenant, which God made with Abraham and his seed. Thus a peculiar people were separated to serve God, by such a distinction as evidently appeared to be of divine original; and was a proper emblem of purity and indifference to sensual enjoyments.

14. Eight days] This addition of the Sept. and Sam. is supported by the context and the exigence of the place. It must be understood as repeating the sentiment expressed in ver. 12. Cut off from] The punishment threatened, Michaelis contends, consisted in the uncircumcised person being cut off from the Jewish church and state. He who was uncircumcised, could neither inherit the property, nor join in the religious ceremonies of the Israelites. Fathers had the right to circumcise their sons, masters their slaves, and judges up grown persons.

15. Sarah but Sarah] i. e. not my princess, but a fruitful woman. So Ikenius explains it from the Arabic, which is most probably the sense, from what follows in the next verse.

16. (v) Sam. versions.

18. The promise of a son by Sarah, did not abate Abra-

- ham ran to the herd, and fetched a calf, good and tender, and gave it to a young
 8 man, who quickly dressed it. He then took butter-milk and sweet milk, and the calf which had been dressed, and set them before the men under the tree; and he himself waited on them, and they ate.
- 9 And they said to him, Where is Sarah thy wife? And he said, Behold, here in the
 10 tent. And one of them said, I will certainly return to thee according to the time of life; and, lo! Sarah thy wife shall have a son. And Sarah heard this; for she was behind
 11 him at the door of the tent. Now Abraham and Sarah were old, and far gone in years; and Sarah was past the age for child-bearing.
 12 Therefore Sarah laughed within herself, saying, After I am worn with age shall I have pleasure in a son, my lord being old
 13 also? And Jehovah said to Abraham, Why laugheth Sarah, saying, Shall I indeed bear
 14 a child, who am so old? Is any thing too hard for the Lord? At the time appointed I will return to thee according to the time
 15 of life, and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh.
- 16 The men now rose up and thence departed towards Sodom; and Abraham went
 17 with them to direct them on the way. And Jehovah said, Shall I conceal from Abraham "my servant" what I am about to do?
 18 Seeing Abraham shall surely become a great and mighty nation, and all the nations
 19 of the earth in him shall be blessed? For I know "that Abraham" will command his children and his household after him, to keep the way of Jehovah, by doing justice and judgment; that Jehovah may bring
 20 upon Abraham that which he hath spoken concerning him. Jehovah then said, Because the cry of Sodom and Gomorrah is
 21 grievous; I will now go down, and see, and know, whether or not they have done altogether according to the cry which hath
 22 come to me. Two of the men now turned their faces thence, and went towards Sodom; but

Abraham yet stood before Jehovah. And 23 Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Should there be fifty righteous persons 24 within the city; wilt thou destroy and not spare the place for the sake of the fifty righteous persons who are in it? Far be it from 25 thee to do after this manner, to slay the righteous with the wicked; and far be it from thee to treat the righteous and the wicked alike. Shall not the Judge of all the earth do right? And Jehovah said, If 26 I find within the city of Sodom fifty righteous persons, I will spare the whole place for their sakes. And Abraham added and 27 said, Behold now, I have taken upon me to speak to my Lord, though I am but dust and ashes; Should there be wanting five of 28 the fifty righteous persons; wilt thou, for the want of these five, destroy the whole city? If I find there forty-five, said he, I will not destroy it. And he spoke to him yet again, 29 and said, Should forty be found there? For the sake of forty, replied he, I will not "destroy" it. And Abraham said, Oh! 30 let not my Lord be angry, if I speak, Should thirty be found there? And he said, I will not "destroy" it, if I find thirty there. Again he said, Behold now, I have taken 31 upon me to speak unto my Lord, Should twenty be found there? And he said, For the sake of twenty I will not destroy it. Oh! let not my Lord be angry, if I yet 32 speak once more. Should ten be found there? And he said, For the sake of ten I will not destroy it. Jehovah now ceasing 33 to speak with Abraham, went away; and Abraham returned unto his place.

CHAPTER XIX.

B. C. 1898. Lot receiveth two angels; the vile conduct of the Sodomites; Sodom destroyed; Lot's wife punished; his incest.

AND two angels came to Sodom in the evening; and Lot was sitting at the gate of Sodom: and Lot, seeing them, rose up to meet them; and he bowed himself with his face to the ground; And he said, Behold 2 now, my Lords, turn aside, I pray, into the house of your servant, and wash your feet,

10. *According to the time of life*] That is, according to the time for bringing forth a living child. Others think that it means, at the same time next year. The former is more probable. Compare ver. 14, and 2 Kings iv. 16.

15. *Sarah laughed*] So did Abraham when a son was promised; but it seems, her laughter was from unbelief, his from surprise. The admission of the angel most probably removed her doubts, as we find the apostle commending her faith, Heb. xi. 11.

17. Jehovah spoke to the angels, who attended him, what is here noticed. (a) Sept. Syr. 19. (a) Sam.

21. *I will go down*] Onkelos, the Jewish paraphrast, explains, 'I will appear and judge.'

24-32. The intercession of Abraham for Sodom, displays

the amiable qualities of his heart, and his just views of the divine character. He appears humble, fervent, and compassionate. The Jews say, he pleaded and reduced the number of the righteous, until he concluded the place would be spared. 29, 30. (v) Sam. and the versions.

CHAP. XIX. 1. From 2 Kings vii. 1, 18, it appears that the gate of cities was not only used as a place of judicature, but that markets were held there; and from Acts xvii. 18, Mark ix. 15, Matt. xxiii. 7, it appears that philosophers gave lectures to the people, and that they met there for conversation. Is it not most natural to suppose, that Lot had resorted to the gate or market, either for the purpose of imparting or receiving instruction? Compare Psa. lxi. 12, and Prov. viii. 3, and xx. 21.

and lodge; and rise up early, and go on your way. And they said, Nay; but we
 3 will lodge in the street. But he urged them greatly; and they turned to him, and entered into his house; and he baked unleavened cakes, and made a feast for them; and they ate.
 4 But before they lay down, the men of the city, the men of Sodom, the whole people together, both old and young, surrounded
 5 the house; And they called to Lot, and said to him, Where are the men who came to thee this night? Bring them out to us, that we may know them. And Lot went
 6 out of the door to them, but shut the door after him; And said, I pray you, brethren,
 8 do not so wickedly. Behold now, I have two daughters who have not known man; let me, I pray you, bring them out to you, and do to them what is good in your eyes; only to these men do nothing; for, therefore are they come under the shelter of my
 9 roof. But they said, Stand back. They also said, Shall one who came in as a sojourner set himself up as a judge? We will now treat thee worse than them. And they pressed hard upon Lot, and came near to
 10 break open the door. But the men put forth their hand, and pulled Lot to them
 11 into the house, and shut the door. And they smote the men who were at the door of the house, both small and great, with blindness; so that they wearied themselves *in vain* to find the door.
 12 Then the 'angels' said to Lot, Who else is there here related to thee? Thy sons and thy daughters, and whatsoever thou hast in the city, bring out of this place;
 13 For we are about to destroy this place. For great before Jehovah is the cry of their guilt; and Jehovah hath sent us to
 14 destroy them. And Lot went out and spoke to his sons-in-law, who married his

daughters, and said, Arise, get you out of this place; for Jehovah is about to destroy this city. But he seemed to his sons-in-law as one jesting.

And when the morning dawn arose, the 15 angels urged Lot, saying, Arise, take thy wife, and thy two daughters, who are here; lest thou be consumed in the punishment of the city. And while he lingered, the men 16 laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; (Jehovah being merciful to them;) and they brought them forth and set them without the city.

And when they had brought them forth, 17 *one of them said to Lot, Escape for thy life; look not behind thee, nor stay in all the plain; escape to the mountains, lest thou be consumed.* And Lot said to *one* of 18 them, Oh, not so, my Lord. Behold now, 19 thy servant hath found favour in thy sight, and thou hast magnified thy mercy, which thou hast showed to me in saving my life; but I cannot escape to the mountains, lest some evil take me, and I die. Behold now, 20 that city is nearer to flee unto, and it is but a little one. Let me, I pray, escape thither, that my life may be saved: is it not a small one? 'Hence, its name was called ZOAR' (SMALL.) And he said to him, See, I have 21 accepted thee concerning this thing, so that I will not overthrow this city, for which thou hast spoken. Quickly escape thither; 22 for until thou art come thither, I cannot do any thing.

The sun had now risen upon the earth, 23 and Lot had entered into Zoar; When Je- 24 hovah himself rained from the heavens sulphur and fire upon Sodom and Gomorrah; And he overthrew those cities, and the 25 whole plain, with all the inhabitants of the cities, and the growth of the ground. And 26 Lot's wife also, looked earnestly back from

5. For the honour of human nature, one cannot help wishing, that this shameful vice had perished from the earth, together with the cities of the plain! The prohibitory and severe laws of Moses imply that it was practised in his day; and history unblushingly records it, as prevalent in the best days of Greece and Rome. See Rom. i. 24, 26, 27.

7. The conduct of Lot proves the sense he entertained of the rights of hospitality, and justifies the remark of Peter. See 2 Pet. ii. 7.

8. Lot's proposal of giving his two daughters seems to us strange and unwarrantable. But it was perfectly consonant with the usages of those times and countries, where the rights of hospitality were considered as the strongest of all laws; and a violation of them was accounted the greatest crime.

11. *Blindness*] Geddes supposes, that they were struck by a flash of lightning, which for a season deprived them of the use of their sight; others, more probably, with a vertigo, so that they knew not what they were doing.

12. (v) Sam. the rest, *men*.

16. *Brought them*] The next verse proves, that the pronominal affixes should be taken in a collective sense, and rendered in the plural. Lot lingered, being probably loath to leave the city, as he had great wealth in it.

20. *Hence it was*] Transposed from ver. 22.

24. *Jehovah himself*] Literally, 'Jehovah from Jehovah,' but the noun is used for the pronoun.—*Sulphur and fire*] mean burning sulphur, or a dreadful storm of lightning. Compare Psa. xi. 5, and Ezek. xxxviii. 23, 2 Kings i. 12, Jos. i. 16. The plain of Sodom was full of bituminous pits, which being kindled by the lightning, must have produced the most dreadful conflagration. This plain, Josephus informs us, was 72 miles long and 19 broad. It became, in consequence of this destruction, a receptacle of water, now called the *Dead Sea*, or *sea of Sodom*. Before this event it is probable that the Jordan flowed into the *Red Sea*; and some late travellers have ascertained its course. Its waters are now lost in the sea of Sodom.

26. *Looked earnestly back*] So the verb signifies; and it implies that she stood still, if she did not actually return. Our Lord seems to countenance the latter supposition, Luke xvii. 31, 32.—*Like a pillar of salt*.] If נָצִיב denote a pillar, the particle of similitude must be understood, as it is in many places: 'Ephraim is (like) a cake not turned.' And some kind of rock or metallic salt, which was durable, must be referred to. The meaning is, she was struck dead, and became a stiffened corpse, which might be crusted over with saline and bituminous matter.

CHAPTER XX.

behind him, and she became like a pillar of salt.
 27 Now Abraham rose early in the morning, and went to the place where he had stood before Jehovah; And he looked towards Sodom and Gomorrah, and towards all the plain country; and he saw, and lo! the smoke of the land went up as the smoke of a furnace. But when God destroyed the cities of the plain, he remembered Abraham, and sent away Lot from amidst the overthrow, when he overthrew the cities in which Lot dwelt.
 30 And Lot, together with his two daughters, went up out of Zoar, and dwelt in the mountains; for he feared to dwell in Zoar; and he and his two daughters dwelt in a cave. And the first-born said to the younger, Our father is old, and there is not a man in the country to come in unto us, according to the custom of all the earth;
 32 Come, let us make our father drink wine, and let us lie with him, that we may preserve seed to our father. And they made their father drink wine that night; and the firstborn went in, and lay with her father; and he perceived not when she lay down, nor when she arose. And on the morrow, the firstborn said to the younger, Behold, I lay last night with my father, let us make him drink wine this night also; and go thou in, and lie with him, that we may preserve seed to our father. And they made their father drink wine that night also; and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose. Thus were both the daughters of Lot with child by their own father. And the firstborn bare a son, and called his name Moab. The same was the father of the present Moabites. And the younger also bare a son, and called his name Ben-ammi. The same was the father of the present Ammonites.

30. *In a cave*] The mountains of Moab are full of caves, which are both dry, and so spacious, that thousands may inhabit them.

31—38. It is justly inferred from the circumstance of Lot's daughters having wine, that he had not lost all his property. For they would scarcely think of taking wine, if they had not other necessities. We may then conclude, that Lot and his two daughters had brought provisions with them from Sodom; and the conjecture of Michaelis, that a part at least of his flocks and herds, and slaves, might be so remote from Sodom and the other cities, on account of pasture, as to escape destruction. And if all had been destroyed it is natural to suppose he would have fled to his kinsman Abraham. As the power of masters over their female slaves was absolute, it is not improbable, that Lot, whose spirits had been raised by wine, might command one of them to be brought him, and that his daughters availed themselves of this circumstance, to go and lie with him. 'And he knew not,' &c. he did not know that she was his daughter. The conduct of his daughters, from whatever motive it arose, was as unwarrantable as it was singular. They were probably influenced by a regard to their

B. C. 1898. *Abraham denieth Sarah his wife; Abimelech taketh her, but God admonisheth him, and he returneth her to Abraham.*

AND Abraham removed thence towards the south country, and dwelled and sojourned in Gerar, between Kadesh and Shur. And Abraham said of Sarah his wife, She is my sister: "for he was afraid to say, She is my wife; lest the men of the city should kill him, on her account;" and Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, on account of the woman whom thou hast taken; for she hath a husband. But Abimelech had not come near her, and he said, Lord, wilt thou slay also a righteous nation? Said he not unto me, She is my sister? and did not she herself also say, He is my brother? In the integrity of my heart, and in the innocency of my hands, have I done this. And God said to him in the dream, Yea, I know that in the integrity of thy heart thou hast done this; therefore I also have withheld thee from sinning against me; and for this cause I suffered thee not to touch her. Now, therefore, restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live; but if thou restore her not, know that thou shalt surely die; thou, and all that are thine.

And Abimelech rose early in the morning, and called for all his servants, and spoke all those words to them; and "all" the men were greatly afraid. Then Abimelech called for Abraham, and said to him, What is "this" thou hast done to us? And in what have I offended thee, that thou wouldst bring so great guilt on me and on my kingdom? Deeds which ought not to be done, hast thou done to me. Moreover Abimelech said to Abraham, What sawest thou, that

own family connexions, out of which they thought it not right to marry, especially fearing the fate of their sisters, who had married men of Sodom, and had perished with them.

CHAP. XX. 1. *Gerar*] This was the most southern city in the land of Canaan, Gen. x. 19, situated between the two deserts of Kadesh and Shur; a fertile district surrounded it, which in the time of Jerom, was called the district of Gerar. Rosenmuller contends, that what is related in this chapter, must have occurred when Abraham returned out of Egypt; and that the historian has not followed the exact order of time. For Sarah was now ninety years old, and also with child of Isaac, if what is here said occurred after the destruction of Sodom; and it should seem from verse 18, that Abraham made some considerable stay in Gerar.

2. The addition of the Sept. is at least highly probable. The words occur in reference to Isaac, chap. xxvi. 7, in the Hebrew text; and they assign a reason for the patriarch's conduct.

4. (v) Arab. *man*. 8. (a) *All*, Sam. Sept.

9. (a) *This*, Sept. 2 MSS.

10. Dimock ingeniously conjectured, that we should read

- 11 thou hast done this thing? And Abraham said, "Because I was afraid." For I said, Surely the fear of God is not in this place; and they will slay me on account of my
12 wife. And yet indeed she is my sister, the daughter of my father, but not the daughter of my mother, though she is also my wife.
13 And when God caused me to wander from my father's house, "and from the land of my nativity," I said to her, This is the kindness which thou shalt show to me; to whatsoever place we come, say of me, He is my brother.
14 Then Abimelech took "a thousand pieces of silver," and flocks and cattle, and menservants and maid-servants, and gave them to Abraham; and he restored to him Sarah
15 his wife. And Abimelech said, Behold, my land is before thee; dwell where thou
16 pleasest. And to Sarah he said, Behold, I have given to thy brother a thousand pieces of silver, to purchase veils for thee, "and" for all who are with thee, even for every one; thus she was reproved.
17 Then Abraham prayed to God; and God healed Abimelech, and his wife, and his handmaids, so that they might bear children.
18 For every womb in the house of Abimelech Jehovah had wholly restrained from bearing, on account of Sarah, the wife of Abraham.

CHAPTER XXI.

B. C. 1898. *Isaac is born; Hagar and Ishmael dismissed; Abimelech cometh and maketh a covenant with Abraham.*

- 1 AND Jehovah visited Sarah as he had said; and he did for Sarah as he had spoken.
2 For Sarah conceived, and bare a son to Abraham in his old age, at the set time
3 which God had mentioned to him. And

רָאָה, *what didst thou fear*, instead of *what didst thou see*. The reading of the Samaritan in the next verse, strongly supports this conjecture. 11, 13, 14. (a) Sam.

13. *And when God caused us to wander*] In the common text the verb is in the plural, as it is chap. xxxv. 7, and 2 Sam. vii. 23, whence some have deduced the doctrine of the trinity; but the various reading in each place, and the consent of the versions, shows, that the plural is a mere error of the scribes.

16. *Veils for thee*.] Hebrew 'a covering of the eyes.' Our old versions rendered this idiomatical phrase *veils*. That married women wore veils, when they went abroad, of a peculiar kind or colour, is certain; and by the present Abimelech made, it is implied that Sarah and others had not the veils appropriated to those married. *Thus she was reproved*] This version arises from the present text as printed, and supported by the Sam. Onk. and Syr. The Sept. seem to have considered the term נָכַר as denoting, 'telling or speaking what is right or the truth,' from נָכַר, of which some approve.

CHAP. XXI. 3. *Isaac*.] Many learned and judicious divines have maintained that Isaac was intended to be an eminent type of Christ. His birth was miraculous, as was that of Christ. He disputed not his father's will, though it was to cost him his life; Jesus Christ became obedient even to death. Isaac carried the wood on which he was to have been sacrificed; Jesus Christ carried the cross on which he was to be crucified. They both carried them to the very

Abraham called the name of his son that was born to him, (whom Sarah bare to him,) Isaac, [LAUGHTER]. And Abraham 4 circumcised his son Isaac, when eight days old, as God had commanded him.

Now Abraham was a hundred years old, 5 when his son Isaac was born to him. And 6 Sarah said, God hath made me to laugh for joy; and every one that heareth will laugh for joy with me. And she said, Who will 7 now say to Abraham, Shall Sarah suckle children; for I have born to him a son in my old age.

And the child grew, and was weaned; 8 and Abraham made a great feast on the day that "his son" Isaac was weaned. And 9 Sarah saw the son of Hagar the Egyptian, (whom she had born to Abraham,) deriding "her son Isaac;" And she said to Abraham, 10 Cast out this bondmaid and her son; for the son of this bondmaid shall not be heir with my son; with Isaac. Now this thing 11 greatly displeased Abraham because of his son. But God said to Abraham, Let it 12 not be displeasing to thee on account of the boy, and on account of thy handmaid; in all that Sarah hath said to thee, hearken to her voice; for by Isaac shall thy seed be reckoned. And of the son of that 13 bond-maid also will I make a "great" nation; because he is thy seed. And Abra- 14 ham rose up early in the morning, and took bread, and a skin-bottle of water, and gave them to Hagar, (putting them on her shoulder,) and the child, and sent her away.

And she having departed, wandered in the wilderness of Beer-sheba, Until the 15 water in the skin-bottle was spent; and she placed the child under one of the shrubs.

same place, Mount Moriah; being the place where the Temple was afterwards built. These coincidences were designed by him who sees the end from the beginning.

7. *My old age*.] The variation found in the Sept. is most probable the true reading. The age of Abraham had been stated in the 5th verse, and it is natural for Sarah to glance at her own. 8. (a) Sam.

9. *Deriding her son Isaac*] Without the addition now happily preserved in the Sept. and Vulg. the object of Ishmael's resentment and ridicule could not be ascertained. It appears from comparing 1 Sam. i. 24, with 2 Macc. vii. 27, that it was usual for some to suckle their children till they were three years old; and if Isaac had attained this age, Ishmael was 16 or 17 years old. From the feast Abraham made, his jealousy was excited, and he saw in the child a formidable rival—hence his conduct.

10. However this language might displease Abraham, it was agreeable to the usages of the times; and on the birth of Isaac, Ishmael could have no just claim to the inheritance. Paul has adverted to this, to illustrate the nature of the Jewish and Christian dispensations. See Gal. iv. 30.

13. (a) Sam. Sept.

14. *Took bread*] By bread and water, is frequently meant provisions of every kind. Isa. iii. 1, and xxxiii. 16. Is it not probable that they are to be understood in this latitude here?—*A bottle*.] The bottles or casks of the east, are made of skin, and their dimensions are according to the size of the animal of the skin of which they are made.

16 And she departed about the distance of a bow-shot, and sat down over against him. For she said, Let me not see the death of the child. So she sat over against him. And the 'child raised his voice', and wept ;

17 And God heard the voice of the lad ; and an angel of God called to Hagar from the heavens, and said to her, What distresseth thee, Hagar ? Fear not ; for God hath heard the voice of the boy there where he lieth. Arise, raise up the lad, and support him with thine hand ; for of him I will make a great nation. Then God opened her eyes, and she saw a well of water ; and she went, and filled the bottle with water, and gave to the lad to drink. And God was with the lad ; and he grew up, and dwelt in the wilderness, and became an expert archer. He dwelt in the wilderness of Paran ; and his mother took for him a wife from the land of Egypt.

22 It was about this time, that Abimelech and Phicol, the chief captain of his host, spoke to Abraham, saying, God is with thee in all that thou doest. Now, therefore, swear to me, by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son ; but according to the kindness that I have done unto thee, thou wilt do unto me, and to the land in which thou sojournest. And Abraham said, I will swear. And Abraham expostulated with Abimelech concerning a well of water, which Abimelech's servants had violently seized. And Abimelech said, I know not who hath done this thing ; for thou never toldest me, nor did I ever hear of it until this day. And Abraham took sheep and oxen, and gave them unto Abimelech ; and both of them made a covenant. And Abraham set apart by themselves seven ewe lambs of the flock. And Abimelech said to Abraham, What mean these seven ewe lambs, which thou hast set apart by themselves ? Then "Abraham said," These lambs shalt thou take from my hand, that they may be a witness for me, that I digged this well. Wherefore, because they both of them there swore, that place was called BEER-SHEBA [THE WELL OF THE OATH] ; for at

Beer-sheba they made this covenant. Then 32 Abimelech, and Phicol, the chief captain of his host, arose and returned into the land of the Philistines.

And "Abraham" planted tamarisk-trees 33 at Beer-sheba, and called there on the name of Jehovah, the eternal God. And Abra- 34 ham sojourned many days, in the land of the Philistines.

CHAPTER XXII.

B. C. 1872. *Abraham tried ; his obedience in offering up Isaac ; forbidden to slay him by an angel, and he is again blessed.*

AND after these things it was, that God 1 proved Abraham, and said to him Abraham, "Abraham !" And he said, Behold, here am I. And he said, Take now thy son, thine 2 only son Isaac, whom thou lovest, and go to the land of Moriah ; and there offer him for a burnt-offering upon one of the mountains which I will mention to thee.

And Abraham rose early in the morning, 3 and having saddled his ass, and cloven the wood for the burnt-offering, took with him two of his young men, and Isaac his son, and set out to go to the place which God had mentioned to him. And, on the third 4 day, Abraham raised his eyes, and saw the place afar off. And Abraham said to his 5 young men, Abide ye here with the ass ; and I and the lad will go yonder and worship ; and then return to you. And Abra- 6 ham took the wood of the burnt-offering, and laid it upon Isaac his son ; and he took in his hand fire and a knife ; and they both of them went on together. And Isaac spoke 7 to Abraham his father, and said, My father ; and he said, Here am I, my son. And he said, Behold the fire and the wood ; but where is the lamb for a burnt-offering ? And Abraham said, My son, God will provide for himself a lamb for a burnt-offering. 8 So they both of them went on together ; And they came to the place which God had 9 mentioned to him.

And there Abraham built an altar, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham had stretched forth 10

16. The reading of the Sept. is supported by the next verse.

19. It should seem the want of water was the cause of the distress of Hagar and her son ; a spring being discovered, the lad was refreshed and revived.

22. The Sept. reads here, as chap. xxvi. 26, and *Ahuz-zath his friend*. Abraham's increasing prosperity led Abimelech to enter into this alliance with him.

30. (a) Sam. 32. (a) Sept.

33. *Tamarisk-trees*] Celsius and Michaelis have proved that this is the import of שֵׁט ; and that this species of tree is common in Egypt and the neighbouring countries.

CHAP. XXII. 1. (a) Sept. Vulg.

2. *The land of Moriah*] Wells, Reland, and others, consider it as certain, that Moriah was one of the mountains,

on which Jerusalem afterwards stood. Maimonides says, that the place where David built his altar, on the threshing floor of Araunah, and where the temple was built, was the spot where Abraham built his, and bound Isaac. Others think it was Calvary.—The command given to Abraham, has been considered irreconcilable with the divine perfections ; and infidelity, on this ground, has raised objections against divine revelation. We answer, that the Giver of life has a right to take it away ; and to do or command it to be done in what manner he pleaseth. To offer a human victim to him, without his express warrant, would be to commit murder ; but to do so by his authority, would be an act of obedience. But the design of God in this command was to *prove* Abraham, that his faith, love, and obedience might be manifest, and not that he should, in fact, offer up Isaac.

his hand, and taken the knife to slay his
 11 son, When the angel Jehovah called to him
 from the heavens, and said, Abraham, Abra-
 12 ham! And he said, Here am I. Stretch
 not forth thine hand, said he, against the
 lad, nor do to him any harm: for now I
 know that thou fearest God, since thou hast
 not withheld thy son, thine only son from
 13 me. And Abraham raised his eyes, and
 looked, and, behold, a ram in a thicket was
 caught by his horns; and Abraham went
 and took the ram, and offered him up for a
 14 burnt-offering instead of his son. And
 Abraham called the name of that place
 Jehovah-jireh [*JEHOVAH WILL PROVIDE*];
 as it is said to this day, In the mount, Je-
 hovah will provide.
 15 And the angel Jehovah called to Abra-
 ham from the heavens the second time,
 16 And said, By myself have I sworn, saith
 Jehovah, because thou hast done this thing,
 and hast not withheld "from me" thy son,
 17 thine only son, That I will abundantly bless
 thee, and exceedingly multiply thy seed; as
 the stars of the heavens, and as the sand
 which is on the sea shore; and thy seed
 shall possess the gates of their enemies;
 18 And in thy SEED shall all nations of the
 earth be blessed; because thou hast obeyed
 19 my voice. So Abraham returned to his
 young men, and they rose up and went
 together to Beer-sheba; for Abraham dwelt
 at Beer-sheba.
 20 And after these things it was, that one
 told Abraham, saying, Behold, Milcah hath
 also born children to thy brother Nahor.
 21 Huz his firstborn, and Buz his brother:
 22 and Kemuel, (the father of Aram,) And

Chesed, and Hazo, and Pildash, and Jidlaph,
 and Bethuel. And Bethuel had begot Re-23
 bekah. These eight Milcah had born to
 Nahor, Abraham's brother. And his con-24
 cubine, whose name was Reumah, bare also
 Tebah, and Gaham, and Thuhash, and
 Maachah.

CHAPTER XXIII.

B. C. 1860. Sarah's age and death; a burying place purchased in Machpelah; Sarah buried there.

Now the years of the life of Sarah were 1
 one hundred and twenty-seven; And Sarah 2
 died in Kirjath-arba, (the same with He-
 bron,) in the land of Canaan. And Abra-
 ham came to mourn for Sarah, and to weep
 for her.
 And Abraham arose from mourning over 3
 his dead, and spoke to the Hethites, saying,
 I am a stranger and a sojourner among you; 4
 give me a burying-place-possession among
 you, that I may bury my dead out of my
 sight. And the Hethites answered Abra- 5
 ham," saying, Nay, hear us my lord: thou 6
 art a mighty prince among us; in the
 choicest of our sepulchres bury thy dead;
 none of us will hinder thee from burying
 thy dead, even in his own sepulchre. Then 7
 Abraham stood up, and bowed himself to
 the people of the land, to the Hethites,
 And he spoke to them, saying, If it be your 8
 mind that I should bury my dead out of my
 sight, hear me; and intreat for me Ephron
 the son of Zohar, "the Hethite," That he 9
 may give me the cave which he hath in
 Machpelah, which is in the end of his field;
 for as much money as it is worth he shall
 give it to me, for a burying-place-possession
 among you. And Ephron, who was sitting 10

13. The versions read *one* or a ram, instead of *behind*. The common text is absurd, for how could he see *behind* him?

14. The name given to the place, evidently alludes to the reply Abraham had made to the question of Isaac, see ver. 8, and to the merciful substitution of the ram for a burnt-offering, instead of Isaac. It should seem, that this name given to the mount, had become a proverb in the time of Moses. 'As it is said at this day, in the mount, Jehovah will provide.' Others render, 'In the mount, Jehovah will appear,' or be seen; and refer it to the appearance and sacrifice of Christ. This version seems forced; the same word being rendered differently here, from what it is in the 8th verse. The birth and offering of Isaac were evidently typical of our Lord. 16, (a) Versions.

18. *And in thy seed* Paul applied this to Christ, Gal. iii. 16. To be blessed in any one signifies to expect, on his account, the favour of God, and the enjoyment of special blessings. On account of the seed of Abraham, *all nations* were thus to be blessed. By the seed of Abraham may be understood all his posterity; but *all* nations could not be blessed in them, for some nations were by them to be destroyed, as the nations of Canaan. Hence it follows that some One of his seed must be intended. This could not be Isaac, or Jacob, to whom the same promise was repeated, xvi. 4; xxviii. 14. Much less can it be referred to any of the sons of Jacob with any appearance of truth. The promise then did most assuredly refer to Jesus, and hath been fulfilled in him, in whom, and by whom all nations are blessed, as all may be enlightened by his instruction, and

saved by faith in him, as the Lamb of God who hath taken away the sin of the world.

CHAP. XXIII. 1. The order of the common text has evidently suffered, and that given has the authority of the Sept. and Vulg. See Note Heb. Bible. It may be observed, that Sarah is the only woman whose age, death, and burial are distinctly noted in the sacred writings.

2. *Kirjath-Arba* Joshua informs us, that this city was so called from Arba, the father of Anak. Josh. xxi. 11. This city was very ancient, Numb. xiii. 22.—*Abraham come* It is usual with the Greeks, to place their dead near the doors of their houses, and to attend them there with mourning; and Harner thinks that a like custom might obtain in the days of Abraham. His coming to mourn for Sarah, seems to mean, his coming from his own tent, and placing himself near the door of her tent, where her corpse was placed, in order to perform the solemn rites, to which both decency and affection led him.

3. *Arose from* In the time of Abraham the custom of sitting on the ground when mourning seems to have been usual, as it was in after ages, Job ii. 13; Isa. xlvii. 1.

5. The Samaritan reading is adopted, which is supported by the Sept. and the text itself verse 11. So also verses 8, 15.

6. *Mighty prince* Literally 'a prince of God.' This shows that God, in the Hebrew scriptures, is used as an epithet to denote excellence, in the opinion of James's translators.

10. *Who was sitting* So the interlinear ver. Ainsworth, Purver, Geddes, and others, with the Sept. render.

among the Hethites, (for Ephron was an Hethite,) answered Abraham in the hearing of the Hethites, of every one that went
 11 in at the gate of his city, saying, Nay, my lord, hear me; the field I give to thee, and the cave that is therein I give to thee; in the presence of the sons of my people I give
 12 it to thee: bury thy dead. And Abraham bowed down himself before the people of
 13 the land; And he spoke to Ephron, in the hearing of the people of the land, saying, But if thou wilt give it, I pray thee, hear me; I will give to thee money for the field; take it of me, and I will bury my dead there.
 14 And Ephron answered Abraham, saying, 15 "Nay," my lord, hearken unto me; the land is worth four hundred shekels of silver; what is that between me and thee? bury
 16 therefore thy dead. And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the Hethites, four hundred shekels of silver, current with the merchant.
 17 And the field of Ephron, which was in Machpelah, which was opposite Mamre, the field, and the cave which was in it, and all the trees that were in the field, and that were in all the borders round about, were
 18 made sure To Abraham for a possession, in the presence of the Hethites, before all that
 19 went in at the gate of their city. And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, opposite Mamre, (the same with Hebron,) in the land
 20 of Canaan. For the field and the cave that was in it, were made sure to Abraham for a burying-place-possession, by the Hethites.

CHAPTER XXIV.

B. C. 1857. *Abraham sendeth his servant to his own kindred, to take a wife for Isaac; God prospereth his journey, and Rebekah is sent, whom Isaac marries.*

1 ABRAHAM was now old, and far advanced in days; (for in every thing Jehovah had blessed Abraham;) And Abraham said to the oldest servant of his house, who ruled over all that he had; Pnt. I pray thee, thy hand under my thigh; And I will adjure thee by Jehovah, the God of the heavens and of the earth, that thou wilt not take

a wife for my son "Isaac," of the daughters of the Canaanites, among whom I dwell; But that thou wilt go unto my country, and
 4 to my kindred, and *thence* take a wife for my son Isaac. And the servant said to him,
 5 Perhaps the woman will not be willing to follow me unto this land: must I then return with thy son unto the land whence thou
 6 camest? And Abraham said to him, Beware that thou return not with my son thither. Jehovah, the God of the heavens
 7 "and of the earth" who took me from my father's house, and from the land of my kindred, and who spoke to me, and swore to me, saying, To thy seed will I give this
 8 land; he shall send his angel before thee, and thence shalt thou take a wife for my son. But if the woman will not be willing
 9 to follow thee, then thou shalt be clear from this my oath; only return not with my son thither. And the servant put
 10 his hand under the thigh of Abraham, his master, and swore to him concerning that matter.

And the servant took ten of the camels
 10 of his master, and some of the best of his master's things with him, and he set out, and went to Mesopotamia, unto the city of Nahor; And he caused his camels to kneel
 11 down without the city by a well of water, about the time of the evening, when the women went out to draw water. And he
 12 said, O Jehovah, the God of my master Abraham, I pray thee, grant me this day success, and show kindness to my master Abraham. Behold, I stand here by this
 13 well of water; and the daughters of the men of the city are coming out to draw water. Grant, therefore, that the damsel to whom
 14 I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will let thy camels drink also; may be she whom thou hast appointed for thy servant Isaac; and I shall know that thou hast by this showed kindness to my master "Abraham."

And before he had done speaking "thus to 15 himself," behold, Rebekah, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, came forth with her pitcher upon her shoulder. And the damsel 16

15. (a) Sam. Sept.
 16. It seems that in the time of Abraham, money was not coined, but weighed, which custom long continued. And even when coined it was still weighed, as it is yet in Syria, Egypt, and throughout Turkey.

CHAP. XXIV. 2. *To his oldest servant*] The Targums not improbably suppose, that this servant was Eliezer of Damascus. Compare chap. xv. 2.—*Put thy hand under my thigh*] The Jews explain this, as strictly signifying the part circumcised, the token of the covenant, God had made with Abraham, and, as expressing his faith in the promises. Had such a custom obtained on this account, it must have continued among the Jews, who were all circumcised; but

we find no trace of it, except here, and chap. xlvii. 49. Whatever might be the origin of this mode of adjuration, it seems to signify a promise, faithfully to perform what was specified. 3. 7. (a) Sept.

10. For the text see note, Heb. Bible.—*The city of Nahor*] From chap. xxvii. 43, it is clear, that Laban, the brother of Rebekah, dwelt at Haran; and it is most probable, that by the 'city of Nahor,' Haran is meant, situated on a river of the same name, and called Charrae by the Romans; famous for the defeat of Crassus. 14. 15. (a) Sam. Sept.

16. This fountain or well seems to have been furnished with steps down to the water; but most wells in the east are deep, so that it is usual for travellers, to carry with them

had a very fair countenance, a virgin, for no man had known her; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water out of thy pitcher. And she said, Drink, sir, and she hastened, and lowered her pitcher upon her hand, and let him drink. And when she had done letting him drink, she said, I will also draw water for thy camels, until they have all drunk. And she quickly emptied her pitcher into the trough, and ran again to the well to draw water, and drew for all his camels. And the man wondered at her, silently reflecting, that he might know whether or not Jehovah had prospered his journey. And when the camels had done drinking, the man took a golden pendant of the weight of half a shekel, "and put it on her face," and two golden bracelets for her hands of the weight of ten shekels; And he said, Whose daughter art thou? tell me, I pray thee. Is there room in thy father's house for us to lodge in? And she answered him, I am the daughter of Bethuel, the son of Milcah, whom she bare unto Nahor. She said moreover to him, We have both straw and provender enough, and room to lodge in. The man now bowed his head, and worshipped Jehovah; And said, Blessed be Jehovah, the God of my master Abraham, who hath not withdrawn from my master "Abraham" his kindness and his truth: Jehovah hath led me in the "right way, unto the house of my master's own kinsman.

The damsel then ran, and told her mother's household these things. Now Rebekah had a brother, and his name was Laban. And when he saw the pendant and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying Thus spoke the man unto me; "Laban ran to the man, unto the well;" and when he came unto the man, behold!

he stood at the well by the camels. And 31 he said, Come in, thou blessed of Jehovah! Why standest thou without? for I have a house prepared, and room for the camels.

And he brought the man into the house; 32 and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet who were with him. And food was set before him; 33 but he said, I will not eat until I have told my business. And "they said", Tell it. I 34 am, said he, the servant of Abraham; And 35 Jehovah hath blessed my master, and he is become very great; and he hath given him flocks and herds; silver and gold; man-servants and maid-servants; camels and asses. And Sarah, my master's wife, bare 36 a son to my master when she was old, and to him hath he given all that he hath. And my master adjured me, saying, Thou 37 shalt not take a wife for my son of the daughters of the Canaanites, in whose land I dwell; But thou shalt go unto my father's 38 house, and to my kindred, and thence take a wife for my son. And I said to my master, Perhaps the woman will not follow me. And he said to me, Jehovah, before whom 40 I have walked, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son from my own kindred, and from my father's house. But thou shalt be 41 clear from this my oath, if when thou comest to my kindred, they will not give thee one: then thou shalt be clear from my oath. Now 42 I came this day unto the well, and said, O Jehovah, the God of my master Abraham, if now thou makest my journey prosperous; Behold, I stand by this well of water, "and 43 the daughters of the men of the city are coming to draw water;" grant, therefore, that when a virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water out of thy pitcher to drink; And she say to me, Both drink thou, 44 and I will also draw for thy camels, she may

leathern buckets and cords, to draw up water, as an essential part of their travelling furniture. Hence may be explained, John iv. 12.

21. *Silently reflecting*] So the word מרחש here signifies. The Dowry version is to the same purpose, "musing he held his peace."

22. *Pendant*] So Jerom explains the word, as meaning a circular pendant, and not an ear-ring; and at this day the women of Arabia wear such pendants. The reading of the Sam. is confirmed by the 47th verse.—*On her face*] i. e. on the forehead. The pendant and the bracelets were worth about 20*l.*—a valuable present.

27. *Hath not withdrawn*] i. e. who does not cease to show his kindness, &c.—*The right way*] So the Sam. Vulg. Arab., which omit מצי, thus render. Compare verse 48.

28. *Her mother's household*] Whether they dwell in tents or in houses, it is the custom of the east for women to have their own apartments.

29. The latter part of this verse. is evidently out of its

place, and renders the narrative confused. With Dimock, Houbigant, and others, it is transposed to the next verse.

32. *And he brought the*] This version arises, from considering the verb ברא in the co-active voice; and it is more probable, that Laban ungirded the camels, and brought water to wash the feet of his guests, than that Abraham's chief servant, should do this for himself and the other servants who were with him. In the days of antiquity, such acts of service were not thought too mean for a man of wealth to perform.

33. *I will not eat*] It was the custom of the ancients, after their visitants had partaken of refreshments, to inquire for what purposes they had come. It is so now among the Arabs. But Abraham's servant, having received such proofs of divine favour, would not eat until he had told his business, and had succeeded by gaining their consent to his proposal. (v) Sam. Syr.

43. *And the daughters*] This addition of the Sept. is so natural, that most critics admit its right to a place in the text; so also 46.

be the woman whom Jehovah hath appointed for my master's son. Now, before I had done speaking to myself, behold, Rebekah came forth with her pitcher on her shoulder; and she went down to the well, and drew water; and I said to her, Let me drink, I pray thee. And she quickly lowered her pitcher from her shoulder "on her arm," and said, Drink; and I will let thy camels drink also: so I drank, and she let the camels drink also. And I asked her, and said, Whose daughter art thou? and she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him; Then I put the pendant on her face, and the bracelets on her hands; And I bowed my head, and worshipped Jehovah, and blessed Jehovah the God of my master Abraham, who had led me in the right way to take the daughter of my master's kinsman, for his son. So now if ye will do a true kindness to my master, tell me; and if not, tell me; that I may know what course to take. Then Laban and Bethuel answered and said, From Jehovah this matter hath proceeded; nor is it right for us to say any thing against it. Behold, Rebekah is before thee. Take her, and depart; and let her be the wife of thy master's son, as Jehovah hath ordained. And when Abraham's servant heard their words, he worshipped Jehovah, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah. He gave also to her brother, and to her mother, valuable presents. Then both he and the men who were with him, ate and drank and lodged all night.

When they arose in the morning, the servant said, Send me away unto my master. And the brother and the mother of Rebekah said, Let the damsel abide with us a few weeks; after that she shall go. But he

said to them, Hinder me not; seeing Jehovah hath prospered my journey, send me away, that I may return to my master. And they said, We will call the damsel and inquire at her mouth. And they called Rebekah, and said to her, Wilt thou go with this man? And she said, I will go. They then sent away Rebekah their sister, and her nurse, and Abraham's servant, and his men. And they blessed Rebekah, and said to her, Mayest thou our sister become the mother of thousands and ten thousands; and may thy seed possess the gate of their "enemies." Then Rebekah arose, and her hand-maids, and they rode upon the camels, and followed the man. So the servant of Abraham took Rebekah and departed.

Now Isaac had come from Beer-lahai-roi; (for he dwelt in the south country.) Isaac had gone out to meditate in the field in the evening; and he raised his eyes, and saw, and behold the camels were coming. Rebekah also raised her eyes, and when she saw Isaac, she alighted off the camel; and she said to the servant, What man is this that walketh in the field to meet us? And the servant said, It is my master; therefore she took a veil, and covered herself. The servant then told Isaac all that he had done. And Isaac took Rebekah, and brought her into his mother Sarah's tent, and she became his wife; and he loved her; and Isaac was comforted after the death of his mother.

CHAPTER XXV.

B. C. 1853. The sons of Abraham by Keturah; division of his goods; age and death of Abraham; sons of Ishmael; Esau and Jacob born.

AND Abraham had taken another wife; 1 and her name was Keturah: And she bare 2 to him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And 3 Jokshan begot Sheba and Dedan. And

49. *Do a true kindness*] Literally, 'do a kindness and truth,' which is a frequent idiom, and signifies as rendered. — *That I may know*] Literally, 'that I may turn to the right hand or to the left.'

50. *Then Laban and Bethuel*] It is well known, that unmarried sisters are, in the east, as much under the protection of their brothers, as they are under that of the father. Here we find them jointly acceding to the proposal of Abraham's servant, without either consulting Rebekah or her mother. From the simple statement of facts, they justly concluded this affair was from God, and to his will and pleasure they cheerfully submitted. See note, Heb. Bible, for the reason of the version.

55. *A few weeks*] The ambiguous and uncertain terms of the text are so rendered as containing what is as probable as any of the versions given.

60. (v) So the versions read.

63. Isaac, acquainted with the journey of his father's servant, had come to visit his father at Mamre, and to wait for the return of the servant. It is probable, he went out for the purpose of devout meditation, and to implore the kind interposition of Jehovah, in an event so intimately connected with his future happiness.

65. *Therefore she took a veil*] It is still customary in that country, when a woman meets a man on the way, for her to alight, and sit down at a distance veiled, until he be past.

CHAP. XXV. 1. *Had taken*] On reconsidering what is here recorded, I feel satisfied that Abraham must have married Keturah soon after Isaac was born, as it seems from the narrative, that her sons were of an age to marry and form distinct settlements, while he was still living. The names of his other sons by the concubines are not mentioned.

2. Midian the third son of Abraham, by Keturah, most frequently occurs in the Mosaic history, and other parts of the scripture. Wells places him on the south-east of the lake of Sodom, adjoining the Moabites, Numb. xxii. 4, and xxv. 1—6. The other children are not noticed as heads of clans, and probably died without leaving a numerous posterity.

3. The two sons of Jokshan, *Sheba* and *Dedan*, became heads of people, and settled most probably in Arabia Petraea. Wells considers the Sabeans, mentioned Job i. the descendants of Sheba. Dedan was situated near to his brother. Isa. xxi. 13, Jer. xxv. 23, and xlix. 7.

the sons of Dedan were the fathers of the Ashurites, and Letushites, and Leummites.

4 And the sons of Midian were, Ephah, and Ephraim, and Hanoah, and Abidah, and Eldaah. All these were the offspring of Keturah.

5 Now Abraham gave all that he had to

6 "his son" Isaac. But to the sons whom Abraham had by his concubines, he gave presents; and while he yet lived, sent them away eastward from his son Isaac, to the

7 east country (Arabia). And these are the number of the years of the life of Abraham,

8 one hundred and seventy-five. And Abraham expired, and died in a good old age; and, being old and full "of days," was

9 gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah; in the field of Ephron, the son of Zohar the Hethite, which is opposite to

10 Mamre; The field which Abraham had purchased of the Hethites. There was Abraham buried, and there Sarah his wife.

11 And after the death of Abraham, God blessed his son Isaac; and Isaac dwelt at Beer-lahai-roi.

12 Now these are the descendants of Ishmael, Abraham's son, whom Hagar, the Egyptian, Sarah's handmaid, bare to him.

13 And these are the names of the sons of Ishmael, according to their genealogies: the first-born of Ishmael was, Nebaioth; then

14 Kedar, and Adbeel, and Mibsam, And

15 Mishma, and Dumah, and Massa, And Hadar, and Tema, and Jetur, and Naphish,

16 and Kedemah. These were the sons of Ishmael, and these their names, according to their towns, and their strong-holds; twelve

17 chiefs of nations. And these are the years of the life of Ishmael, a hundred and thirty-seven years; and he expired and died, and

18 was gathered to his people. And "he" dwelt from Havilah, as one goeth towards Assyria, unto Shur, which is on the borders of Egypt, lying near to all his brethren.

5. (a) Sept. Syr.

6. To the east country] From other places it is evident, that this phrase here denotes *Arabia*; but in many passages, it seems to denote the east in general.

8. (a) Sam. Sept. Syr. Vulg. 5 MSS.

13. The sons of Ishmael were situated on the borders of Egypt, along the Red sea; and across the desert to the Persian gulf. From Nebaioth, we have the *Nabatheans* of profane writers. *Kedar* seems to have become one of the most powerful tribes, as he is most frequently mentioned by the prophets. *Tema* gave his name to that part of Arabia called *Tehama*. *Dumah*, *Jetur*, and *Naphish* are only once mentioned, Isa. xx. 11, and 1 Chron. v. 19; and the other sons of Ishmael are no more noticed.

18. *Lying near*] I consider *Shur* as a participle, and here denoting the land allotted to Ishmael, which lay near to the other sons of Abraham, by Keturah.

22. *Is it usually so*] i. e. with those pregnant.—*To consult Jehovah*] In what manner this was done, we are not informed. It is most probable it was by Abraham, her father-in-law, who is styled a prophet.

23. This answer to the inquiry of Rebekah is evidently

This is the account of Isaac the son of 19 Abraham. Abraham begot Isaac. And 20 Isaac when forty years old married Rebekah, the daughter of Bethuel, a Syrian of Padan-aram, sister to Laban, a Syrian. And Isaac 21 entreated Jehovah for his wife, because she was barren; and Jehovah heard his entreaty, and Rebekah his wife conceived. And the 22 children struggled together in the womb; and she said, Is it usually so? Why do I find it thus? And she went to inquire of Jehovah. And Jehovah said to her, 23

Two nations are in thy womb;

And two peoples from thee shall proceed:

The one shall be more valiant than the other;

And the greater shall be subdued by the less.

And when her days to be delivered were 24 fulfilled, behold, twins were found in her womb. And the first who came forth was 25 of a reddish colour, and was covered all over as with a hairy garment, and they called his name Esau [COVERED]. And after that, 26 came forth his brother, and his hand had hold on Esau's heel; therefore his name was called Jacob [SUPPLANTER]. Now Isaac was sixty years old when she bare them. And the boys grew up, and Esau became 27 an expert hunter, a man of the field; but Jacob was a mild man, dwelling in tents. And Isaac loved Esau, because he ate of his 28 venison; but Rebekah loved Jacob.

Now it happened, that Jacob was boiling 29 some pottage, when Esau came from the field, and was faint; And Esau said to 30 Jacob, Let me eat, I pray thee, some of that RED, RED, (hence his name was called Edom [RED].) for I am faint. And Jacob said, 31 Sell to me this day thy birthright. And 32 Esau answered, Behold, I am going to die; and what profit shall this birthright be to me? And Jacob said, Swear to me this day; 33 and he swore to him; and sold his birthright to Jacob. Then Jacob gave Esau bread 34 and boiled lentiles; and he ate and drank,

poetic; and as such it is printed. The Idumeans were a numerous people, and became the most formidable enemies of Israel. They were, at last, under David, subdued, and then was this prediction fulfilled.

27 *Mild man*] The term seems used here in opposition to Esau, who was a *wild* man. Some render *simple*, and others *virtuous*.

34. Esau is called *profane* on account of this deed, Heb. xii. 16. In the family of Abraham, either the first-born, or one divinely appointed, was properly considered as standing in his place, and conveying to his posterity the blessings of the covenant, which God had made with the Patriarch. Esau did not suppose he had sold his right to the blessing of Abraham, with the birth-right. This blessing God conferred on whom he pleased. It was not withheld from Esau, or given to Jacob, on account of any particular demerit in the one, or merit in the other. God gave it to Isaac, rather than to Ishmael, to Judah and not to Reuben. See Rom. ix. Shuckford considers that Esau sold to Jacob the right of offering sacrifices; and on this account he might be justly deemed profane. Vol. ii. p. 7.

and arose and went his way. Thus Esau despised his birthright.

CHAPTER XXVI.

B. C. 1872. Isaac goeth to Gerar; God instructeth and blesseth him; he is reproved by Abimelech; grows rich; diggeth wells, and makes a covenant with Abimelech; Esau's wives.

- 1 AND there was a famine in the land: (besides the first famine which had been in the days of Abraham:) and Isaac went unto Gerar, to Abimelech, king of the Philistines.
- 2 For Jehovah had appeared to him, and said, Go not down into Egypt; dwell in the land which I mention to thee. Sojourn in this land, and I will be with thee, and will bless thee; for to thee and to thy seed, I will give all these lands, and I will confirm the oath which I swore to Abraham
- 4 thy father. And I will make thy seed as numerous as the stars of the heavens, and will give to thy seed all these lands; for in thy seed shall all the nations of the earth be blessed; Because Abraham "thy father"
- 5 obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.
- 6 So Isaac dwelt in Gerar; And the men of the place asked him concerning his wife; and he said, She is my sister; for he feared to say, She is my wife; lest the men of the place should kill him on account of Rebekah; for she was a woman of a fair countenance. But when he had been there a long time, it happened that Abimelech, king of the Philistines, looked out at a window, and saw, and behold, Isaac was playing
- 9 with Rebekah his wife. And Abimelech called Isaac and said, That woman is certainly thy wife; and why saidst thou, She is my sister? And Isaac answered him, Because I thought I may perhaps be put to death
- 10 on her account. And Abimelech said, What is this that thou hast done to us? One of the people might readily have lain with thy wife, and thus thou wouldst have
- 11 brought guilt upon us. And Abimelech charged all his people, saying, He that toucheth this man or his wife shall be put to death.
- 12 Then Isaac sowed in that land, and received in the same year a hundred fold in
- 13 crease; for Jehovah blessed him. And the

man increased in wealth, and continued increasing until he became very great: For 14 he possessed flocks, and herds, and a great number of servants; so that the Philistines became jealous of him. And all the wells, 15 which the servants of his "father" Abraham had digged, the Philistines stopped up, and filled them with earth. And Abimelech said 16 to Isaac, Depart from us; for thou art become much mightier than we.

And Isaac departed thence, and pitched 17 his tent in the valley of Gerar, and dwelt there. And Isaac digged again the wells 18 of water, which "the servants" of Abraham his father had digged; (for the Philistines had stopped them after the death of Abraham;) and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley, 19 and found there a well of spring water. And the herd-men of Gerar strove with 20 Isaac's herd-men, saying, The water is ours! He therefore called the name of the well Esek [STRIKE]; because they strove with him. And they digged another well, and 21 they strove for that also; and he called its name Sitnah [OPPOSITION]. And he re- 22 moved thence, and digged another well; but for that they strove not; so he called its name Rehoboth [ROOM]. For now, said he, Jehovah hath made room for us, that we may be fruitful in the land. And thence he 23 went up to Beer-sheba; And Jehovah ap- 24 peared to him on that night, and said, I am the God of Abraham thy father. Fear not; for I am with thee, and will bless thee, and multiply thy seed for the sake of my servant Abraham. And there he built an altar, and 25 called upon the name of Jehovah; he also pitched his tent there; and there, his servants digged a well.

Then Abimelech came to him from Gerar, 26 and Ahuzzath "his friend," and Pichol the chief captain of his army. And Isaac said to 27 them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you? And they said, We have clearly seen that 28 Jehovah is with thee; we therefore propose, that there may be a mutual oath between us and thee. Let us make a covenant with 29 thee, that as we have not touched thee, and have done nothing but good to thee, and

CHAP. XXVI. 2. God fulfilled his promise to Abraham, by revealing his will to Isaac; and it could not fail to encourage him, when he heard the high commendation of his father.

5. (a) Sam. Sept.

10. The remon-trance of Abimelech shows, either that the strictest regard was paid to chastity; or else, that the memory of the calamity, or peculiar affliction, sent in consequence of Sarah's having been taken, now excited his fears. See Gen. xx. &c. The command given to the people, serves to justify the latter supposition

12. *A hundred fold*] This great increase must in some seasons and places have been usual. See Matt. xiii. 8.

15. *All the wells*] In those countries wells are of great value, and filling them up is one mode of injuring new settlers, or of distressing an enemy, even to the present time. The Vulg. joins *Abraham to his father*, and the Sept. omits, *in the days*. The common text is confused.

18. It is impossible not to see, how much preferable the Samaritan here is to the common text. So also Sept. and Syr. read.

26. Most of the versions regard Ahuzzath a proper name. (v) Sept.

have sent thee away in peace, so thou wilt do to us no harm, now thou art blessed by
 30 Jehovah. And he made for them a feast,
 31 and they ate and drank together. And they rose up early in the morning, and swore one to another; and Isaac sent them away, and they departed from him in peace.
 32 And on the same day it happened, that Isaac's servants came, and told him concerning a well which they had digged; and
 33 said to him, We have found water. And he called it Sheba [THE SWEARING-WELL]; therefore the present name of the city is Beer-sheba.
 34 Esau was now forty years old, and he married Judith the daughter of Beeri, a Hethite, and Bashemath the daughter of Elon,
 35 also a Hethite; And they were the cause of much grief both to Isaac and Rebekah.

CHAPTER XXVII.

B. C. 1796. *Isaac sendeth Esau for venison; Rebekah instructeth Jacob to obtain the blessing, when he dissembles and obtains it; Esau bringeth Isaac venison, who trembles; Esau complaineth, and by importunity obtaineth another blessing.*

1 ISAAC had now become old, and his eyes were so dim, that he could not distinctly see; and he called Esau his eldest son, and said to him, My son; and he answered him,
 2 Behold, here am I? And he said, Behold now, I am old; *and' the day of my death
 3 I know not. Now, therefore, take, I pray thee, thy weapons, thy quiver and thy bow; and go into the field and take for me some
 4 venison; And make me savoury meat, such as I like, and bring it to me, that I may eat; that my soul may bless thee before I die.
 5 Now Rebekah heard when Isaac spoke to

Esau his son. And Esau went out into the field to hunt for venison, to bring to his
 father. And Rebekah spoke to Jacob, her
 6 "younger" son, saying, Behold, I heard thy father speak to Esau thy brother, saying, Bring me venison, and make for me savoury
 7 meat, that I may eat, and bless thee in the presence of Jehovah before my death. Now
 8 therefore, my son, obey my voice according to what I command thee, Go now to the
 9 flock, and thence bring to me two kids "tender and good;" and I will make of them savoury meat for thy father, such as he
 10 liketh; And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. But Jacob said to Re-
 11 bekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man. My father perhaps may feel me, and I shall
 12 seem to him a deceiver; and bring on myself a curse, and not a blessing. And his
 13 mother said, Upon me be thy curse, my son; only obey my voice, and go bring to me the kids. And he went, and took, and
 14 brought them to his mother; and his mother made of them savoury meat, such as his father liked. And Rebekah took the
 15 choicest raiment of her elder son Esau, which she had by her in the house, and put them on Jacob her younger son; And the skins
 16 of the kids she put on his hands, and on the smooth part of his neck. And she gave the
 17 savoury meat, and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My
 18 father! And he said, Here am I! Who art thou, my son? And Jacob said to his father, 19 I am Esau thy firstborn; I have done as thou badest me; arise, I pray thee, sit and eat of my venison, that thy soul may bless

33. As the wells which Abraham had dug, were filled up by the Philistines after his death, it is probable this might be the same, or one near to it, as that before called by the same name. Gen. xxi. 31. Here was afterwards built a city, and which is mentioned as the boundary of Judea on the south.

CHAP. XXVII. 1, 2. *Isaac had*] Dr. Kennicott conjectures that Isaac was now about 117 years old, and Jacob about 57. (a) Sept. Syr. Arab. 1 MS.

3. *Thy quiver*] Mercer renders, thy sword, or faulchion; and I doubt, whether this is not the sense of the word.

4. *That I may eat*] The blessing which Isaac was to confer on his son, Dr. Clarke justly observes, was a species of divine right, and must be communicated with appropriate ceremonies. As eating and drinking were used on almost all religious transactions, especially on making and confirming covenants, it is natural to suppose something of this kind was necessary on this occasion, and that Isaac could not convey the right until he had eaten of the meat provided by him, who was to receive the blessing.—*That my soul may bless thee*] Here, as often, the term soul is used for the pronoun, 'that I may bless thee.' I have retained the idiom, because it cannot be misunderstood.—Isaac seems to have been influenced by a very low motive, in this instance; unless we suppose with Lightfoot, that he adopted this method in order to learn, whether Esau was the proper object of the blessing. Isaac knew, that in some way Esau was to be inferior to Jacob; he knew also, that he had sold

his birth-right to Jacob; but seems not to have known, which of his two sons God had destined to enjoy the blessing, or to inherit the promise made to Abraham. It is evident he was partial to Esau, and, probably, secretly wished, that he might enjoy the blessing; yet when he found, that God had given it to Jacob, however criminal the method used to obtain it, he acquiesced. 9. (a) Sept.

13. The design of Rebekah might be good, being persuaded of the truth of the prediction, 'that the greater should be subdued by the less;' but the method she adopted was altogether unlawful. She ought to have informed Isaac, how she understood the prediction, and have prayed to God, to direct him in the bestowment of the blessing; and not to have been guilty of imposing on her husband, and teaching her son Jacob deliberately to tell a lie and persist in it. The principle that the goodness of the end sanctifies the means, ought to be held in abhorrence.

15. *Choicest raiment*] The Sept. render, a goodly stole, which was a long garment, that great men used to wear, Luke xv. 22; xx. 46. Some think it probable that this was a holy garment, which belonged to the first-born son, as the priest of the family; and only worn when ministering in holy things. It is clear this was kept with great care.

16. *Skins of the kids*] The hair of the Syrian goats is fine and soft as silk, and that of kids must be more so. Hence Isaac might be easily deceived, and think as stated, when he felt the hands of Jacob.

20 me. And Isaac said to his son, How is it that thou hast found it so quickly, my son? Because Jehovah thy God, said he, brought it to me. Again Isaac said to Jacob, Come near, I pray thee, that I may feel thee, my son, and know whether or not thou be my very son Esau. And Jacob went near to Isaac his father; and he felt him, and said, The voice is the voice of Jacob, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, like the hands of his brother Esau; so he blessed him. Yet he said, Art thou my very son Esau? And he said, I am. And Isaac said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he ate; and he brought him wine, and he drank. And his father Isaac said to him, Come near now, and kiss me, my son. And he came near, and kissed him; and Isaac smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a "full grown" field which Jehovah hath blessed.

23 May God give thee of the dew of heaven, And of the fatness of the earth; Abundance also of corn, of wine and of oil! To thee may peoples be subject; To thee may nations bow down! Be thou Lord over thine own brethren, And let thy mother's sons to thee pay homage.

Accursed be he who curseth thee; And be he blessed who blesseth thee.

30 Now when Isaac had made an end of blessing Jacob, and Jacob was scarcely gone out from the presence of Isaac his father, Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it to his father, and said to his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac, his father, said to him, Who art thou? And he answered, I am thy son, thy first-born, Esau. Isaac now, in the greatest fear, trembled and said, Who or where is he that

hath taken venison, and brought it to me, of all which I have eaten before thou camest? for him I have blessed, and blessed shall he be. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said to his father, Bless me, even me also, O my father. And Isaac said, Thy brother came deceitfully, and hath got thy blessing. Is he not said Esau, rightly called Jacob [שֹׁרֵק PLANTER]? for twice he hath supplanted me. He before got my birthright; and behold now he hath got my blessing. Yet he said, Hast thou not reserved a blessing for me? And Isaac answered and said to Esau, Behold I have made him thy lord; All his brethren I have made subject to him; Corn, wine, and oil I have given for his support; And now my son, what can I do for thee? Again Esau said to his father, Hast thou but that one blessing, my father? bless me, even me also, O my father! And Esau raised his voice and wept. And Isaac his father answered and said to him, Behold, remote from the fatness of the earth, And the dew of the heavens, shall be thy dwelling: On thy own desert thou shalt live, And to thy brother thou shalt be subject; But the time will come, when thou shalt prevail, And break his yoke from off thy neck.

CHAPTER XXVIII.

B. C. 1760. *Esau threateneth Jacob; Rebekah counselleth Jacob; Isaac blesseth him; Esau marrieth; Jacob's vision; the stone of Bethel, and Jacob's vow.*

ESAU now hated Jacob, because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father will soon come; then will I slay my brother Jacob. But these words of Esau, her elder son, were told to Rebekah; and she sent and called

22. *To the voice of Jacob*] Mr. Scott observes, that the difference which there is between the faces and voices of the human species, is truly wonderful. Scarcely any two of the innumerable millions are exactly alike in either, and yet the difference cannot be defined or described. How should the power, wisdom, and kindness of God be admired and adored in this remarkable circumstance!

28. *Of wine and of oil*] The word חֵרֶשׂ is generally rendered in the common version, *new wine*. It denotes whatever is expressed from fruit; and here implies the juice of the vine and the olive.

38. *Raised his voice and wept*] The Sept. make Isaac raise his voice and weep, when he heard the language of Esau. Geddès supposes that they thus read יִתְעַבֵּב יִצְחָק אֲבִירָא וַיִּבְכֵּי וַיִּשְׁמַע יִשְׂרָאֵל וַיִּבְרַךְ — 'And Isaac his father was grieved, and answered and said.'

39. The version given, is that of Castalio, Le Clerc, Houbigant, and of Purver; and unless we understand the term

משכני in this sense, there would be no contrast between the benediction of Jacob and that of Esau; nor was Idumæa, or the land of Edom, in fact, a fat, fertile soil, but a barren, mountainous country. Malachi i. 3.

40. The ambiguity of the word, חֶרֶב, as it is pronounced, makes the difference in the version. Had the word here meant a *sword*, it would have been בֶּרֶדֶב as it is usually expressed, and not, חֶרֶב; literally *on thy sword*. As the word often denotes 'dry, waste, barren places,' this sense is most apposite here, and explains the former verse. Bishop Newton contends for the common version, and maintains that Idumæa must have been a fertile country. That some parts were so is certain; but its general character was mountainous, and not very productive. See Reland. It is scarcely necessary to remind the reader, that these predictions refer more to the posterity of Jacob and Esau, than to themselves.

41, 42. *Said in his heart*] i. e. purposed. He had

Jacob, her younger son, and said to him, Behold, thy brother Esau comforteth himself in respect to thee, *having resolved to* 43 *kill thee.* Now, therefore, my son, hearken to my voice; arise, and flee thou unto 44 Haran, to Laban my brother; And abide with him for some time, until thy brother's 45 rage be over. When thy brother's anger towards thee is over, and he hath forgot what thou hast done to him; then I will send for thee and bring thee thence: for why should I be deprived of you both in one day?

46 And Rebekah said to Isaac, I am weary of my life, because of these daughters of Heth; should Jacob take for a wife, one of the daughters of Heth, one like these daughters of the land, what will my life be to me? Isaac then called Jacob, and blessed him, and charged him, and said to him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel, thy mother's father; and thence take a wife from among the daughters of Laban thy mother's brother.

3 And may God, the Almighty, bless thee, and make thee fruitful, and multiply thee, that thou mayest become a multitude of people! And may he give to thee the blessing of 'thy father' Abraham, both to thee, and to thy seed; that thou mayest inherit the land in which thou sojournest, which 5 God gave to Abraham. So Isaac sent Jacob away, that he might go unto Padan-aram, to Laban, (son of Bethuel, a Syrian,) the brother of Rebekah, the mother of Esau and Jacob.

6 And Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, thence to take a wife; and that, as he blessed him, he gave him a charge, saying, 'Thou shalt not take a wife of the daughters of 7 Canaan; And that Jacob had obeyed his father and mother, and was gone to Padan- 8 aram: Thus Esau seeing that the daughters

of Canaan pleased not Isaac his father; He 9 went to Ishmael and took to be his wife (beside the wives which he had) Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nebaioth.

Now Jacob had departed from Beer- 10 sheba, 'to go to Haran; And he lighted 11 upon a certain place, and lodged there, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place. And he 12 dreamed, and behold, he saw a ladder set up on the earth, the top of which reached to the heavens; and lo, the angels of God were ascending and descending on it. And, be- 13 hold, Jehovah stood near to him, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac. This land on which thou liest, I will give to thee and to thy seed. And thy seed shall be as nume- 14 rous as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed. And, behold, I am 15 with thee, and will keep thee wheresoever thou goest, and will bring thee back into this land; for I will not leave thee, until I have done what I have promised to thee. Jacob now awoke out of his sleep, and said, 16 Surely Jehovah is in this place, though I knew it not. And he was afraid, and said, 17 How awful is this place! This is nothing less than the house of God; yea, this is the gate of the heavens!

And Jacob arose early in the morning, 18 and took the stone which he had put under his head, and set it up as a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el [*THE HOUSE OF 19 GOD*]; whereas the name of that city was at first Ulam-Luz. And Jacob made a vow, 20 saying, If thou, O God, wilt be with me, and keep me in the way I am going; and wilt give me bread to eat and raiment to put

given some indications of his purpose, as his words were told to Rebekah. These verses are joined to the following chapter, as evidently making a better division.

45. Rebekah evidently feared, that in case Esau accomplished his design, it would be the death of both her sons, as Esau must have been punished as a murderer. See 2 Sam. xiv. 4-8.

46. This seem an expedient to induce Isaac to send away Jacob; and it does not appear, that Rebekah informed him of Esau's wicked purpose.

CHAP. XXVIII. 4 (a) Sam. 1 MS.

5. *So Isaac sent Jacob*] However Jacob was blessed as to temporal or spiritual prosperity, his sin was visited upon him during his whole life, in the trials which from this time befell him.

10, 11. The reading of the Sam. Sept. Arab. is adopted; and the manner in which Jacob lodged, is yet the custom of the Arabs. Wrapping their head in their mantle, they often sleep abroad with a stone for their pillow.

12. This vision represents the providence of God over all things in heaven or on earth; and that the angels are his

servants to do his pleasure. Is there not an allusion to this ladder, in what our Lord says to Nathaniel, John i. 51? For it is by him, that all things in heaven and earth are reconciled; and by him, that divine intercourse is opened and maintained.

13. *Near to him*] The word עָלַי our translators referred to the ladder, and render, *above it*; and it may be so referred: but it will bear the version given, and it is much more probable, that Jacob saw Jehovah in the vision, not standing at the top of the ladder, which we are told, reached to the heavens, but at the foot of it, standing *near to him*. For this sense see Gesen. and comp. Gen. xvi. 7; xxiv. 30.

18. *Poured oil on it*] From this it appears, Jacob had taken provisions for his journey, and might have attendants, though no mention is made of any. Oil was an article of food; and by anointing the stone, he consecrated it, and called the place by a new name, to perpetuate the memory of his remarkable vision.

19. The Sam. and Sept. make *Ulam*, a part of the name of the place. Indeed it would be an useless pleonasm, viewed in any other light.

21 on, And 'bring me back to my father's house in peace;' and if thou Jehovah wilt 22 be a God to me, Then shall this stone which I have set up as a pillar be a House of God; and the tenth part of all which thou shalt give to me, I will surely devote to thee.

CHAPTER XXIX.

B. C. 1763. *Jacob cometh to the well at Haran; is entertained by Laban; covenanteth for Rachel and is deceived with Leah; but afterwards marrieth Rachel.*

1 THEN Jacob went on his journey, and 2 came into the eastern country. And he looked, and behold, a well in a field, and, lo, there were three *shepherds* with their flocks lying by it; for out of that well were the flocks watered. (Now a great stone 3 was upon the mouth of the well; But when all the 'shepherds' were there assembled, they rolled the stone from the mouth of the well, and watered the flocks, and then put the stone again in its place upon the mouth 4 of the well.) And Jacob said to them, My brethren, whence are ye? And they said, 5 Of Haran are we. Do ye know, said he to them, Laban the grandson of Nahor? And 6 they answered, We do know him. Again he said to them, Is he well? And they replied, He is well; and lo! yonder cometh 7 Rachel his daughter with the flock. Again he said, Lo, it is yet high day, nor is it time that the cattle should be gathered in; water ye the flocks, that they may go and feed. 8 But they said, We cannot until all the 'shepherds' are assembled, and have rolled the stone from the mouth of the well; that so we may water the flocks. 9 And while he was yet speaking with them, Rachel came with her father's flock; for she 10 was the shepherdess. And as soon as Jacob saw Rachel, the daughter of Laban, his mother's brother, and the flock of Laban his mother's brother, Jacob went near, and rolled away the stone from the mouth of the well, and watered the flock of Laban,

his mother's brother. And Jacob kissed 11 Rachel, and raised his voice, and wept. And when Jacob had told Rachel that he 12 was her father's kinsman, and that he was the son of Rebekah, she then ran and told her father. And when Laban heard the 13 report of Jacob his sister's son, he ran out to meet him, and brought him to his house. And Jacob told Laban the whole matter, 14 respecting his journey. And Laban said to him, Surely thou art my bone and my flesh.

When Jacob had dwelt with him one full month, Then Laban said to him, Because 15 thou art my kinsman, shouldst thou therefore serve me for nought? Tell me what thy wages shall be. Now Laban had two 16 daughters; the name of the elder was Leah, and the name of the younger Rachel. Leah 17 was tender-eyed; but Rachel was beautiful, both in form and in countenance. And as 18 Jacob loved Rachel, he therefore said, I will serve thee seven years for Rachel, thy younger daughter. And Laban said, It is 19 better that I should give her to thee, than that I should give her to any other man: abide with me. So Jacob agreed to serve 20 seven years for Rachel; yet, through his love for her, they seemed to him as only a few days.

Now Jacob said to Laban, Give to me my 21 wife, for my days are full, that I may go in to her. And Laban assembled all the men 22 of the place, and made a feast. But when 23 the evening had come, he took his daughter Leah, and brought her to his apartment, that he might go in to her. And Laban 24 gave his maid-servant Zilpah, to his daughter Leah for a handmaid. But when the 25 morning came, behold, Jacob saw that it was Leah; and he said to Laban, What is this thou hast done to me? Did I not agree to serve thee for Rachel? Why hast thou deceived me? And Laban said, To give thee 26 the younger before the elder, must not be

21. *And if thou Jehovah wilt be*] Our common version makes this clause a part of the conditions annexed to the vow. 'Then shall the Lord be my God.' So the Vulg. Syr. and Persiau. The other ancient versions and many modern make it a part of the vow.

CHAP. XXIX. 2. The common text makes Jacob hold a conversation with three flocks of sheep; but the context and the Samaritan text, happily lead us to the true sense of the passage.

3-8. This verse and the close of the preceding, is parenthetic, relating the custom which the shepherds observed, when watering the flocks. The reason of this custom, Chardin has stated; for he says, 'In these arid climates, they cover their wells, lest the sand, which is put in motion by the least wind, should fill them up.' Hence, the propriety of the custom, of not removing the stone, till all the shepherds were assembled. And hence is also answered, the difficulty which some have started, that if three shepherds could not remove the stone, how could Jacob? It was not for want of strength, but they could not violate an established custom. Compare verse 8, and ch. xxiv. 25. (v) Sam.

8. (v) Sam. Sept. Arab.

13. The words added seem necessary to complete the sense; and it was natural for Laban to inquire, *why* he had left his father, and come so long a journey.

14. *My flesh and my bone*] A strong orientalism to express near relationship.

18. *Serve thee seven years*] Jacob, according to the custom of those times, purchased his wife; but considering the wealth of Laban, it should seem, he did not treat his daughters with becoming respect.

21. *My days are full*] This version conveys the ambiguity of the original. The sense I take to be, 'It is now time for me to marry; I am growing old.' Jacob was now more than sixty years old.

23. From the privacy of female apartments in the east, Laban might easily thus impose on Jacob.

26. *Must not be done*] Several commentators consider this as a mere artifice, designed to hide his governing motive. He knew the love Jacob had for Rachel, and considering it as certain, that he would serve him *other seven years* for her he makes the offer, which Jacob accepted.

- 27 done in our country. Complete this one's marriage-week, and 'I will give' to thee the other also, for the service with which thou shalt serve me yet other seven years.
- 28 And Jacob consented to do so; and when he had completed her marriage-week, Laban also gave to him his daughter Rachel for a wife. And Laban gave his maid-servant Bilhah, to his daughter Rachel, for a hand-
- 30 maid. And he went in also to Rachel; and he loved Rachel more than Leah, and served him for her yet other seven years.
- 31 And when Jehovah saw that Leah was not esteemed, he made her fruitful; but Rachel continued barren. And Leah conceived and bare 'to Jacob' a son, and she called his name Reuben [BEHOLD-A-SON]; for she said, Surely Jehovah hath beheld mine affliction; now, therefore, my husband will love me.
- 33 Again she conceived and bare a son; and said. Because Jehovah heard that I was not esteemed, he hath, therefore, given to me this son also; and she called his name Simeon [HE HEARETH THE AFFLICTED];
- 34 Again she conceived, and bare a son; and said, Now at length will my husband be attached to me, because I have born to him three sons; therefore was his name called
- 35 Levi [ATTACHMENT]. Again she conceived and bare a son; and she said, Now will I praise Jehovah; therefore she called his name Judah [PRAISE]. She then ceased to bear.

CHAPTER XXX.

B. C. 1762. *Rachel, being barren, giveth to Jacob her maid; so also Leah giveth hers. Rachel at length bringeth forth Joseph. Jacob's wealth.*

- 1 AND when Rachel saw that she bare to Jacob no children, she envied her sister, and said to Jacob, Give to me children, or else
- 2 I die. And Jacob was angry with Rachel; and he said, Am I in the place of God, who hath withheld from thee the fruit of the
- 3 womb? But she said, Behold my handmaid Bilhah; go in to her, that she may bear for my knees, that through her, I also may have children. So she gave to him
- 4 Bilhah, her handmaid, for a wife; and Jacob went in to her. And Bilhah, "the handmaid of Rachel," conceived, and bare
- 6 to Jacob a son. And Rachel said, God

hath done justice to me; for he hath heard my voice also, and hath given to me a son; therefore called she his name Dan [HATH DONE JUSTICE]. And Bilhah, Rachel's 7 handmaid, again conceived and bare to Jacob a second son. And Rachel said, 8 With great wrestlings have I wrestled with my sister, and have prevailed. So she called his name Naphtali [MY WRESTLING]. When 9 Leah saw that she had ceased to bear, she took Zilpah, her handmaid, and gave her for a wife to Jacob; "and he went in to her." And Zilpah, the handmaid of Leah, 10 "conceived," and bare to Jacob a son. And 11 Leah said, I am prosperous; therefore she called his name Gad [PROSPERITY]. Again 12 Zilpah, the handmaid of Leah, "conceived," and bare to Jacob a second son. And 13 Leah said, Happy am I; for women will call me happy. So she called his name Asher [HAPPY].

Now Reuben went out in the days of 14 wheat harvest, and found mandrakes in the field, and brought them to his mother Leah. And Rachel said to Leah, Give to me, I pray thee, some of thy son's mandrakes. And she said to her, Is it so small a matter 15 that thou hast taken away my husband, that thou wouldst take away my son's mandrakes also? And Rachel said, 'Not' so; to-night he shall lie with thee, for thy son's mandrakes.

And when Jacob came from the field in 16 the evening, Leah went out to meet him, and said, Thou must come in to me "to-night;" for I have certainly hired thee with my son's mandrakes. So he lay with her that night. And God hearkened to Leah, 17 and she conceived, and bare to Jacob a fifth son. And Leah said, God hath given to 18 me my reward, because I gave my handmaid to my husband. So she called his name Issachar [A REWARD IS HE]. Again 19 Leah conceived, and bare to Jacob a sixth son. And Leah said, God hath endowed 20 me with a good endowment. Now will my husband delight in me, because I have borne to him six sons. So she called his name Zebulun [DELIGHT]. And she after- 21 wards bare a daughter, and called her name Dinah.

God now remembered Rachel; and he 22 hearkened to her, and made her fruitful.

27. *Marriage-week*] This proves the period of feasting, on account of marriage, which obtained in Judea, and throughout the east in remote ages. See Judg. xiv. 12. According to Chardin, the bride and bridegroom, with the friends of their own sex, kept the feast in their own apartments. Jer. xxvi. 10. (v) Sam. versions. 32. (a) Sept.

CHAP. XXX. 3. *Bear for my knees*] It appears from this, that when a woman gave to her husband one of her slaves, the children were reckoned hers; and in this way they consoled themselves, for the want of having children.

5. (a) Sept.

8. *With great wrestlings*] Literally, 'with wrestlings of God'; where the divine name is again used as an epithet. 9. 10. 15. Sept.

11. *I am prosperous*] Our old versions rendered, 'in good luck,' and Geddes adopts this version. Castel explains the word to mean, 'fortune, prosperity'; and this sense is adopted. The various reading is not inapposite, 'prosperity cometh.'

14. *Mandrakes*] All the versions thus render, and Haselquist and the Abbé Maxili describe the fruit as a species of melon, the size of an apple, of a beautiful colour, and of

- 23 And she conceived, and bare "to Jacob" a son; and she said, God hath taken away
 24 my reproach. And she called his name Joseph [MAY HE ADD]; for she said, May Jehovah add to me another son.
 25 And it was about the time when Rachel bare Joseph, that Jacob said to Laban, Send me away, that I may go to my own
 26 place, and to my own country. Give to me my wives, for whom I have served thee, and my children, and let me go; for thou knowest
 27 what service I have done for thee. And Laban said to him, Let me, I pray thee, find favour in thine eyes. I have learned by experience that Jehovah hath blessed me
 28 for thy sake. Appoint unto me, therefore, said he, thine own hire, and I will give it.
 29 And he said to him, Thou knowest what service I have done for thee, and what,
 30 through me, hath been thy acquisition. For the little which thou hadst before I came, is now increased into an abundance; for, through my labour, hath Jehovah blessed thee. And now, when shall I also provide
 31 for mine own house? And Laban said, What must I give to thee? And Jacob said, Thou shalt not give to me any thing; but if thou wilt do this thing, I will again tend
 32 and keep thy flock. 'Pass thou' to-day through thy whole flock, and remove thence every speckled and spotted beast "among the goats," and every brown beast among the sheep; then let the spotted and speckled among the goats, and the brown among the
 33 sheep, be hereafter my hire. So shall my righteousness answer for me, when, in time to come my hire shall come before thee; let every one that is not speckled and spotted among the goats, and brown among the sheep, found with me, be accounted stolen.
 34 And Laban said, Behold it shall be according to thy own words.
 35 And he removed that day the he-goats that were ringstreaked and spotted, and all

the she-goats that were speckled and spotted, (every one that had any white in it,) and all the brown among the sheep, and gave them in charge to his own sons. And he set three 36 days' journey between "them" and Jacob. And Jacob tended the rest of Laban's flocks.

"Now the angel of God spoke to Jacob in a dream, and said, Jacob. And he answered, Here am I. And he said, Raise now thine eyes, and see how all the rams that leap on the flocks are ringstreaked, speckled or grizzled! For I, the God of Bethel, (where thou anointedst a pillar, and where thou madest a vow to me,) have seen all that Laban hath done to thee. Arise now, and depart from this country; and return to the land of thy father; for I will prosper thee."

And Jacob took green rods of poplar, 37 and of the hazel and of the palm tree; and peeled white streaks in them, by making bare the white of the rods. And he set up 38 the rods which he had peeled by the gutters of the watering places, opposite the flocks, when they came to drink; that when they came to drink they might also couple. And 39 the flocks coupled before the rods, and brought forth ringstreaked, speckled, and spotted young. And Jacob separated the 40 young, and set aside from the flock all the ringstreaked, and all the brown among the flocks of Laban; and he set them apart for a flock to himself, and set them not among the flocks of Laban. And so it was, that 41 whensoever the stronger part of the flock were coupling, Jacob laid the rods before their eyes, in the gutters, that they might couple at the rods; But for the feebler part 42 of the flock he put in no rods. So the feebler part were Laban's, and the stronger Jacob's. Thus the man increased exceed- 43 ingly, and had much cattle, and maid servants, and man-servants, and camels, and asses.

a delicious taste. It grows in a valley near Nazareth and is ripe in May. The reasons why Rachel desired this fruit are not known.

23. It appears from this instance, that the idea of disgrace was attached thus early to barrenness. We find it obtained down to the times of the gospel.

30. *Through my labour*] Literally, 'through my feet;' but the word, Pilkington has proved, means metaphorically labour, and not 'coming,' as it is rendered. By the version given Isa. lviii. 13, may be explained, 'Blessed are they who employ the labour of the ox and the ass.'

32. The proposal of Jacob to Laban is uncommonly obscure. Nobilius observes, that Jerom thought the present text was corrupted. Happily the context, and the nature of the proposal, furnish aid in this exigence. By admitting two words into the text, the whole is clear; the first, indeed, is supported by one MS. and the second from verse 35. The various reading, 'pass thou,' is supported by the 35th verse, where it is evident it was Laban, not Jacob, who passed through the flock, and separated the spotted and brown from the rest.

36. That the long paragraph, only found now in the Sam., was once in the text, is most probable, if not absolutely cer-

tain, from the narrative of Jacob in the following chapter. Shuckford, and many of the best critics, consider the whole genuine. If this vision succeeded the bargain Jacob had made, as is most probable, it was evidently designed to assure him, that he should receive an ample reward.

37. The method Jacob used, by peeling rods, and placing them before the cattle in coupling time, has given rise to various opinions and warm disputes. The opinion of Shuckford seems the most rational. He supposes, that God, who had seen the injustice of Laban, determined to punish him and to reward Jacob; and that as he appeared to Jacob in a dream, and showed him the produce of his flock to be according to his wishes, he ordered him to make use of the rod as a trial of his faith, and as a test of his obedience;—that Jacob obeyed, not believing this to be any more a sufficient cause of the effect, than Naaman, that washing in the Jordan could cure the leprosy.

40. There is so much obscurity in the text and in the versions, that it is difficult to know what to select. Onkelos, Jonathan and Saad, read לל instead of נק, and Houbigant and Geddes adopt this reading. The text thus corrected, and giving to נק the sense of *hence, apart from*, the whole will yield the sense given.

CHAPTER XXXI.

B. C. 1739. Jacob departeth from Laban secretly; Rachel stealth his gods; Laban pursueth him; their covenant.

- 1 AND he heard the words of Laban's sons, saying, Jacob hath taken away all that belonged to our father; and of what belonged to our father, hath he gotten all this wealth.
- 2 Also Jacob saw the countenance of Laban; and behold, it was not towards him as in times past.
- 3 And Jehovah having said to Jacob, Return unto the land of thy fathers, and to thy kindred, and I will be with thee;
- 4 Jacob now sent and called Rachel and Leah to the field unto his flock; And said to them, I see that your father's countenance is not towards me as in times past: but the God of my father hath been with me.
- 6 And ye know that with all my might I have served your father. And your father hath deceived me, and hath, ten times, changed my wages; but God hath not suffered him to hurt me. If he said thus, The speckled shall be thine hire; then all the flocks brought forth speckled. And if he said thus, The ringstreaked shall be thine hire; then all the flocks brought forth ringstreaked.
- 9 Thus God hath taken away the substance of your father, and given it to me. For at the time when the flocks were coupling, it was, that in a dream I raised mine eyes and saw, and lo! the rams which leaped upon the flocks were ringstreaked, speckled, or grizzled. And the angel God spoke to me in the dream, saying, Jacob!
- 12 And I said, Here am I. And he said, Raise now thine eyes, and see how all the rams which leap upon the cattle are ringstreaked, speckled, or grizzled: for I have seen all
- 13 that Laban hath done unto thee. I am the God of Beth-el, where thou anointedst the

pillar, and where thou madest a vow unto me. Now, arise, and depart from this land; and return unto the land of thy kindred. And Rachel and Leah answered and said 14 to him, Have we yet had any portion or inheritance in our father's house? Have we 15 not by him been accounted, "as strangers?" for he hath sold us, and our price he hath wholly devoured. Since, therefore, all that 16 wealth which God hath taken from our father, belongeth to us and to our children; now then do whatsoever God hath said to thee.

Then Jacob arose, and set his sons and 17 his wives upon camels; And he took away 18 all his cattle, and all his goods which he had gotten "in Padan-aram, purposing to go to Isaac his father, into the land of Canaan. Now Laban had gone to shear his sheep; 19 and Rachel stole the images which belonged to her father. Jacob also stole away un- 20 awares from Laban the Syrian, not giving any intimation of his flight. So he fled 21 with all that belonged to him; and he speedily passed over the river, and set his face towards mount Gilead.

And on the third day, it was told Laban, 22 that Jacob had fled. And he took his bre- 23 thren with him, and pursued after him a journey of seven days, and overtook him on mount Gilead. Now God had come to 24 Laban the Syrian in a dream of the night, and said to him, Take heed that thou speak not to Jacob either good or bad.

When Laban overtook Jacob, he had 25 pitched his tent on the mountain; and Laban, with his brethren, pitched also on mount Gilead. And Laban said to Jacob, 26 Why hast thou done this—stolen away un- awares from me, and carried off my daughters, as captives of war? Wherefore didst 27 thou flee away secretly, and steal away from

CHAP. XXXI. 5. This justifies the paragraph now in the Sam. which is inserted in the preceding chapter, ver. 36.

7. *Ten times*] i. e. several times. Compare Numb. xiv. 22; Job xix. 3.

11. *Angel God*] This is manifest from what he says ver. 13, I am the God of Bethel.

14. *Have we yet*] This is the version of the Bishops' Bible. The meaning is, he has treated us not as daughters, but as aliens. He has not only made a traffic of our persons, but he has appropriated the price to his own use, instead of reserving it for ours.

15. *Our price*] Money is here improper. For Jacob had not paid for them in money, but in labour for fourteen years. Had Laban possessed any generosity he would have given to his daughters so much as he must have paid to a common labourer in this period. But it seems he allowed them nothing but food and clothing. (a) Sam. versions.

17. It has been thought a difficulty to account for the manner in which Jacob could collect his family together, and thus decamp, without the knowledge of Laban. Harmer has removed the difficulty, by adverting to the still prevailing custom of the shepherds of Mesopotamia. It is usual for them who dwell in houses to spend their summer in tents. Hence Jacob might, without any suspicion of his

design, send for his wives and children, and the domestic articles that belonged to him. It was the season of sheep-shearing, a time of feasting, when Laban had gone to his flocks; and it is natural to suppose, that Jacob, having left the flock of Laban to him and to his sons, went to shear his, which, from the history, were removed some days' journey from those of Laban. Hence he might depart as mentioned, with all that he had, with the greater privacy. See Harmer vol. ii.

18. *The cattle of his getting, which he had gotten*] These words are evidently an interpolation. The authorities for omitting them are sufficient. See Kennicott's 1st Dissertation, p. 365.

19. *Images*] Hebrew *Teraphs*. These Teraphs were little images of the idols, which they had in their temples; these they kept in their houses, and called them household gods.

21. *And speedily passed*] The Sept. and Vulg. seem not to have read וַיֵּשֶׁב, and unless it be rendered adverbially, to denote the haste he made, it is improper. The river was the Euphrates.

26. *Why hast thou done this*] Rosenmuller observes that the words עשית רענבב are a Hebraism, and the former is pleonastic. Compare 1 Kings viii. 32; Judges ix. 16; and Dan. vii. 12.

me, and not tell me; that I might have sent thee away with mirth and songs; with
 29 tabret and harp? Thou didst not even permit me to kiss my sons and my daughters.
 29 In thus doing thou hast acted foolishly. It is in my power to do "thee" hurt, but the God of "thy" father spoke to me last night, saying, Take heed that thou speak not to
 30 Jacob, either good or bad. And now be it, that thou wouldst needs be gone, because thou greatly longedst after thy father's house; yet why hast thou stolen my gods?
 31 And Jacob answered and said to Laban, I fled because I was afraid; for I thought that thou wouldst perhaps take from me, by force, thy daughters, "and all that be-
 32 longeth to me." As for thy gods, with whomsoever thou findest them, let him die. In the presence of our brethren discern what is thine, with me, and take it. For Jacob knew not that Rachel, "his wife," had
 33 stolen them. Laban then went "and searched" in Jacob's tent, and Leah's tent, and in the tents of the two handmaids; but he found them not. Then he went out of Leah's tent, and entered into Rachel's
 34 tent. Now Rachel had taken the images, and put them in the camel-pillion, and she sat upon them. And Laban searched all
 35 the tent, but found them not. And she said to her father, Let not my lord be displeased, that I cannot rise up in thy presence; for I am in the state of a removed woman. And he searched, but found not the images.
 36 And Jacob was wroth, and sharply reasoned with Laban; and Jacob spoke and said to Laban, What is my transgression, what is my sin, that thou hast so hotly pur-
 37 sued me? Seeing thou hast searched all my furniture, what one thing, of all thy household furniture, hast thou found? Set it here before my brethren and thy brethren,
 38 and let them judge between us two. These twenty years that I have been with thee, neither thy ewes nor thy goats have cast their young; nor the rams of thy flock have
 39 I eaten. What was torn by beasts I brought not to thee, I was accountable for it; at my hands didst thou require what was stolen
 40 by day, or stolen by night. By day the drought consumed me, and by night the frost; and my sleep departed from mine

eyes. Thus I have been twenty years in 41 thy house; fourteen years I served thee for thy two daughters, and six years for thy flocks; and thou hast changed my wages ten times. Except the God of my fathers, 42 the God of Abraham, and the REVERED ONE of Isaac, had been with me, surely thou wouldst have now sent me away empty. My afflictions and the labours of my hands God hath seen; therefore he rebuked thee last night.

And Laban answered and said to Jacob, 43 These daughters are my daughters, and these children my children, and these flocks my flocks; yea, mine is all that thou seest: and what can I now do to these my daughters, or to the children which they have borne? Come, now, let us make a covenant, 44 I and thou; and let it be for a witness between me and thee. And Jacob took a 45 stone, and set it up for a pillar. And Jacob 46 said to his brethren, Gather stones. So they took stones, and made a heap; and they ate "and drank" upon the heap. And 47 Laban called it Jegar-saha-dutha; but Jacob called it Galeed. For Laban said, Let 48 this heap be to-day a witness between me and thee. Therefore was the name of it called Gilcad [THE WITNESS-HEAP]; And 49 "the stone set up was called" Mizpeh [THE WATCH]; because Laban said, May Jehovah watch between me and thee, when we are absent one from the other. If thou shalt 50 afflict my daughters, or if thou shalt take other wives beside my daughters, (no one else being then present,) let God be witness between me and thee.

Again Laban said to Jacob, Behold this 51 heap, and behold this pillar, which "thou hast set up." Between me and thee, let 52 this heap be a witness, and this pillar be a witness, that I will not pass over this heap "and this pillar" to thee; and that thou wilt not pass over this heap and this pillar to me, for harm. The God of Abraham, and the 53 God of Nahor, "judge between us. And Jacob swore by the REVERED ONE of his father Isaac. Then Jacob slaughtered victims on the mountain, and called "all" his brethren to eat of the food; and they ate of the food, and abode all night on the mountain. And early in the morning Laban 55 arose, and having kissed his sons and his

29. *Neither good nor bad*] Literally, 'from good to bad'; i. e. say nothing to him so as to produce a quarrel. (v) Sam. Sept. 31, 32. (a) Sept.

33. The reading of the Sam. and Sept. is here necessary; and the word is found in the 35th verse. He went into the tent to search.

46. *A heap*] This practice of making leagues and commemorating them, by circular heaps of stones, was anciently general both in Asia and Europe, as our own druidical remains testify. Eccl. iii. 5.

49. The Arabic has preserved the words added; and they are supported by the 55th verse. 51. (v) Sam. Arab. 1 MS. 52. (a) Sept. Arab.

53. (a) *The God of their fathers*] These words are omitted with the Sept. and 2 MSS. See Kennic. 1 Diss. Though these are the words of Laban, who appears to have been guilty of some idolatry, as he mentions the God of Nahor, and of Abraham, he could not mean two Gods, but the God they both served. 54. (a) 2 MSS.

daughters, and blessed them; he then departed, and returned unto his own place.

CHAPTER XXXII.

B. C. 1739. Jacob's vision; his present and message to Esau; he wrestleth with an angel; his name called Israel.

- 1 JACOB now went on his way; and "he raised his eyes and saw a great camp formed," and angels of God approaching towards him. And when Jacob saw them, he said, This is the camp of God. Therefore he called the name of that place Mahanaim [THE CAMPS].
- 3 Now Jacob had sent messengers before him, to Esau his brother, unto the land of Seir, (the country of Edom.) And he commanded them, saying, Thus shall ye speak to my lord Esau; Thus saith thy servant Jacob; I have sojourned with Laban, and stayed until now. And I have oxen, and asses, and flocks, and man-servants, and maid-servants; and I have sent to tell my lord, that I may find favour in thy sight.
- 6 And the messengers now returned to Jacob, saying, We came to thy brother Esau; and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed; and he divided the people that were with him, and the flocks, and herds, and the camels, into two camps; And he said, If Esau come to one camp, and smite it, then the other remaining camp may escape.
- 9 Then Jacob said, O God of my father Abraham! and God of my father Isaac! Jehovah, who saidst to me, Return to thy own land, and to thy kindred, and I will deal kindly with thee. I am not in the least worthy of all the mercies, and of all the faithfulness, which thou hast showed to thy servant; for with my staff I passed over this Jordan; and now I am become the master of two camps. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he come and smite me, and the mothers with the children. Yet thou saidst, I will surely deal

kindly with thee, and make thy seed as the sand of the sea-shore which cannot be numbered for multitude.

And he lodged there on that night; and 13 took of what he had brought with him a present for Esau his brother; Two hundred 14 she-goats, and twenty he-goats, two hundred ewes, and twenty rams, Thirty milk-camels 15 with their colts, forty heifers and ten steers, twenty she-asses, and ten foals; And he 16 gave them in charge to his servants, each drove by itself; and said to his servants, Pass on before me, and put a space between drove and drove. And he commanded the 17 foremost, saying, When Esau my brother shall meet thee, and ask thee, saying, Whose servant art thou? And whither goest thou? And whose are these before thee? Then 18 thou shalt say; They are thy servant Jacob's; this is a present to my lord Esau; and, behold, he also is behind us. And so 19 commanded he the second, and the third, and all that followed the droves, saying, After this manner ye shall speak to Esau, when ye meet him; And say moreover, 20 Behold, thy servant Jacob is behind us. For said he, I will appease him with the present that goeth before me, and I afterwards will see his face; perhaps he will then accept me. So the present passed on before him; but he himself lodged that night in the camp. And on that night he arose, 22 and took his two wives, and his two handmaids, and his eleven sons to pass over the ford Jabbok. So he took them, and sent 23 them over the brook; he also sent over "all" that belonged to him.

Now Jacob was left alone on the other 24 side; and one wrestled with him until the rising of the morning dawn. And when he 25 saw that he could not prevail against him, he struck the hollow of his thigh; so that the hollow of Jacob's thigh was strained while he wrestled with him. And he said, 26 Let me go, for the morning dawneth. But Jacob said, I will not let thee go, unless thou bless me. Again the person said to 27 him, What is thy name? And he answered, Jacob! Thy name then, said he, shall not 28

CHAP. XXXII. 1. *This is the camp of God* [i.e. the place where his angels assemble together. God now honoured Jacob with this peculiar appearance of angels, to show him, that he was under the divine protection, and that he would still keep him. It is probable he saw something similar to what is related 2 Kings vi. 13—17. (a) Sept.

2. *Mahanaim*] The camps. Dath explains this as meaning his own camp and that of the angels. This was the place to which David fled on the rebellion of Absalom.

7. The approach of Esau, attended with 400 men, excited in Jacob's mind the most painful apprehensions. Conscious of his own guilt, and knowing the disposition of his brother, he trembled for his own safety. He adopted the wisest measure to secure it, by offering up fervent petitions to God, and selecting a noble present for Esau.

13—16. *A present for Esau*] This shows the wealth of

Jacob; it was a noble and princely present. It showed the highest respect to his elder brother. The milk camels were very valuable. 23. (a) Sam. and all the versions.

24. Most critics consider this as what passed in a dream. It is not probable, that Jacob would have had the temerity really to have wrestled with an unknown man, in a solitary place, during a whole night! The text informs us that he remained alone on the other side of the river, and most probably wrapping his head in his mantle, reposed on the ground, and dreamed 'that some one wrestled with him,' &c.—Vide Saurin's Diss. Crit. et Hist. The person whom he thought wrestled with him, Hosea informs us, was God: 'By his strength he had power with God: yea, he had power over the angel and prevailed.' Perhaps, in the vision, if it was one, he appeared as an angel, as he often did.

only yet be called Jacob, but ISRAEL [ONE THAT HATH POWER WITH GOD]; for, as a prince thou hast power with God, and with 29 men also thou shalt prevail. And Jacob asked, and said, Tell me, I pray thee, thy name. And he said, Why dost thou ask after my name? And he there blessed him. 30 And Jacob called the name of the place Peniel [THE FACE OF GOD]; for I have seen said he, God face to face, yet my life is pre- 31 served. And as he passed over Peniel, the sun arose upon him, and he halted on his thigh; "for Jacob's thigh had been strained." 32 Therefore the Israelites eat not to this day the chief sinew, which is on the hollow of the thigh; because the hollow of Jacob's thigh had been struck on the chief sinew.

CHAPTER XXXIII.

B. C. 1739. *Jacob and Esau meet; their mutual kindness; Jacob cometh to Shechem and buyeth a field, where he buildeth an altar.*

1 JACOB now raised his eyes, and behold he saw "his brother" Esau coming, and with him four hundred men. And he divided the children to Leah and to Rachel, and to the two handmaids. And he put the hand- 2 maids and their children foremost, and Leah and her children after; and last of all 3 Rachel and Joseph. He then passed on before them; and bowed himself to the ground seven times, until he came near to 4 his brother. And Esau ran to meet him, and embraced him, and fell upon his neck, and kissed him; and they "both" wept. 5 And he raised his eyes, and saw the women and the children, and said, Who are these with thee? And Jacob said, The children 6 whom God hath given to thy servant. Then the handmaids with their children drew 7 near, and they bowed themselves. And Leah also with her children drew near, and

bowed themselves; and after Joseph and Rachel drew near, and bowed themselves. And he said, What meanest thou by all that 8 drove which I met? And Jacob said, That "thy servant" may find favour in the sight of my lord. And Esau said, I have abund- 9 ance, my brother; keep what thou hast for thyself. But Jacob said, Nay, I pray thee, 10 if now I have found favour in thy sight, receive my present from mine hand; for on this account do I appear before thee, as I would appear before a prince, that thou mayest accept me. Take, I pray thee, my 11 gift which "I have brought" for thee: because God hath been gracious to me, and because I have every thing. So he urged him, and he took it.

Esau then said, Let us proceed on our 12 journey; and let me go before thee. But 13 Jacob said to him, My lord knoweth that the children are tender; and I have with me flocks and herds giving suck; and should "I over-drive, but one day, the whole flock will die. Let my lord, I pray thee, pass on 14 before his servant; and I will drive on gently according as the cattle and the children that are with me shall be able, until I come to my lord unto Seir. Then Esau 15 said, Let me, I pray thee, leave with thee some of the people, that are with me. But he answered, What need of this? let me only find favour in the sight of my lord.

So Esau returned that day, on his way, 16 unto Seir. And Jacob journeyed to Succoth, 17 and built for himself a house, and made sheds for his cattle; therefore the name of the place was called Succoth [SHEDS]. Thus 18 Jacob came safe to the city Shechem, which is in the land of Canaan, when he came from Padan-aram; and he pitched his tent before the city. And he bought a parcel of 19 a field, where he had spread his tent, at the

28. Onkelos has given the same version. This was designed to assure him, that as he had obtained the blessing of God, so he should prevail in his contests with men, and especially with Esau.

31. If what is related from the 24th verse be regarded as a vision, it is clear, that the sinew of Jacob had been really affected, and on his arising and attempting to walk, he halted. On the whole, what is here said cannot be understood literally. If this were not a vision, we must regard what is said, as figurative; and by wrestling, understand Jacob's fervent prayer to the person who had appeared to him; and as a proof of his ardour, he laid hold of the person, or on his robe, and would not let him go without a blessing. I incline to think this is the sense of the paragraph. On the first appearance of this divine person, Jacob might be satisfied, that he was some angel, one of those he had seen at Mahanaim, Hos. xii. 3, 4.

CHAP. XXXIII. 1. (a) Sept.

3. *Seven times* Some consider, that a definite number is here used for an indefinite; and that the sense is, that Jacob bowed himself often. Others think, that it might be the custom to show the highest degree of respect, to bow precisely seven times. 4. (a) Sept. Arab. 8. (a) Sept.

10. *Receive my present* To accept a present from an inferior was, and is still, in the east a pledge of friendship,

but not to receive it, or returning it, was a token of disaffection. Hence Jacob was so urgent with Esau to receive his present. The common version conveys a meaning, not very suitable to the character and piety of Jacob. Give a passive sense to the verb נָתַן, and the whole is clear and consistent. "I would appear before thee, as I would appear before a chief;" i. e. a prince, an earthly god. See Harmer vol. ii. and compare Psalm xlii. 3: Prov. xviii. 16.

11. (v) Sam. 1 MS.

13. *Giving suck* Our translators have rendered *with young*; but as in 1 Sam. vi. 7, 10, it must signify cattle which have brought forth; it should here and in Psalm lxxviii. 71, and Isa. xl. 11, in which only places it occurs besides, be so interpreted. (v) Sam. and versions.

14. *To Seir* Jacob has been accused of insincerity in stating, that he meant to visit Mount Seir. Jacob might intend to comply with the friendly invitation of his brother, when he made the reply under consideration; but found it necessary, from other circumstances, to change his purpose. What man does not often thus act, without being in "the least suspected of insincerity"? So Paul acted, Rom. i. 13.

18. *Safe* The common version renders, *Shalem* as if a proper name, which is certainly improper. Coverdale, Matthews, Ainsworth, and Purver, render as an appellative.

hand of the sons of Hamor, Shechem's fa-
 20 ther, for a hundred pieces of money. And
 there he erected an altar, and called it *the*
altar of El-elohe Israel [THE MIGHTY GOD
 OF ISRAEL].

CHAPTER XXXIV.

B C. 1739. Dinah is ravished; the Shechemites submit to circumcision on the proposal of an union with the sons of Jacob; they are slain by Jacob's sons and the city spoiled.

- 1 AND Dinah, the daughter of Leah, whom she bare to Jacob, went out to see the women of the land. And when Shechem, the son of Hamor, a Hivite, prince of the country, saw her, he took her, and lay with her by force. And his soul cleaved to Dinah the daughter of Jacob; and he loved the damsel, and spoke kindly to her. And Shechem spoke to his father Hamor, saying, Get me this damsel for a wife.
- 5 And Jacob heard that *Shechem* had defiled Dinah his daughter, but as his sons were with the cattle in the field, Jacob was silent until they were come. Now Hamor the father of Shechem went to Jacob to treat with him. But on hearing *what had been done*, the sons of Jacob had come out of the field; and the men were grieved, and greatly enraged that so base a deed should have been done against Israel, as lying with his daughter; for such a deed ought not to have been done.
- 8 Yet Hamor treated with them, saying, The soul of my son Shechem longeth for your daughter; I pray you give her to him for a wife. And make ye marriages with us; give ye to us your daughters, and take our daughters to you. And ye shall dwell with us; and the land shall be before you; dwell and trade in it, and get possessions therein. And Shechem said to her father and to her brethren, Let me find favour in your eyes, and what ye shall say to me I will give. The dowry and the gifts make ever so great; and according as ye shall say to me I will give. But the sons of Jacob answered Shechem and Hamor his father, and spoke deceitfully, because he had defiled Dinah their sister. And they

said to them, We cannot do this thing, to give our sister to one that is uncircumcised; for that would be a reproach to us. But 15 on this condition will we consent to you. If ye will be as we are, so that every male of you be circumcised; Then will we give 16 to you our daughters, and we will take your daughters, and we will dwell with you, and we will become one people. But if ye will not hearken to us, to be circumcised; then will we take our daughter and be gone. And their words pleased Hamor, and 18 Shechem, Hamor's son. And the young man delayed not to do this thing, because he delighted in Jacob's daughter; and he was the most honourable person of all his father's house.

Now Hamor and Shechem his son went 20 to the gate of their own city, and spoke to the men of their city, saying, These men are 21 peaceable among us; therefore let them dwell in the land, and trade therein; for behold, the land is large enough for them. Let us take their daughters for wives, and let us give to them our daughters. But on 22 this condition only will the men consent to dwell with us, so as to become one people; that every male among us be circumcised, as they are circumcised. Shall not their 23 substance and their goods, and all their cattle be ours? Only let us consent to them, and they will dwell with us. And to Ha- 24 mor, and to Shechem his son, hearkened all that went out at the gate of his city; and every male that went out of his city, was circumcised. But on the third day, when 25 they were sorest, two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each his sword, and came upon the city secure, and slew all the males. And they 26 slew Hamor, and Shechem his son, with the edge of the sword, and took Dinah out of Shechem's house, and went out. The *other* 27 sons of Jacob came upon the slain, and spoiled the city, because they had defiled their sister. Their flocks, and their herds, 28 and their asses; both *"all"* that were in the city, and *"all"* that were in the field, They 29 took away, even all their wealth; and all their

CHAP. XXXIV. 2. *By force*] Literally, humbled. This is acknowledged to be the meaning of the text; and it exculpates Dinah from all blame. Josephus supposes that Dinah had gone to see the women of the land at one of their festivals. James's translators render *force*, 2 Sam. xiii. 12-14.

7. *Against Israel*] It is not probable, that this name had become, in so short a space of time, patronymic; so that the name ought to be considered as personal, and the sense of *against*, given to the preposition.

12. *The dowry and gifts*] From this it is evident that wives were purchased; and it is known to be a custom yet among the Arabs; so that daughters are considered as forming a part of the riches of a house.

13. *Hamor*] This name signifies an *ass*, which would be

thought very improper among us to be given to a prince; but in the east they have other notions. As the ass there is both strong and swift, it is regarded as an example of vigour and activity.

14. The Sept. confine this address to Simeon and Levi, the uterine brothers of Dinah; the other versions agree with the text. The 25th verse seems to support the Sept.

24. *Hearkened all*] This shows that the people were either devotedly attached to their prince, or that they were in a state of slavery in some degree, as has been the situation of the subjects of Asiatic princes, from remote antiquity.

25. *Upon the city secure*] Not expecting any attack. This is the most natural sense of the text, and gives a reason for their success. Men unarmed, in a state of pain, might be soon dispatched. 28. (a) 1 MS.

little ones, and their wives, they made cap-
tives; and plundered every thing that was
30 in their houses. And Jacob said to Simeon
and Levi. Ye have troubled me by mak-
ing me abominable among the inhabitants
of the land, among the Canaanites and the
Perizzites; and as I am but few in number,
they will assemble against me, and slay me;
and both I and my household will be de-
31 stroyed. And they said, Should he deal
with our sister as with an harlot?

CHAPTER XXXV.

B. C. 1732. Jacob sent to Bethel; he first purifieth his house from idols; goes to Bethel, and buildeth an altar there; death of Isaac.

1 Now God said to Jacob, Arise, go up to Bethel, and dwell there; and make an altar there to God, who appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said to his household, and to all that were with him, Put away the strange gods that are among you, and purify yourselves, and change your
2 garments; And let us arise, and go up to Bethel; and I will make there an altar to God, who answered me in the day of my distress, and was with me in the way which I
3 went. And they gave to Jacob all the strange gods which they had, and all the pendants which were in their ears; and Jacob hid them under a turpentine tree
4 which was by Shechem. They then removed "from Shechem:" and the terror of God was upon the cities that were round about them, so that they did not pursue after the sons of Jacob.
5 So Jacob came to Luz, (that is Bethel,) in the land of Canaan; he and all the people that were with him. And he built there an altar, and again called the place
6 "Bethel [HOUSE OF GOD]; because there

God had appeared to him, when he fled before the face of his brother "Esau." And 8 Deborah, Rebekah's nurse, died, and there was buried below Bethel, under a turpentine tree, and the name of it was called Allonbachuth [THE TURPENTINE TREE OF WEeping].

Again God appeared to Jacob, (after he 9 had come from Padan-aram) "in Luz," and blessed him. And God said to him, Thy 10 name is Jacob. Thy name shall not only yet be called Jacob, but Israel also shall be thy name. So he called his name Israel. And God said to him, I am God, the Al- 11 mighty; be fruitful and multiply. Nations, yea numerous nations, shall spring from thee, and kings from thy loins shall proceed. And the land which I gave to Abraham and 12 to Isaac, that same land I will give to thee, and to thy seed after thee. And God went 13 up from him, at the place where he had talked with him. And Jacob set up the 14 pillar in the place where he had talked with him, a pillar of stone; and he shed thereon a drink-offering, and poured oil upon it. Again Jacob called the name of the place 15 where God had spoken with him, Bethel.

And Jacob removed from Bethel, and 21 pitched his tent beyond the tower of Edar," And had but a little way to come to Ephrath, 16 when Rachel fell in labour; and she had a hard delivery. And when she was in hard 17 labour, the midwife said to her, Fear not; thou shalt have this son also. And as her 18 soul was departing, (for she died,) she called his name Ben-oni [THE SON OF MY SORROW]; but his father called him Benjamin [THE SON OF MY RIGHT HAND]. Thus Rachel 19 died, and was buried in the way to Ephrath, which is now Bethlehem. And Jacob set 20 a pillar upon her grave, which is called the pillar of Rachel's grave unto this day.

30. Jacob expresses his just abhorrence of the unprincipled conduct of his sons; and retained a deep sense of their injustice, even to his death. Wicked as their conduct was, the providence which permitted it may be justified, by considering, that the Shechemites were induced to submit to the rite of circumcision, through the hope of obtaining their flocks and their herds, and all their property.

CHAP. XXXV. 1. This address reminds us of Jacob's vow, in the 28th chapter. He had now been some time in the promised land, but had not yet fulfilled his vow.

2. *Strange gods*] He probably alludes to the idols found in Shechem, or among his Syrian servants.—*Purify yourselves*] This is the first time purification is noticed; and from the connexion seems to denote only simple ablution.

4. *Strange gods*] From this it is probable, *little images* were the objects of their superstitious regard, like to what are mentioned Amos v. 26; Acts vii. 43.—*The pendants*] Had these pendants or ear-rings been only used for ornament, they would have been retained, but as they were given up with the *gods*, they were doubtless worn in honour of them; as, according to Augustine, was the ancient custom.

5. *Terror of God*] This might be rendered 'a great terror'; but in this instance the writer not only intended to express the degree of terror, but the author of it. (a) Sept.

7. *Bethel*] El or God is wanting, Sept. Syr. Vulg. 1 MS.

To call the place, *the God of Bethel*, would certainly be strange. (a) Sept.

8. *Rebekah's nurse*] Who on her mistress's death, had probably been taken into Jacob's family, and regarded as a sort of mother. 9. (a) Sept.

10. The text is here uncertain. *Thy name is Jacob*, is wanting in Sept. and Syr. as is also the last clause, *So his name was called Israel*. The text seems perfect without these clauses, and the sense complete.

14. *A pillar*] It might be the same stone he had before anointed, which had been thrown down.

15. The order of the Sept. is adopted, which has here what is now found in the 21st verse of the Hebrew. This is clearly its proper place.

16. *Ephrath*] i. e. Bethlehem, called also Bethlehem-Ephrath, where our blessed Lord was born.

18. *Benjamin*] The Samaritan has *Benjamin* [SON OF DAYS]; and the remark of Jacob, chap. xlv. 20, supports this reading. Houbigant and others consider the present reading as a Chaldaism, and give the same sense. If the former be Hebrew, it must be rendered, *son of my right hand*, i. e. one dear to me. Compare Ps. lxxx. 18.

20. *A pillar on her grave*] Perhaps some unhewn stone, erected to perpetuate the spot where the ashes of one so dear were laid. 21. (a) Sept.

22 And while Israel dwelt in this country it was that Reuben went and lay with Bilhah, his father's concubine; and Israel heard it, *and was greatly displeased." Now the
23 sons of Jacob were twelve. The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, 24 and Zebulun. The sons of Rachel; Joseph 25 and Benjamin. And the sons of Bilhah (Rachel's handmaid); Dan and Naphtali. 26 And the sons of Zilpah (Leah's handmaid); Gad and Asher. These were the sons of Jacob, that were born to him in Padan-aram.
27 And Jacob came to Isaac his father, unto Mamre, "in the land of Canaan," the city of Arba, (which is Hebron,) where Abraham and Isaac had sojourned. And the days of Isaac were now one hundred and 28 eighty years. And Isaac expired and died, and was gathered unto his people, being old and full of days; and his sons, Esau and Jacob, buried him.

CHAPTER XXXVI.

B. C. 1796. *Esau's wives; his removal to mount Seir; his sons.*

1 Now these are the progeny of Esau, who 2 is Edom. Esau took for his wives, from among the women of Canaan, Adah the daughter of Elon the Hethite, and Aholibamah the daughter of Anah, the "son" of 3 Zibeon the 'Horite'; And 'Mahalath', 4 Ishmael's daughter, sister of Nebaioth. And Adah bare to Esau Eliphaz; and 'Mahalah' bare Reuel; And Aholibamah bare Jeush, and Jaalam, and Korah. These were the sons of Esau, that were born to 6 him in the land of Canaan. And Esau took his wives, and his sons, and his daughters, and all the other persons of his house, and his substance together with all his cattle; even the whole property, which he had got in the land of Canaan; and he went "from the land of Canaan" into the land of "Seir" 7 from the presence of his brother Jacob. For

their wealth was so great that they could not dwell together; nor could the land in which they sojourned support them, on account of their substance. So Esau dwelt in mount 8 Seir. Esau is the same with Edom.

Now these are the progeny of Esau the 9 father of the Edomites, in mount Seir; "And" these are the names of Esau's sons; 10 Eliphaz, the son of Adah, the wife of Esau; Reuel, the son of 'Mahalath,' the wife of Esau. And the sons of Eliphaz were Te- 11 man, Omar, Zepho, Gatam, and Kenaz. And Timna was concubine to Eliphaz, Esau's 12 son; and she bare to Eliphaz, Amalek. These were the grandsons of Adah, Esau's wife. And these were the sons of Reuel; 13 Nahath, Zerath, Shammah, and Mizzah. These were the grandsons of 'Mahalath,' Esau's wife.

And these were the sons whom Esau's 14 wife Aholibamah, the daughter of Anah, the "son" of Zibeon, bare to Esau: Jeush, and Jaalam, and Korah.

These were the princes, sprung from the 15 sons of Esau: the sons of Eliphaz the first-born of Esau, were, prince Teman, prince Omar, prince Repho, prince Kenaz, "Prince 16 Gatam, prince Amalek. These were the princes, sprung from Eliphaz, in the land of Edom; and these were the grandsons of Adah.

And these were the sons of Reuel, Esau's 17 son, prince Nahath, prince Zerath, prince Shammah, prince Mizzah. These were the princes, sprung from Reuel, in the land of Edom; and these were the sons of 'Mahalath,' Esau's wife.

And these were the sons of Esau's wife 18 Aholibamah; prince Jeush, prince Jaalam, prince Korah. These were the princes that sprang from Esau's wife Aholibamah, the daughter of Anah. These were the sons of 19 Esau, (who is the same as Edom,) and these were their princes.

These are the sons of Seir the Horite, 20

22. *Lay with Bilhah*] Which base action brought a curse upon him; he forfeited the right of primogeniture and the priesthood; the one was given to Judah, the other to Levi. (a) Sept. *Were twelve*] Called afterwards the twelve Patriarchs, because they became the heads of numerous families. 27. (a) Sept. Syr.

CHAP. XXXVI. 2. That errors have crept into this genealogy, is generally admitted. It is impossible to reconcile this account of Esau's wives with Gen. xxvi. 24; unless from MSS. and the versions. Without recurring to conjecture, it is observable, that here we have only two wives of Esau, daughters of the Canaanites, as is stated chap. xxvi. Here, also, we have one sprung from Ishmael, as chap. xxviii. Hence, it may be inferred, that the error is only in the names. For new names might be imposed from some circumstances not mentioned, as in other instances. Or we may conjecture, that *Judith* dying, or having no children, is not noticed; and that Aholibamah, the daughter of Anah, was an Horite, whom Esau married, which seems most probable from verse 25.

3. Here the reading of Sam. and Sept. agrees with chap. xxviii. 9. 4. (v) Sam.

6. The additions of this verse are necessary to the sense; for what appropriate sense is there, in Esau "went into the country?" Had he lived in some city? The conduct of Esau in this instance was submissive; and according to the divine appointment, he left to Jacob Canaan, and departed to occupy his own inheritance. (a) Sam. Sept. (a) Syr.

10. (a) Sam. and (v) Sam.

13, 14, 17. I have followed the Sam. in these verses, as consistently retaining the proper name of this wife of Esau.

16. The two first words in this verse (*prince Korah*) are interpolated. Now it is certain from verse 4, that *Eliphaz* was Esau's son by Adah; and from verse 11, 12, that Eliphaz had but six sons—*Teman, Omar, Zepho, Gatam, Kenaz*, and (by his concubine *Timnah* he had) *Amalek*. It is also certain from verse 5 and 14, that *Korah* was the son of Esau (not of Eliphaz) by *Aholibamah*; and, as such, he is properly enumerated in verse 18. And these are the sons of Aholibamah, Esau's wife; duke Jeush, duke Korah.

20. Calmet considers it certain, that the posterity of Seir and of Esau were united. It might be so, but this account will by no means prove it.

who formerly inhabited the land; Lotan, 21 and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan. These were the princes of the Horites, the sons of 22 Seir, in the land of Edom. And the sons of Lotan were Hori and Heman; and the 23 sister of Lotan was Timna. And these were the sons of Shobal; Alvan, and Manahath, and Ebal, and Shepho, and Onam. 24 And these were the sons of Zibeon; Ajath, and Anah. It was this Anah that found the waters in the wilderness, as he fed the 25 asses of Zibeon his father. And these were the sons of Anah; Dishon, and Aholibamah, the daughter of Anah. And these 26 were the sons of Dishon; Hemdan, and Eshban, and Ithran and Cheran. And 27 these were the sons of Ezer; Bilhan, and Zaavan, and Akan. And these were the 28 sons of Dishan; Uz, and Aran. These were the princes of the Horites; prince Lotan, prince Shobal, prince Zibeon, prince Anah, prince Dishon, prince Ezer, prince 30 Dishan. These, among the princes in the land of Seir, were the princes that sprung from Hori.

CHAPTER XXXVII.

B. C. 1729.—Joseph hated by his brethren; his two dreams; his brethren conspire against him and sell him to the Ishmaelites, who carry him down to Egypt, and sell him to Potiphar.

- 1 AND Jacob dwelt in the land, in which his father had sojourned, the land of Canaan.
- 2 This is the history of what now befell Jacob. Joseph, when seventeen years old, fed the flock with his brethren; and the lad was with the sons of Bilhah; and with the sons of Zilpah, his father's wives. And Joseph brought to his father an evil report of them.
- 3 Now Israel loved Joseph more than any of his children, because he was the son of his old age; and he made for him a coat of 4 various colours. And when his brethren saw that their father loved him more than any of his sons, they hated him, and could not speak peaceably to him.

24. *The waters*] Perhaps some copious spring or lake. This is Jerom's version. Asses, as well as camels, are said to be very sagacious in discovering water, even under ground, and smelling it at a considerable distance. It might then be the asses, which Anah fed, that led him to the discovery of some copious spring, or perhaps lake, of water; which, in those arid regions, would be accounted a capital discovery, and recorded by the historian as an important event.

31. The following verses are evidently inserted from the 1 Chronicles; and a comparison of the two texts proves, that one is a copy of the other. That Moses could not write these is certain, and it seems most probable that some Scribe, to render the history of the Edomites complete, first inserted them in the margin of Genesis, and others admitted them into the text. See Kennicott's Diss. § 18. and Shuckford's Con. vol. ii. p. 260.

CHAP. XXXVII. 2. *An evil report of them*] Jacob's sons seem not to have been governed by any principle of virtue and honour; and it is probable, that Joseph told his father how evil their conduct was.

And Joseph dreamed a dream, and told 5 it to his brethren; and they hated him still the more. And he said unto them, Hear, 6 I pray you, this dream which I have dreamed! For behold, we seemed to be binding 7 sheaves in the field, and, lo, my sheaf arose, and also stood upright; and behold, your sheaves stood up around, and made obeisance to my sheaf. And his brethren said 8 to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him still the more for his dreams, and for his words.

He also dreamed another dream, and told 9 it to his father, and to his brethren, and said, Behold, I have dreamed another dream; and, behold, the sun and the moon and eleven stars made obeisance to me. But 10 when he told this to his father, and to his brethren, his father rebuked him, and said to him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to the earth to thee? And his brethren 11 became jealous of him; but his father observed the saying.

Now his brethren had gone to feed their 12 father's flocks in Shechem. And Israel said 13 to Joseph, Do not thy brethren feed the flocks in Shechem? Come, and I will send thee to them. And he said to him, Here am I. Go see, I pray thee, said Jacob to 14 him, whether it be well with thy brethren, and well with the flocks, and bring me word again. So he sent him from the vale of Hebron; and he came to Shechem.

A certain man found him, and behold, 15 he was wandering in the field; and the man asked him, saying, What seekest thou? 16 And he said, I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said, they are departed hence; 17 for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

Now when they saw him afar off, even 18

3. *Of various colours*] It was probably formed of different pieces and of different colours. It was a coat of distinction; such as the unmarried daughters of kings afterwards wore. Vid. 2 Sam. xiii. 18; and Harmer vol. ii. p. 398.

4. The various reading is more apposite than the textual. Bishop Law would render the last clause, 'And they would not give him the salutation of peace.' So Rosenmüller. (v) Sam. Sept. 4 MSS.

9. Mele has selected from Achmet, in what manner the eastern nations were accustomed to interpret the objects which occur to the mind in dreams; and he applies their interpretation to explain the prophetic emblems. According to Achmet, 'the sun signifies a king, and the moon, the person next to him in dignity; the morning star, the third in rank, and the other stars, inferior nobles.' These images have a striking reference to Jacob and his family. (a) Sept.

10. *Thy mother*] Rachel being dead, Jacob must mean Leah, or one of his concubines.

before he had come near to them, they conspired against him to put him to death. And they said one to another, Behold this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and let us say, Some wild beast hath devoured him: we shall then see what will become of his dreams. But when Reuben heard this, he contrived to deliver him out of their hands; and said, Let us not kill him. Again Reuben said to them, (purposing to deliver him out of their hands, and to send him back to his father,) Shed no blood. Cast him into that pit which is in the wilderness, but stretch not forth a hand against him.

Now when Joseph had come to his brethren, they stript off his coat, the coat of various colours which he had on; And they took him, and cast him into a pit; but the pit was empty, no water being in it. They had now sat down to eat bread, when they raised their eyes, and saw, and, behold, a company of Ishmaelites were coming from Gilead with their camels, bearing storax, balsam, and laudanum, which they were carrying down to Egypt. And Judah said to his brethren, what would it profit us, should we slay our brother, and conceal his blood? Come, let us sell him to the Ishmaelites, but let us not put him to death; for he is our own brother. And his brethren consented. And as the Midianite merchants then passed by, they drew up Joseph out of the pit, and sold him to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And Reuben returned to the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he came back to his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's

coat, and killed a kid of the goats, and stained the coat with blood; And they sent the coat of various colours, and commanded those who brought it to their father, to say, This we found: know whether it be thy son's coat or not! And he knew it, and said, "This" is my son's coat! Some wild beast hath devoured him! Torn, torn in pieces is Joseph "my son!" And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and his daughters attempted to comfort him; but he refused to be comforted: and said, Surely I will go down to the grave mourning "for my son." Thus his father wept for him; But the Midianites had sold him in Egypt to Potiphar, an officer of Pharaoh, and captain of the guard.

CHAPTER XXXVIII.

B. C. 1729. *Judah's sons, Er, Onan, and Shelah; Er married Tamar; Onan's sin and punishment; Judah's incest with Tamar.*

DURING this period it was, that Judah went down from his brethren, and pitched his tent beside a certain Adullamite, whose name was Hirah. And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her and went in to her. And she conceived, and bare a son; and "she" called his name Er. And she conceived again, and bare a son; and she called his name Onan. And she yet again conceived, and bare a son: and called his name Shelah. And Judah was in Chezib, when she bare him. And Judah took a woman, whose name was Tamar, for a wife to his first-born son, Er. And Er, Judah's first-born, was wicked in the sight of Jehovah; and Jehovah slew him. And Judah said to Onan, Go in to thy brother's

21. *Purposing to deliver him*] Though Reuben had been guilty of a most flagrant sin, chap. xxxv. 22. he appears to have had more humanity than the rest of his brethren. His grief, when they had sold Joseph, strongly denotes this, verses 29, 30.

23. *Ishmaelites*] In the 28th verse they are called Midianites. It is probable they were a mixed multitude; or as Harmer thinks, Ishmaelites by descent, and Midianites from the country they inhabited.

26. Judah appears to have also commiserated Joseph, and as he found he could not rescue him out of his brethren's hand, he made the proposal to sell him. They consented; and thus contributed (undesignedly on their part) to the accomplishment of his dreams.

27. *Our own brother*] Hebr. *Our brother, our flesh*. The two terms are of the same import.

28. *Twenty pieces of silver*] The weight is not specified, and it is not possible to decide of what value the pieces might be.

33. Here our language admits the strong expression of the original; and how must the venerable patriarch have felt when he thus spoke. (a) Sam. 35. (a) Sam.

36. *Officer*] Some would render Eunuch; but it means any chief officer, and was only appropriated to Eunuchs, as being generally the chief officers of the eastern courts.—

Captain of the guard] It was not his office to guard the king, but to execute his sentence, by slaying and putting criminals to death.

CHAP. XXXVIII. 1. *During this period*. Not at the precise time mentioned in the last chapter; but, indefinitely, during the time of Jacob's residence in the land of Canaan. Some think this historical fragment is out of its place, and would refer it to chap. xxxiii. 17. At any rate, it is an incidental history of Judah, and takes in a period of many years.—*Hirah*] Compare Josh. xv. i. 35. Some think, that he kept a kind of lodging-house, and that Shuah lodged with him; but she might be his relative, and under his protection. 3. (v) Sam. Chald. Arab. MSS.; the rest *he*.

5. *Chezib*] Ainsworth thinks this place was called *Aczib*. Josh. xv. 44. Micah i. 14.

7. *Wicked*] His crimes are not specified; but it is clearly denoted, that he was a great offender, and cut off by some signal judgment.

8. Here is the first instance of what was afterwards sanctioned by the law, of a brother marrying the widow of a deceased brother, who had no children, in order to raise up seed for him. It seems to have been an established custom, that the widow, in such a case, should marry some one of her late husband's family, and that she had a right to demand, that they would perform the office of kinsmen.

wife, and perform the duty of next kinsman to her, and raise up seed to thy brother.

9 And, as Onan knew that the seed would not be accounted his own; so, though he went in to his brother's wife, yet did he avoid raising up seed to his brother. But what he did was so wicked in the sight of Jehovah,

11 that he slew him also. Then Judah said to Tamar, his daughter-in-law, Remain a widow at thy father's house, till Shelah, my son, be grown up. For he thought, that perhaps he also might die, as his brethren had done. So Tamar went and dwelt in her father's house.

12 And after many days, the daughter of Shuah, Judah's wife, died; and Judah was comforted, and went up unto his sheep-shearers to Timnath; he and his friend

13 Hirah, the Adullamite. Now one told Tamar, his "daughter-in-law," saying, Behold, thy father-in-law goeth up to Timnath

14 to shear his sheep. And she put off the garments of her widowhood, and put on a veil; and she wrapped herself up, and sat at the gate of Enaim, which is on the way to Timnath. For she saw, that though Shelah was grown up, yet she was not given

15 to him for a wife. When Judah saw her, he thought her to be a harlot; for she had so covered her face, "that he did not know

16 her." And he turned aside to her from the way, and said, Come now, I pray thee, let me come in to thee. (For he knew not that she was his daughter-in-law.) And she said, What wilt thou give me, that thou

17 mayest come in to me? And he said, I will send thee a kid from the flock. And she said, Wilt thou give to me a pledge, until

18 thou send it? And he said, What pledge shall I give to thee? And she said, Thy signet, and thy bracelet, and thy staff that is in thy hand. And he gave them to her, and went in to her, and she conceived by

19 him. And she arose, and went away; and laid aside her veil, and put on the garments of her widowhood. And Judah sent the kid by his friend the Adullamite, to recover the pledge from the woman; but he found

21 her not. Then he asked the men of that place, saying, Where is that harlot, who

was at Enaim by the way-side? And they said, there was no harlot in this place. And 22 he returned to Judah, and said, I cannot find her; and also the men of the place said, There hath been no harlot in this place. And Judah said, Let her keep what she 23 hath, lest we be ashamed. Behold, I sent this kid, and thou hast not found her.

Now about three months after, some one 24 told Judah, saying, Tamar, thy daughter-in-law, hath played the harlot; and also, behold, she is with child by harlotry. Then Judah said, Bring her forth, and let her be burnt. When she was brought forth to be 25 burned, she sent to her father-in-law, saying, By the man to whom these belong, am I with child. And she said, Discern, I pray thee, to whom belong this signet, bracelet, and staff. And Judah acknowledged them, 26 and said, She hath been more righteous than I, since I gave her not Shelah, my son. And he knew her again no more.

Now when the time of her labour was 27 come, lo! twins were found in her womb. And while she was in labour, one of them 28 presented the hand, and the midwife took and bound on his hand a scarlet thread, saying, This will be the first-born! But 29 when he drew back his hand, behold, his brother came forth; and she said, What breach is this thou hast made? Therefore his name was called Pharez [BREACH-MAKEN] And afterwards came forth his brother, who 30 had the scarlet thread about his hand; and his name was called Zarah.

CHAPTER XXXIX.

B. C. 1727. Joseph advanced in Potiphar's house; resisteth the solicitation of his mistress; is falsely accused and cast into prison.

Now Joseph was brought down to Egypt; 1 and Potiphar, an officer of Pharaoh, and captain of the guard, an Egyptian, bought him of the Ishmaelites, who had brought him down thither. And Jehovah was with 2 Joseph, so that he prospered, and was taken into the house of his Egyptian master. For his master saw that Jehovah was with 3 him; and that whatsoever he did Jehovah made to prosper. And Joseph found fa- 4

10. The sin of Onan was double, his refusing to raise up seed to his brother, and the manner in which he did it; and the Lord cut him off. 13. (a) Sam. Sept.

14. *Enaim*] The Sept. render as a proper name, so called from the springs found there. The conduct of Tamar appears to us highly blamable; but Judah afterwards acknowledges, that she was 'more righteous than he.' In failure of brothers, it is thought, widows might lawfully marry the father. We find such a custom, however singular it may appear to us, yet obtain in the east. Asiatic Researches, vol. iii. p. 35.

15. *A harlot*] It appears that, in those early times, harlotry was scarcely regarded as a crime, though adultery was severely punished. Indeed they had no written code of laws, and it would be wrong to judge them by our rules.

18. *Bracelet*] Geddes renders, *riband*, and explains it as a twisted silk cord, by which the signet or ring was suspended.

21. The word here rendered *harlot*, is קרשה, and is supposed to denote a person who prostitutes herself in honour of some god; but as it refers to the same person called in the 15th verse יונה, the same version is given.

24. *Burnt*] Tamar is considered as the wife of Shelah, though the marriage had not been consummated, and Judah adjudges her to suffer as an adulteress.

26. *Acknowledged them*] The pledges, especially his own signet, could not be denied.

CHAP. XXXIX. 3. The preposition בדי is an expletive in this construction, as it is in the 1st verse, and often elsewhere.

vour in the eyes "of his master" so that he waited on him; he made him also overseer over his house; and all that he had he put under his care. And from the time he had made him the overseer of his house, and of all that he had, Jehovah blessed the house of the Egyptian for Joseph's sake; and the blessing of Jehovah was upon all that he had, both in the house and in the field. And he left all that he had under the care of Joseph; and he concerned not himself with aught he had, except the food which he ate.

Now Joseph was beautiful both in form and in countenance. And after these things it was that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said to his master's wife, Behold, my master concerneth not himself with aught I do in the house, and hath committed all that he hath to my care. No one is greater in this house than I; nor hath he kept back aught from me but thee who art his wife. How then can I do this great wickedness, and sin against God? And though she spoke to Joseph, from day to day, he hearkened not to her, either to lie with her, or to be with her. But on a certain day, it happened that "Joseph" went into the house to do his "household" business; and none of the other men-servants were within. And she caught him by his upper garment, saying, Lie with me. But he left his garment in her hand, and fled, and got away. And when she saw that he had left his upper garment in her hand, and had fled and got away, she called to her men-servants, and spoke to them, saying, See he hath brought in a Hebrew to us to mock us! He came in to me, to lie with me, and I cried with a loud voice. And when he heard that I raised my voice and cried out, he left his upper garment with me, and fled, and got away. And she laid up his upper garment by her, until his master came home; And she spoke to him according to these words, saying, The He-

brew servant, whom thou hast brought to us, came in to me, to mock me. And when I raised my voice and cried out, he left his upper garment with me and fled, "and got away." And when his master heard the words of his wife, which she spoke to him, saying, After this manner did thy servant to me; his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were kept bound; and there was he in the prison.

But Jehovah was with Joseph, and showed him kindness, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's care all the prisoners that were in the prison; and whatsoever they did there, Joseph directed to be done. The keeper of the prison looked not to any thing that was under Joseph's care; for Jehovah was with him; and "all" that he did Jehovah made to prosper.

CHAPTER XL.

B. C. 1720. *Pharaoh's butler and baker cast into prison; Joseph interprets their dreams; they come to pass accordingly, but the butler forgets Joseph.*

And after these things it was, that the "chief" butler and the "chief" baker of the king of Egypt, offended their Lord the king of Egypt. And Pharaoh was enraged against his two officers, against the chief butler, and against the chief baker. And he put them in custody in the same prison-house of the captain of the guard, where Joseph was prisoner. And the captain of the guard committed them to the charge of Joseph, and he attended on them; and they continued some time in custody.

And they both dreamed a dream (the butler and the baker of the king of Egypt, who were in the prison), each his own dream on the same night, and the dream of each admitted a proper interpretation. And Joseph came in to them in the morning, and looked at them, and, behold, they were

4. *Waited on him*] Pilkington has justly observed, that the verb *שרר* never be translated, *to serve*; but, *minister unto, or attend upon*; and the noun, *not a servant*, but, *a minister, or attendant*. See 2 Sam. xiii. 18. 2 Kings iv. 43.—vi. 15.—*Under his care*] This is the sense Noldius attributes to the word, and evidently more proper than 'in his hand.' (a) Sam. Sept. Vulg.

6. *Beautiful*] The beauty of Joseph has been celebrated throughout the east; and it is so to this day.

8, 9. This reply of Joseph is so just and proper, equally showing his gratitude to his master, and his humble, holy fear of God, that one would have thought it sufficient to have checked the criminal passion of his mistress.

11. 13. The readings of the versions complete the text, and seem necessary.—*Upper garment*] The Hyke or mantle, which, being loose, might easily be thus seized, and from which Joseph might as easily escape.

14. *To mock us*] The wife of Potiphar is thought by most, to speak as a woman of dignity, when she uses the

plural for the singular. Perhaps she was afraid lest Joseph should expose her; and adopted this method to secure herself, as well as to avenge herself on him. Her language shows, that a *Hebrew* was then regarded with contempt in Egypt. 18. (a) Sept. Syr. 4 MSS.

20. *Prison*] Literally, 'The round house,' most probably because their prisons were built in this form.

22. *He directed to be done*] The former clause renders this version necessary. 23. (a) Sam. Sept. Syr. 3 MSS.

CHAP. XL. 1. *Baker*] The word signifies a *cook*, and is applied to preparing, or getting ready any sort of food. (a) Sept. Syr. Chald.

4. *Some time*] Some explain *ימים* a *week*, and others a *year*. As the time is doubtful, an indefinite expression is preferred.

5. *Admitted a proper interpretation*] So we must render; and the design of the remark is, to intimate, that these were not ordinary dreams, the mere ravings of a *disordered* fancy, but prophetic.

- 7 troubled. And he asked Pharaoh's officers, who were with him in custody, in his master's prison, saying, Why are your countenances so sad to day? And they answered him, we have each of us dreamed a dream, but there is no one to interpret it. And Joseph said to them, Do not interpretations come from God? Tell me *your dreams*, I pray. And the chief butler told his dream to Joseph, saying, In my dream, behold, a vine appeared before me; and on the vine were three branches; and they seemed to bud, and to shoot forth blossoms; and the clusters of grapes became ripe. And Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it: The three branches are three days. Three days hence, Pharaoh will decide concerning thee, and restore thee to thy place; and thou shalt deliver Pharaoh's cup into his hand, in like manner as formerly, when thou wast his butler. But when it shall be well with thee, think on me, and show kindness, I pray thee, to me; and make mention of me to Pharaoh, and bring me out of this house: For indeed I was stolen away from the land of the Hebrews; nor have I done ought here, for which they should put me into a dungeon.
- 16 When the chief baker saw that the interpretation was favourable, he said unto Joseph, I, also, had my dream; and behold, there were on my head, three wicker baskets; And in the uppermost basket there were all kinds of pastry work for Pharaoh's eating; and the birds of the air ate them out of the basket upon my head. And Joseph answered and said, This is the interpretation of it: The three baskets are three days. Three days hence shall Pharaoh decide concerning thee, and will hang thee on a tree; and the birds "of the air" shall eat thy flesh from off thee.
- 20 Now on the third day, which was Pharaoh's

birthday, he made a feast for all his servants; and he decided concerning the chief butler and the chief baker, among his servants. And the chief butler he restored to his butlership, that he might give the cup into Pharaoh's hand; But the chief baker he hanged, as Joseph had interpreted to them. Yet the chief butler did not remember Joseph, but forgot him.

CHAPTER XLI.

B. C. 1715. *Pharaoh's dreams; Joseph interprets them; giveth Pharaoh counsel; is advanced next to Pharaoh; his sons Manasseh and Ephraim.*

AND it happened at the end of two full years, that Pharaoh dreamed; and, behold, he seemed to be standing by the river. lo! there came up out of the river seven beautiful fat heifers; and they fed in a meadow. And, behold, there came up after them, seven other heifers, ill-looking and lean; and they stood by the other heifers on the brink of the river. And the ill-looking and lean heifers ate up the seven beautiful and fat heifers. Then Pharaoh awoke. Again he slept, and dreamed a second time; and, behold, there sprang up, on one stalk, seven ears of corn, plump and good. And, behold, after them, sprang up seven other ears, thin and blighted with the east wind. And the "seven thin and blighted" ears devoured the seven plump and full ears. And Pharaoh awoke, and, behold it was a dream.

But when the morning came, his spirit was troubled; and he sent and called for all the magicians, and all the wise men of Egypt; and Pharaoh told them his "dreams;" but none of them could interpret them to Pharaoh. Then spoke the chief butler to Pharaoh, saying, My fault I do this day remember. Pharaoh was enraged against his two servants, me and the chief baker, and put us in custody in the prison of the captain of the guard. And we dreamed, both I and he, on the same night, a dream; and we dreamed, each his own dream, admitting a proper interpretation. And there was with us a young man, an

8. *Come from God*] Joseph properly ascribes the right interpretation of prophetic dreams to God; i. e. it is only He who gives wisdom to interpret and explain them.

11. From this verse we find, that the juice of the grape, without any fermentation, was anciently drunk in Egypt, and perhaps in other countries.

12. *Are three days*] i. e. the three branches signify three days. The Hebrew language has no word answering to our terms, *denotes*, *signifies*, *represents*; but they say, such a thing is for *signifies* or *denotes*. Hence the words of our Lord are explained, 'This is my body; this cup is the,' &c. i. e. *represents*, *denotes*.

13. *Decide concerning thee*] Bishop Law proposes to render, 'I will call thee to account.' Others, 'I will bring thee to trial.' But, as the kings of Egypt were absolute, and their will the law, the version given is preferable.

16. *Wicker baskets*] So our old versions; for it is more natural to mention the material or sort, than the colour.

17. (a) Sept.

19. See Note, Hebrew Bible. The 22d verse explains this. (a) Sept.

CHAR. XLI. 1. *Seemed to be standing*] So the Sept. and Vulg. expressing the sense most clearly.

5. *Seven ears on one stalk*] It is probable, that abundant as this increase appears in the vision, it was not more than was usual in fertile years. There is a species of Egyptian wheat, which has a very strong stem full of pith, and which usually has seven full ears on one stalk.

6. *East wind*] All the mischief done to corn or fruit is said to be by the east wind. Compare Exod. x. 13; xiv. 21; Psa. lxxviii. 26; Ezek. xlvii. 10.

7. (a) Sept. Arab. 1 MS.

8. *Magicians*] These are thought to be persons, who understood *hieroglyphics*, and their *sacred rites*; and the *wise men*, such as studied the sciences, and the mysteries of nature. (v) Sam. Syr. Arab.

Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his 13 dream did he interpret. And as he interpreted to us, so it came to pass. Me *Pharaoh* restored to mine office, and him he hanged.

14 Then Pharaoh sent and called for Joseph; and they brought him hastily out of the dungeon. And when he had shaved himself, and changed his raiment, he went in 15 to Pharaoh. And Pharaoh said to Joseph, I have dreamed a dream, and no one hath been able to interpret it. Now I have heard say of thee, that when thou hearest 16 a dream, thou canst interpret it. And Joseph answered Pharaoh, saying, This belongs not to me; but may God give to Pharaoh an answer of peace. Then Pharaoh said to Joseph, In my dream, behold, I stood upon 18 the bank of the river; And, lo! there came up out of the river seven heifers, fat and 19 beautiful; and they fed in a meadow. And, behold, there came up after them, seven other heifers, poor, very ill-looking, and lean, such as I never saw in all the land of 20 Egypt, for bad. And the "seven" lean and ill-looking heifers, ate up the first seven 21 "beautiful" and fat heifers: And when they had swallowed them, it could not be known that they had swallowed them; for their appearance was as bad as before. Then I 22 awoke. Again, I saw in my dream, and, behold, there came up, on one stalk, seven 23 ears of corn, full and good. And, behold, there sprang up after them, seven other ears, withered, thin, and blighted with the 24 east wind. And the seven thin "and" blighted ears devoured the seven full, good ears. And I told this to the magicians; but no one could explain it to me. 25 Then Joseph said to Pharaoh, The dreams of Pharaoh have one design. God hath shown to Pharaoh, what he is about to do. 26 The seven good heifers, are seven years; and the seven good ears of corn, are seven 27 years "of plenty": the dream is one. And

the seven lean and ill-looking heifers, that came up after them, are seven years; and the seven ears of corn, thin, and blighted with the east wind, are "seven years;" and they will be years of famine. This is the 28 thing which I have spoken to Pharaoh: What God is about to do, he hath shown to Pharaoh. Behold, there will come seven 29 years of great plenty, through the whole land of Egypt: But seven years of famine 30 will succeed them, so that all the plenty in the land of Egypt shall be forgotten; for the famine will consume the land. And the 31 former plenty will not be known in the land, on account of the succeeding famine; for very grievous will it be. And as for the 32 repetition of the dream to Pharaoh, it was, because the thing is established by God, and God will soon bring it pass. Now, there- 33 fore, let Pharaoh look out for a discerning and wise man, and set him over the land of Egypt. Let Pharaoh do this also; let him 34 appoint inspectors over the land, and take up the fifth part of the produce of the land of Egypt, during the seven years of plenty; And let them collect all the food of those 35 "seven" good years that come; and let them store up corn under the authority of Pharaoh, that food may be preserved in the cities. Thus shall there be food in store for 36 the people of the land, against the seven years of famine, which shall be in the land of Egypt; so that the people of the land may not perish through famine.

This counsel seemed good to Pharaoh 37 and to all his servants: And Pharaoh said 38 to his servants, Can we find another like this man, in whom is the spirit of God? Pharaoh then said to Joseph, For as much as God hath shown all this to thee, there is none so discerning and wise as thyself. Thou 40 shalt be over my house; and to thy word shall all my people be subject. Only on the throne will I be greater than thou. And 41 Pharaoh said to Joseph, See I have set thee over all the land of Egypt. And Pharaoh 42 took his ring from off his hand, and put it

14. *Shaved himself*] Herodotus informs us, that the Egyptians shaved as the Europeans now do. Joseph adopted their custom, that he might appear more decently before Pharaoh.

16. *But may God*] Joseph modestly denies, that he can of himself interpret dreams; and as properly directs Pharaoh to God, by praying, that he may answer him satisfactorily. 20. 24. (a) Sept.

25. *God hath shown*] The scene of these visions is the banks of the Nile, on the overflowing of which depends the fertility of Egypt. When the country is but partially overflowed, the consequence is, a failure of vegetation, and a famine. Joseph here intimates to Pharaoh, that God overruled natural causes, and could make them subservient to his designs; and that it was therefore his duty to worship him and not the Nile. 26. (a) Vulg. Arab. 27. (a) Sept.

34. *The fifth part*] A tenth part of ancient right belonged to the king, and it is probable he bought the other

tenth; for it would have been great injustice to have sold that after, which he never paid for; besides Joseph, who had advised this, would have been hated by the people, which he was not, but extremely honoured. 35. (a) Sept.

38. *The Spirit of God*] They inferred this from his superior wisdom: and though idolaters, they considered the God he worshipped, as at least one among others. The next verse explains this.

40. *Be subject*] Secker justly observes that על פניו cannot signify 'to kiss the mouth.' Perhaps another meaning, equally probable, may be drawn from the same root, in the sense which we give to it, Gen. iii. 16. The Sept. and Vulg. must be so understood.

42. *Muslin*] Foster has proved, that this is the sense of the term; and Pliny describes it, and observes, that the priests preferred it for their robes on account of its softness and whiteness. The ring or signet was the badge of his authority.

upon the hand of Joseph, and arrayed him in robes of muslin, and put a chain of gold about his neck; And made him ride in the second chariot which he had; while one cried before him, ABRECH [BEND THE KNEE.] Thus he made him ruler over all the land of Egypt. Again Pharaoh said to Joseph, I am Pharaoh; and without thee shall no man lift up his hand or foot in all the land of Egypt. And Pharaoh called Joseph's name, Zaphnath-paaneah; and he gave him for a wife, Asenath, the daughter of Potipherah, priest of On.²

And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph departed from the presence of Pharaoh, and went through all the land of Egypt. And in the seven years of plenty the earth brought forth by handfuls. And he collected all the unused food of the seven years "of plenty," which was in the land of Egypt, and laid it up in the cities; the food of the field which was round about every city, he laid it up in the same. So Joseph collected corn as the sand of the sea-shore; so very much, that he ceased to number it; for it was without number.

Now before the "seven" years of famine came, to Joseph were born two sons; whom Asenath, the daughter of Potipherah, priest of On, bare to him. And Joseph called the name of the first-born, Manasseh. [MAKING-FORGETFUL]. For God, said he, hath made me forget all my toil, and all my father's house. And the name of the second, he called Ephraim, [FRUITFUL]. For God, said he, hath made me fruitful in the land of my affliction.

The seven years of plenty, that were in the land of Egypt, were now ended; And the seven years of famine began to come, as Joseph had said. And though the famine was in all other lands, yet in all the land of Egypt there was bread. And when all the people of Egypt began to famish, they cried to Pharaoh for bread; and Pharaoh said unto all the Egyptians, 'Go to Joseph; and what he shall say to you do.'

43. *Abrech*] This word is of Egyptian origin, and signifies, as given on the authority of Origen, 'a native Egyptian,' and of Jerom, who was well acquainted with the Oriental languages.

45. *Zaphnath-paaneah*] Jewish writers consider this name as Hebrew, and meaning, *revealer of secrets*. Forster regards it as an Egyptian word, and renders it, *the scribe or priest of the eternal spirit*. Jerom, *the Saviour of the world, or country.—Priest of On*.] This city is called *Heliothis*, or 'City of the Sun,' by the Greek translators; and Cyril, who lived in Egypt, gives the same sense. The last clause of this verse the Sept. omits. It is found in the next verse, where it is consistent and suitable. So also verse 56.

CHAP. XLII. 1. *Understood*] Literally *saw*; but this is an idiom of the language, to put the operations of the senses, for those of the mind.

And the famine was over the whole land; and Joseph opened all the storehouses, and sold corn to the Egyptians.³ And the people of all countries came into Egypt to Joseph to buy corn; for in every land the famine prevailed.

CHAPTER XLII.

B. C. 1708. *Jacob sendeth his sons to buy corn; Joseph treats them as spies; sets them at liberty on condition of their bringing down Benjamin, and Simeon is kept as a pledge; Jacob refuseth to send Benjamin.*

Now when Jacob understood that there was a sale of corn in Egypt, Jacob said to his sons, Why gaze ye one at another? And he said, Behold, I have heard that there is a sale of corn in Egypt. Go down thither, and buy for us 'thence,' that we may live, and not die. So ten of Joseph's brethren went down to buy corn in Egypt; But Benjamin, Joseph's own brother, Jacob sent not with his brethren; Lest, said he, some mischief should befall him.

Among those who came to buy corn, came also the sons of Israel: for the famine was in the land of Canaan. Now Joseph being the governor of the land, he it was that sold corn to all the people of the land. And Joseph's brethren came, and bowed themselves before him to the ground. When Joseph saw his brethren, he knew them; but he made himself a stranger to them, and spoke harshly to them, and said, Whence come ye? And they said, From the land of Canaan, to buy food. (For, though Joseph knew his brethren, yet they knew not him.)

Now Joseph remembered the dreams which he had dreamed in regard to them, and said to them, Ye are spies; to see the defenceless parts of the land ye are come. And they said to him, Nay, my lord, but to buy food are thy servants come. We are all the sons of one man; we are honest men; thy servants are no spies. And he said to them, Nay; but to see the defenceless parts of the land ye are come. And they said, Thy servants were twelve brethren, the sons of one man, in the land of Canaan; and, behold, the youngest is this day with our

2. (v) Sept. a little food.

6. *Governor*] The Chaldee renders *Sultan*, a name yet retained among the Mahomedans. Prostration is generally practised in the east, when inferiors approach kings or rulers.

7. *He spoke harshly to them*] He did this to awaken their consciences, and bring them to a sense of their sin against him; and it had that effect.

9. Their prostration before him, reminded him of his dreams. He saw them in some measure fulfilled.—*Spies*] Persons belonging to different tribes, who under the pretence of coming to buy corn, were intending to gain information as to the state of the country, and then to invade it either for the purpose of plunder or settlement. The Arabs of the desert constantly do this even to the present day. Their simple statement in what follows is a good answer to this charge.

14 father, and one is no more. Again Joseph said to them, This is what I have spoken
 15 to you saying, Ye are spies. Hereby ye shall be proved. As Pharaoh liveth, ye shall not depart hence, unless your youngest
 16 brother come hither. Send one from among you, and let him fetch your brother, and ye shall be kept prisoners, that, if there be any truth in you, your words may be proved; or else, as Pharaoh liveth, ye are indeed spies. "They then said, The lad cannot leave his father, for if he should leave his father, his
 17 father would die." And he put them alto-
 18 gether in custody three days. And Joseph said to them on the third day, This do, that ye
 19 may live; for I fear God. If ye be honest men, let one of your brethren remain bound in the house, in which ye are in custody; and go carry the corn purchased for the fami-
 20 mine at home. But bring next your youngest brother to me; that your words may be verified, and that ye may not die. And they
 21 did so. And they said one to another, We are verily guilty concerning our brother; for we saw the anguish of his soul, when he entreated us, and we would not hear him; therefore is this distress come upon us.
 22 And Reuben answered them, saying, Did I not speak to you, saying, Do not sin against the lad; but ye would not hear me? Therefore, behold, an account of his blood
 23 is now demanded. And they knew not that Joseph understood them; for he spoke
 24 to them by an interpreter. But he turned about from them, and wept; he then returned to them, and talked with them, and took from among them, Simeon, and bound him before their eyes.
 25 Then Joseph commanded their sacks to be filled with corn, and every man's money to be restored in his sack, and provisions to be given them for the way; and so his
 26 servants 'did' to them. And they loaded their asses with the corn, and thence de-
 27 parted. And, as one of them opened his sack, at the lodging place, to give his ass provender, he spied his money! for, behold! it was in the mouth of his sack.
 28 And he said to his brethren, My money is restored; for lo! it is even in my sack.

15. *As Pharaoh liveth*] The Sept. understood this as an oath; but by a similar form, used on other occasions, it appears to signify only a strong asseveration. 1 Sam. i. 26; xvii. 55.

16. The clause now only found in the Sam. seems so consonant to the context, and forms so pertinent a reply, that it ought to be deemed genuine. Compare chap. xlv. 22.

24. *Simeon*] He had probably been the most guilty of all his brothers towards himself. That he was of a violent and sanguinary disposition is plain from the murder of the Shechemites. 25. (v) Vulg. Arab. 1 MS.

27. *Lodging place*] They have no *inns* in the east; nor frequently have travellers so much as a shed to cover them. They generally lodge in the open air, near some fountain;

Their hearts then failed them, and they trembled with fear, saying one to another, What is this that God hath done to us?

And they came to Jacob their father unto 29 the land of Canaan, and told him all that had befallen them; saying, The man, who 30 is the lord of the land, spoke harshly to us, and took us for spies of the country. But 31 we said to him, We are honest men; we are not spies. We were twelve brethren, the 32 sons of 'one' father; one is no more, and the youngest is now with our father in the land of Canaan. And the man, the lord of 33 the country, said unto us, Hereby shall I know that ye are honest men; leave one of your brethren here with me, and take 'the corn purchased' for the famine at home, and be gone. And bring next, your young- 34 est brother to me; then shall I know that ye are not spies, but honest men; so will I deliver to you your brother, and ye shall traffick in the land.

Now it was, that they emptied their sacks; 35 and behold, every man's bundle of money was in his sack; and when they and their father saw the bundles of money, they were afraid. And Jacob their father said to them, 36 Me have ye bereaved. Joseph is not; and Simeon is not; and ye would now take away Benjamin. All these things are against me. And Reuben spoke to his father, say- 37 ing, Slay my two sons, if I bring him not to thee. Give him to my charge, and I will bring him to thee again. But Jacob 38 said, My son shall not go down with you; for his brother is dead, and he only remaineth: if mischief should befall him by the way in which ye go, ye will bring down my grey hairs in sorrow to the grave.

CHAPTER XLIII.

B. C. 1707. Jacob, with reluctance, is persuaded to send Benjamin; Joseph entertaineth his brethren.

Now the famine was still grievous in the 1 land. And when they had eaten up the 2 corn which they had brought out of Egypt, their father said to them, Go again, and buy for us a little food. And Judah spoke to 3 him, saying, The man, 'who is lord of the land' did solemnly protest to us, saying,

where there is pasture for beasts, and whence they may obtain a supply of water for themselves.

28. *What is this*] They seem now to be under the strongest impressions of their guilt, and every circumstance arouses their fears.

32. *One father*] The text has, 'our father,' but the Vulg. renders as I have done, which is obviously more proper. The true reading seems to have been מאב אחד and the latter word has been omitted, from its being immediately repeated. 33. (a) Sept.

36. *All these things*] Matthews renders, 'all these things fall upon me.' The preposition has various senses and may be rendered either *upon* or *against*.

CHAP. XLIII. 3. (a) Sept.

Ye shall not see my face, unless your brother be with you. If thou wilt send our brother with us, we will go down and buy food for thee; But if thou wilt not send him, we will not go down. For the man said, Ye shall not see my face, unless your brother be with you. Then Israel said, Wherefore dealt ye so ill with me, as to tell the man that ye had yet another brother? And they replied, The man strictly inquired concerning ourselves, and our kindred, saying, Is your father yet alive? Have ye another brother? and we told him according to the tenour of these words. Could we certainly know that he would say, Bring down your brother? And Judah said to Israel his father, Send the young man with me; and let us arise and be gone; that we may live and not die, both we, and thou, as well as our little ones. I will be surety for him; from me thou mayest require an account of him. If I bring him not back to thee, and set him before thee, then let me ever bear the blame. Surely if we had not lingered, we might have returned a second time. And their father Israel said to them, If it must now be so, do this; take of the best fruits in the land in your vessels, and carry down, as a present to the man, storax and laudanum, a little balsam, and a little wild honey, pistachio-nuts, and almonds. And take double money with you, and carry back the money that was returned in the mouth of your sacks; perhaps it was an oversight. Take also your brother, and arise, and return to the man. And may God, the Almighty, give you favour before the man, that he may send away your other brother, and Benjamin. But if I be bereaved, bereaved I must be.

And the men took the present, and they took double money with them, and Benjamin; and they set out, and went down to Egypt, and stood before Joseph. And when Joseph saw "his brother" Benjamin, "the son of his own mother" with them, he said to the ruler of his house, Bring these men home, and make ready; for these men must eat with me at noon. And the man did as Joseph bade; and he brought the

men into Joseph's house. And the men were afraid, because they were brought into the house of Joseph; and they said to themselves, On account of the money that was formerly returned in our sacks are we brought in; that he may find some pretext against us, and fall on us, and make us bondmen, and take our asses. And they came near to the steward of Joseph's house, and they spoke with him at the door of the house, And said, O! sir, we indeed came down formerly to buy food. And when we had come to the lodging-place, it was, that we opened our sacks, and, behold every man's money was in the mouth of his sack, our money in full weight. But we have brought it back with us again; And other money have we brought with us to buy food. Who put our money into our sacks we know not. And he said, Peace be to you, fear not. Your God, and the God of your father, hath given you a hidden treasure in your sacks. I had your money. He then brought Simeon out to them. And the man brought them into Joseph's house, and gave them water, that they might wash their feet; and to their asses he gave provender. And they made ready the present against Joseph should come at noon; for they had heard that they were to dine there.

And when Joseph came home, they brought him the present, which they had with them, into the house, and bowed themselves to him, to the ground. And he asked them of their welfare, and said, Is your father well, the old man, of whom ye spoke? Is he yet alive? And they answered, Thy servant our father is well; he is yet alive. And Joseph said, Blessed of God be that old man! And they bowed their heads, and made obeisance. And he raised his eyes, and saw his brother Benjamin, the son of his own mother, and said, Is this your younger brother, of whom ye spoke unto me? And he said, God be gracious to thee, my son. And Joseph made haste, (for his bowels yearned towards his brother,) and sought where to weep; and he entered into his chamber, and wept there. He then washed his face, and came out, and restrained

7. *These words*] The Vulg. and Sept. give the sense, 'And we told him according to this inquiry:' i. e. We answered his inquiries.

9. *I will be surety*] It is plain, from other circumstances, that Jacob had more confidence in Judah than in the rest; and we shall soon see, that it was not without reason.

11. *A present*] This is now, and from the most remote antiquity has been, throughout the east, the method of introduction to the great. Prov. viii. 16.

14. The last clause is supported by a parallel idiom, Esth. iv. 16. 'And if I perish, I perish:' i. e. I will die in this cause, if it be necessary for the deliverance of my people. So Jacob, having prayed that God might restore his children, adds; 'But if I be bereaved, bereaved I must

be;' i. e. Circumstances seem to demand this sacrifice of the objects of my affection, and I will submit to the dispensation. 16. (a) Sept.

18. *House of Joseph*] It is not the custom in the east for persons to be admitted into the interior part of the house, but into a kind of hall or court. Hence they were afraid, from this unusual circumstance, that some design was formed against them.

23. This steward seems to have known who they were; and what it was Joseph intended to do. His kind address must, in some degree, have soothed their agitated minds.

25. The clause, now found in the Sam. and Sept. as it is natural, so it seems supported by what Joseph says respecting Benjamin in the next verse.

32 himself, and said, Set on the dinner. And they set on for him, by himself, and for them, by themselves, and for the Egyptians, who ate with him, by themselves; for the Egyptians might not eat food with the Hebrews; that would be an abomination to Egyptians. And his brethren sat before him, the first born according to his birthright, and the youngest according to his youth; and they marvelled one at another. And he took and sent messes to them from what was before him; but Benjamin's mess was five times as much as any of theirs. And they drank with him, and were merry.

CHAPTER XLIV.

B. C. 1707. Joseph's contrivance to detain his brethren; Judah's admirable address to him; Joseph at length makes himself known to them and sends for his father.

1 Now he commanded the steward of his house, saying, Fill the men's sacks with as much food as they can carry, and put every man's money in the mouth of his own sack. 2 And put my cup, the silver cup, along with his corn-money, in the sack's mouth of the youngest. And he did according to the word which Joseph had spoken. As soon as the morning was light, the men were sent away, they and their asses. They had not yet gone far from the city, when Joseph said to his steward, Arise, pursue after the men; and when thou overtakest them, say to them, Wherefore have ye rendered evil for good? "Why have ye stolen my silver cup?" 5 Is it not that in which my lord drinketh, and for which, he indeed will make inquiry? Ye have done evil in so doing. 6 And he overtook them, and he spoke to them these same words. But they said to him, Why speaketh my lord these words? Far be it from thy servants to do such a thing. Behold, the money, which we found in the mouths of our sacks, we brought again to thee from the land of Canaan: how then should we steal out of thy lord's

house, either silver or gold? With whom- 9 soever of thy servants, "the cup" shall be found let him die; and let us also be made bondmen to my lord. Then he said, Now, 10 be it so far, according unto your words. Let him with whom "the cup" is found become my slave; but ye shall be blameless. Then they speedily let down every man his 11 sack to the ground; and every man opened his own sack. And the steward searched, 12 beginning at the oldest, and ending at the youngest; and the cup was found in Benjamin's sack. Then they rent their garments, 13 and loaded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; (for he was yet there;) and they fell down before him on the ground. And Joseph said to them, What deed is 15 this that ye have done? Knew ye not that I should certainly make inquiry? And Judah 16 said, What shall we say to my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants. Behold, we are my lord's bondmen; both we, and he also with whom the cup is found. And he said, Far be it 17 from me to do so! The man with whom the cup is found shall become my bondman; and as for you, go ye in peace to your father.

Then Judah came near to him, and said, 18 Oh! my lord, let thy servant, I pray thee, speak a word, in my lord's hearing, and let not thine anger burn against thy servant: for thou art even as Pharaoh. My lord 19 asked his servants, saying, Have ye a father or a brother? And we said to my lord, We 20 have a father, an old man, and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother, and his father loveth him. And thou saidst to 21 thy servants, Bring him down to me, that I may set mine eyes upon him. And we 22 said to my lord, The lad cannot leave his father; for should he leave his father, his

32. *Might not eat*] Two reasons have been assigned; 1. Because they were shepherds; and, 2. because *they ate cattle* which the Egyptians worshipped.

34. *Five times*] It appears to be still the custom in Persia, and many other parts of the east, to honour a person of quality, by sending either a larger quantity of provisions, or a greater variety of dishes, than to others.

CHAP. XLIV. 5. *Why have ye stolen*] Without this addition to the text, the questions addressed to the sons of Jacob, must have been wholly unintelligible. (a) Sept. Syr. 9, 10. (a) Sept.

16. *What shall we say*] The language of Judah marks the greatest confusion, and proves that he thought Benjamin really guilty of the theft.

17. Joseph's great object was to detain Benjamin, to try the regard his brethren had to their father, and to ascertain how they were affected towards Benjamin his uterine brother. If they had retained the same spirit as they formerly possessed they would have given up Benjamin to captivity, and disregarded the sorrow of the old man their father. But

on trial he found them attached to both; and then discovered himself to them.

18. Judah had become bound for the safe return of his youngest brother, and he properly pleads his cause. The whole of this speech has been deservedly admired, as the most perfect pattern of natural and affecting eloquence ever delivered: what gives it all its interest, is its truth. It is remarkable, that Judah does not acknowledge the crime, for that would have been to reflect on Benjamin; nor does he deny it, for that would have reflected on the justice of Joseph. All his efforts are directed to move his pity;—his pity for the old man their father, whose grey hairs would, if Benjamin was detained, "be brought down in sorrow to the grave." His filial affection, and his regard for his brother, in offering to become himself a slave in his stead, touches all our sympathies and melts the soul into pity. Joseph could no longer act a part in the melting scene; he felt for his father—he realized the heart-rending agony of the old man: he felt for his brethren, whom he now saw humbled at his feet; and having dismissed his attendants, he says, 'I am Joseph.'

23 father would die. And thou saidst to thy servants, Unless your youngest brother come down with you, ye shall no more see my face. Now when we came up unto thy servant, 'our' father, we told him the words 25 of my lord. And our father said, Go again 26 and buy for us a little food. But we said, We cannot go down. If our youngest brother be with us, then will we go down; for we may not see the man's face, unless our 27 youngest brother be with us. And thy servant 'our' father, said unto us, Ye know 28 that my wife bare to me but two sons. And the one went out from me, and I said He is torn, torn to pieces; and I have not since 29 seen him. And if ye take this one also from me, and mischief should befall him, ye will bring down my grey hairs in sorrow to 30 the grave. Now therefore, when I come to thy servant, 'our' father, and the lad be not 31 with us; It will be, when he seeth that the lad is not with us, that he will die: 'for his life is bound up in the life' of the lad. Thus thy servants will bring down the grey hairs of thy servant, our father, in sorrow to the 32 grave. For thy servant became surety for the lad to his father, saying, If I bring him not back to thee, then let me bear the blame 33 to my father for ever. Now therefore, I pray thee, let thy servant abide, instead of the lad, a bondsman to my lord; and let 34 the lad go up with his brethren. For how can I go up to my father, if the lad be not with me? lest I see the evil that will come on my father.

1 THEN Joseph could not refrain himself before all that stood by him; and he cried, Cause every man to go out from me. And there stood no one by him, while Joseph made himself known to his brethren. And he wept aloud; and the Egyptians, and the 3 house of Pharaoh, heard. And Joseph said to his brethren, I am Joseph! Is my father yet alive? But his brethren could not answer him, they were so confounded at his 4 presence. Again, Joseph said to his brethren, Come near to me, I pray you. And

they came near. And he said, I am Joseph your brother, whom ye sold into Egypt. Now, therefore, be not grieved, nor angry 5 with yourselves, that ye sold me hither; for God sent me before you, to preserve life. For these two years hath the famine been 6 in the land; and there are yet five years to come, in which there shall be neither plowing nor reaping. Therefore, God sent me 7 before you to preserve to you a posterity on earth, and to save your lives by a great deliverance. So then, it was not you only 8 that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Haste ye, and go up to my father, 9 and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me; tarry not. And thou 10 shalt dwell in the land of Goshen, that thou mayest be near to me; thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast. And there will I support thee, (for there are 11 yet to be five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes 12 see, and the eyes of my brother Benjamin, that it is my mouth which speaketh to you. And ye shall relate to my father all my 13 glory in Egypt, and all that ye have seen; and haste ye and bring down my father, hither. And he fell on his brother Benjamin's neck, and wept; and Benjamin wept on his neck. Moreover, he kissed all his 15 brethren and wept on them; and afterward, his brethren talked with him.

And it was reported in the house of Pharaoh, saying, Joseph's brethren are come; and it was pleasing to Pharaoh, and to 'all' his servants. And Pharaoh said to Joseph, 17 Say to thy brethren, This do ye; load your beasts, and depart, and go unto the land of Canaan. And take your father and your 18 households, and come to me; and I will give you the best of 'all' the land of Egypt; and the fat of the land ye shall eat. Now 19

24. 27. (v) Sam. Versions. 31. (t) From 30.

CHAP. XLV. 3. *They were so confounded*] Their injustice to him, his power and splendour, and the circumstances in which they were, naturally produced this confusion. The tumult of various conflicting passions totally deprived them of the power of speech.

5. This address of Joseph was admirably calculated to soothe and to calm the minds of his brethren; to awaken their confidence and cherish their hopes. He forgave their sin against himself, and piously attributed their base deed, to an overruling providence.

10. *Goshen*] This is, in chap. xlvii. 11, called the land of *Ramesses*; but what particular region of Egypt it was, has been much disputed. That it was a country fit for pasturage, and on the eastern border of Egypt, is clear from the context. The Greek Alexandrian translators, who must have been acquainted with the geography of Egypt, have *Genes of Arabia*; and it was this which partly induced Michaelis to place Goshen on the side of Arabia. He thinks

it extended from Raphia, on the border of Palestine, to the vicinity of Heliopolis.

11. *And I will support thee*] By affording sufficient supplies of corn, during the remaining years of famine.

12. *Your eyes see*] You have the strongest evidence that you are not deceived—the evidence of your own eyes and ears.

14. *Fell on his neck and wept*] Joseph manifested the greatest affection to his uterine brother, and this burst of tears, after an absence of twenty years, is the genuine expression of nature. 16. 18. (a) (v) Sept. Arab. 2 MSS.

18. *The best of the land*] This must be understood to signify, not the best land, absolutely considered, but the best for them as shepherds and herdsmen.

19. *Wagons*] This intimates, that nothing of this kind was used as yet in Canaan. The sight of these wagons might very obviously make a strong impression on Jacob's mind, and satisfy him, that what his sons told him was true.

thou art commanded to say to them, do
this, Take with you wagons from the land
of Egypt for your little ones, and for your
wives, and take up your father, and come
20 down. Also regard not your furniture; for
the best of all the land of Egypt shall be
21 yours. And the sons of Israel did so: and
Joseph gave them wagons, according to the
command of Pharaoh, and gave them pro-
22 vision for the way. To every one of them
he gave two suits of raiment; but to Ben-
jamin, he gave three hundred pieces of
23 silver, and five suits of raiment. And to
his father he sent, likewise, ten asses loaded
with the best things of "the land of" Egypt,
and ten she asses loaded with corn, and
bread, and meat, for his father on the way.
24 So he sent away his brethren, and they de-
parted; and he said to them, See that ye
quarrel not on the way.
25 So they went up out of Egypt, and came
into the land of Canaan, to Jacob their
26 father. And they told him, saying, Joseph
is yet alive, and he is governor over all the
land of Egypt. And Jacob's heart palpi-
27 tated; though he believed them not. But
when they told him all the words of Joseph,
which he had said to them; and when he
saw the wagons which Joseph had sent to
carry him, the spirit of Jacob their father
28 revived. And Israel said, It is enough.
Joseph, my son, is yet alive. I will go and
see him before I die.

CHAPTER XLVI.

B. C. 1707. *Jacob, by a vision, encouraged to go down to Egypt; the number of his family; Joseph meeteth them.*

- 1 AND Israel removed with all that belonged to him, and came to Beer-sheba, and offered sacrifices to the God of his father Isaac.
- 2 And God spoke to Israel in the visions of the night, and said, Jacob! Jacob! And
- 3 he said, Here am I. He then said, I am the mighty one, the God of thy father; fear not to go down into Egypt, for I will there

20. *Your furniture*] This may refer more particularly to their earthenware, and other cumbersome things, which could not be so easily conveyed to so great a distance.

22. *Two suits of raiment*] Some understand, 'splendid and valuable raiment.' The term שְׁלֵמִים refers to the upper garment. 23. (a) Sam. Syr.

24. *Quarrel not*] Do not provoke one another by mutual recriminations respecting me; but as I have forgiven you, forgive ye one another, and maintain affection and peace.

26. *Palpitated*] Some render, became *chill*; but this is not probable. An event so unexpected, to which he could not give full credit, yet could not fail strongly to agitate the heart of an affectionate father, and almost deprive him of the full exercise of his reason.

CHAP. XLVI. 1. *To Beer-sheba*] This was to the south of Hebron, and on the way to Egypt. Abraham dwelt here and built an altar, and planted tamarisk trees, Gen. xxi. 23. Here also Isaac had dwelt; chap. xxvi. 32, 33; and here now Jacob offers sacrifices to the God of his father; and he appeared to him, and sanctioned his descent into Egypt.

3. *The mighty one*] So may אֱלֹהִים be rendered as an ap-

pellative, and as here giving a strong reason to encourage the patriarch to expect the fulfilment of his promise.

4. *Bring thee up*] That is, bring up thy posterity; for Joseph is to close his eyes or perform the last kind office to his dear father.
5. *Daughters*] Jacob had but one daughter; and all must admit either an enallage of number, or an error of some scribe.
6. *Jacob and his sons*] These words are omitted with 1 MS. and internal evidence. It is clear, that they form no part of the text, but have been added, as the head of the following genealogy.
7. *Ohad*] In the parallel places, Numb. xvi. 12, and 1 Chron. xiv. 24, this name is wanting.
8. *And the sons of Pharez*] These could not be born when they went down to Egypt; and must have been added afterwards.
9. *Jashub*] This is the true reading. *Job* in Arabic has the same signification; and this error might creep in, by some one using the Arabic instead of the Hebrew term. (v) Sam.

make of thee a great nation. I will go
down with thee into Egypt; and I will also
bring thee up again: and Joseph shall close
thine eyes.
Jacob then set out from Beer-sheba; and
the sons of Israel carried their father Jacob,
and their little ones, and their wives, in the
wagons which Pharaoh had sent to carry
them. And they took their cattle, and their
wealth which they had acquired in the land
of Canaan, and went into Egypt; Jacob,
and all his seed with him. His sons,
and his grandsons, his daughters, and his grand-
daughters; even all his seed brought he
with him into Egypt.

And these are the names of the sons of

Israel, who went into Egypt. Reuben, Ja-
cob's first-born. And the sons of Reuben;
Hanoch, and Phallu, and Hezron, and
Carmi. And the sons of Simeon; Jemuel,
and Jamin, and Ohad, and Jachin, and
Zohar, and Shaul, the son of a Canaanitish
woman.

And the sons of Levi; Gershon, Kohath,
and Merari. And the sons of Judah; Er,
and Onan, and Shelah, and Pharez, and
Zarah: but Er and Onan died in the land
of Canaan. [And the sons of Pharez were
Hezron and Hamul]. And the sons of 13
Issachar; Tolah, and Phuvah, and 'Jashub,'
and Shimron. And the sons of Zebulun; 14
Sered, and Elon, and Jahleel. These were 15
the sons of Leah, whom she bare to Jacob in
Padan-aram, with his daughter Dinah. All
the persons, sons and daughters, who sprung
from Leah, were thirty-three.

And the sons of Gad; Ziphion, and 16
Haggi, and Shuni, and Ezbon, and Eri, and
Arodi, and Areli. And the sons of Asher; 17
Jimnah, and Ishuah, and Isui, and Beriah,
and Serah, their sister; [and the sons of
Beriah; Heber, and Malchiel.] These were 18
the sons of Zilpah, whom Laban gave for an
handmaid to his daughter Leah. And these
she bare unto Jacob, sixteen persons.

CHAPTER XLVII.

19 The sons of Rachel, Jacob's wife, were
 20 Joseph and Benjamin. [And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, whom Asenath the daughter of Potipherah, priest of On, bare to him.]
 21 And the sons of Benjamin were Belah, his first-born, and Ashbel, Gera, and Naaman, Ahiram, Shupham, and Hupham, and Ard.
 22 These were the sons of Rachel, who were born to Jacob. All the persons were fourteen.
 23 And the son of Dan was Hushim. And the sons of Naphtali, were Jahzeel, and Guni,
 25 and Jezer, and Shilem. These were the sons of Bilhah, whom Laban gave for a handmaid to Rachel his daughter; and she bare these to Jacob. All the persons were
 26 seven. All the persons that came with Jacob into Egypt, (that had come out of his loins,) besides Jacob's wives, all the
 27 persons were sixty-six. And the sons of Joseph, who were born to him in Egypt, being two persons, all the persons of the house of Jacob, who came into Egypt, were seventy.
 28 Now Jacob sent Judah before him to Joseph, to request that he would meet him in Goshen; for to the land of Goshen he
 29 was coming." And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself to him, and fell on his neck, and wept on
 30 his neck a good while. And Israel said to Joseph, Now I can die, since I have seen
 31 thy face! since thou art alive! And Joseph said to his brethren, and to his father's house, I will go up, and inform Pharaoh, and say to him, My brethren, and my father's house, that were in the land of Canaan, are come to me. And the men are
 32 shepherds, (for their occupation hath been to rear cattle,) and they have brought their flocks, and their herds, and all that belong-
 33 eth to them. And when Pharaoh shall call you, and say, What is your occupation?
 34 Then ye shall say, Thy servants have been occupied about cattle from our youth even until now; both ourselves and our fathers; to the end ye may dwell in the land of Goshen; for every shepherd is an abomination to the Egyptians.

20. The Sept. adds here *five* descendants of Manasseh and Ephraim, and makes the total number 75 persons, as is mentioned, Acts vii. 14.—*Seventy*] including Jacob and Joseph. 28. (v) Sam. Sept.

34. It is probable, that the reason why the Egyptians detested shepherds, was, that they often suffered from the predatory attacks of their neighbours the Arabians.

CHAP. XLVII. 2. So the Sam. reading, and *וַיָּבֹא* here, means nothing but *from among*, as the Sept. renders.

3. (a) Sam. Sept. Syr.

4. *No pasture*] This shows the cause of the famine to be the want of rain; so that the pastures were parched up; and the same cause might operate in reference to that part of Egypt overflowed by the Nile.

6. *Men of ability*] Pharaoh desires they may be pro-

B. C. 1706. Joseph presenteth some of his brethren and his father to Pharaoh; Joseph's policy towards the Egyptians; Jacob's age, &c.

THEN Joseph came and told Pharaoh, 1
 and said, My father and my brethren, and their flocks, and their herds, and all that belongeth to them, are come from the land of Canaan; and, behold, they are in the land of Goshen. Now he had taken "with him," 2
 from among his brethren, five men; and he presented them to Pharaoh. And Pharaoh 3
 said "to Joseph's" brethren, What is your occupation? And they said to Pharaoh, Thy servants are shepherds, both ourselves and our fathers. They said moreover to Pharaoh, 4
 To sojourn in the land are we come; for, so grievous is the famine in the land of Canaan, that there is no pasture for thy servants' flocks; now therefore, we pray thee, let thy servants dwell in the land of Goshen. And Pharaoh spoke to Joseph, saying, Thy 5
 father and thy brethren are come to thee. The land of Egypt is before thee; in the 6
 best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell. And if thou know any men of ability among them, make them rulers over my cattle. And Joseph brought in his father Jacob, and presented him to Pharaoh. 7
 And Jacob blessed Pharaoh. And Pharaoh 8
 said to Jacob, How many are the days of the years of thy life? And Jacob said to 9
 Pharaoh, The days of the years of my sojourning, are one hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their sojourning. Again Jacob 10
 blessed Pharaoh, and went out from his presence.

And Joseph settled his father and his 11
 brethren, and gave them a possession in the land of Egypt; in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph supported his father, 12
 and his brethren, and all his father's household, with bread, according to their families.

Now there was no food in all the land; 13
 for so grievous was the famine, that the

moted to such a situation, as their previous habits and qualifications made suitable.

7. *Blessed Pharaoh*] That is, saluted him, praying for his welfare, and giving thanks for his bounty and kindness.

9. *Sojourning*] The patriarch considers a man in this world but as a traveller, who visits a distant country, and tarries but a short season at a place. He is a sojourner, not an abiding inhabitant. The image is striking, and ought to remind us, that we should be travelling forwards to the land of eternal rest.

11. See Note, chap. xlv. 10. The Alexandrian Jews who translated the Hebrew, seem to have used Rameses as synonymous with Goshen. Perhaps the district might be thus called, in their time, from the city of Rameses, which the children of Israel were compelled to build, Exod. i. 11.

land of Egypt, and the land of Canaan, were distressed by reason of the famine.

14 And Joseph collected all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money 15 into Pharaoh's house. And when money failed in the land of Egypt, [and in the land of Canaan,] all the Egyptians came to Joseph, and said, Give us food; for why should we die in thy presence, though the 16 money fail. And Joseph said, Give to me your cattle; and I will give you "food" in exchange for your cattle, since money fail- 17 eth. So they brought their cattle to Joseph; and Joseph gave them food in exchange for the horses, and for the flocks, and for the herds, and for the asses; and he granted them food in exchange for all their 18 cattle that year. When that year was ended, they came to him the next year, and one said to him, It is not hidden from my lord, how that our money is spent; my lord hath also got our herds of cattle; there is not aught left in the sight of my lord, 19 but our bodies, and our lands. Why should we die before thine eyes, or our land lie desolate? Buy us and our land, in exchange for food, and we and our land will be subject to Pharaoh. Give us seed only that we may live and not die; and that the land 20 may not be desolate. Thus Joseph bought the whole land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them. So the land became the property of Pharaoh.

21 And the people he "made servants," from one extremity of Egypt even to the other. 22 Only the land of the priests he bought not; for the priests had a portion assigned them from Pharaoh, and were sustained by the portion which Pharaoh gave them; there- 23 fore they sold not their lands. Then Joseph said to the people, Behold, I have bought you this day, and your land, for Pharaoh. Here is seed for you, that ye 24 may sow the land. But of the increase, ye

shall give the fifth part to Pharaoh; and four parts shall be your own, for seed for the field, and for your own food, and for food for your households, and your little ones. And they said, Thou hast saved our 25 lives; let us find favour in the sight of my lord, and we will be Pharaoh's servants. And Joseph made it a law over the land of 26 Egypt, *which continues* to this day, that Pharaoh should have the fifth part of the produce; except of the land of the priests, which became not the property of Pharaoh.

Thus Israel dwelt in the land of Egypt, 27 in the country of Goshen; and they had possessions therein, and increased and multiplied exceedingly. And Jacob lived in 28 the land of Egypt seventeen years; so that the whole age of Jacob was a hundred and forty-seven years. And the time drew near 29 that Israel must die; and he called for his son Joseph, and said to him, If now I have found favour in thy sight, put, I pray thee, thine hand under my thigh, and deal kindly and truly with me. Bury me not, I pray thee, in Egypt; For with my fathers I 30 would lie. Thou shalt, therefore, carry me out of Egypt, and bury me in their burying-place. And he answered, I will do as thou hast said. And Israel said, Swear to me. 31 And he swore to him. And Israel bowed himself, leaning on 'his staff.'

CHAPTER XLVIII.

B. C. 1689. *Joseph with his sons visits his sick father; he adopts Ephraim and Manasseh, and blesseth them; and assigns them a peculiar portion of the land of Canaan.*

AND after these things, it was told Joseph 1 Behold, thy father is sick. So he took with him his two sons, Manasseh and Ephraim, "and went to Jacob." And one told Jacob, 2 and said, Behold, thy son Joseph is come to thee. Then Israel exerted his strength, and sat on the bed. And Jacob said to 3 Joseph, God, the Almighty, appeared to me at Luz, in the land of Canaan, and blessed me, And said to me, Behold, I will make 4 thee fruitful, and multiply thee, and I will

15. *And in the land of Canaan*] Though this be in all the copies, it has the appearance of an interpolation.

17. *Their cattle*] It is probable that their cattle were supported from the stores laid up in the cities, and thus preserved, and after restored to them. So that this was a wise and prudent measure.

18. *To him the next year*] Literally, the second year; but this denotes, not the second of the famine, but the second after their money was spent. This was the last of the famine.

21. *He made servants*] This reading of the Sam. Sept. and Vulg. is entitled to preference. The inconveniences attending such a removal from one city to another, must be obvious to every one; and it will be difficult to assign any politic or good ends for such a removal.

22. According to Herodotus, the land of Egypt was divided into three parts, one of which belonged to the priests; and from the produce they provided what was necessary

for the sacred rites. Thus long after the times of Joseph the same privilege was attached to this body.

24. The justice and the wisdom of this policy of Joseph have been called in question. It may be said, that they must have contributed some other way to the expenses of the state, and that it is highly probable, the claims of the crown, before this time, were not certain or defined, and that in such cases, the people often suffer more, and are subject to greater exactions, than those which Joseph now appointed.

29, 30. See note, chap. xxiv. 2.

31. (v) Sept. Heb. xi. 21.

CHAP. XLVIII. 1. *And went to Jacob*] This is implied in the present text, and the Sept. yet retains it.

3. *Appeared to me*] Jacob here speaks of God's appearing to him at Bethel, after his return from Padan-Aram, chap. xxxix. 9, and not of what is mentioned, chap. xxviii. 12, &c.

make of thee a numerous people; and this land will I give to "thee and" to thy seed
 5 after thee, for a perpetual possession. And now thy two sons, Ephraim and Manasseh, who were born to thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall
 6 be mine. And thy progeny, which thou begetteth after them, shall be thine; and they shall be called after the name of their
 7 two eldest brethren in their inheritance. For, when I came from Padan-aram," Rachel, "thy mother," died by me in the land of Canaan, on the way to Ephrath, and when but a little distance from it; and I buried her there on the way to Ephrath; (the same is now Bethlehem.)
 8 And Israel beheld Joseph's sons, and said,
 9 Who are these? And Joseph said to his father, These are my sons, whom God hath given me in this place. And Israel said, Bring them, I pray thee, to me, that I may
 10 bless them. Now the eyes of Israel were so dim for age, that he could not see clearly. And he brought them near to him; and he
 11 kissed them, and embraced them. And Israel said to Joseph, I once thought, that I should never see thy face; and, lo! God
 12 hath shewn me also thy seed! And Joseph brought them out from between his father's knees, and they bowed themselves with
 13 their faces to the ground." And Joseph took them both, and brought them near to him; Ephraim in his right hand, towards Israel's left hand, and Manasseh in his left
 14 hand, towards Israel's right hand. And Israel stretched out his right hand, and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Manasseh, (intentionally so directing his hands,) though Manasseh was
 15 the first-born. And he blessed "the sons of" Joseph, and said, God, before whom my fathers, Abraham and Isaac, walked; the God who hath fed me all my life long unto this
 16 day; The Angel who hath redeemed me from

every evil, bless "these" lads; and may my name be named on them, and the name of my fathers, Abraham and Isaac; and may they increase abundantly in the midst of the earth. And when Joseph saw that his fa- 17 ther had laid his right hand upon the head of Ephraim, it displeased him; and he raised the hand of his father, to remove it from the head of Ephraim, to the head of Manasseh. And Joseph said to his father, Not 18 so, my father: for this is the first-born; put thy right hand upon his head. But his 19 father refused, and said, I know it, my son, I know it. He also shall become a people, and shall also be great; but truly his younger brother shall be greater than he; and his seed shall become the head of many tribes. And he blessed them that day, say- 20 ing, From you shall the sons of Israel bless, saying, May God make thee as Ephraim and as Manasseh. So he set Ephraim be- fore Manasseh.

And Israel said to Joseph, Behold I am 21 about to die; but God shall be with you, and bring you again unto the land of your fathers. Moreover, I give to thee one por- 22 tion above thy brethren, which I took out of the hand of the Amorite, with my sword and with my bow.

CHAPTER XLIX.

B. C. 1689. Jacob on his death-bed blesseth all his sons and predicts their future condition; he chargeth them to bury him in the sepulchre of his fathers.

THEN Jacob called to his sons, and said, 1 Assemble, that I may tell you, what shall befall you in the latter days.

Assemble, and hear, ye sons of Jacob! 2 Yea, hearken to Israel your father.

REUBEN! my first-born wast thou; 3 The beginning of my vigour and strength; Superior in excellence—superior in power! Unstable as water, thou shalt not excel 4 Because thou ascendedst thy father's bed:—Ascending my couch, then wast thou de-graded.

4. (a) Sept. Vulg.
 5. *They shall be mine*] That is, they shall be heads of tribes, and have a share in the inheritance of Canaan, among my other children; but any other children of Joseph's should be reckoned, as belonging to the tribes of Ephraim and Manasseh.

7. Rosenmuller considers Jacob in this verse assigning a reason for adopting Joseph's two sons, to honour the memory of Rachel, his beloved wife, whom he had buried on the way to Ephrath. (a) Sam. Sept.

10. *Could not see clearly*] Dean Pilkington has properly observed, that this adverb frequently means, *not only, or scarcely, or rather than*. To understand it as an absolute negative, here, is to make the writer contradict what he has stated verse 8th.

12. *They bowed themselves*] This reading, which makes the lads bow down to Jacob, after he had embraced them, and not Joseph, is more agreeable to the design of the narrative, and the customs of Egypt. (v) Sam. Sept. 1 MS.

15. *Hath fed me*] That is, tended and fed me as a shepherd does his flock. Compare Psalm xxiii. 1. (a) Sept. Vulg.

16. *The angel*] He refers to the angel with whom he wrestled, chap. xxxii. 24, and whom he regards as a deliverer. This was the angel God or Jehovah. See verse 30. (a) Versions.

19. *The head of many tribes*] This, doubtless, refers to the future pre-eminence of Ephraim, who should become the head of the ten tribes.

22. *One portion*] Geddes says, from chap. xxxiii. 19, we learn that Jacob bought a piece of land from Hamor at Shechem; to which he no doubt here alludes.

CHAP. XLIX. 4. *Unstable*] Some render, 'teemed, swelling with pride, like water, &c.'—*Degraded*] Literally *profaned*. By this shameful deed, Reuben lost the birth-right, which naturally rendered him superior in excellence and power. The Sam. Version is adopted and the Arabic, in considering חללה in the passive voice.

- 5 SIMEON and LEVI are brethren ;
They 'accomplished' by violence their
schemes.
- 6 Enter not, my soul, into their counsel ;
Join not, mine honour, their assembly.
For in their anger they slew the men,
And in their self-will cut off the princes.
- 7 Accursed be their anger, for it was fierce ;
And their wrath, for it was cruel !
I will divide them in Jacob !
And disperse them in Israel.
- 8 JUDAH ! thee, thee shall thy brethren
praise ; [hand ;
On the neck of thine enemies shall be thine
To thee, thy father's children shall bow down.
- 9 Like a youthful lion is Judah ;
From the prey, my son, thou returnest.
When, like a lion bending, he coucheth,
Or like a lioness,—who shall rouse him ?
- 10 A sceptred chief shall not depart from Judah,
Nor a judge from his own offspring,
Until the SHILOH come,
And to him the nations shall be obedient.
- 11 To the vine he shall bind his ass ;
And to the choice vine his ass's colt ;
He shall wash his raiment in wine,
And his clothing in the blood of the grape :
- 12 His eyes shall be red with wine,
And his teeth made white with milk.
- 13 ZEBULON, by a haven of the sea shall dwell ;

- Yea, he shall dwell by a haven fit for ships ;
And unto Sidon shall his border extend.
- ISSACHAR is like a strong ass, 14
That coucheth between the boundaries.
For he seeth that his resting-place is good, 15
And the land allotted to him, pleasant ;
So he bendeth his shoulder to the burden,
And he becometh a tributary servant.
- DAN shall administer justice to his people, 16
As one of the sceptred chiefs of Israel.
Dan shall be a serpent on the way ; 17
A Cerastes in the path,
That biteth the heels of the horse
And backward falleth his rider.
I have waited for thy salvation, O Jehovah. 18
- GAD, though troops shall invade him, 19
Yet shall he invade them in the rear.
- ASHER, of the best kind shall be his food ; 20
And dainties for kings shall he afford.
- NAPHTALI is a spreading turpentine-tree, 21
Producing beautiful branches.
- A FRUITFUL stem is JOSEPH, 22
A fruitful stem by a fountain ;
Whose branches shoot over the wall.
Though the archers greatly aggrieved him, 23
'Contended with him, and harassed him ;'
Yet his bow retained its force, 24
And strong were his arms and his hands ;'
Through the power of the mighty one of
Jacob,

5. *They accomplished*] This reading of the Sam. Sept. Targ. gives a sense, suitable to the context ; and it is so slight a variation in the original, כלי for כל, that there can be no doubt it is the genuine one. The word rendered in the common version, *habitation*, a sense which the versions do not countenance, denotes their scheme, their stratagem, in proposing to the Shechemites submission to circumcision as the condition of a permanent union with them ; when their real design was to fall on them and destroy them.—*Cut off the prince*] See note Heb. Bible, and ch. xxxiv. 25—29.

7. *I will divide them*] That is, I am influenced to say in the name of God, 'I will divide, &c.' So we find they were afterwards dispersed among the other tribes ; yet this curse was turned to a blessing, Deut. xxxiii. 9, 10.

8. *Judah, thee, thee*] It is an idiom of the Hebrew, as Schultens has observed, to use both the pronoun and the affix for greater emphasis. Compare 1 Sam. xxv. 24 ; Ps. ix. 7 ; Hosea viii. 6. There is a paronomasia on the name Judah, which signifies 'praise,' chap. xxix. 35. This tribe, we see, enjoyed, in fact, the pre-eminence. See Numb. x. 14 ; Judg. i. 2, &c. iii. 11.

10. *Sceptred chief*] It is evidently the design of Jacob to show the future glory of the tribe of Judah ; and no expressions ought to be interpreted in a sense contrary to this design.—The שׂטן, *sceptre*, is taken in a lower sense than *royal power*, and denotes only the power of judgment. See verse 16, and Judg. v. 14. Hence the sense is, 'Judah shall enjoy authority as one of the tribes of Israel, shall live under his own laws, and shall have judges of his own offspring,' (for in this sense I understand גִּבּוֹר רִגְלִי, 'to enforce power.'—*Nor a judge*)] Strictly speaking, the Jews never had any *Law-giver* but Moses under God the *Supreme Law-giver*. Hence the Chaldee renders, a *scribe*, the Syriac, a *teacher*, and the Septuagint, a *leader*. The kings of Israel were bound by the same laws as the people. Deuteronomy xvii. 18. See Bishop Newton on the place.—*Until the Shiloh come*] The best Jewish and Christian expositors understand this as a name of Messiah, denoting, 'he who gives or makes peace.' The following clause seems to support the sense ; as well as the order and construction

of the original words.—*Be obedient*] Literally, 'And to him shall be the obedience of nations.'

11, 12. This represents the fertility of the land which fell to the lot of this tribe, so that wine and milk should abound like water.

14. *Boundaries*] Jerom thus rendered here and Judg. v. 16, and this sense is most suitable. Others render, *bars*, and Green, *stall*—The lot of Issachar lay in a fine vale, on the north and south, surrounded by a chain of high ground, to which the term may allude.

15. *Becometh a tributary servant*] This is highly characteristic of a patient laborious people, addicted to the culture of the ground, and willing to pay tribute to their more warlike neighbours, rather than have their own repose disturbed.

16, 17. *As one of the sceptred*] He shall not be inferior to the other tribes—Bochart has proved, that lies concealed the Cerastes, which is about two feet long, and lies concealed in the sand ; and often when the horse is passing on, darts around one of his fore-legs ; and bites so dreadfully as to make the horse rise on his hind legs, and throw his rider backward, who then falls a prey to this venomous and destructive kind of serpent. This intimates, that the Danites would be an artful people, and yet formidable in their attacks.

19. There is a play on the name Gad, through the whole verse, which cannot be given in a version. The patriarch predicts his future prosperity, compare chap. xxx. 11, and that he should be contiguous to hostile hordes, yet he should be successful in repelling their attacks ; defeating and pursuing them, 1 Chron. v. 18.

21. The version given is that of the Greek translators, whom Bochart hath followed and illustrated. It arises from pronouncing the Hebrew words differently ; and represents the fecundity of this tribe, and the fertility of the land it should possess.

22, 23. *Though the archers*] The metaphor applied to Joseph is beautiful and appropriate, nor is this less so, by which his unnatural brethren are characterised. Like archers they shot at him and pierced him, but through the power of God he was preserved. (v) Sam. 24. (v) Sept. Vulg.

Through the name of the shepherd—the
rock of Israel; [thee;
15 Through the God of thy father, who helped
Through the Almighty who blessed thee.
May the blessings of the heavens from above,
The blessings of the low-lying deep,
The blessings of the breasts and of the womb,
16 The blessings of thy father "and thy mother,"
With the blessings of the eternal "mountains,"
The desirable things of the everlasting hills,
Abound and rest on the head of Joseph
On the crown of the chief among his brethren!
7 BENJAMIN shall raven as a wolf.
In the morning he shall devour the prey;
And at night he shall tear the spoil.
8 These twelve were all chiefs of Israel; and
this is what their father spoke to them, when
he blessed them; every one of them he
9 blessed according to his own blessing. And
he charged them, and said unto them, I am
about to be gathered to my people. Bury
me with my fathers, in the cave which is in
10 the field of Ephron the Hethite; In the
cave which is in the field of Machpelah,
opposite to Mamre, in the land of Canaan;
which Abraham bought together with the
field, of Ephron the Hethite, for a burying-
11 place possession. There they buried Abra-
ham and Sarah his wife; there they buried
Isaac and Rebekah his wife; and there I
2 buried Leah. Both the field and the cave
in it were a purchase from the Hethites.
3 And when Jacob had made an end of
charging his sons, he gathered up his feet
into the bed, and expired; and was gathered
to his people. And Joseph fell upon his
father's face, and wept upon him, and kissed
him.

CHAPTER L.

C. 1689. *The mourning for Jacob; his funeral; Joseph consoles his brethren; and, after a long life, foretells their return to Canaan; dies, and charges them concerning his bones.*

THEN Joseph commanded his servants, the physicians, to embalm his father; and the physicians embalmed Israel. And when

forty days were fulfilled for him, (for so many days were spent in embalming,) then the Egyptians mourned for him seventy days. And when the days of mourning for him were past, Joseph spoke to the house of Pharaoh, saying, If now I have found favour in your eyes, speak, I pray you, in the ears of Pharaoh, saying, My father, "before he died," made me swear, saying, Lo! I am about to die; in my own sepulchre, which I have digged for myself in the land of Canaan, shalt thou bury me. Now therefore, let me go up, I pray thee, and bury my father, "as he made me swear," and I will return. And Pharaoh said, Go up and bury thy father, according as he made thee swear.

And Joseph went up to bury his father; and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt; And all the household of Joseph and his brethren, and his father's household: only their little ones, and their flocks, and their herds left they in the land of Goshen. And there went up with him both chariots and horsemen, so that they made a very great host. And they came to the threshing-floor of Atad, which is beyond the Jordan, and there they mourned with a great and very grievous lamentation; for Joseph there made a mourning of seven days for his father. And when the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, they said, A grievous mourning is this to the Egyptians. Therefore the name of the place, (which is beyond the Jordan,) was called Abel-mizraim [THE MOURNING OF THE EGYPTIANS]. Now the sons of Jacob did as he had charged them. For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought together with the field, for a burying-place possession, of Ephron the Hethite, opposite Mamre. And Joseph, after he had buried his father, returned into Egypt; he and his brethren,

21. *Mountains*] This reading is justly preferred to the *et* as parallel with the next line or hemistich. The remaining part of this benediction is delightful, and surpasses any thing of the kind. How ample and fine a description of Mount-Ephraim and Mount-Gilead, and the territories of the 12 tribes! Every earthly blessing is here accumulated, at the heart of man can desire:—dews from the heavens—rings from the earth—fish from the seas and lakes—a numerous offspring, both of children and of cattle—a fertile & salubrious soil—peaceful days and lasting prosperity—all wished for Joseph, by his affectionate dying father.) Sam. Sept. (v) Sam. Sept. 8 MSS.

27. *He shall tear*] Teller renders *phl* shall tear, as *vile* does not agree to the Wolf, to which the tribe of Benjamin is compared.

28. *Chiefs*] So the context leads us to understand *עשר* re; for as yet they had not become tribes.

CHAP. L. 1. This act of Joseph shows his filial piety, & is extremely natural.

3. It was used for forty days to be spent in embalming,

and for the body to be laid in nitre for thirty more; and Calmet supposes, that in the seventy days which the Egyptians mourned for Jacob, the forty first mentioned, are included.

4. Joseph could not approach Pharaoh himself on account of the death of his father; and hence applied for leave, through some of the officers of the court.

5. It has been observed, that Jacob being interred in the cave of Machpelah which Abraham bought, there is here some error; but to this it may be replied, that it is highly probable, that Jacob had dug a place for himself, in that vast cave which the Patriarch had purchased of the sons of Heth. (a) Sam. Sept.

7. *Elders of his house*] These were the chief officers; for elder here does not denote age, but dignity and rank. So the elders of the land signify the chief magistrates of the cities.

10. *The threshing floor of Atad*] Jerom describes this place as about three miles from Jericho, and two from the Jordan.

and all who had gone up with him to bury his father.

- 15 And Joseph's brethren were afraid when their father was dead, and they said, Will 'not Joseph persecute us, and return to us' 16 all the evil which we did to him? And they sent a messenger to Joseph, saying, Thy father before he died, charged us, saying, 17 Thus shall ye say to Joseph, Forgive, I pray thee, now, the trespass of thy brethren and their sin, though they did evil to thee. And now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they *thus* spoke to him. 18 And his brethren went and fell down before him, and said, Behold, we are thy servants. 19 And Joseph said to them, Fear not, for I 20 also 'revere' God. That which ye devised for evil against me, God devised for good; that he might accomplish *his purpose*, as it *appears* this day, in preserving alive many

people. Now, therefore, be not afraid. I 21 will support both you and your little ones. Thus he comforted them, and spoke kindly to them.

And Joseph dwelt in Egypt, he, and his 22 father's house. And Joseph lived a hundred and ten years. And Joseph saw Ephraim's 23 grand-children. The children of Machir also, the sons of Manasseh, were born 'in the days of Joseph.' And Joseph said to 24 his brethren, I am about to die; but God will surely visit you, and bring you out of this land, into the land which he swore *that he would give* to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the 25 sons of Israel, saying, God will surely visit you, and my bones ye shall carry up hence 'with you.' So Joseph died, being a hun- 26 dred and ten years old; and they embalmed him, and he was put in a coffin in Egypt.

15. *Were afraid*] This version depends on the pronunciation of the original term, as it may be derived either from רָאָה *to see*, or פָּחַד *he feared*. The versions derive from the latter, as more agreeable to the context and scope of the writer. So Dean Pilkington renders. I follow also the Sam. Text, supported by the Sept. in the next clause. (v) Sam.

16—18. Whether this was an invention of Joseph's brethren or not it is impossible to determine. The circumstance strongly expresses their conscious guilt.—*The servants of the*] This was designed to move his compassion, by reminding him of their relation to the same

God. They offer to become slaves to him, provided he thought proper.

19—21. This address of Joseph equally discovers his forgiving temper, and the just views he had of that wonderful providence, which had overruled his sufferings, to accomplish the most interesting and benevolent designs. (o) Sam. MS. Sept. Arab.

23. The common text is here obviously erroneous, as no just sense can be elicited from it. Happily the Sam. has preserved the true lection, which is followed. (v) Sam.

25. (a) Sam. MSS. and versions.

EXODUS.

INTRODUCTION.

The title of the second Book of Moses is likewise descriptive of its contents. The word *Exodus* is derived from the Septuagint, and means *going out* or *departure*; and the book, after giving some account of the oppression of the Israelites, relates the call of Moses, the miracles he wrought, and the departure of the people from Egypt. It gives us also an account of their passage of the Red Sea, and journeys to mount Sinai; of the solemn promulgation of the law, and the appointment and erection of the Tabernacle. It contains the history of about 145 years, beginning at the death of Joseph, and ending at the commencement of the first year from their departure out of Egypt.

From the Book itself, we might infer, that it was written either by Moses or by some one he employed; as the transactions are described with a particularity, and in such terms as manifest that the writer was present, and a witness of them. It is quoted as the work of Moses, by David, Daniel, and other sacred writers. It is cited also by heathen writers, Palemon, Manetho, Trogus Pompeius, and Tacitus.

CHAPTER I.

B. C. 1635. *The children of Israel multiply; oppressed by a new king; the midwives commanded to kill their male children; but they preserve them; Pharaoh orders them to be cast into the river.*

- 1 Now these were the names of the sons of Israel, who went into Egypt, with Jacob 'their father;' each one and his household 2 went. Reuben, Simeon, Levi, and Judah; 3 Issachar, Zebulun, and Benjamin; Dan,

Naphtali, Gad, and Asher. And all the 5 persons sprung from the loins of Jacob, with Joseph who was already in Egypt, were seventy. And Joseph and all his 6 brethren, and all that generation died; But 7 the children of Israel were fruitful, and increased abundantly, and multiplied, and became exceedingly strong; so that the land was filled with them.

Now there arose a new king over Egypt, 8

CHAP. I. 1. (a) Sept. 5. *Seventy*] The Greek here, as Gen. xlv. 27, has seventy-five. See note there.

7. *Were fruitful*] Dwelling in one of the most fruitful parts of Egypt, which ever has been a land of abundance.

the Israelites increased in an astonishing manner. Maillet says that the females, both of the human species and of animals, exceed all others in the world in fruitfulness.

8. *A new king*] Expositors consider מֶלֶךְ as denoting a

9 who knew not Joseph. And he said to his people, Behold, the people of Israel are more numerous and stronger than we.
 10 Come let us treat them artfully, so that they may not multiply; lest it should come to pass, when war occur, that they join themselves to our enemies, and fight against us, and get out of the land. So 'he' set over them task-masters to oppress them with their burdens; and they built for Pharaoh store-cities, Pithom and Rameses.
 12 But the more they oppressed them the more they multiplied and spread. And the Egyptians were alarmed on account of the Israelites; And they made the Israelites serve with rigour. And they made their lives bitter with hard labour in mortar and in brick, and with every kind of labour in the field; all their service, wherein they made them serve, was with rigour.
 15 And the king of Egypt spoke to the Hebrew midwives, (of whom the name of one was Shiprah, and the name of the other Puah.) And he said, when ye do the office of a midwife to the Hebrew women, then ye shall inspect the cisterns; and if the child be a son, ye shall kill him; but if a daughter, let her live. But the midwives feared God, and did not as the king of Egypt commanded them, but let the male children live. And the king of Egypt called for the midwives, and said to them, Why have ye done this thing, and saved the male children alive? And the midwives said to Pharaoh,

Truly the Hebrew women are not like the Egyptian women; for they are more vigorous and are delivered ere the midwives come in to them. Thus God favoured the midwives; and the people multiplied, and became very strong. And because the midwives feared God, he prospered their own families. Then Pharaoh commanded all his people, saying, Every son that is born to the Hebrews ye shall cast into the river; but every daughter ye shall let live.

CHAPTER II.

B. C. 1571. *Moses born, and exposed on the Nile; found by Pharaoh's daughter, and brought up for her; he slayeth an Egyptian, and is obliged to fly into Midian, where he marries.*

Now there went a man of the family of Levi, and took for a wife a daughter of Levi. And the woman conceived, and bare a son; and when she saw that he was a beautiful child, she hid him three months. But when "his mother" could no longer hide him, she took for him an ark made of papyrus, and daubed it with bitumen and with pitch, and put the child in it, and laid it among the sedges, by the brink of the river. And his sister stood afar off, that she might know what would be done to him.

Now the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw an ark among the sedges, she sent her handmaid to fetch it. And when she

king of another race, one who had conquered Egypt, deposed the ancient kings, and laid the foundation of a new dynasty. Josephus, from Manetho, has mentioned the conquest of Egypt by a race of adventurers. See Shuckford's *Connexion*, vol. ii. p. 296.

10. *Let us treat them artfully*] The Sept. gives this sense of the term. Compare Acts vii. 19.—*Get out of the land*] This clearly indicates, that the Israelites did not conceal their intention of leaving Egypt, and returning to Canaan.

11. *Task-masters*] So the Sept. renders, and what follows supports this sense. Compare 1 Kings v. 13.—*And they built*, or fortified, for the term is employed to denote both.—*Pithom*] is thought to be the place which Herodotus calls Patumus, and not far distant from the Arabic Gulf.—*Rameses*] some consider as the same with Pelusium, which is called. Ezek. xxx. 15, 'the strength of Egypt;' but this is contested. (n) Sept. and Vulg.

12. *Here alarmed*] The context supports this sense of the word קָצַץ: for it is evident they were more than vexed, or grieved—they were alarmed at their growing numbers, and apprehensive of a revolt.

14. *In mortar and in brick*] That is, in making mortar into bricks.

15, 16. The command of Pharaoh is at once a proof of his fear and his cruelty. It is difficult to ascertain what is the sense of עַל הָאֲבָנִים, rendered in the common version *upon the stools*. It is allowed, that אֲבָנִים denotes *stones*, and in Exod. vii. 19, *stone-cisterns*; and why may it not here have the same sense? If this idea be admitted, there is a reference to the eastern custom of washing new-born infants; and when the midwives performed this part of their office, they were to put the male children to death.

19. *More vigorous*] The word חַיִּיתוּ will admit this sense, and it is more suitable than *lively*; nor is it improbable,

that this assertion was, at least, in most instances strictly true. For it is well known, that women inured to hard labour have but little pain in child-bearing, compared to those who are accustomed to ease.

21. *Prospered their own families*] That בית denotes household, or family, is generally admitted; and that פָּשַׁע has the sense attributed, see Isa. v. 4; and xxxvii. 31.

22. *Let live*] This order implies that the Hebrew females were preferred; and it is certain they were fairer and more beautiful than the Egyptian women. It has been supposed this edict did not continue long in force, as the male race must have been destroyed if the edict referred to the people as well as to the chiefs. (a) Sam. Sept.

CHAP. II. 2. *Beautiful*] The term has this sense Gen. xli. 22, and often elsewhere. Stephen says, 'He was divinely beautiful,' Acts vii. 20. This is mentioned as one reason, why his mother endeavoured to conceal him.

3. *She took*] That is, prepared an *ark*, or small vessel, which might float on the water. This term, תֵּבָה, Forster considers of Egyptian origin, formed from *tau*, a ship, and *ba*, a branch. The papyrus is a very thirsty plant, that grows in marshy ground on the banks of rivers. A considerable part of it is under water; and it grows to the height of nine or ten feet. The pith or marrow of the stalk was used for food; the ligneous parts were constructed into arks and small ships; and the bark was made into paper. (a) Sam. Sept.

5. *The daughter of Pharaoh*] Josephus calls her, Thermutis, and others, Meris, who is said to have been married, but not to have had any children. Harmer conjectures, that she came to express her devotion to the river as the source of fruitfulness and plenty.

6. *The daughter of Pharaoh*] This addition to the common text seems here necessary to remove the ambiguity; and the next verse supports it. (a) Sam. Sept.

- opened it, she saw the child in it; and, behold the babe wept. And 'the daughter of Pharaoh' had compassion on him, and said, This is one of the children of the Hebrews.
- 7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, who may nurse the child for thee? And Pharaoh's daughter said to her, Go. And the damsel went and called the child's own mother. And Pharaoh's daughter said to her, Take away this child, and nurse it for me, and I will give thee thine hire. And the woman took the child, and nursed him. And the child grew, and *being weaned* she brought him to Pharaoh's daughter, and he became her son; and she called his name Moses [*ONE DRAWN OUT OF THE WATER*]; because said she, Out of the water I drew him.
- 11 Now it was in those days, when Moses was grown up, that he went forth to his brethren, and saw their oppressions; and he spied an Egyptian smiting an Hebrew, one of his own brethren; And he looked this way and that, and when he saw no man by, he slew the Egyptian, and hid him in the sand. And he went out a second day, when, behold, two men, Hebrews, were fighting; and he said to the aggressor, 14 Wherefore smitest thou thy neighbour? But he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the "other day" the Egyptian? Moses was, therefore, afraid, and said, Surely this thing is known.
- 15 Now when Pharaoh heard of this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and 'went into' the land of Midian; and he sat down by a well. Now a priest of Midian had seven daughters; and they came and drew water, and filled the troughs to water their father's flock. And certain shepherds came, and would have driven them away; but Moses stood up and defended them, and watered

their flocks. And when they came to Raguel their grandfather, he said, How is it that ye are come so soon to-day? And they 19 said, An Egyptian delivered us out of the hand of the shepherds; and also continued drawing for us, until he had watered the flocks. And he said to his daughters, And 20 where is he? Why have ye thus left the man? Call him, that he may eat bread. And Moses consented to dwell with the 21 man; and he gave to Moses Zipporah his granddaughter "for a wife." And she "conceived" and bare to him a son; and he called his name Gershom [*A STRANGER HERE*]; because, said he, I am a stranger in a foreign land. "And she bare to him another son whose name he called Eliezer [*GOD MY HELP*]; because, said he, the God of my father hath helped me, and delivered me from the sword of Pharaoh."

Now after many days, the king of Egypt 23 died; yet the Israelites groaned on account of their bondage; and they cried, and their cry, on account of their bondage, went up to God. And God heard their groaning; 24 and he remembered his covenant with Abraham, with Isaac, and with Jacob. And God 25 looked upon the Israelites; and he had respect to them.

CHAPTER III.

B. C. 1491. *Moses tends Jethro's flocks; God appeareth to him in a burning bush, and sendeth him to deliver Israel; the message which God sendeth to Israel.*

Now Moses kept the flock of Jethro, his 1 father-in-law, a priest of Midian; and he led the flock to the extremity of the wilderness, and came to the great mountain of Horeb. And the angel Jehovah appeared to him in 2 a flame of fire, from amidst a bush of thorns; and he looked, and, behold, the bush was not consumed. And Moses said, I will now 3 turn aside, and view this great sight; why it is that the bush is not burnt. And when 4 Jehovah saw that he turned aside to view,

10. *And she brought him*] It was usual in Egypt to nurse children till they were three years old; and it is most probable that his mother delivered up her dear charge at this period, when he was weaned.—*He became her son*] She adopted him, and he was educated as one of royal birth. Stephen informs us, that he was brought up at court, and learned in all the wisdom of the Egyptians.

11. *In those days*] In scripture this phrase denotes a period considerably remote from that of prior occurrences. Moses, according to Stephen, Acts vii. 23, was 40 years old, when he went to visit his brethren, Heb. xi. 24—27.

12. *He slew the Egyptian*] If, as is probable, the Egyptian had slain the Israelite, Moses did only what even the law of Egypt enjoined, according to Diodorus Siculus, Gen. ix. 6. Stephen says, Acts vii. 25, he supposed that the Israelites by this, would have known that he was to deliver them. 14. (a) Sept. 15. (v) Syr. Arab.

16. *A Priest*] or *Prince*, for the term *כֹּהֵן* denotes either; and I incline to believe the latter, the true sense. This priest or prince was *Raguel*, and according to the reading of the Sept. Jethro was his son. From a comparison of all

the places where these relations of Moses are mentioned. Geddes concludes Raguel was the father of Jethro, whose daughter Moses married; and that Hobab was most probably the son of Jethro, who accompanied the Israelites through the wilderness. Compare chap. iii. 1; iv. 18; and Numb. x. 29. 21. (a) Sam. Sept. Syr. Arab.

22. I have translated from chap. xviii. 4. on the authority of Syr. Vulg. Arab. the account of Eliezer, as being more suitable to the context here, than there. The 20th verse of the 4th chapter mentions *sons*, which justifies the transposition.

CHAP. III. 1. *Great mountain*] Literally 'mountain of God,' but *אֱלֹהִים* is used here as an epithet, as often; and as the words are rendered *Psa. xxxvi. 6*. It is afterwards called the 'mountain of God,' from his descent upon it, and the giving of the law.

2. *Bush of thorns*] So the term *סִיחַ* denotes, and it is probable the mountain received its name from this species of thorn growing upon it. The bush burning, but not consumed, was a striking emblem of the state of the Israelites.

he called him from amidst the bush, and
 5 said, Moses! Moses! And he answered, Here am I. He then said, Approach not hither; pull thy sandals from off thy feet; for the place on which thou standest is holy ground. Also he said, I am the God of thy fathers," the God of Abraham, the God of Isaac, and the God of Jacob. Then Moses hid his face; for he was afraid to look at God.

7 Jehovah now said, I have surely beheld the affliction of my people who are in Egypt, and have heard their cry on account of their task-masters; yea I know their sorrows;
 8 And am come down to deliver them from the hand of the Egyptians; and to bring them up out of that land into a good and spacious land, into a land flowing with milk and honey; into the place of the Canaanites, and the Hethites, and the Amorites, and the Perizzites, "and the Girgasites," and the
 9 Hivites, and the Jebusites. Lo, as now the cry of the Israelites hath come to me; and I have also seen the oppression with
 10 which the Egyptians oppress them; Come, now, therefore, and I will send thee to Pharaoh, that thou mayest bring my people, the Israelites, from the "land of" Egypt.

11 But Moses said to God, Who am I, that I should go to Pharaoh, and that I should bring the Israelites from the "land of"
 12 Egypt? Then "God" said, Truly I will be with thee. And this shall be a token to thee, that I have sent thee: When thou hast brought 'my' people out of Egypt, ye
 13 shall serve God on this very mountain. And Moses said to God, Behold, when I come to the Israelites and shall say unto them, The God of your fathers hath sent me to you; and they should say to me, What is
 14 his name? What shall I say to them? And God said to Moses, I AM because I AM: and he said, Thus shalt thou say to the Israel-
 15 ites, I AM hath sent me to you. And God moreover said to Moses, Thus shalt thou say

to the Israelites, Jehovah the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you. This shall be my name for ever; and this my memorial to all generations. Go thou, and assemble the elders "of Israel,"
 16 and say to them, Jehovah the God of your fathers, the God of Abraham, of Isaac, and of Jacob, hath appeared to me, saying, Surely I have attended to you, and to what hath been done to you in Egypt; And I
 17 said, I will bring you up from the affliction of Egypt, into the land of the Canaanites, and the Hethites, and the Amorites, and the Perizzites, "and the Girgasites," and the Hivites, and the Jebusites; into a land flowing with milk and honey. And they
 18 shall hearken to thy voice; and thou shalt go, thou and the elders of Israel, to the king of Egypt, and ye shall say to him, Jehovah the God of the Hebrews "hath met with us." And now let us go, we beseech thee, a journey of three days, into the wilderness, that we may sacrifice to Jehovah our God. Yet
 19 I know that the king of Egypt will not let you go, but by a mighty hand. I will
 20 therefore stretch out my hand, and smite Egypt with all my wonders which I will do in the midst of it; after which he will let you go. And I will give this people such
 21 favour in the sight of the Egyptians, that it shall be when ye go, ye shall not go empty. But every 'man shall ask of his neighbour
 22 and every" woman of her neighbour, "that dwelleth by her," or sojourneth in her house, articles of silver, and articles of gold, and of raiment; and ye shall put them upon your sons and upon your daughters, and thus shall ye spoil the Egyptians.

CHAPTER IV.

B. C. 1491. Moses' rod becomes a serpent; his hand is turned leprous; his unwillingness to go to Egypt; Aaron appointed to assist him; God's message to Pharaoh.

AGAIN Moses answered and said, But, behold, they may not believe me, nor hearken

5. *Pull thy sandals*] It is a custom of the east, to enter temples and worship bare-foot.—*Is holy ground*] That is, consecrated by the visible presence of God.

6. *Thy fathers*] So the Sam. and Stephen, Acts vii. 32; and the following words require the plural.

8. *Flowing with milk*] Such is the description, which is often given of the land of Canaan; as containing excellent pasture ground for cattle, and flowers from which bees form honey in abundance. (a) Sam. Sept. 10, 11. (a) Sept. Arab.

12. *A token*] Some critics contend, that what follows is not the *token*, but something not expressed; but no just construction of the text can support such an opinion. God promises, that he and the people should worship him on that very mountain. (v) Sept. (v) Sept.

14. *I am, because I am*] Or 'I exist, because I exist;' that is, I am without any cause of existence, but in my own nature. I am self-existent, and necessarily self-existent. No other reason can be assigned for his existence, but that he exists by a necessity of nature; 'he exists, and will exist, because of, or by reason of, his self-existence.' He hath existed—he doth exist—and he will exist—because he

must exist, and cannot cease to exist, is all that can be said of his existence.

15. *This is my name*] Geddes considers this name as the third person singular of *יהי*, with *ו* inserted instead of the ' to convert it into a noun, and renders, 'He that will be.' The Rabbis assert, that this word includes all time past, present, and to come; and it is supposed that John has given the sense of it Rev. i. 8. I refer the name, not to *Jehovah* only, but to what follows, 'the God of Abraham, &c.'

16. *Elders*] That the Israelites had some kind of government among them during the life of Joseph is probable; and it might be continued long after; but considering their long oppression, it is not to be supposed, that any civil power was now enjoyed. The Elders, then, mean not magistrates, but the heads of their tribes, and chief families. (a) Sam. Versions. 17. (v) Sam. Sept.

22. *Thus shall ye spoil*] Michaelis renders, 'And take them with you out of Egypt.' The meaning is, that the Israelites begged of their neighbours, and on their departure took with them what they had obtained. (a) Sam.

CHAP. IV. 1. *They may not*] I have rendered in the

- unto my voice ; for they may say, Jehovah
 2 hath not appeared to thee. Then Jehovah
 said to him, What is that in thine hand?
 3 And he said, A rod. And Jehovah said,
 Cast it on the ground. And he cast it on
 the ground ; and it became a serpent ; and
 4 Moses fled from before it. But Jehovah
 said to Moses, Put forth thine hand and take
 it by the tail. And he put forth his hand
 and took hold of "its tail" and it became a
 5 rod in his hand. *Do this* that they may
 believe that Jehovah the God of their fa-
 thers, the God of Abraham, the God of
 Isaac, and the God of Jacob hath appeared
 to thee.
 6 And Jehovah said also to him, Put now
 thine hand into thy bosom. And he put
 his hand into his bosom ; and when he
 "drew his hand out of his bosom," behold,
 7 his hand was leprous as snow. And he
 said, Put thine hand again into thy bosom.
 And he put his hand again into his bosom ;
 and when he drew it out of his bosom, be-
 hold, it was turned again as his other flesh.
 8 So that it may be, *said Jehovah*, if they
 will not believe thee, nor hearken to the
 testimony of the first sign, that they may
 believe the testimony of the latter sign.
 9 But if they should not even believe these
 two signs, nor hearken to thy voice, then
 thou shalt take of the water of the river,
 and pour it upon dry land ; and the water
 which thou shalt take out of the river shall
 become blood upon the dry land.
 10 And Moses said to Jehovah, O my Lord,
 I am not eloquent, neither heretofore, nor
 since thou hast spoken to thy servant ; for
 11 I have a slow and impeded utterance. And
 Jehovah said to him, Who giveth utterance
 to man ? or who maketh him dumb or
 12 deaf, or seeing, or blind ? Is it not I, Je-
 hovah ? Go, now, therefore ; and I will be
 with thy mouth, and teach thee what thou
 13 shalt say. And he said, O my Lord, send,

I pray thee, by him whom thou shouldst
 send. And the anger of Jehovah was kindled
 against Moses, and he said, Is not
 Aaron the Levite thy brother ? I know that
 he can speak well. And also, behold, he
 cometh forth to meet thee ; and when he
 seeth thee, he will be glad in his heart. And
 15 to him thou shalt speak, and put words in
 his mouth ; and I will be with thy mouth,
 and with his mouth, and will teach you what
 you shall do. And he shall speak for thee
 16 to the people ; and he indeed shall be to
 thee instead of a mouth, and thou shalt be
 to him instead of God. And take thou
 17 that rod in thine hand, ("which was turned
 into a serpent,") with which thou shalt do
 the signs.

And Moses departed, and returned to 18
 Jethro, his father-in-law, and said to him,
 Let me go, I pray thee, and return unto my
 brethren who are in Egypt, and see whether
 they be yet alive. And Jethro said to Moses,
 Go in peace. Jehovah said to Moses in 19
 Midian, Go, return into Egypt ; for all those
 men are dead who sought thy life.

Moreover, Jehovah said to Moses, When 21
 thou shalt have returned into Egypt, see
 that thou do all those wonders before Pha-
 raoh, which I have given thee power to do ;
 yet I will permit his heart to be so hardened
 that he will not let the people go. And 22
 thou shalt say to Pharaoh, Thus saith Je-
 hovah, Israel is my son, my first-born. And 23
 I say unto thee, Let my son go, that he
 may serve me ; and if thou refuse to let him
 go, behold, I will slay thy son, thy first-
 born.

So Moses took his wife and his sons, and 20
 set them upon asses, and he returned to the
 land of Egypt. Moses also took the rod of
 God in his hand. And it came to pass at 24
 the lodging-place by the way, that Jehovah
 met him, and sought to kill him. Then 25
 Zipporah took a sharp flint, and cut off the

conditional mood, as what is here more suitable ; for how
 could Moses positively say, 'They will not believe.'

2. *A rod*] The rod was probably the *crook*, with which
 he tended Jethro's flock. 4. (v) Sept.

5. *Do this*] This addition is implied in the text, and
 without it the sense would be incomplete.

6, 7. For the nature of the leprosy, see Notes on Levit.
 xiii. The instantaneous appearance and cure of this disease,
 were admitted to be miraculous. Compare 2 Kings v. 7.
 (a) Sam. Sept. 4 MSS.

8. *Testimony*] Purver renders, 'to what the former
 sign declares.' Literally, *voice* ; but the sense is that given.
 The signs were testimonies of his divine mission.

10. *For I have a slow*] Literally, 'For I am heavy of
 mouth,' &c.

11. *Who giveth*] The verb שׁוּב is often used for נָתַן, and
vice versa ; and this sense appears more apposite.

13. *Thou shouldst send*] So Ainsworth ; that is, some
 one better qualified than I am.

16. *Instead of God*] That is, thou shalt deliver my com-
 mands to him, and he shall declare them to Pharaoh and
 the people. 17. (a) Sept.

21. *Yet I will permit his heart*] It is well known that
 verbs in the Hiphil Conjugation signify, 'to permit, or
 suffer to be done,' as well as to *cause* to be done. See Com-
 mon Version, Gen. xxiv. 17 ; xxv. 20 ; Exod. xxi. 28.
 Hence nothing more is meant than to leave a man to the
 bent and tendency of his own disposition. So Pharaoh was
 left, and he is said to have made his own heart stubborn
 against God, chap. ix. 34.

24. *And sought to kill him*] This some refer not to Moses,
 but to his son who had not been circumcised. It is more
 probable that Moses himself is meant, and that God af-
 flicted him with some dangerous disease for having ne-
 glected the ordinance of circumcision ; perhaps in compliance
 with his wife's desire.

25. *Her sons*] The text has בָּנָה son ; but the 20th verse
 has *sons*, who went with Moses. They must now have
 been young men, as Moses had been married probably
 more than 30 years. If so, they must have submitted to
 the rite from filial regard.—*A blood bought husband*] I
 have followed Geddes, and consider this as the language of
 affection. Circumcision was not practised by the Midian-
 ites ; but to save her husband's life she performed it. The

foreskin of her sons, and cast herself at his feet, and said, Surely a blood-bought husband art thou to me. For she said, A blood-bought husband thou art because of the circumcision. So Jehovah let him go. Now Jehovah had said to Aaron, Go into the wilderness to meet Moses. And he went, and met him at the great mountain "Horeb," and kissed him. And Moses told Aaron all the words of Jehovah who had sent him; and all the signs which he had commanded him to do. And Moses and Aaron went and assembled all the elders of Israel; And Aaron spoke all the words which Jehovah had spoken to Moses; and did the signs in the sight of the people. And the people believed; and when they heard that Jehovah had attended to the Israelites, and seen their affliction, they then bowed their heads and worshipped.

CHAPTER V.

B. C. 1491. *Pharaoh disregards the message of Moses and Aaron; increases the tasks of the Israelites, and insults them on complaining; they cry to Moses, and he complains to God.*

- 1 Now after this Moses and Aaron went in, and said to Pharaoh, Thus saith Jehovah the God of Israel, Let my people go, that they may keep a feast to me in the wilderness. And Pharaoh said, Who is Jehovah, that I should obey his voice, so as to let Israel go? I know not Jehovah, nor will I let Israel go. And they said, The God of the Hebrews hath met with us; let us go, we pray thee, a journey of three days into the wilderness, and sacrifice to Jehovah our God; lest he rush on us by the pestilence, or by the sword. But the king of Egypt said to them, Why do ye, Moses and Aaron, take off the people from their works? Go ye to your burdens.
- 5 Pharaoh then said to his counsellors, They are more numerous "than the people" of the

land, and would ye suffer them to rest from their burdens? And Pharaoh commanded that same day the taskmasters of the people, and their inferior officers, saying, Ye shall not, as heretofore, give the people straw to make brick; let them go and gather straw for themselves. Yet the stated number of bricks, which they made heretofore "daily" shall ye lay on them; ye shall not diminish aught thereof. For because they are idle, therefore they cry, saying, Let us go and sacrifice to our God. Let more work be laid upon the men; that on it they may 'attend;" and not attend to vain words.

So the taskmasters of the people went 10 out, and their officers, and they spoke to the people, saying, Thus saith Pharaoh, I will give to you no more straw. Go ye, get 11 straw where ye can find it; yet not aught of your work shall be diminished. Thus the 12 people were dispersed through all the land of Egypt to gather stubble instead of straw. And the taskmasters urged "the people," 13 saying, Fulfil your daily tasks as when straw was "given to you." And the officers of the 14 Israelites, whom Pharaoh's taskmasters had set over them, were beaten, and asked, Why have ye not fulfilled your task neither to-day nor yesterday, in making brick, as heretofore?

Then the officers of the Israelites came 15 and cried to Pharaoh, saying Why treatest thou thy servants thus? There is no straw 16 given to thy servants; yet they say to us, Make brick. And, behold, thy servants are beaten; although the fault be in thine own people. But he said, Ye are idle, ye are 17 idle; therefore ye say, Let us go and sacrifice to Jehovah "our God!" Now therefore 18 be gone, and work; for there shall no straw be given to you, yet shall ye deliver in the stated number of bricks.

Now the officers of the Israelites saw how 19 distressing a state they were in, from this

Sept. and Vulg. clearly support the rendering, that Zipporah threw herself at his feet, and said, &c. This she said because of the circumcision.—*No Jehovah let him go*] Some would make Moses the nominative; and render, 'So Moses let Zipporah go'; but the original will not bear such a version. Owing to the difficulties of the journey it is certain Moses sent both his wife and children back to her father, chap. xviii. 2; but whether now or after, is uncertain.

27. (a) Syr.

CHAP. V. 1. *Who is Jehovah*] Pharaoh owns not his authority, but dares to disobey his command. He worshipped the gods of Egypt, and thought no other had any claim to regard.

3. *Journey of three days*] Distances in countries, where there are no public roads, are measured by the time spent in travelling. Mount Horeb was so far distant from Goshen, that three days were spent in reaching it.—*That we may sacrifice*] They could not sacrifice in Egypt, without incurring the greatest risk; as they immolated those very animals the Egyptians worshipped.

5. *Pharaoh then said*] He spoke not this to Moses and Aaron, to whom he had said much the same before, but to

his own counsellors or officers; which is more likely, as he assigns the reason, his jealousy of their increasing numbers, which he would scarcely have owned to Moses and Aaron.

8. (a) Sept. 9. (v) Sam. Sept.

10. *No more straw*] This was mixed with clay, which was then formed into a proper shape and dried in the sun. Such were the bricks then, and they are made in the same manner still, in various parts of the East. The conduct of this Pharaoh was as cruel as unjust; to demand what was impossible, and then to punish for not performing it.

13. *Urged the people*] See Note, Heb. Bible. (a) Sam.

14. *Were beaten*] Some conjecture, that they were *bastinadoed*; but the term *כּ* cannot be confined to this kind of correction. It certainly means *smiting* in any way.

17. *Ye are idle*] This was adding insult to oppression; but the heavier their affliction the nearer their deliverance. (a) Sept. 2 MSS.

19—21. Moses and Aaron were observing the result of this application to Pharaoh for redress; and the officers soon informed them, how their interference had operated to increase their oppression. (v) Sam. Sept.

20. (a) Sam. Arab.

saying, Not aught of your daily task of
 20 bricks 'shall be diminished." And they
 met Moses and Aaron, who were standing
 in the way, as they came from "the presence"
 21 of Pharaoh; And they said to them, May
 Jehovah look on you and judge; for ye
 have made us abominable in the eyes of
 Pharaoh, and in the eyes of his servants;
 so that ye have put a sword into their hand
 22 to slay us. Then Moses returned to Jeho-
 vah and said, O Lord, why afflictest thou
 this people? and to what purpose hast thou
 23 sent me? For since I came to Pharaoh to
 speak in thy name, he hath the more af-
 flicted this people; nor hast thou at all de-
 1 livered thy people. Then Jehovah said to
 Moses, Now thou shalt see what I will do
 to Pharaoh. For, through a strong hand
only will he let them go; and, through a
 strong hand, drive them out of his land.

CHAPTER VI.

B. C. 1491. *God reneweth his promise, by his name JEHOVAH; the genealogy of Reuben, Simeon, and Levi, from whom sprang Moses and Aaron.*

2 AGAIN 'Jehovah' spoke to Moses, and said
 3 to him, I am Jehovah; And I appeared to
 Abraham, to Isaac, and to Jacob, by the
 name of God, the Almighty; but by my
 name JEHOVAH 'was I not known to them.'
 4 Yet with them I established my covenant,
 to give them the land of Canaan, the land
 5 in which they dwelt only as sojourners. And
 I have also heard the groaning of the Israel-
 ites, whom the Egyptians keep in bondage;
 and I have remembered my covenant.
 6 Therefore say to the Israelites, I am Jeho-
 vah 'your God;' and I will bring you out
 from under the burdens of the Egyptians,
 and will deliver you from their bondage,
 and will redeem you with a stretched out
 7 arm, and with great judgments. And I
 will take you to be my own people, and I
 will be to you a God; and ye shall know

that I am Jehovah your God, who bringeth
 you out from under the burdens of the
 Egyptians. And I will bring you into the 8
 land, which I swore I would give to Abra-
 ham, to Isaac, and to Jacob; and I will
 now give it to you for an inheritance. I
 am Jehovah. Moses thus spoke to the chil- 9
 dren of Israel; but, from anguish of spirit
 and cruel bondage, they hearkened not to
 Moses; "but said to him, Let us alone, and
 let us serve the Egyptians; for it is better
 for us to serve the Egyptians than to die in
 a wilderness."

Again Jehovah spoke to Moses, saying, 10
 Go, speak to Pharaoh the king of Egypt, 11
 that he let the Israelites go out of his land.
 And Moses spoke to Jehovah, saying, Be- 12
 hold, the Israelites have not hearkened unto
 me; how then shall Pharaoh hearken to me,
 as I have not a ready utterance?

(When Jehovah spoke to Moses and to 13
 Aaron and gave them a charge to the Israel-
 ites, and to Pharaoh the king of Egypt, to
 bring the Israelites out of the land of Egypt;
 These were the heads of their fathers' 14
 houses: The sons of Reuben, the first-born
 of Israel, were Hanoch, Pallu, Hezron, and
 Carmi. These were the families of Reuben. 15
 And the sons of Simeon were Jemuel, and
 Jamin, and Ohad, and Jachin, and Zohar,
 and Shaul the son of a Canaanite woman.
 These were the families of Simeon.

And these were the names of the sons of 16
 Levi according to their genealogies; Ger-
 shon, and Kohath, and Merari. And the
 years of the life of Levi were a hundred and
 thirty-seven years. The sons of Gershon 17
 according to their families were Libni and
 Shimi. And the sons of Kohath were Am- 18
 ram, and Izhar, and Hebron, and Uzziel:
 and the years of the life of Kohath were a
 hundred and thirty-three years. And the 19
 sons of Merari were Mahali, and Mushi.
 These were the families of Levi, according

22—1. This language of Moses shows the strong feelings
 of his heart; but as nothing is said which implies disap-
 probation, it must have been justified by the circumstances
 of the case. The answer of God is encouraging. The 1st
 verse of the next chapter is added to this, as it was in Cover-
 dale's, Matthew's and Cranmer's Bibles.

CHAP. VI. 2. (v) Sam. Version, MSS.

3. *I was not known to them*] There is a designed anti-
 thesis between the name God assumed, when he appeared
 to the patriarchs, and that he now assumed; and this seems
 to me the most natural and consistent sense of this passage;
 'I appeared to, and entered into covenant with, Abraham,
 Isaac, and Jacob, as *God, the Almighty*, but by my name,
Jehovah, I was not known to them, as their covenant God;
 but by this name I now enter into covenant with you, and
 by this name I will be known as your God.' Hence in the
 following history, this name generally occurs; and by it he
 claims their submission and obedience. 'I am Jehovah, or
 I am Jehovah, your God,' is the reason assigned for his
 various laws. The name Jehovah was known to the pa-
 triarchs, if the present text be any authority, (for there is
 much variety of Lexion,) but it was not *appropriated* to

him as their God. (v) *Did I not manifest to them.* Sept.
 Syr. Vulg.

4. *They dwell as sojourners*] Literally, 'the land of
 their sojournings, in which they sojourned.' 6. (a) *Syr.*

9. The Sam. has preserved the answer of the children of
 Israel to Moses, which is nearly the same as we have it,
 chap. xiv. 12; whence it is evident it should be supplied here.

12. *As I have not*] Literally, 'uncircumcised of lips.'
 Uncircumcised denotes, not only something superfluous, but
 any natural or moral blemish or defect. The sense is the
 same as chap. iv. 10; 'I am not eloquent.'

13. This genealogy appears inserted for two purposes,
first to show that in the fourth generation God brought out
 the children of Israel, as he had promised, Gen. xv. 16; for
 Moses was the son of Amram, the son of Kohath, the son of
 Levi, the son of Jacob: and *second*, to state more particularly
 the pedigree of the illustrious leaders of Israel. The whole
 from this to the 28th verse, I have included in a parenthesis,
 as it is evident it has no other connexion with the subject
 than what is suggested. Reuben, Simeon, and Levi, sprung
 from the same mother; and for this reason they seem united
 in this genealogy.

20 to their genealogies. And Amram took for his wife Jochbed his uncle's daughter; and she bare to him Aaron and Moses, "and their sister Miriam." And the years of the life of Amram were a hundred and thirty-
 21 seven years. And the sons of Izhar were
 22 Korah, and Nepheg, and Zithri. And the sons of Uzziel were Mishael, and Elzaphan, and Zithri. And Aaron took for his wife
 23 Elisheba, daughter of Amminadab, sister of Naashon, and she bare to him Nadab and
 24 Abihu, Eleazer and Ithamar. And the sons of Korah were Assir, and Elkanah, and Abiasaph. These were the families of the
 25 Korites. And Eleazer, Aaron's son, took for a wife one of the daughters of Putiel; and she bare to him Phinehas. These were the heads of the fathers of the Levites according to their families. These were that
 26 Aaron and Moses, to whom Jehovah said, Bring the Israelites out of the land of Egypt, with their hosts. These were that Moses and Aaron who spoke to Pharaoh the king of Egypt, that they might bring the Israelites out of the land of Egypt.)

CHAPTER VII.

B. C. 1491. *Moses goeth to Pharaoh; his rod turned to a serpent, which miracle the Sorcerers imitate; Pharaoh's heart is hardened, and the river is turned to blood.*

28 Now on the day Jehovah spoke to Moses
 29 in the land of Egypt; When he spoke to Moses, saying, I am Jehovah, Speak thou to Pharaoh the king of Egypt all that I say
 30 to thee. And Moses said to Jehovah I have not a ready utterance, and how shall Pharaoh hearken to me?
 1 JEHOVAH then said to Moses, See I have made thee a God to Pharaoh; and Aaron thy brother shall be thy prophet. "To him" thou shalt speak all that I command thee; and Aaron thy brother shall repeat it to Pharaoh, that he may let the Israelites go out of his land. Yet I will suffer the heart of Pharaoh to be hardened; and I will multiply my signs and my wonders in the land
 4 of Egypt. For Pharaoh will not hearken

to you, until I stretch mine hand upon Egypt, and bring forth mine host, my people, the Israelites, out of the land of Egypt, by great judgments. And "all" the Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt, and bring out my "people" the Israelites, from among them. And Moses and Aaron did as Jehovah commanded them; even so did they. And
 7 Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

Now Jehovah had spoken to Moses and
 8 to Aaron, saying, If Pharaoh should speak
 9 to you, saying, Show "to us" "some sign" or wonder, then thou shalt say to Aaron, Take thy rod, and cast it before Pharaoh, "and before his servants," and it shall become a serpent. And Moses and Aaron went in
 10 unto Pharaoh; and they did as Jehovah had commanded; for Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh called
 11 also the wise men and the sorcerers "of Egypt." Now the magicians of Egypt did, in like manner, by their enchantments. For
 12 they cast down every man his rod and these became serpents; but Aaron's rod swallowed up their rods. Yet the heart of Pharaoh was hardened, so that he hearkened not to them, as Jehovah had said.

Jehovah then said to Moses, Pharaoh's heart is hardened; he refuseth to let the people go. Go thou to Pharaoh in the morning; lo, he then goeth forth to the water; and thou shalt wait, to meet him by the brink of the river; and the rod which was turned to a serpent take thou in thine hand. And thou shalt say to him, Jehovah, the God of the Hebrews, hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou hast not hearkened. Thus, therefore, saith Jehovah, By this thou
 17 shalt know that I am Jehovah. Behold, with the rod which is in mine hand, I will strike the waters which are in the river, and they shall be turned to blood. And the
 18

20. *Uncle's daughter*] So both the Greek and Syriac render, which is more probable than *Aunt*. The word is used for a relation either distant or near. (a) Sam. Sept. Syr. 27. (a) Sam. Sept.

28—30. This refers to verse 11 and 12; and is here mentioned again to introduce what follows in the next chapter.

CHAP. VII. 1. *A God*] Moses is thus called because of his divine legation, and of the miracles which God by him would work before Pharaoh. He was to act in the name of God; and Aaron was to be his internumer.

5. *And all the Egyptians*] Is there an allusion here to what Pharaoh said, chap. v. 2? Not only Pharaoh, out all the people shall know that I am Jehovah; i. e. he who performs what he promises, or threatens. (a) Sam.

9. The common text is not only erroneous but defective; the Sam. and Greek version, happily correct the text and supply the deficiency. — *A serpent*] The word denotes any

land or water monster; and here perhaps the crocodile. (v) Sept. 1 MS. (a) Sept.

11—13. *The wise men and the sorcerers*] The wise men, and those supposed capable of explaining or performing wonders—called afterwards *magicians*.—*They did so by their enchantments*.] In what manner the wise men of Egypt imitated Moses we are not informed. Ganganelli thinks the word here used points at the mode in which they effected this, 'by dazzling the sight.' Paul has given the names of two of the most celebrated of these Egyptian Magi. 2 Tim. iii. 8. (a) Sept.

15. *To the water*] That is, to the Nile, to bathe and to worship it as a god.

18. I have inserted the Samaritan text, which first gives the command of God to Moses, and then the repetition of it by Moses to Pharaoh. To save transcribing, the speech repeated has been omitted in the common Hebrew text: to

fish which is in the river shall stink; so that the Egyptians shall lothe to drink water out of the river.

"And Moses and Aaron went to Pharaoh and they said to him, Jehovah, the God of the Hebrews, hath sent us to thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, hitherto thou hast not hearkened. Thus therefore saith Jehovah, By this thou shalt know, that I am Jehovah. Behold, with the rod which is in mine hand I will strike the waters which are in the river, and they shall be turned to blood. And the fish which is in the river shall die, and the river shall stink; so that the Egyptians shall lothe to drink water out of the river."

- 19 Then Jehovah spoke to Moses, Say to Aaron "thy brother," Take thy rod and stretch out thine hand over the waters of Egypt, over their streams, and over their rivers, and over their lakes, and over all their water-cisterns, that they may become blood; and that there may be blood throughout all the land of Egypt, both in cisterns of wood and in cisterns of stone. And Moses and Aaron did so, as the Lord had commanded. For "Aaron" lifted up the rod, and struck the waters which were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters which were in the river were turned to blood.
- 21 And the fish that were in the river died; and the river so stunk, that the Egyptians could not drink the water out of the river; and there was blood throughout all the land of Egypt. And the magicians of Egypt did in like manner, by their enchantments: and the heart of Pharaoh was hardened, that he did not hearken to them: as Jehovah
- 23 had said: But Pharaoh turned about and went into his house; nor did he even lay
- 24 this to heart. And all the Egyptians digged about the river for water to drink; for they could not drink of the water of the river.

CHAPTER VIII.

B. C. 1491. *Frogs sent; Pharaoh petitions Moses, by whose prayer the frogs are removed; the dust turned into gnats, which afflict the magicians; swarms of beetles sent; Pharaoh still hardened.*

- 25 SEVEN days were now completed, since

the injury of perspicuity and of the historical narrative. (a) Sam. 19. (a) Sept. 20. (a) Sept. Syr.

21. So that they could not drink it] According to Maillet, and other travellers, the water of the Nile, when pure, is uncommonly pleasant and wholesome; while that found in the wells is detestable. It is common on the rising of the river, for the Nile-water to turn red and become unwholesome; and hence Michaelis, Dathe, and others contend, that its waters were not really turned into blood, but became of a blood-red colour; and that the miracle consisted in the circumstance of the river rising at an unusual season of the year, at the command of Moses. This plague, on the river, which the Egyptians worshipped, and into which they had

Jehovah had struck the river; And Jehovah 1 said to Moses, Go to Pharaoh, and say to him, Thus saith Jehovah, Let my people go, that they may serve me. And if thou refuse 2 to let "my people" go, behold, I will infest thy whole country with frogs. And the river 3 shall bring forth frogs so abundantly, that they shall come up and enter into thine houses, and into thy bed-chambers, and upon thy beds; and into the houses of thy servants, and of thy people: and into thine 4 ovens, and into thy kneading bowls: And both on thee, and on all thy servants and on thy people, shall the frogs come up.

"Moses and Aaron then went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go that they may serve me. And if thou refuse to let "my people go, behold I will infest thy whole country with frogs. And the river shall bring forth frogs so abundantly, that they shall come up and enter into thine houses, and into thy bed-chambers, and upon thy beds; and into the houses of thy servants, and of thy people; and into thine ovens, and into thy kneading bowls: And both on thee, and on all thy servants, and on thy people shall the frogs come up."

And Jehovah said to Moses, Say to 5 Aaron "thy brother," Stretch forth thine hand with thy rod over the streams, over the rivers, and over the lakes, and cause frogs to come up upon the land of Egypt. "And Moses said to Aaron, Stretch forth thine hand with thy rod, that frogs may come up on the land of Egypt." And Aaron stretched out his 6 hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the magicians "of Egypt" did 7 in like manner, by their enchantments; and they brought up frogs upon the land of Egypt.

Then Pharaoh called for Moses and 8 Aaron, and said, Entreat Jehovah, that he may take away the plague from me and from my people; and I will let the people go, that they may sacrifice to Jehovah. And 9 Moses said to Pharaoh, "Appoint me a time" I shall entreat for thee, and for thy servants, and for thy people; that the frogs may be destroyed from thee and thy houses, and

cast many of the Hebrew male-children, and to which they annually sacrificed a boy and a girl, was designed to show the folly of their worship, and to punish them for their past cruelty.

CHAP. VIII. 1. *Had struck the river*] Geddes founds an objection against the reality of this miracle, from the execution being more extensive than the order; the latter specifying only the waters of the river, while the former records all the waters through the land. This objection is easily obviated. The change produced in the waters of the Nile must equally affect its rivers, its canals, its lakes and smaller reservoirs, which had connection with it.

2. (a) 5 MSS. 4. 5. (a) Sam. Sept. Syr.

- 10 may remain in the river only. And he said, To-morrow. And Moses said, According to thy word it shall be; that thou mayest know that there is none like to Jehovah our God. For the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; in the river only they shall remain. And Moses and Aaron went out from Pharaoh; and Moses cried to Jehovah on account of the frogs which he had sent against Pharaoh. And Jehovah did according to the word of Moses; and the frogs died away from the houses, from the villages, and from the fields. And they gathered them together in heaps; and the land stunk with them. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not to them; as Jehovah had said.
- 16 Then Jehovah said to Moses, Say to Aaron, Stretch out "thine hand with" thy rod "in it" and strike the dust of the land, that it may become gnats throughout all the land of Egypt. And they did so; for Aaron stretched out his hand with his rod, and struck the dust of the earth, and it became gnats both on man and on beast; all the dust of the land became gnats throughout the whole land of Egypt; 'and the gnats were both on man and on beast.' And in like manner the magicians tried, by their enchantments, to bring forth gnats, but they could not. Then the magicians said to Pharaoh, This is the finger of a God. Yet the heart of Pharaoh was hardened, nor did he hearken to them; as Jehovah had said.
- 20 And Jehovah said to Moses, Rise up early in the morning, present thyself to Pharaoh; "for" lo he cometh forth to the water! and say to him, Thus saith Jehovah, Let

my people go, that they may serve me. But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know, that I am Jehovah in the midst of the earth; And I will make a division between my people and thy people. To-morrow shall this sign be.

"And Moses and Aaron went in unto Pharaoh, and said to him, Let my people go, that they may serve me. But if thou wilt not let my people go, behold, I will send a swarm of beetles upon thee and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of beetles, and also the ground whereon they stand. And I will separate, in that day, the land of Goshen, in which my people dwell, that not a beetle shall be there; to the end thou mayest know that I am Jehovah in the midst of the earth; And I will make a division between my people and thy people. To-morrow shall this sign be." And Jehovah did so; and there came a "very" grievous swarm of beetles into the house of Pharaoh, and into the houses of his servants, and into all the land of Egypt; so that the land was ravaged by the beetles.

Pharaoh then called for Moses and for Aaron, and said, Go sacrifice to your God in this land. But Moses said, It is not proper to do so. For the sacrifices which we offer to Jehovah our God are an abo-

6. If the plague of the river consisted in an unusual overflow, the stagnant waters would prepare the way for this; but the abundance of frogs clearly proved the hand of God.

7. (a) Sam. Sept.

9. So the versions render the first clause of this verse. The connection shows, that this is the true reading. Pharaoh now feels the effect of his obstinacy; and solicits Moses to pray for the removal of the plague; and the answer of Moses naturally implies, that Jehovah, who had sent it, would remove it on his intercession; and that this ought to convince him, that he was the true and only God. (v) Sept. Vulg. Onkelos: the other versions, *Glory over me*.

14. *Gathered them into heaps*] The killing of them was a mitigation of the evil; and leaving them to rot, was a forcible admonition, to sin no more, lest some worse thing should befall them.

16. *Gnats*] I have followed the Greek translators, who lived in Egypt, and who were most likely to understand the original term. It is allowed that Egypt is now, and ever was, infested annually, with the *Mosquito Gnats*; and if this was the insect, this miracle must consist in their being produced at an unusual season, at the command of Moses. Rosenmüller observes, that this miracle occurred in February, the coldest month of the year in Egypt. Calmet conjectures, that the putrid frogs might be the occasion of this plague. (a) Sam. Sept.

19. *The finger of a God*] God, the only true God, most probably they knew not; but they were convinced, that

here was the 'finger of a God, whom the Hebrews called their God'; and that he was too powerful for them to contend with. 20. (a) Sam.

21. *Swarm of beetles*] 'Flies, or a mixture of noisome beasts.' This is borrowed from the Rabbinical writers, who contend, that this mixture contained all sorts of noxious animals, serpents, scorpions, &c. Geddes contends for *beetles*; the *blatta Egyptiaca*, which Forskal found frequent in the houses of Alexandria; and which not only bites the human race, but also devours clothes, hooks, plants, and whatever comes in its way. Hence the Psalmist lxxviii. 45; 'He sent on them beetles, ערוב, which devoured them.'

22, 23. This circumstance strongly marked the purpose for which this plague was sent. God sent his judgments on the oppressors of his people, but kindly protected them.

24. *Ravaged*] History records instances of such a plague inflicted at different times, as on the army of Trajan in Arabia; and the objects many worshipped had epithets applied as the removers of flies or beetles. As Baalzebub, Hercules, the expeller of flies. A similar epithet was applied to Jupiter. See Bryant. (a) versions.

26. *It is not proper, &c.* See Note, Gen. xxiv. 50. The Jews offered in sacrifice, their oxen, goats, sheep, &c. and these animals the Egyptians worshipped. Pharaoh wishes them to sacrifice in the land; but Moses gives the most solid reason for not doing so. He again solicits the intercession of Moses, and promises compliance with his desire, but again, on obtaining respite, refuses to let the people go.

mination to the Egyptians. Behold, should we, before their eyes, offer sacrifices, which are an abomination to the Egyptians, would they not stone us? Let us go a journey of three days, into the wilderness, and sacrifice to Jehovah our God, as he shall command us. And Pharaoh said, I will let you go, that ye may sacrifice to Jehovah your God in the wilderness; only go not very far away: entreat Jehovah for me. And Moses said, Behold, I go out from thee, and I will entreat Jehovah that the swarm of beetles may, to-morrow, depart from Pharaoh, from his servants, and from his people; but let not Pharaoh any more deal deceitfully so as not to let the people go to sacrifice to Jehovah. Then Moses went out from Pharaoh, and entreated Jehovah; And Jehovah did according to the word of Moses; and he removed the beetles from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart this time also, nor would he let the people go.

CHAPTER IX.

B. C. 1491. *The plagues of murrain, boils and blains; the message respecting the hail; the hail sent, and Pharaoh's oath to Moses, but remains obstinate.*

1 AGAIN Jehovah said to Moses, Go to Pharaoh, and "say" to him, Thus saith Jehovah the God of the Hebrews, Let my people go, that they may serve me. For if thou refuse to let them go, and wilt still detain them, Behold, the hand of Jehovah shall be upon thy cattle which are in the field. Among the horses and among the asses, and among the camels, and among the herds, and among the flocks, shall be a very grievous mortality. And Jehovah will distinguish between the cattle of the Israelites and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the Israelites. And Jehovah hath appointed the time, saying, To-morrow will Jehovah do this in the land.

*And Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, Let my people go, that they may serve me.

CHAP. IX. 1. (v) Sam. 2 MS. Versions, 3. *The hand of Jehovah*] That is, his power in cutting off the cattle.—*Mortality*] The term דבר denotes the 'plague,' or *pestilence*, as the Vulg. renders. The Greek has *death*. This must have been a grievous plague to the Egyptians who overrated almost every animal; but especially the ox, cow, and ram, Arab. 5. (a) Sam. 6. *All the cattle of Egypt died*] Nothing can be more evident than that universal terms are used in all languages in a limited sense. So that the sense is 'many of the;' &c. but not one belonging to the Israelites.

7. (a) Sam. Sept. MSS. 8. *Ashes of the furnace*] Not of the oven-furnace, but of the brick-kiln. This was a significant plague; and was not only designed to denote the oppression of the Israelites, but to refer to the cruel rites of their religion. In several

For if thou refuse to let them go, and wilt still detain them, behold the hand of Jehovah shall be upon thy cattle which are in the field. Among the horses, and among the asses, and among the camels, and among the herds, and among the flocks, shall be a very grievous mortality. And Jehovah will distinguish between the cattle of the Israelites and the cattle of the Egyptians; and there shall nothing die of all that belongeth to the Israelites. And Jehovah hath appointed the time, saying, To-morrow will Jehovah do this thing in the land." And on the morrow Jehovah did that thing, and all the cattle of Egypt died; but of the cattle of the Israelites not one died. And Pharaoh sent to inquire, and, behold, there was not one dead of the cattle of the Israelites. Yet the heart of Pharaoh was hardened, and he would not let the people go.

Jehovah, therefore, said to Moses and to Aaron, Take handfuls of the ashes of the furnace, and let Moses sprinkle them towards the heavens in the sight of Pharaoh. And they shall become small dust over all the land of Egypt, and shall produce an ulcerous inflammation, both on man, and on beast, throughout all the land of Egypt. And they took the ashes of the furnace, and stood before Pharaoh; and threw them up towards the heavens, and they became an ulcerous inflammation, both on man and on beast. And the magicians could not stand before Moses because of the inflammation; for the inflammation was on the magicians, as well as on all the other Egyptians. Yet Jehovah suffered the heart of Pharaoh to be so hardened, that he hearkened not to them; as Jehovah had spoken to Moses.

Again Jehovah said to Moses, Rise up early in the morning, and stand before Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews, Let my people go, that they may serve me. For else I will, at this time, send all my plagues on thyself, and on thy servants, and on thy people; that thou mayest know that there is none like me in all the earth. Yea now I could stretch out my hand, and smite thee and

cities, at certain seasons, they sacrificed men who were burnt alive, and the ashes were scattered abroad, in hope that wherever they fell they would secure the blessing of fertility. Now they should find that the ashes should produce an intolerable ulcerous inflammation.

9. *Ulcerous inflammation*] It is, in Deut. xxviii. 27, emphatically called 'the ulcer of Egypt;' and is now generally supposed to be that species of leprosy called *elephantiasis*.

11. Though Egypt might be subject to this disease, yet the extent of it, and its coming at the precise time Moses specified, mark the hand of God.

14. *On thyself*] Literally, 'On thine heart;' but the connexion proves, that this is idiomatical, and that לבך is used as נפשך.

15. Houbigant, Le Clerc, Dathe and others, render po-

thy people with pestilence; so that thou
 16 shouldst be cut off from the earth. And in
 very deed for this purpose have I preserved
 thee, that I may show to thee my power;
 and that my name may be declared through
 17 all the earth. As still thou exaltest thyself
 against my people, so as not to let them go;
 18 Behold, to-morrow, about this time, I will
 cause it to rain a very grievous hail, such
 as hath not been in Egypt since the day of
 19 its foundation until now. Send now, there-
 fore, and gather in thy cattle, and all that
 thou hast in the field; for upon every man
 and beast which shall be found in the field,
 and shall not be brought home, upon them
 shall the hail come down, and they shall die.

"Then Moses and Aaron went to Pharaoh,
 and said to him, Thus saith Jehovah, the
 God of the Hebrews, Let my people go,
 that they may serve me. For else I will at
 this time send all my plagues on thyself,
 and on thy servants, and on thy people;
 that thou mayest know there is none like
 me in all the earth. Yea now I could
 stretch out my hand, and smite thee and thy
 people with pestilence; so that thou shouldst
 be cut off from the earth. And in very
 deed for this purpose I have preserved thee,
 that I may show to thee my power; and
 that my name may be declared through
 all the earth. As still thou exaltest thyself
 against my people, so as not to let them
 go; Behold, to-morrow, about this time, I
 will cause it to rain a very grievous hail,
 such as hath not been in Egypt since the
 day of its foundation until now. Send
 now, therefore, and gather in thy cattle, and
 all that thou hast in the field; for upon
 every man and beast which shall be found
 in the field, and shall not be brought home,
 upon them shall the hail come down, and
 they shall die."
 20 He who feared the word of Jehovah,
 among the servants of Pharaoh, made his
 servants and his cattle flee into the houses;
 21 But he that regarded not the word of Je-
 hovah left his servants and his cattle in the
 field.
 22 And Jehovah said to Moses, Stretch forth

thine hand towards the heavens, that there
 may be hail over the land of Egypt; upon
 man and upon beast, and upon every green
 herb of the field, throughout all the land of
 Egypt. And Moses stretched forth his rod 23
 towards the heavens; and Jehovah sent
 thunder and hail, and the lightning ran
 along upon the ground. Thus Jehovah
 rained hail upon the land of Egypt; And 24
 there was hail, and lightning mingled with
 the hail, exceedingly grievous. There had
 been none like it in all the land of Egypt
 since it became a nation. And the hail 25
 smote, throughout all the land of Egypt, all
 that were in the field, both man and beast;
 and the hail smote every green herb of the
 field, and every tree of the field it broke to
 pieces. Only in the land of Goshen, where 26
 the Israelites dwelt, was there no hail. 'And 31
 the flax and the barley were smitten; for
 the barley was in the ear, and the flax was
 bolting. But the wheat and the rye were 32
 not smitten, for they were not grown up.'

Now Pharaoh sent, and called for Moses 27
 and Aaron, and said to them, I have once
 more sinned. Jehovah is righteous; but I
 and my people are wicked. Entreat Jeho- 28
 vah for me, that there may be an end of
 this mighty thunder, and hail, "and light-
 ning;" and I will let you go, and ye shall
 be no longer delayed. Moses then said to 29
 him, As soon as I am gone out of the city,
 I will spread out my hands to Jehovah; and
 the thunder shall cease, nor shall there be
 any more hail; that thou mayest know that
 the earth belongeth to Jehovah. Yet I 30
 know that neither thou, nor thy servants, as
 yet fear the 'Lord' Jehovah. So Moses 33
 went out of the city from Pharaoh, and
 spread out his hands to Jehovah: and the
 thunder ceased, and the hail and the rain
 were no longer poured upon the earth.
 And when Pharaoh saw that the rain, and 34
 the hail, and the thunder had ceased, he
 sinned yet more, and hardened his heart;
 both he and his servants. So the heart of 35
 Pharaoh was hardened, nor would he let the
 Israelites go, as Jehovah had spoken by
 Moses.

tentially; and the sense requires it, or otherwise we have
 a threatening which was not executed.

16. *Have I preserved thee*] So the Sept. has rendered,
 but the apostle, Rom. ix. 17, as our version here. The sense
 seems to be, I have supported and preserved thee, during
 the last plagues, that as yet I may show to thee my power
 in the remaining plagues, and that my name as Jehovah,
 the only true God, may be declared, &c. James uses the
 apostle's word, for 'restoring health.' 'The prayer of
 faith shall save the sick, and I will raise, preserve, or restore
 him.'

18. Hail is an usual phenomenon with us, but in Egypt,
 where it seldom rains, it must indeed be very rare and un-
 common. That such should be the state of the atmosphere;
 and that hail of such a size should be formed, as, together

with the thunder and lightning, should destroy the fruits of
 the land, was truly miraculous.

19. (a) Sam. 22. (v) Sept.

26. The transposition of the 31st and 32d verses after this,
 greatly improves the connexion. The circumstances speci-
 fied in these two verses, limit the period of this plague to
 the month of February.

28. *That there may be an end*] So I have rendered
 the ריב ברירה, which is clearly the sense, Ezek. lxiv. 6.
 (a) Sept.

30. Moses perceived, notwithstanding Pharaoh's profes-
 sion, that he was not yet sufficiently humbled. (v) Sam.
 CHAP. X. 1. (v) Versions.

2. *In what manner*] The Syriac version is followed;
 and in the Syr. אֲמַעֲלִי denotes to attempt, to do, to treat.

CHAPTER X.

B. C. 1491. God threateneth to send locusts; the plague of locusts; Pharaoh entreateth Moses, and the plagues are removed, &c. God's message to the Israelites to ask various articles of their neighbours, and Pharaoh threatened with the death of the first-born.

- 1 AGAIN, therefore, Jehovah said to Moses, Go in unto Pharaoh, (for I have suffered his heart, and the hearts of his servants, to be hardened, that I may show these my signs
- 2 'among them;'' And that ye may tell in the hearing of your children, and children's children, in what manner I have treated the Egyptians; and the signs which I have done among them. Thus ye shall know that I am Jehovah 'your God.') 'And say to Pharaoh, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go that they may serve me. Else, if thou refuse to let my people go, behold, to-morrow I will bring locusts into thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up every green herb of the earth, and the fruit of every tree which groweth to you out of the field. And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, from the day that they were upon the earth, unto this day.'
- 3 And Moses and Aaron went to Pharaoh, and said to him, Thus saith Jehovah, the God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go, that they may serve me.
- 4 Else, if thou refuse to let my people go, behold, to-morrow I will bring locusts into
- 5 thy country. And they shall cover the face of the earth, so that one cannot see the earth; and they shall eat up what is left remaining to you, that which escaped the hail; and they shall eat up 'every green

herb of the earth, and the fruit of every tree which groweth to you out of the field.' And they shall fill thy houses, and the 6 houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers nor thy fathers' fathers have seen from the day that they were upon the earth, unto this day. And Moses, having thus spoken, turned about and went out from Pharaoh.

Then the servants of Pharaoh said to him, 7 How long shall this be a snare unto us? Let the men go, that they may serve Jehovah their God. Knowest thou not yet, that Egypt is destroyed? And Moses and Aaron 8 were brought back to Pharaoh; and he said to them, Go, serve Jehovah your God: but who, and who are to go? And Moses said, 9 We will go with our young and with our old. With our sons and with our daughters, with our flocks and with our herds will we go; for we must keep a feast to Jehovah 'our God.' He then said to them, So let 10 Jehovah be with you, as I let go both you and your little ones! See, how evil is your design! Not so; but go now ye men, and 11 serve Jehovah; this ye requested. And they were driven out from the presence of Pharaoh.

Jehovah now said to Moses, Stretch out 12 thine hand over the land of Egypt for the locusts, that they may come upon the land of Egypt, and eat up every green herb of the earth, 'and the fruit of every tree' which the hail hath left. And Moses stretched 13 forth his 'hand' over the land of Egypt, and Jehovah brought an east wind upon the land all that day, and all that night; and when it was morning, the east wind brought the locusts. And the locusts overspread all 14 the land of Egypt, and lighted on every district of Egypt, in great numbers. Such locusts had not been before them, and such after them shall not be. For they covered 15 the face of the whole land, so that the land was darkened; and they ate up every green herb upon the earth, and every tree, the

Most of the versions render 'Egyptians,' not 'Egypt.' See Note, Hebrew Bible. (a) Sam.

5. The Syriac and Arabic thus render; and this seems most natural. (a) Sam.

7. *How long shall this* [Our common version refers to Moses; but I am satisfied, that it relates to the conduct of Pharaoh, in obstinately refusing to let the Israelites go, although that refusal had already nearly ruined Egypt.

8. *Who, and who are to go*] I have here rendered literally, as the repetition marks the agitated state of Pharaoh's mind, and the reluctance he felt to permit the whole body of the Israelites to depart. 9. (a) Sept. Alex.

10. *As I let go*] This implies an absolute refusal to let them all go, as appears from the next verse. It is put in the form of an imprecation, May you have as much of Jehovah's help, as you shall have my permission.—*See how evil*] Literally, 'See that evil is before your face,' which some think contains a threatening. The connexion sup-

ports the sense given—'your design is now manifest, you mean not to return.'

12. What the Samaritan supplies is supported by the 15th verse. The Hebrew is inconsistent. In verse 5 it has *trees* only; in verse 12 it has *green herbs* only; but in verse 15 it has both; that is, it is twice defective and once full; whereas the Sam. is uniformly the same. (a) Sam.

13. (v) Sam. Arab.

14. *In great numbers*] So the Vulg. Sept. and Arab. render, and the connexion justifies the version.

15. The quantity of locusts, says Volney, that sometimes ravage Syria, are incredible to all who have not witnessed their astonishing numbers. The whole earth is covered with them for several leagues. The noise which they make in browsing on the trees and herbs may be heard at a great distance, and resembles that of an army foraging in secret. The Tartars themselves are not a more destructive enemy.

fruit of which the hail had left: and not any thing green remained on the trees, or on the herbs of the field, through all the land of Egypt.

- 16 Then Pharaoh, in haste, called for Moses and Aaron; and he said, I have sinned against Jehovah your God, and against you.
- 17 Now therefore forgive, I pray you, my sin only this once, and entreat Jehovah your God that he may only remove from me this
- 18 deadly calamity. And he went out from
- 19 Pharaoh, and entreated Jehovah. And Jehovah changed the wind into a very strong west one, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the country of
- 20 Egypt. But Jehovah suffered the heart of Pharaoh to be hardened, so that he would not yet let the Israelites go.
- 21 Again Jehovah said to Moses, Stretch out thine hand towards the heavens, that there may be darkness over the land of Egypt;
- 22 even darkness the most gross. And Moses stretched forth his hand towards the heavens; and there was thick darkness over
- 23 all the land of Egypt for three days. They could not see one another; nor did any one rise from his place, for three days; but all the Israelites had light in their dwellings.
- 24 Then Pharaoh called to Moses "and to Aaron," and said, Go ye, serve Jehovah "your God;" only let your flocks and your herds remain. Let your little ones also go
- 25 with you. And Moses said, Thou must give us also sacrifices and burnt-offerings, that we may sacrifice to Jehovah our God.
- 26 Our cattle must go with us; there shall not a hoof be left behind. For of them must we take to serve Jehovah our God; and we know not with what we must serve Jehovah, until we come thither. But Jehovah suffered the heart of Pharaoh to be hardened, so that he would not yet let them go.
- 1 Now Jehovah had said to Moses, Yet will I bring one plague more upon Pha-

raoh, and upon the Egyptians; afterwards he will let you go hence. When he shall let you go, he will even altogether thrust you out hence. Speak now in the hearing 2 of the people, and let every man ask of his neighbour, articles of silver, and articles of gold, "and raiment." "And I will give" this people 3 favour in the sight of the Egyptians, "so that they shall give them what they ask. And about midnight I will go through the land of Egypt; and every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, to the first-born of the maid servant that sitteth behind the mill; and even unto the first-born of every beast. And there shall be a great cry throughout all the land of Egypt, such as hath not been, nor shall be any more. But among all the children of Israel shall not a dog move his tongue, against either man or beast; that ye may know what a difference Jehovah maketh between the Egyptians and the Israelites." Now Moses was greatly honoured in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. Then Moses said "to Pharaoh," Thus saith 4 Jehovah, About midnight I will go through the midst of "the land" of Egypt. And all 5 the first-born in the land of Egypt shall die, from the first-born of Pharaoh who sitteth upon his throne, even unto the first born of the maid servant that sitteth behind the mill; and even unto all the first-born of beasts. And there shall be a great cry throughout 6 all the land of Egypt, such as hath not been, nor shall be any more. But among all the 7 children of Israel shall not a dog move his tongue, against either man or beast; that ye may know what a difference Jehovah maketh between the Egyptians and the Israelites. Then shall all these thy servants 8 come down to me, and bow down themselves to me, saying, Go thou out of the land,

17. *Deadly calamity*] Literally, 'death,' a metonymical expression for what would occasion death. Famine and pestilence often succeed the ravages made by locusts.

21. *Darkness*] The Egyptians worshipped both the sun and night or darkness; and now the objects of their worship became their punishment. The inhabitants of England and Holland have frequent opportunities of contemplating darknesses by means of fogs, &c. which in the climate of Egypt would be altogether miraculous. This kind of dim half-light would astonish the inhabitants of Egypt, who would rather sit at home than venture abroad to visit their friends, or to follow their occupations.

24. Pharaoh wishes to secure their return by detaining their property; but with this Moses refuses to comply. (a) Sam. Sept.

28, 29. These verses are transposed with Houbigant, after *then will I go out*, in the 8th verse of the next chapter. Owing to omissions in the text, the order of the narrative has suffered, as is allowed by the best critics.

CHAP. XI. 3. The textual reading *וירא*, and the omission of the speech as delivered from the Almighty to Moses, ren-

ders the whole obscure and incoherent; it converts a prediction into a narration. By reading with the Sam. the whole is simple and consistent. (v) Sam. 4. (a) Sam.

5. It is not necessary to understand by first-born an actually first-born child. It is known, בְּכֹרֶת denotes the *chief*, the *prime* of any thing, Isa. xiv. 30; Job xviii. 13. As the *first-born* of cattle is mentioned, as well as of men, it is enough to induce one to inquire into the true sense of the passage. For what is the first-born of cattle better than others? But if the prime, the *best* be meant, then the judgment is most awful.

7. Michaelis renders, 'But among the Israelites no dog shall be sick.' We ought to render, not 'Against any of the children,' &c. as our public version, but 'Amongst all the children,' &c. This gives force to the expression, and shows, that while the Egyptians should shriek out for distress, the Israelites should enjoy such security and peace, that not the least noise should be heard in their dwellings. See Kennicott's 1 Diss. p. 384, &c. for the illustration of the whole chapter.

9, 10. (a) Sept.

- with all the people whom thou leadest.
 29 After this I will go out. And Pharaoh said to him, Begone from me; take heed that thou see my face no more; for, on the day thou seest my face, thou shalt die.
 29 And Moses said, Thou hast spoken right; I shall see thy face no more. He then went out from Pharaoh with great indignation. Now Jehovah had said to Moses, Pharaoh will not hearken to you; that my "signs and my" wonders may be multiplied
 10 in the land of Egypt. And Moses and Aaron did all these "signs and" wonders in the presence of Pharaoh; yet Jehovah suffered the heart of Pharaoh to be hardened, so that he would not let the children of Israel go from his land.

CHAPTER XII.

B. C. 1491. The beginning of the year changed: the passover and its rites appointed; the first-born of the Egyptians slain; and the Israelites depart.

- 1 Now Jehovah had spoken to Moses and
 2 Aaron in the land of Egypt, saying, This month shall be to you the chief of months: it shall be to you the first among the months of the year.
 3 Speak ye to all the congregation of the Israelites, saying, On the tenth day of this month, let every man the head of a household, take a lamb; a lamb for each household. And if the household be too small for a whole lamb, let him and his neighbour householder take one. According to the number of persons shall ye reckon for the lamb, each one according to his eating.
 5 Your lamb shall be without blemish, a male of one year. From the sheep or from the
 6 goats ye may take it. And let it be kept up until the fourteenth day of this month; and let every assembly of the congregation
 7 of Israel kill it in the evening. And they shall take of the blood, and sprinkle it on the two door-posts, and on the upper lintel of the houses, in which they shall eat it.
 8 And they shall eat the flesh, roasted by fire, on that same night; with unleavened bread, and with bitter herbs shall they eat
 9 it. Ye shall not eat of it raw, or in any way boiled in water; but roasted by fire,

its head together with its legs and carcase. And ye shall not let aught of it remain 10 until the morning; but should aught of it remain until the morning, ye shall burn it with fire. And thus shall ye eat it; with 11 your loins girded, your sandals on your feet, and your staves in your hands; and ye shall eat it in haste: it is Jehovah's passover feast. For I will this night pass through 12 the land of Egypt, and will smite all the first-born in the land of Egypt, both of man and beast; and on all the princes of Egypt I will execute judgments: I am Jehovah. And the blood on the houses in which ye 13 are, shall be to you for a token; and when I see the blood I will pass over you, and there shall not be any destroying plague among you, when I smite the land of Egypt. And this day shall be to you for a memo- 14 rial; and ye shall keep on it a feast to Jehovah, throughout your generations; ye shall on it keep a feast, by a perpetual ordinance. Seven days shall ye eat unleavened 15 bread; and from the first day ye shall remove leaven from your houses: for whosoever eateth leavened bread from the first day until the seventh day, that person shall be cut off from Israel. On the first day ye 16 shall have a holy convocation, and on the seventh day a holy convocation; no manner of work shall be done on them, only what every man must eat; that alone may ye do. And ye shall observe the feast of unleavened 17 bread; because on that same day I brought your hosts out of the land of Egypt. Therefore shall ye observe that day throughout your generations, by a perpetual ordinance.

In the first month, on the fourteenth day 18 of the month, at even, until the twenty-first day of the month, at even, ye shall eat unleavened bread. Seven days let there be 19 no leaven found in your houses; for whosoever eateth of aught leavened, even that person shall be cut off from the congregation of Israel, whether he be a stranger, or one born in the land. Nothing leavened 20 shall ye eat; in all your habitations ye shall eat unleavened bread.

And Moses had called for all the elders 21

CHAP. XII. 1. Had spoken] So the words must be rendered; for the lamb was to be set apart on the 10th of the month and kept to the 14th. See ver. 3 and 6.

2. Chief of months] So Matthews rendered; and I cannot think the Hebrew will even bear any other sense. It is so called on account of the Passover-feast.

3. Let every one] I have followed the Sept. and Vulg. and given the sense rather than the idiom. The term *וְכָל* denotes either a lamb or a kid of a certain age.

4. The meaning is, that they should associate so many persons as were sufficient to eat the whole of it.

6. Every assembly] As they were to have a lamb for each family, who were to eat of it, each family must kill and dress it, and not the whole congregation.—*In the even-*

ing] The Jews began their day at six in the morning; their third hour was our nine o'clock, their sixth noon, and all after evening. So that they might kill the paschal lamb at any hour after noon. (*a*) Versions.

9. The lamb was to be roasted whole; and according to Sept. Syr. and the Evangelist, not a bone was to be broken. (*a*) Sept. Syr.

12. Princes] This is the sense of our marginal rendering. This clause explains the former.

16. Holy convocation] The word signifies 'a called assembly,' called by the divine authority to engage in holy services. The feast of unleavened bread followed the passover, but was distinct from it.

.25. Sam.

- of Israel, and said to them, Choose out, and take for yourselves, lambs according to your 22 families, and kill the passover-victims. And ye shall take a bunch of hyssop, and dip it in the blood that *hath been received* in a basin; and with the blood in the basin ye shall sprinkle the two door-posts; and let none of you go out of the door of his house 23 until the morning. For Jehovah will pass through, to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two door-posts, Jehovah will pass over the door, and will not suffer the destroying plague to come into your houses, to smite 24 you. And ye shall observe this rite as a perpetual ordinance given to you and your 25 children. And when ye are come to the land which Jehovah will give to you, according as he hath promised, then shall ye keep this service "on this same month." 26 And if your children should say to you, 27 What mean ye by this service? Then ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the Israelites in Egypt, when he smote the Egyptians; and our houses he delivered. 28 And the people bowed and worshipped. And the Israelites went away, and did as Jehovah had commanded Moses and Aaron: thus did they. 29 And it was about midnight when Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne, unto the first-born of the captive that was in the dungeon; and even 30 all the first-born of the beasts. Then Pharaoh arose in the night, he, and all his servants, and all the Egyptians; and there was a great cry throughout "the land of" Egypt; for there was not a house without one dead in it. 31 And "Pharaoh" called for Moses and Aaron by night, and said, Arise, depart from among my people, both ye and the Israelites; and go, serve Jehovah, as ye have said. 32 Take also your flocks and your herds, as ye said, and be gone; but also yet bless me. 33 For the Egyptians strongly urged that the people might speedily be sent out of the

land; for else, said they, We are all dead men.

The people of *Israel* then took their dough, 34 before it was leavened, in their dough-bags, wrapt up in their clothes upon their shoulders. And the Israelites had done accord- 35 ing to the word of Moses. They had asked of the Egyptians articles of silver, and articles of gold, and raiment; And Jeho- 36 vah had given the people favour in the sight of the Egyptians, so that they gave them what they asked. Thus they spoiled the Egyptians.

Now the Israelites journeyed from Ra- 37 meses to Succoth; being about six hundred thousand men on foot, besides women and children. A mixed multitude went also 38 with them; and flocks, and herds, and other cattle, in great abundance. And they baked 39 unleavened cakes of the dough which they brought out of Egypt; for it had not been leavened, because the Egyptians had thrust them out, so that they could not delay; nor had they prepared any provision for themselves.

Now the time of the sojourning of the 40 Israelites "and of their fathers, which they had dwelt in the land of Canaan" and in Egypt, was four hundred and thirty years. And it came to pass at the end of four hun- 41 dred and thirty years, even on the selfsame day, that all the hosts of Jehovah went out from the land of Egypt. This is a night 42 which should be solemnly kept to Jehovah, for bringing them out of the land of Egypt; this is that night which all the Israelites throughout their generations should solemnly keep to Jehovah.

Again Jehovah said to Moses and Aaron, 43 This is the ordinance of the passover-sacrifice. Not any stranger shall eat of it; Nor 44 shall any man's servant, though bought with his money, until ye have circumcised him; then he may eat of it. A sojourner, 45 or a hired servant, shall not eat of it. In 46 one house shall it be eaten; ye shall not carry aught of the flesh abroad out of the house; nor a bone of it shall ye break. The 47 whole congregation of Israel shall keep it.

26, 27. The establishment of the Passover feast was wisely intended to keep up the remembrance of this great deliverance; and to be a type of a still greater one. [1 Cor. v. 7.]

29. *First-born*] See note on chap. xi. 5. This justifies the sense there given. 30. (a) Sept. Syr. 1 MS.

31. *Called for Moses*] That is, sent a message to them, by his servants; for after what is said before, it is not probable that they were admitted to another interview. (a) Sept. Syr. Vulg.

34. *Dough-bags*] The common version is *kneading-troughs*. Compare Exod. viii. 3, Deut. viii. 17. Pocock and Niebuhr have given the true sense of the term as denoting a bag for containing dough, which by rings can be drawn together, and is now carried on the shoulder or on camels. See Frag. Calmet, No. 697-8. But it means kneading-bowls, Deut. xxviii. 5.

37. *Six hundred thousand*] This, as well as other numbers in the whole of the Old Testament, is probably erroneous, arising from the ancient manner of notation. The learned reader may consult Frag. to Calmet, on the probable causes and sources of these errors; and it is to be hoped that some one will be able to remove or to correct them in a satisfactory manner—*Women and children*] Taylor has properly observed, that this term denotes both women and little ones. 39. Sam. Sept. Syr.

40. *Four hundred and thirty years*] From the preceding accounts it is clear, that the present Hebrew text is defective, and without the addition preserved in the Sam. and Sept. inconsistent with itself. The Sam. and Sept. are supported by Josephus and the best Jewish expositors. Compare Gal. iii. 17. (a) Sam. Sept.

47. Sept. Vulg. 9 MSS.

48 And if a stranger sojourn among you, and will keep the passover to Jehovah, let all his males be circumcised, and let him come near and keep it; and he shall be as one born in the land; but let not any uncircumcised person eat of it. One law shall there be for the native, and for the stranger
49 that sojourneth among you. Thus did all the Israelites; as Jehovah commanded Moses and Aaron, so did they.

CHAPTER XIII.

B. C. 1491. *The first-born among the Israelites sanctified to God; the firstlings of beasts dedicated to him; they carry with them the bones of Joseph, and are guided by a pillar of cloud and fire.*

1 AND it came to pass the selfsame day, that Jehovah brought the Israelites with their hosts out of the land of Egypt, That
2 Jehovah spoke to Moses, saying, Sanctify to me every first-born male; for the firstling of every womb among the Israelites whether of man or of beast, shall be mine.
3 Moses then said to his people, Remember this day, in which ye came out of "the land of Egypt," out of the house of bondage; for by a strong hand hath Jehovah hence
4 brought you out. Let nothing, therefore, leavened be eaten on this day on which ye came out, in the month of Abib.
5 And when Jehovah hath brought you into the land of the Canaanites, and the Hethites, and the Amorites, and the "Girgasites," and the Hivites, and the Jebusites, which he swore to your fathers that he would give to you, a land flowing with milk and honey, then in this month ye shall
6 observe the rites of this service. Seven days ye shall eat unleavened bread; and on the first, and on the seventh day shall be a
7 feast to Jehovah. Unleavened bread shall be eaten seven days; and let no leavened bread be seen among you, nor let there be leaven seen among you, throughout all your districts.
8 And in that day, ye shall tell your children, saying, This is done because of what Jehovah did for us, when we came out of
9 "the land" of Egypt. And let this rite be as a sign upon your hands, and as a memorial between your eyes, that the law of Jehovah

may be in your mouth; for with a strong hand hath Jehovah brought you out of the land of Egypt. Ye shall, therefore, keep 10 this ordinance, in its season from year to year.

And it shall be when Jehovah "your God" 11 hath brought you into the land of the Canaanites, as he swore to your fathers, and hath given it to you, That ye shall set apart 12 to Jehovah every first-born of woman; and every firstling of the beasts, which belong to you, *being males*, shall be Jehovah's. But every firstling of an ass ye shall redeem 13 with a lamb or kid; and if ye will not redeem it, then ye shall break its neck; and every first-born among your children ye shall redeem.

And it shall be when your children ask 14 you, in time to come, saying, What meaneth this? that ye shall say to them, By a strong hand Jehovah brought us out "of the land of" Egypt, from the house of bondage. For 15 when Pharaoh would hardly let us go, Jehovah slew every male first-born in the land of Egypt, both the first-born of man, and the first-born of beasts; therefore we sacrifice to Jehovah every firstling of beasts, being males; but every first-born of our own children we redeem. Let this be "to you as" 16 a token upon your hands, and as frontlets between your eyes; for by a strong hand Jehovah brought you out of Egypt.

Now when Pharaoh had let the people 17 go, God did not lead them by the way of the land of the Philistines, although that was the nearest; for God said, Perhaps the people will repent when they see war, and return to Egypt. God, therefore, led the people 18 about by the way of the wilderness of the Red Sea; and the Israelites went, in regulated order, out of the land of Egypt. And 19 Moses took with him the bones of Joseph; for "Joseph" had strictly sworn the Israelites, saying, God will surely visit you; and ye shall carry up hence with you my bones.

And they journeyed from Succoth, and 20 encamped in Etham, "which is at" the extremity of the wilderness. And Jehovah 21 went before them, by day in a pillar of cloud, to lead them on the way; and by night, in a pillar of fire, to give them light;

CHAP. XIII. 2. *The firstling*] The word is so rendered elsewhere by James's translators.

3. (a) Sam. Sept. Syr. 5. (a) Sept.

6. *On the first day*] From chap. xii. 16, it is evident these words ought to be supplied; and probably once formed a part of the text. 8. (a) Sept.

9. The Targumists consider, that the words of this precept concerning the sanctification of the first-born, were to be written on scraps of parchment, or small pieces of linen, which they denominate Phylacteries. The Caraites admit no such practice; and it is probable, that this, like many other superstitious practices, owed its origin rather to a vain superstition than to any other cause. The sense of the place is, that these rites should perpetually admonish

them concerning their duty, and remind them of the favours conferred on them. 11. (a) Sam. Sept. 2 MS.

12. *Every first-born*] The addition is implied in the text; but without it, the sense is not given.

13. *Of an ass*] This is an instance of an unclean animal, and stands for the whole class. These laws are given more at length afterwards. 14. (a) Sept. Vulg.

18. *In regulated order*] Purver renders, 'military order.' It is probable nothing more is meant, than that they proceeded, not in a confused and disorderly body, but in such order as their circumstances would admit. The editor of Calmet considers that they were under the guidance of five officers like a modern caravan. 19. (a) Sam.

20. (a) Sam. Syr. Chald.

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and they were greatly afraid; and the Israelites cried out to Jehovah. And they 11 said to Moses, Because there were no graves in Egypt, hast thou brought us out to die in a wilderness? Wherefore hast thou done this to us, to bring us out of Egypt? Is not 12 this what we spoke to thee in Egypt, saying, Let us alone, "we pray thee," that we may serve the Egyptians? For it is better for us to serve the Egyptians, than that we should die in the wilderness.

Then Moses said to the people, Fear ye 13 not; stand still, and see the salvation of Jehovah, which he will this day work for you. For the Egyptians whom ye see to-day, ye shall not so see again for ever. Jehovah 14 shall fight for you, while ye shall remain still.

"Now Moses cried to Jehovah;" and Je- 15 hovah said to Moses, Wherefore criest thou to me? Speak to the Israelites that they go forward: And lift thou up thy rod, and 16 stretch out thine hand over the sea, and divide it; that the Israelites may go through the midst of the sea on dry ground. And 17 behold, I will suffer the heart of "Pharaoh and" the Egyptians to be hardened, so that they will follow them; and I will triumph over Pharaoh, and over all his hosts; over his chariots, and over his horsemen. And 18 "all" the Egyptians shall know that I am Jehovah, when I have triumphed over Pharaoh; over his chariots, and over his horsemen.

And the angel of God, who went before 19 the camp of the "Israelites," now removed and went behind them; and the pillar of cloud also removed from before them, and stood behind them. So it came between the camp 20 of the Egyptians and the camp of the Israelites; and it was a cloud of darkness to those, but it gave light by night to these; and during the whole night the one came not near the other. Moses then stretched 21 out his hand over the sea; and Jehovah

11. Nothing shows more the degraded spirit of this people, than their conduct to their distinguished leader. The Psalmist alludes to this fact, Psa. cvi. 7. 12. (a) Sam.

13. This address of Moses displayed his strong confidence, and clearly proves that he spoke under a divine influence.

15. (a) Syr. 17. (a) Sept. 1 MS. 18. (a) Sept. Syr.

19. *Angel of God*] That is, He who dwelt in the cloud, the messenger or angel of the covenant. (a) Sam. Arab.

21, 22. If the passage of the Israelites was a little to the north of Suez, the distance from shore to shore being only a few miles, the whole of the Israelites might soon pass over. The miracle appears to be effected, not by an unusual ebb, aided by a north-east wind, but by the divine power condensing the waters of the sea, so that they became like a wall on each hand. It is said, that this strait is yet sometimes fordable, and Niebuhr informs us he passed it on horseback; it may be so, but how could Moses induce such a multitude, women and children, supposing the water three feet deep, to ford it? He tells us they went through the sea on *dry ground*; and no traveller has seen or related, so far as I know, that it is so now. All the circumstances prove the passage of the Red Sea strictly miraculous; and the attempt to account for it by natural means,

caused the sea to flow off, by a strong east wind during the whole night; and he made the sea dry land, and the waters were divided. And the Israelites went through the midst of the sea upon dry ground; and the waters were like a wall to them on their right hand, and on their left.

23 And the Egyptians pursued and went after them into the midst of the sea; the whole cavalry of Pharaoh, his chariots, and his horsemen. And it was about the morning watch, when Jehovah looked on the host of the Egyptians through the pillar of fire and cloud, and troubled the host of the Egyptians; And "entangled" their chariot wheels, so that they drove them with difficulty. The Egyptians, therefore, said, Let us flee from the Israelites; for Jehovah fighteth for them against the Egyptians.

26 Then Jehovah said to Moses, Stretch out thine hand over the sea, that the waters may return upon the Egyptians; upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea; and when the morning dawned, the sea returned in its strength, and met the Egyptians as they fled. Thus Jehovah overthrew the Egyptians in the midst of the sea. For the waters returned, and covered the chariots, and the horsemen; and all the forces of Pharaoh that came into the sea after them; there remained not so much as one of them. But the Israelites walked upon dry ground through the midst of the sea; and the waters were like a wall to them on their right hand and on their left. Thus Jehovah saved the Israelites on that day from the Egyptians; and the Israelites saw the Egyptians lying dead upon the sea shore. And when the Israelites saw the mighty power which Jehovah had exerted upon the Egyptians; then the people feared

Jehovah, and believed in Jehovah and in Moses his servant.

CHAPTER XV.

B. C. 1491. *The song of Moses, beautifully displaying the wonderful deliverance from Egypt; the people come to Marah, where the bitter waters are sweetened, and then to Ehm.*

THEN sang Moses and the Israelites this 1 song to Jehovah, saying,
I will sing to Jehovah, for he is greatly ex-
alted: [sea.
The horse and his rider hath he cast into the
Jehovah is my strength and my song, 2
And he hath become my salvation!
He is my God, and him 'will I extol';
My father's God, and him will I exalt.
'Mighty' in battle is Jehovah! 3
Jehovah is his *peculiar* name. [sea;
Pharaoh's chariots and hosts he cast into the 4
His chosen captains also, he 'drowned' in
the Red Sea.
With the gulfy billows 'he covered them;' 5
They went down to the bottom like a stone.
Thy right hand, Jehovah, is glorious in 6
power; [foe.
Thy right hand, Jehovah, hath crushed the
And in the greatness of thine excellency, 7
Hast thou overthrown thine opposers!
Thou sentest forth thy fiery wrath,
Them hath it consumed as the stubble.
By thy fierce blast upheaved were the waters; 8
Upright stood the waves, like an heap; [sea.
Congealed were the gulfy billows amidst the
The enemy said, I will pursue; 9
I will overtake;—I will divide the spoil;
My desire shall be satisfied upon them.
I will draw my sword; my hand shall de-
stroy them. [covered them;
Thou didst blow with thy wind, the sea 10
Like lead they sank in the mighty waters.
'Thou stretchedst forth thine hand 12
And the earth swallowed them up."

is sufficient to convince any reasonable person that it is so. The many references to this miracle in subsequent writers, prove that it was generally admitted. Compare Numb. xxxiii. 8; Psa. lxxvi; lxxviii. 13. Isa. lxiii. 13; 1 Cor. x. 1; Heb. xi. 29.

24. *Morning watch*] The Jews divided the night into three watches. The first from sunset till ten in the evening; the second from ten to two in the morning, and the third from two till sunrise. It was then about sunrise, that Jehovah, &c. From what the Psalmist says, it appears that God sent a thunder-storm on the Egyptians, Psa. lxxvii. 15—20.

25. *Entangled*] Doubtless in the sand, so that they drove with difficulty, and could not get forward.

27. *As they fled*] They tried to regain the Egyptian shore, but the returning waves met and overwhelmed them.

31. *Believed in Jehovah*] By this last miracle, they saw their enemies destroyed; and they now believed in Jehovah as the only true God, and in Moses, as sent by him, and acting under his special authority.

CHAP. XV. 1. *I will sing*] I follow the text here, because the first person is used in the next verse, and for this reason I adopt the various reading verse 21. Most of the versions have the verb here in the plural, *Let us sing*, &c. This song has been deservedly admired, for the boldness of

the imagery, the sublimity of the sentiments, and the dignity of the style. Those Christians who triumph over the 'beast,' the spiritual Pharaoh, are represented as singing this song, Rev. xv. 2—4.

2. *Jehovah*] The name in the Hebrew is *Jah*, which I suspect to be an error in the few places where it occurs, as either MSS. or versions read *Jehovah*.—*Him will I extol*] The common reading, 'I will prepare him an habitation' is so incongruous, that I adopt that given without hesitation. It consists in the change of one single letter for another, which is so nearly similar, that they are often exchanged in MSS. In the next verse I have adopted the Sam. text as conveying a more dignified idea.—*My strength*] The term *my* might have been rendered *praise*, as 1 Chron. xvi. 27; Psa. xxix. 1, 4, 5. The readings adopted, making God the agent, are much more poetical, and conformable to the Hebrew idiom. (v) Chald. Sept. Vat. Arab. 12 MSS.

3. (v) Sam. 4. (v) Sept. Syr. 5. (v) Sam. Sept.

8. This verse confirms the remark in the preceding chapter, that the miracle consisted in condensing the waters.

12. This verse is transposed after Green, as it completes the description of the overthrow of the Egyptian host. The meaning seems to be, they were as completely destroyed as if the earth had covered them.

- 11 Who among the gods is like thee, Jeho-
Who like thee excelling in holiness, [vah!
Awful, praise-worthy, working wonders?
13 In thy kindness thou ledest the people
whom thou hast redeemed; [habitation.
In thy might thou guidest them to thy holy
14 The people shall hear and tremble;
Pain shall seize the inhabitants of Palestine.
15 The princes of Edom shall then be amazed;
The mighty ones of Moab, horror shall seize:
All the inhabitants of Canaan shall melt away.
16 Fear and dread shall fall on them;
Through the greatness of thine arm
They shall become still as a stone;
Until thy people, O Jehovah, pass over,
Until the people thou hast purchased pass
over.
17 Them thou wilt bring in and plant
In the mountain of thine inheritance;
Thy dwelling-place Jehovah, which thou hast
made; [prepared:
The sanctuary, Jehovah, thy hands have
18 Jehovah shall reign for ever and ever!
19 (For the horses of Pharaoh had gone with
his chariots and his horsemen into the sea;
and Jehovah had made the waters of the
sea to return upon them; but the Israelites
had walked on dry ground through the
midst of the sea.)
20 And Miriam, a prophetess, the sister of
Aaron, took a tabour in her hand; and all
the women went out after her with tabours
21 and with timbrils. And 'to them' Miriam
gave the song, saying,
Sing to Jehovah, for he is greatly exalted;
The horse and his rider hath he cast into
the sea.
22 Then Moses journeyed with the Israelites
from the Red Sea, and 'brought them' unto
the wilderness of Shur; and they went 'a
journey' of three days in the wilderness,
23 but found no water. For when they came
to Marah, they could not drink of the waters
of Marah, because they were bitter; there-
fore the name of it was called Marah [BIT-
24 TERNNESS]. And the people murmured
against Moses, saying, What shall we drink?

13. The present tense is adopted as expressing not only what God had done, but what he was still doing and intended to do.

17. *The mountain*] Judea was a mountainous country, and the whole country seems here intended, as being the 'inheritance of Jehovah,' or the country in which he would dwell; and called the *sanctuary*, the place consecrated by his presence.

20, 21. It is clear that this triumphant ode was sung by alternate choirs, but it is difficult now to make a proper distribution of the parts. Kennicott has given a division of this song in parts. To Moses he assigns ver. 1 and 2. Verse 3 is a chorus of men. Then Miriam, with a chorus of women repeats, *O sing ye to Jehovah!* Moses resumes and sings verses 4—8. The women repeat, *O sing ye to Jehovah*, &c. Moses then sings verses 9—13. The women repeat the same chorus. Moses sings verses 14—18. And a grand chorus by all, concludes with *Jehovah shall reign for ever and ever*. (v) Sept. Syr. Chald. Vulg.

And 'Moses' cried to Jehovah; and Jeho- 25
vah showed him a certain wood, which when
he had cast into the waters, the waters were
made sweet.

Here Jehovah appointed for them a statute and an ordinance, and here he proved them, And said, If ye will attentively hearken 26
to the voice of Jehovah your God, and will do what is right in his sight, and give ear to his commandments, and keep all his statutes; I will inflict none of those diseases upon you, which I inflicted upon the Egyptians; for I am Jehovah, your physician.

And they removed and came to Elim, 27
where were twelve fountains of water, and seventy palm-trees: and there they encamped by the waters.

CHAPTER XVI.

B. C. 1491. *They come to Sin, and murmur for bread; God promises them bread; and quails and manna are sent; orders respecting the manna.*

THEN the whole congregation of Israelites 1
removed from Elim and came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month, after their departure from the land of Egypt. And the whole congregation of 2
Israel murmured against Moses and Aaron in the wilderness; And the Israelites said 3
to them, O that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, and ate bread to the full; for ye have brought us into this wilderness, to kill this whole assembly by famine.

'Now Jehovah spoke to Moses, saying, 11
I have heard the murmurings of the Israelites: Speak to them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.'

For behold, said Jehovah to Moses, I 4
will rain bread for you from the heavens; and the people shall go out and gather daily what is sufficient for the day, that I may prove them, whether they will walk by my 'laws,' or not. But on the sixth day they 5

22. (v) Sam. Sept. (a) Sam.

25, 26. The *statute and ordinance* are what follows. They are to own Jehovah as their God by renouncing idols, receiving his word by Moses, as a divine revelation; and to render to him constant obedience. These are general moral precepts, and it is thought Jeremiah refers to them, vii. 22, 23 verses. (a) Sam. Sept. Syr.

27. These fountains yet exist; and Shaw informs us, that there are now more than 2000 palm-trees, the dates of which are excellent.

CHAP. XVI. 2. The Targums have given the most probable reason for this murmuring of Israel, by informing us, that on this day the bread which they had brought out of Egypt was consumed.

3. *Flesh pots*] It seems they enjoyed animal food in Egypt, and for this they now longed. After this verse I have transposed, with Houbigant, the 11th and 12th, as clearly being now out of their place, and confusing the narrative. 4. (v) Sam. Syr. Arab. Text *law*.

- shall prepare what they bring in ; and let it be twice as much as they gather daily.
- 6 And Moses and Aaron said to all the Israelites. At even ye shall know that Jehovah hath brought you out from the land of Egypt. For in the morning, ye shall see the glorious power of Jehovah ; in that he hath heard your murmurings against himself : for what are we, that ye should murmur against us ? And Moses said, This ye shall know when Jehovah giveth to you, at even, flesh to eat, and in the morning, bread to the full : for Jehovah heareth your murmurings which ye murmur against him : for what are we ? your murmurings are not against us only, but against Jehovah.
- 9 Moses then spoke to Aaron, Say to the whole congregation of Israel, Come near before Jehovah : for he hath heard your murmurings. And, as Aaron spoke to the whole congregation of Israel, it was that they looked towards the wilderness, and, behold, the glory of Jehovah appeared in the cloud.
- 13 Now in the evening a *flight of quails* came up, and covered the camp ; and in the morning there was a fall of dew round about the camp. And when the fall of dew was gone off, behold, *there remained* upon the surface of the wilderness something small and shining, small as the hoar frost on the earth. And when the children of Israel saw it, they said one to another, What is it ? [MAN-HU ?] For they knew not what it was. And Moses said unto them, This is the bread which Jehovah giveth you to eat.
- 16 This is the thing which Jehovah hath commanded, Gather of it every man according to his eating, an omer for every man ! According to the number of persons that are in his tent shall each of you take of it.
- 17 And the Israelites did so, and gathered, 18 some more, some less. And they measured it with an omer, that he who had gathered

much might not exceed ; and that he who had gathered little might not want. They gathered every man according to his eating. And Moses said, Let no man leave of it 19 till the morning. But some of them hearkened not to Moses, and left of it until the morning ; and it bred worms and stunk ; and Moses was angry with them. So they 21 gathered it every morning, every man according to his eating ; for when the sun became hot, it melted away.

And on the sixth day they gathered twice 22 as much bread, two omers for each person, and all the chiefs of the congregation came and told Moses. And he said to them, This 23 is what Jehovah hath said, To-morrow is a sabbath of rest, holy to Jehovah. Bake what ye will bake to-day, and boil what ye will boil ; and all that remaineth lay up for yourselves, to be kept until the morning. And they laid it up till the morning as 24 Moses bade ; and it did not stink, nor was there any worm in it. And Moses said, 25 Eat it to-day ; for to-day is the sabbath, holy to Jehovah : ye will not find it to-day in the fields. Six days shall ye gather it ; 26 but on the seventh day, which is the sabbath, on it there shall none be found.

Yet there went out some of the people 27 on the seventh day to gather ; but they found none. And Jehovah said to Moses, 28 How long refuse ye to keep my commandments and my laws ? See, because that Jehovah hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place ; let no man go out of his place on the seventh day. So the people rested 30 on the seventh day. And the 'Israelites' 31 called the name of this food Manna. And it was whitish, like coriander seed ; and the taste of it was like wafers made with honey.

And Moses said, This is the thing which 32 Jehovah commandeth : Fill an omer of it

6. *Ye shall know*] That is, ye shall have another proof, that Jehovah alone hath brought you out.

7. *Glorious power*] So the term כבוד here evidently signifies. He refers to the giving of the quails and the manna.

13. *Quails*] Harmer, by a reference to those who have visited the country, informs us, that it is usual for a hot south wind to bring them from the north in large quantities—and being weary with flying, they may be taken with the hand ; and it is also usual to dry them in the sun.

14. *Shining*] I have followed the Samaritan translator in this version. Some render *soft* ; and others, *very small*.

15. *What is this*] The common version is absurd ; one part is opposed to another. Josephus says, *man*, in Hebrew, is a particle of interrogation. So the Greek translators understood it ; and from this question the manna derived its name. Abarbanel has stated the differences between this and what is now called manna. This is not found now in the desert of Sinai ; and where it does fall it is only in the spring ; but the manna God gave the Israelites fell through all the months of the year. Common manna does not melt with the heat of the sun, nor when kept breed worms as this did ; nor can it be ground so as to make cakes as this was ; it is not nutritious but medicinal and purgative.

Had it fallen naturally, it would have fallen on the sabbath as on other days ; but as to this a double quantity fell on the sixth and none on the seventh day. This followed them in all their journeys, nor ceased until they had entered Canaan. A pot of it was long preserved as a memorial of this astonishing miracle.

16. *An omer*] About six pints ; it was the tenth of the ephah.

20. *It stunk*] God gave them this bread daily, and except on the sixth day, they were only to take what they could use. Some ventured to transgress, but found themselves much disappointed.

23. *To-morrow is the sabbath*] Some would infer that the sabbath was now first appointed ; but the language seems to confirm the opinion, that it was a well-known custom. When God finished the work of creation he instituted it ; and now by withholding the manna on that day, he renewed the observance of it, in a more strict manner ; and at Sinai made it a special law. Of such importance was the sabbath deemed.

26. *None shall be found*] This proves the miraculous nature of this bread ; compare Psa. lxxviii. 24, 25.

31. (v) Sept. Syr. Arab. 5 MSS.

to be kept throughout your generations ; that they may see the bread with which I fed you in the wilderness, when I brought you out of the land of Egypt. And Moses said to Aaron, Take a "golden" urn, and put a full omer of manna therein, and lay it up before Jehovah, to be kept throughout your generations. As Jehovah commanded Moses, so Aaron laid it up beside the testimonial tables, to be kept. And the Israelites ate manna forty years, until they came to an inhabited land ; they ate manna, until they came unto the borders of the land of Canaan. Now an omer is the tenth part of an ephah.

CHAPTER XVII.

B. C. 1491. *The people murmur at Rephidim ; water given from the rock at Horeb ; Amalek overcome, and an altar erected to Jehovah.*

1 AND the whole congregation of Israel, removed from the wilderness of Sin, by their journeys according to the command of Jehovah, and encamped in Rephidim ; and there was no water for the people to drink. 2 Wherefore the people contended with Moses, and said, Give us water that we may drink. And Moses said to them, Why do ye contend with me ? and why do ye tempt Jehovah ? But the people thirsted there for water ; and the people murmured against Moses, and said, Wherefore hast thou brought us up from Egypt, to kill us, and our children, and our cattle, with thirst ? 4 And Moses cried to Jehovah, saying, What shall I do with this people ? In a little while they will stone me. And Jehovah said to Moses, Go on before the people, and take with thee some of the elders of Israel ; and thy rod, with which thou smotest the river, take in thine hand, and pass on. Behold, I will await there upon the rock in Horeb ; and thou shalt smite the rock, and water shall come out of it, that the people may drink. And Moses did so in the sight of the elders of Israel. And he called the

name of the place Massah [TEMPTATION] ; and Meribah [CONTENTION], because of the contention of the Israelites, and because they tempted Jehovah, saying, Is Jehovah among us, or not ?

Then came the Amalekites to fight with the Israelites in Rephidim. And Moses said to Joshua, Choose out men, and go, fight with the Amalekites, to-morrow ; and I will stand on the top of the hill with the rod of God in mine hand. So Joshua did 10 as Moses had said to him, and "went to" fight with the Amalekites ; and Moses, Aaron, and Hur, went up to the top of the hill. And it came to pass, when Moses held 11 up his hands, that the Israelites prevailed ; and when he let down his hands, the Amalekites prevailed. And the hands of Moses 12 being heavy they took a stone, and put it under him, and he sat thereon ; while Aaron and Hur supported his hands, the one on the one side, and the other on the other side ; and his hands were kept steady until the going down of the sun. And Joshua defeated 13 the people of Amalek, "and smote them" with the edge of the sword. And Jehovah 14 said to Moses, Write this for a memorial in a book, and rehearse it in the hearing of Joshua. That I will certainly blot out the very remembrance of Amalek from under the heavens. And Moses built an altar, 15 and called the name of it JEHOVAH-NISSI [JEHOVAH IS MY BANNER]. And he said, 16 Because this shall be known as my banner of the war which Jehovah will have with Amalek from generation to generation.

CHAPTER XVIII.

B. C. 1491. *Jethro bringeth to Moses his wife and sons ; his counsel, which Moses follows ; his departure to Midian.*

Now Jethro, the priest of Midian, the father-in-law of Moses, heard of all that God had done for Moses, and for Israel his people, and that Jehovah had brought "Israel" out of Egypt. Then Jethro, the father-in-

32—35. Moses here anticipates the order of time, that he might relate at once the circumstances which respected the manna. The golden urn was put by the ark of the covenant, in which were the tables of testimony. Hebrews ix. 4. (a) Sept.

CHAP. XVII. 1. *According to the command* They journeyed according as the pillar of cloud removed.—In Rephidim Two stations are here omitted, because nothing of moment occurred. Numb. xxxiii. 12—14.

2. *Tempt Jehovah* That is, why do ye distrust the divine power or goodness ? Has not God often relieved you, and is he not able and willing to do so now ?

4. *In a little while* Strange, that their mutinous disposition should thus break out against their distinguished leader and intercessor.

6. *The rock in Horeb* This rock is now shown to travellers, and is a block of red granite, with channels in it, which the water is said to have made. The water must have been copious to supply so many ; and must have flowed for some time, as they remained encamped here more than a year.

10. (a) Sept. Syr.

11. *Held up his hands* This cannot be understood literally ; for how could the hands of Moses have any influence on the battle ? Moses held them up in prayer ; and it was his intercession which God regarded, and on account of which he gave the people victory. 13. (a) Sam.

16. The version given arises from combining the letters of the text in a different manner. See note Heb. Bible.

CHAP. XVIII. 1. *Now Jethro* This whole chapter is evidently out of its proper place, and interrupts the narrative. What is here related did not occur until after Moses had encamped at Sinai, ver. 5 ; and after he had received and given to the people the laws and ordinances. Dr. Lightfoot refers what is here related to the second year after the Exodus, and would insert this story after the 10th verse of the 10th chapter of Numbers. See Deut. 1. 6. 9. 10. 12. 15. (a) Syr. Arab.

2. *After she had been sent back* For what reason Zipporah and her children had been sent back, we are not informed. Perhaps the dangers and difficulties

law of Moses took Zipporah¹ the wife of
 3 Moses, after she had been sent back, And
 her two sons ; of whom the name of one was
 Gershom [A STRANGER HERE], because his
 father said, I have been a stranger in a
 4 foreign land : And the name of the other
 was Eliezer [GOD MY HELP], because his
 father said, The God of my father hath
 helped me, and delivered me from the hand
 5 of Pharaoh : And Jethro, the father-in-law
 of Moses, came to Moses with his sons and
 his wife into the wilderness, where he was
 6 encamped by the great mountain. And it
 was said to Moses, Behold thy father-in-
 law Jethro cometh to thee, and thy wife, and
 7 her two sons with her. Then Moses went
 out to meet his father-in-law, and did obeisance,
 and kissed him ; and they asked each
 other of their welfare ; and then went into
 8 the tent. And Moses told his father-in-law
 all that Jehovah had done to Pharaoh, and
 to the Egyptians for the sake of Israel, and
 all the trouble which they had met with on
 the way, and how Jehovah had delivered
 9 them. And Jethro rejoiced for all the good
 which Jehovah had done to the Israelites,
 whom he had delivered from the hand of
 10 the Egyptians and of Pharaoh. And Jethro
 said, Blessed be Jehovah, who hath
 delivered you from the hand of the Egyptians,
 and from the hand of Pharaoh ; who
 hath delivered the people from under the
 hand of the Egyptians, because in every
 thing they dealt haughtily with them.
 11 Now I know that Jehovah is greater than
 12 all other gods ! And Jethro, the father-in-law
 of Moses, brought a burnt-offering and
 other sacrifices to God ; and Aaron came,
 and all the elders of Israel, to eat bread with
 the father-in-law of Moses, before God.
 13 Now on the morrow, Moses sat to judge
 the people ; and the people stood about
 Moses from the morning until the evening.
 14 And when Moses' father-in-law saw all that
 he did to the people, he said, What is this
 thing that thou doest to the people ? Why
 sittest thou thyself alone, while all the people
 stand about thee from the morning until the
 15 evening ? And Moses said to his father-in-law,
 Because the people come to me to inquire
 16 of God. When they have any cause,
 they come unto me ; and I judge between
 a man and his neighbour, and make known
 "to them" the statutes of God and his laws.
 17 And the father-in-law of Moses said to him,

What thou doest is not proper. Thou wilt 18
 certainly be worn down, both thou and this
 people that are with thee ; for this thing is
 too heavy for thee ; thou art not able alone
 to perform it. Hearken now to my voice. 19
 I will give thee counsel, and God will be
 with thee. Be thou only between the people
 and God, and bring their causes to God ;
 And teach them his ordinances and laws ; 20
 and show them the way in which they must
 walk, and the work which they must do.
 Also look out, among all the people, for 21
 men of integrity, such as fear God ; men of
 fidelity, hating lucre ; and appoint these
 over them, rulers of thousands, rulers of
 hundreds, rulers of fifties, and rulers of tens ;
 And let them judge the people at all times ; 22
 yet let it be so that every great matter they
 shall bring unto thee, and every small matter
 they shall judge. So will it be easier for
 thyself, when they shall bear the burden
 with thee. If thou wilt do this thing, and 23
 God so command thee, then thou shalt be
 able to endure and all this people shall go
 in safety to their own place.

And Moses hearkened to the voice of his 24
 father-in-law, and did all that he had said.
 And Moses said to the people, I am not
 able alone to bear the charge of you. Jehovah
 your God hath so multiplied you, that,
 behold ! ye are this day as the stars of the
 heavens for multitude ! (May Jehovah the
 God of your fathers, make you a thousand
 times as many more, and bless you as he
 hath spoken.) How can I alone bear the
 tiresome charge of you and your contentions ?
 Choose ye wise and prudent men, and approved
 among your tribes, that I may appoint
 them for your chiefs. And they answered
 and said, The thing thou hast proposed
 is proper to be done. So he took 25
 the principal men of their tribes, men wise
 and approved, and made them chiefs over
 them, rulers of thousands, rulers of hundreds,
 rulers of fifties, and rulers of tens ; and
 other officers throughout their tribes. And
 he charged their judges, saying, Hear the
 causes between your brethren ; and judge
 justly between a man and his brother, or
 the stranger who is with him. Ye shall
 not respect persons in judgment ; ye shall
 alike hear the small and great ; nor shall ye
 be afraid of the face of man ; for the judgment
 is God's. The cause which is too hard
 for you ye shall bring to me, and I will hear

which Moses foresaw rendered this step both prudent and necessary.

4. (v) Sept. 6. (u) Sam. Sept. 9. (a) Sept.

11. I have removed, with Geddes, the latter clause of this verse to the conclusion of the preceding, as giving a reason for their deliverance.

13—24. The advice of Jethro displays considerable know-

ledge of human nature, of law and justice. It was as prudent as it was politic. By distributing civil power, it is increased and preserved. After this verse I have adopted the Samaritan, as containing a more full account than the text ; and as it is supported by the text, Deut. i. 9—16.

16. (a) Sam. Sept.

24. (a) Sam.

it. And he charged them respecting all 26 things which they were to do." So they judged the people at all times; and the hard causes they brought to Moses, but every small matter they judged themselves.

27 Moses now let his father-in-law depart; and he went into his own land.

CHAPTERS XIX. XX.

B. C. 1491. The Israelites come to Sinai; God's message to them, and their answer; their preparation for receiving the law, and God's awful presence on the mount, &c. The ten commandments given; the people are afraid; Moses encourageth them; idolatry forbidden.

1 ON the third month from the going out of the Israelites from the land of Egypt, on the first day they came into the wilderness of Sinai. For when they departed from Rephidim, they came to the wilderness; there the Israelites encamped before the 3 mountain. And Moses went up to God, and Jehovah called to him from the mountain, saying, Thus shalt thou say to the house of Jacob, and declare to the Israelites: 4 Ye have seen what I did to the Egyptians, and how I have borne you as on eagles' wings, and brought you hither to myself. Now therefore, if ye will indeed obey my voice, and keep my covenant, then ye shall be to me a peculiar treasure above all people. 5 For though the whole earth be mine; Yet ye shall be to me a kingdom of priests, and a holy nation. These are the words which thou shalt speak to the Israelites. 6 And Moses went and called for the elders of the people, and laid before them all these things which Jehovah had commanded him. 7 And all the people answered with one accord, and said, All that Jehovah hath spoken we will do. And Moses reported the words of the people to Jehovah. 8 Now Jehovah said to Moses, Lo, I come

to thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses having told the words of Jehovah to the people; Jehovah 10 then said to Moses, 'Go to the people, and sanctify them to-day and to-morrow, and let them wash their clothes, And be ready 11 against the third day; for on the third day Jehovah will come down, in the sight of all the people, upon Mount Sinai. And set 12 thou a boundary round about the mountain, and "speak to" the people, saying, Take heed to yourselves, that ye go not up to the mountain or touch its borders. Who-soever toucheth the mountain shall surely die. Let not an hand touch him, but let 13 him surely be stoned, or shot through. Whether it be beast or man, he shall not live. When the trumpet "hath ceased," they may come up to the mountain.

And Moses went down from the mountain 14 to the people, and sanctified the people; and they washed their clothes. And he 15 said to the people, Be ready against the third day. Approach not your wives.

And it was on the third day in the morn- 16 ing, that there were thunders and lightnings, and a thick cloud upon the mount; and a sound as of a trumpet, exceedingly loud; so that all the people that were in the camp trembled. And Moses brought forth the 17 people out of the camp to meet with God; and they stood at the nether parts of the mountain. And mount Sinai was wholly 18 on a smoke, because Jehovah had descended on it in fire; and the smoke of it ascended as the smoke of a furnace, and the whole mountain trembled exceedingly. And when 19 the sound as of a trumpet grew stronger and stronger, Moses spoke, and God answered him by a voice.

Thus Jehovah descended on mount Sinai, 20

CHAP. XIX. 1. *On the first day*] Literally, 'that day.' It is allowed that the sense is that given. The deliverance from Egypt was one of the most important events to the Israelites as a nation, and forms a peculiar epocha in their history. From this they date, as the Mahometans from the Hegira, or flight of their prophet from Mecca.

3. *Went up to God*] The cloud, which had conducted the Israelites, it is probable now covered the mountain; and to it Moses approached.

4. *Borne you*] This metaphor is peculiarly expressive. God had not only borne with them, but borne them above all their difficulties, as the eagle her young, affording them protection and continued support.—*Brought you to myself*] to be under my peculiar guidance and care.

5, 6. Submission to God and keeping his covenant are the terms on which he engages to take them as a *peculiar treasure*, as most dear to him; and promises that they should be a 'kingdom of priests,' shall all have the rights and privileges of priests, be taught the will of God, participate in the sacrifices, and be near to him. Compare 1 Pet. ii. 5, 9; Rev. i. 6.—*A holy nation*] One people, united under the same laws, and *holy*, separated from all the idolatrous nations.

8. *And all the people*] They were consulted by their elders and leaders; and solemnly consented to the terms of the proposed covenant.—*Moses returned*] He went with

joy, no doubt, to report to God the consent and agreement of the people.

9. *In a thick cloud*] Compare verse 18. And from this appearance of God the heathens ascribed similar appearances to their gods, as we learn from Homer, Virgil, and others.—*That the people may hear*] This was the strongest evidence of the divine mission of Moses, which the people could receive.

10. *Sanctify them*] That is, Moses was to command certain ablutions, and to separate the people for the solemn transaction.

12. Houbigant prefers the Sam. lection, and properly observes, that as the text now stands it implies that boundaries were fixed not round the mount only, but the whole camp of the Israelites, which is wholly opposed to the design for which the command was given. (v) Sam. MS. (a) Sept. Syr.

13. *Hath ceased*] So the Syr. and the Chald. and Sept. are agreeable to this sense. (v) Sam. Sept. Syr. MSS.

15. *Approach not your wives*] Kennicott would render, 'approach not the fire;' meaning the *fiery cloud*, which covered the mountain. Compare Deut. v. 4, 5, 22—25. All the versions agree with the text, and as matrimonial converse was sometimes prohibited, I see not any necessity for the alteration proposed.

19. *By a voice*] That is, vocally or in articulated words, which all the people heard or understood.

on the top of the mountain; and Jehovah called Moses to the top of the mountain; 21 and Moses went up. Jehovah then said to Moses, Go down, charge the people, lest they break through to gaze upon Jehovah, 22 and many of them perish. And let the chiefs also, who come near to Jehovah, sanctify themselves, lest Jehovah break forth 23 upon them. And Moses said to Jehovah, The people cannot come up to mount Sinai; for thou didst charge us, saying, Set a boundary round about the mountain, and 24 separate it. But Jehovah said to him, Away, go down; and come up again, thou, and Aaron "thy brother" with thee; but let not the chiefs of the people break through to come up to Jehovah, lest he break forth 25 upon them. So Moses went down "from the mountain" to the people and spoke to them.

- 1 THEN God spoke all these words, saying,
- 2 I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the
- 3 house of bondage. Thou shalt have no other gods besides me.
- 4 Thou shalt not make to thyself a carved image, or any likeness of what is in the heavens above, or of what is on the earth beneath, or of what is in the waters under the earth: Thou shalt not bow thyself down to them; for I, Jehovah thy God, am a jealous God, punishing the iniquity of fathers, upon the children unto the third and fourth
- 6 generation, when they hate me; But showing mercy to a thousand generations, when they love me and keep my commandments.
- 7 Thou shalt not take the name of Jehovah

thy God in vain; for Jehovah will not acquit him who taketh his name in vain.

Remember the sabbath-day, so as to keep 8 it holy. Six days thou mayest labour, and 9 do all thy work; But the seventh-day is the 10 sabbath of Jehovah thy God; "on it" thou shalt not do any work; "neither" thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, "nor thine ox, nor thine ass," nor any of thy cattle, nor even the stranger who is within thy gates. For in six days Jehovah made the heavens 11 and the earth, and the sea, with all that is in them; but on the seventh day he rested: wherefore Jehovah blessed the sabbath-day, and hallowed it.

Honour thy father and thy mother; "that 12 it may be well with thee, and" that thy days may be prolonged on the land which Jehovah thy God giveth to thee.

- | | |
|--|----|
| Thou shalt not commit murder. | 13 |
| Thou shalt not commit adultery. | 14 |
| Thou shalt not steal. | 15 |
| Thou shalt not bear false witness against thy neighbour. | 16 |

Thou shalt not covet thy neighbour's 17 wife, nor shalt thou covet thy neighbour's house, "nor his field," nor his ~~man~~-servant, nor his maid-servant, nor his ~~ox~~ ^{nor his ass,} nor any thing that is thy neighbour's.

Now all the people "heard the thunder- 18 ings," and the sound as of a trumpet, and they saw the lightnings, and the mountain smoking. And all the people were afraid; and stood afar off. And they said to Moses, 19 "Lo! our God hath showed us his great glory; and we have heard his voice from

22. *Chiefs*] So I have rendered, as it is well known that the term *כֹּהֲנִים* denotes equally priests or princes. The 24th verse supports this sense, as we are sure that the chiefs or elders must have been present with the people on this occasion. Aaron is allowed to go up with Moses, but the other elders are at present forbid. These elders might be called *כֹּהֲנִים*, because, like the patriarchs, they were accustomed to offer sacrifices for their families, previous to the legal priesthood. 24. (a) Syr. 1 MS.

25. (a) Sam. 1 MS.
CHAP. XX. 1. *Then God*] It is manifest, the law or ten commands was audibly given by Jehovah from the mountain. These 'ten commands' are called 'the Decalogue,' or the 'ten words,' as Moses calls them, Deut. iv. 13, and 'His Covenant.' These laws have been divided into two tables; the first containing our duty to God; the second, our duty to our neighbour.

3. *Besides me*] So the Greek translators render, and the design and connexion support this version. Jehovah, as the only true God, forbids any of the pretended heathen gods to be associated with him.

4. *Carved*] There is evident reference in this command to the objects which the heathens worshipped. This command is explained Deut. iv. 15-19; where any likeness of man or woman, beast, bird, reptile, and fish is prohibited.

5. *Punishing*] The crime mentioned is idolatry, and idolaters are the haters of Jehovah. Jealous of his own honour, and for the happiness of his people, he threatens idolaters with severe punishments; and for this offence what judgments fell on the Israelites!

7. *In vain*] Bishop Law renders, 'thou shalt not use the name of the Lord, thy God, in a falsehood.' The sense

is, 'Thou shalt not swear by it falsely, nor use it irreverently; thou shalt not trifle with it in worship nor common discourse.'

8-11. The text both here and Deut. v. 14, is defective. The Sam. has preserved what is wanting to complete the sense. The same reason is now assigned for the observance of the sabbath, as is given Gen. ii. 2; so that it had been appointed from the beginning. *Labour* on the six days is as much commanded as *rest* on the sabbath. No work should be done on the sabbath which can be done before, or with propriety deferred till after. Works of necessity, kindness, and mercy are excepted, or rather they form a proper part of the duties of that day.

10. (a) Versions. (a) Sept. Deut. iv. 14.

12. *Honour*] This implies, 'affection for them, due submission to them, and a readiness to contribute, when necessary, to their support.' This is the first command to which God has annexed a promise, Eph. vi. 2. (a) Sept. Deut. v. 16.

13. *Thou shalt not*] This not only prohibits actual murder, under whatever pretence, such as war for extending territory, commerce, &c.; sanguinary laws, making trifling faults, or a difference in religious opinion, capital; but all hatred and malice, which lead man to injure and kill one another.

14-17. Fidelity in married life; honesty, and a just regard to the rights and property of others, are in these precepts commanded. In the last verse the order of Deut. v. 18 is followed, as the Sept. yet retains it here. (a) Sam. Deut. v. 18. 18. (v) Sam.

19. *Lo, Jehovah*] This addition to the text is absolutely necessary to justify what Moses asserts in rehearsing the law, Deut. v. 21-24. (a) Sam.

amidst the lightning. This day we have seen, that God may speak with man, and yet he may live. But now, why should we die? For if we hear the voice of Jehovah our God any longer, that awful lightning will consume us, and we shall die. For who, of all flesh hath heard the voice of the living God, speaking from amidst the lightning, as we have done, and hath lived? Approach then, and hear all that Jehovah our God shall say; all that Jehovah our God shall say, speak thou to us; and we will hear and do it; but let not God speak
20 with us lest we die." And Moses said to the people, Fear not; for God is come to prove you, to the end that his fear may be
21 upon you, that ye sin not. So the people stood afar off; and Moses drew near to the thick darkness where God was.

"Then Jehovah spoke to Moses, saying, I have heard the voice of the words of this people which they have spoken to thee. All which they have spoken is proper. O that such an heart may be in them, that they would fear me, and keep my commandments continually, that it may be well with them, and with their children for ever! For I will raise up to them a prophet, like thee, from among their own brethren; and I will put my words in his mouth, and he shall speak to them whatsoever I command him. And should there be one, who will not hearken to his words, which he shall speak in my name, I will call him to account for it. But the prophet, who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods; that prophet shall die. And if ye say in your hearts, How shall ye know the word which Jehovah hath not spoken? If what the prophet saith in the name of Jehovah, be a thing which cometh not to pass, this is a thing which Jehovah hath not spoken. The prophet hath spoken it presumptuously; be not afraid of him.

Go now and say to them, Return to your tents; but do thou abide here with me, that I may tell thee all the commandments, the statutes, and the ordinances which thou shalt teach them; and which they shall observe in the land which I give to them for an inheritance."

Again Jehovah said to Moses, Thus shalt thou say unto the Israelites, Ye have seen that from the heavens I have talked with you. Ye shall not make gods of silver; nor shall ye make for yourselves gods of gold.

An altar of earth shall ye make to me, and shall sacrifice thereon your burnt-offerings, and your feast-offerings; "whether" from your flocks or your herds. And in whatsoever place I record my name, "thither" I will come to you, and bless you. But if ye will make to me an altar of stone, ye shall not build it of hewn stones; for if ye but lay your tool upon it, ye will pollute it. Nor shall ye go up by steps to mine altar, lest on it your nakedness be discovered.

CHAPTERS XX. XXI.

B. C. 1491. *Various civil laws respecting servants, manslaughter, filial disobedience, &c. Laws regarding theft, damage, trespasses; fornication, and other crimes, &c. Laws regarding slander and false witness; the year of rest; the sabbath, idolatry.*

Now these are the ordinances which thou shalt set before them. When ye buy an Hebrew servant, six years he shall serve "you;" but in the seventh, he shall be at liberty to go out free. If he came in single, single shall he go out; if he were married, then his wife shall go out with him. But if his master have given to him a wife, and she have borne to him sons or daughters; the wife and her children shall be her master's; and he shall go out single. But if the servant shall plainly say, I love my master, and my wife, and my children; I will not go out free; Then shall his master bring him to the judges; he shall also bring him to the door, or to the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants go out. If she please not her master, "so that he will not betroth her," then shall he let her be redeemed. He shall not have power to sell her to a foreign nation because he despiseth her. But if he have betrothed her to his son, he shall deal with her after the manner of daughters. If he take to himself another beside her, her food, her raiment, and her marriage-due, shall he not diminish. And if he perform 11

21. The same reasoning will support the Samaritan text here. Compare Deut. xviii. 15—22. (a) Sam.

23. The Greek, which is supported by the Vulg. and Arabic, and partly by the Syr. is adopted. The word *אמר* embarrasses the construction and sense.

24. (r) Sept. Syr. many MSS. (a) Sam.

25. This precept seems designed to prevent the idea, that a polished altar would render the offerings more acceptable. Chap. XXI. 2. (a) Sam. versions.

6. Though Moses allowed a species of slavery, it was

mild, compared with those of feudal times; it was only a longer time of service. The custom of boring the ear, Bochart has proved, prevailed in Syria and among the Arabs. It was designed to show, that such servant was attached to the house; but not in the same manner as the Villani were to the soil; for when the master died such servant was free.

8. (v) Sam.

9, 10, &c. See Introduction for the illustration of this whole chapter.

not these three to her, then shall she go out free without money.

12 He that smiteth a man, so that he die, shall surely be put to death. But if he do it not with design, but God deliver him into his hand; then I will appoint you a place whither he shall flee. But when a man dealeth wickedly with his neighbour by slaying him through guile; even from mine altar ye shall take him, that he may be put to death.

15 He who smiteth his father, or his mother, shall surely be put to death. And he that curseth his father or his mother shall surely be put to death.

16 Moreover, he who stealeth an Israelite that he may sell him; and he be found with him, shall surely be put to death.

18 And if men quarrel, and one strike another with a stone, or with his fist, and he die not, but keep his bed; If he rise again, and walk abroad upon his staff, then shall he that struck him be acquitted; only he shall pay for the loss of his time, and see him thoroughly healed.

20 And if a man smite his man-servant, or his maid-servant with a rod, and he die under his hand; he shall surely be punished.

21 But, if *the servant* continue a day or two, he shall not be punished; for he is *purchased* with his money.

22 If men quarrel, and hurt a woman with child, so that she miscarry, without other mischief; he shall surely pay such a fine as the woman's husband shall lay upon him; and he shall pay it before the judges. And if mischief hath been done, then shall he give life for life, Eye for eye, tooth for tooth, hand for hand, foot for foot, Burning for burning, wound for wound, bruise for bruise.

26 And if a man strike the eye of his man-servant, or the eye of his maid-servant, so as to destroy it; he shall let him go free for the sake of his eye. And if he strike out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for the sake of his tooth.

28 If an ox gore a man or woman, so that they die; then the ox shall surely be stoned, and his flesh shall not be eaten; but the owner of the ox shall be acquitted. But if the ox were wont to push with his horn in time past, and it was made known to his owner, and he hath not kept him in, and hath killed a man or a woman; the ox shall

be stoned, and his owner also shall be put to death. If there be laid on him a sum of 30 money, then he shall give for the ransom of his life, whatsoever is laid on him. Whether 31 his ox have gored a son or a daughter, according to this ordinance shall it be done unto him. If the ox shall gore a man-ser- 32 vant or a maid-servant, he shall give unto their master, thirty shekels of silver, and the ox shall be stoned.

And if a man shall open a pit, or if a man 33 shall dig a pit, and not cover it, so that an ox or an ass fall into it; The owner of the 34 pit shall give a recompense in money to their owner; and the beast shall be his.

And if one man's ox hurt another's, that 35 he die; then they shall sell the living ox, and divide the price of it; and the dead ox also they shall divide. Or if it be known 36 that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; but the dead one shall be his own.

If a man steal an ox or a sheep, and kill 1 it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep. If a thief 2 be found breaking in, and one smite him, so that he die, he is not guilty of bloodshed. If the sun be risen upon him, he is then 3 guilty of bloodshed; he shall surely make satisfaction. If the thief have nothing, then he shall be sold for his theft. If what he 4 stole, be indeed found with him alive, whether it be ox, or ass, or sheep, he shall restore two for one

If a man waste another's field or vine- 5 yard, or shall send his cattle, that they may waste another's field, "from his own field and his own vineyard he shall make full restitution according to the produce; and if he have wasted the whole field or vineyard," with the best of his own field, and the best of his own vineyard, shall he make restitution.

If a fire break forth and catch among 6 thorns, so that stacks, or standing corn, or a field be consumed; he that kindled the fire shall surely make compensation.

If a man deliver to his neighbour money, 7 or utensils to keep, and they be stolen out of the man's house; if the thief be found, let him pay double. If the thief be not found, 8 then the master of the house shall be brought to the judges to see whether he have not put his hand on his neighbour's goods.

22. *Pay it before the judges*] The Sept. and Samaritan version render, 'He shall pay with *apologies* or *entreaties*. The more usual sense of the word פללי is that given; and the preposition ב often signifies *before*. Moses ordered the fine to be paid before judges or arbitrators, to prevent future demands.

CHAP. XXII. 2, 3. It is clearly the design of the law to guard the life of man. Hence if the sun were up, the thief

might be seized, but not put to death by the individual who detected him, without recourse to the judges. In this case he who put him to death was guilty of bloodshed, and must make satisfaction.

4. *If the thief*] That this is understood is evident, for this cannot refer to the person who seizes him, but must refer to the thief.

5. (a) Sam. Sept.

- 9 And in every matter of trespass, whether it be concerning ox, ass, sheep, raiment, or any other lost thing, which one challengeth to be his; the cause of both parties shall come before the judges; and he whom the judges shall condemn, shall pay double to his neighbour. If a man deliver to his neighbour to keep, an ass, or an ox, or a sheep, or any other beast, and it die, or be hurt, or driven away, no one seeing; Then shall an oath of Jehovah be given by the one to the other, that he hath not put his hand on his neighbour's goods; and the owner of it shall accept his oath, and he shall not make compensation. And if it be stolen from him, he shall make restitution unto the owner of it. If it have been torn in pieces, he shall bring a testimony of the tearing, but shall not make compensation.
- 14 And if a man borrow a beast of his neighbour, and it be hurt or die, (the owner of it not being with it,) he shall surely make compensation; But if the owner of it were with it, he shall not make compensation. If the beast were an hireling, it came for its hire.
- 16 And if a man seduce a virgin that is not betrothed, and lie with her; he shall surely pay her dowry, and make her his wife. If her father utterly refuse to give her to him, he shall pay the money according to the dowry of virgins.
- 18 'SORCERERS ye shall not' suffer to live.
- 19 Whosoever lieth with a beast shall surely be put to death.
- 20 He that sacrificeth to gods, save to Jehovah only, shall be utterly destroyed.
- 21 A SOJOURNER ye shall not afflict or oppress; for ye were sojourners in the land of Egypt.
- 22 Ye shall not afflict any widow or orphan;
- 23 For if ye afflict them in any wise, and they cry aloud to me, I will surely hear their cry;
- 24 And my wrath shall become hot, and I will kill you with the sword; and your wives shall be widows, and your children orphans.
- 25 If ye lend money to your poor neighbour, of my people, ye shall not be to him an usurer, nor shall ye lay interest upon him.
- 26 If ye at all take your neighbour's mantle for a pledge, when the sun goeth down

return it to him. For it may be his only covering; his mantle to cover his nakedness. In what else shall he sleep? For when he crieth to me, I will hear him; for I am gracious.

Ye shall not revile the judges, nor curse a ruler among your people.

The first of your ripe fruits, the first run of your presses, ye shall not withhold from me. The first-born of your sons shall ye also give to me. Thus shall ye do to the firstlings of your herds and your flocks: seven days they shall be with their dams; on the eighth day ye shall give them to me.

And ye shall be men hallowed to me; and flesh that hath been torn in the fields, ye shall not eat; ye shall cast it to the dogs.

Ye shall not keep up a false report; nor join hands with the wicked to become unrighteous witnesses.

Ye shall not follow a multitude to do evil; nor shall ye, when ye have to answer in a cause, incline to the multitude, so as to swerve from the truth. Nor shall ye countenance even a poor man in his cause.

If ye meet your enemy's ox, or his ass, or any other beast going astray ye shall surely bring it back to him. If ye see the ass of one that hateth you lying under his burden ye shall not forbear to help him; ye shall surely help up with him.

Ye shall not wrest judgment in a poor man's cause. Keep yourselves far from a false matter; and slay not the innocent and the righteous, nor justify the wicked. Ye shall not receive a bribe; for a bribe blindeth the eyes of the wise, and perverteth the decisions of the just. Also a sojourner ye shall not oppress; for ye know the mind of a sojourner, since ye were sojourners in the land of Egypt.

Six years ye shall sow your land, and gather its produce; But the seventh year ye shall let it rest and lie fallow; that the poor of your people may eat; and what they leave, let the beasts of the field eat. In like manner ye shall do with your vineyards and with your olive yards. Six days shall ye do your work, but on the seventh day ye shall rest; that your man-servants and maid-servants may rest as well as yourselves; all

11. *Oath of Jehovah*] That is, an appeal to Jehovah shall be made, to put an end to strife.

16, 17. *Her dowry*] This was fifty shekels. Compare Deut. xxii. 23, 29.

18. (v) Sept. Syr. Vulg.

20. *Save to Jehovah*] The Sam. and Septuagint have, 'Ye shall not sacrifice to strange gods,' which Houbigant prefers, and thinks, 'save to Jehovah,' a marginal gloss.

31. *Cast it to the dogs*] Samaritan renders, 'Ye shall surely cast it away;' the other versions read as the text.

CHAP. XXIII. 2. *The multitude*] Purver and Geddes render, 'The Great.' The word will admit either version.

I have followed the Vulg. in the close of this verse, as giving the clearest sense. 4. (a) Sam.

6. *Poor man's cause*] Ye shall not, on the one hand, acquit, nor on the other oppress him, because he is poor.

7. I have followed the Sept. as here preferable, because the precept regards the administration of justice; and this reading is supported by parallel places, Deut. xxv. 1, &c.

8. *Decisions of the just*] As this refers to judicial process, the term דבר cannot here mean simply words, but the decisions, which just judges have made on similar causes. A bribe leads a man, by chicanery, to pervert these decisions and to colour over injustice and oppression. (a) Sam.

12. (v) Sam. So 13th

- 13 your cattle also and the stranger. And whatsoever I have said to you shall ye observe; but the name of other gods ye shall not mention; let it not be heard from your mouth.
- 14 Three times in the year ye shall keep to me a feast. First ye shall keep the feast of unleavened bread; seven days shall ye eat unleavened bread, as I have commanded you, at the time appointed in the month Abib; (for in it you came out of Egypt;) and none shall appear before me empty.
- 16 And next the feast of harvest, the first-fruits of your labours, of what you have sown in your fields. And lastly the feast of ingathering, at the end of the year, when you have gathered in from the fields, the fruits of your labours. Three times in the year all your males shall appear before 'Jehovah, your God;' "when I have cast out the nations from before you, and enlarged your borders."
- 18 Ye shall not offer the blood of my sacrifice with leavened bread; nor shall the fat of my sacrifice remain until the morning.
- 19 The choice of the first-fruits of your land, ye shall bring to the house of Jehovah your God. Ye shall not cook a kid in its mother's milk.
- 20 Behold, I send 'my angel' before you, to keep you in the way, and to bring you to the place which I have prepared. Beware of him, and obey his voice. Provoke him not, for he will not bear with your transgressions, because my name is in him. But if ye will indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary unto your adversaries.
- 23 For mine angel shall go before you, and bring you to the *land of the Canaanites*, and the Amorites, and the Hethites, "and the Girgasites," and the Perizzites, and the Hivites, and the Jebusites; whom I will cut off. Ye shall not bow down to their

gods, nor serve them, nor according to their works shall ye do; but ye shall utterly destroy them, and their statues ye shall break in pieces. And Jehovah your God ye shall serve, that he may bless your bread and your water, and take away sickness from among you.

There shall nothing cast its young, nor be barren, in your land. The number of your days I will fulfil. My terror I will send before you, and dismay all the people to whom ye shall come; and I will make all your enemies turn their backs to you. I will also send hornets before you, which shall drive out the Canaanites, "and the Amorites," and the Hethites, "and the Girgasites," and the Hivites, "and the Jebusites," from before you. I will not drive them out from before you in one year; lest the land become desolate, and the wild beast multiply against you. By little and little I will drive them out from before you, until ye be increased, so as to possess the land. And I will set your boundaries from the Red sea, to the sea of the Philistines, and from the wilderness of Shur, to the "great" river "Euphrates;" for the inhabitants of all the land I will deliver into your hands; and ye shall drive them out from before you. Ye shall make no covenant with them, nor with their gods. They shall not dwell in your land, lest they cause you to sin against me; for if ye serve their gods, it will surely be a snare to you.

CHAPTER XXIV.

B. C. 1491. *Moses is called to ascend the mountain; the people promise obedience. He ratifies the covenant by the sprinkling of blood.*

HE then said to Moses, Come up again to Jehovah, thou, and Aaron, Nadab and Abihu, "Eleazar and Ithamar," and seventy of the elders of Israel; and worship ye afar off. For Moses alone shall come near to

21 Og, and other Amorite kings; but in the history of this conquest, Numb. xxi. 21, &c. we find no mention of it. Some therefore think, that the expression is figurative, denoting the various kinds of evils with which God would afflict them; which are called his *terror* just before. This seems the most probable sense of the place. (a) Sam. Sept. Syr.

31. *To the great river* The Sept. here has preserved the full reading, and the boundaries specified, accord with other places. Gen. xv. 18; Numb. xxxiv. 3; Deut. xi. 24. (a) Sept.

32, 33. *No covenant with them* They were incurable idolaters; their depravity and sinfulness had reached such a pitch, that it was a righteous procedure to cut them off.

CHAP. XXIV. 1. *Come up again* From chap. xix. 24, and xx. 21, Moses and Aaron were already on the mountain, and there Moses received the laws contained in chap. xx. 22 to the end of the 23d chapter. They were then to go down to state these laws to the people; and when the people had consented to them, and the solemn compact or covenant was ratified by the sprinkling of the blood of the sacrifices, they were again to ascend with the sons of Aaron and seventy elders of Israel. (a) Sam.

2. *Near to Jehovah* Mount Sinai hath two ridges; one

17. Sept. Syr. Vulg. Compare chap. xxxiv. 24.

19. *Cook a kid* Geddés and Gregorie think the precept might be rendered, 'Thou shalt not cook a kid while it is on its mother's milk;' and then the reason of the precept will be, lest the dam should be injured and her life endangered by the milk. Michaelis considers milk חלב as meaning *butter*; and the design of the law was to encourage the culture of the olive. See Introduction, part ii. chap. 8. § 4.

20. *My angel* The opinion, that by the Angel, the Messiah, the Messenger that should hereafter come to his temple, is intended, seems most probable, and best accords with what is attributed to him. God's name was in him, that is, he was invested with divine authority; 'for all power was given to him.' The apostle explains, what is said chap. xxxiii. 2, 14, 'My presence or face shall go with thee,' when he says of our Lord, 'That he is the brightness of his father's glory, and the express image of his person.' Heb. i. 3. The many appearances to the patriarchs, of an angel, called Jehovah, establish this view of the passage.

23. (a) Sam.

28. *Send hornets* A large kind of wasps. Were the Canaanites infested by some plague of this kind? Joshua, xxiv. 12, applies this passage to the conquest of Sihon and

- Jehovah; but they shall not come near, nor shall the people ascend with them."
- 3 Now Moses came and told the people all the words of Jehovah, and all these ordinances; and all the people answered with one voice, and said, All the words which
- 4 Jehovah hath spoken, we will do. And Moses wrote all the words of Jehovah; and he rose up early in the morning, and built an altar at the bottom of the mountain, and erected twelve "stones," corresponding to
- 5 the twelve tribes of Israel. And he sent young men of the children of Israel, who offered burnt-offerings, and sacrificed feast-
- 6 offerings of oxen to Jehovah. And Moses took one half of the blood, and put it in basins; and the other half of the blood he
- 7 sprinkled on the altar. And he took the book of the covenant, and read it in the hearing of the people; and they said, All that Jehovah hath spoken, we will hearken
- 8 to and do." And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you concerning all these things.
- 9 Then went up to the mountain, Moses and Aaron, Nadab and Abihu, "Eleazar and Ithamar," and seventy of the elders of Israel;
- 10 And they saw the *glory of the God of Israel*; under whose feet there seemed to be a pavement of sapphire stone, like the
- 11 body of the heavens for brightness. Yet against the nobles of Israel he stretched not forth his hand, though they saw the *glory of God*.
- 12 When they had eaten and drunk, then Jehovah said to Moses, Come thou up to me to the mountain, and there abide until I give to thee tables of stone with the law, and the commandments which I have written; that thou mayest teach them to the

people. And Moses arose, and his attendant 13 Joshua; and Moses and Joshua went up to the mount of God. But he *first* said to 14 the elders, Tarry ye here for us until we return to you; and, behold, Aaron and Hur are with you. If any one have any matter of dispute, let him come to them. Moses 15 now went up to the mountain, and a cloud covered the mountain. And the glory of 16 Jehovah abode upon mount Sinai; and the cloud covered it six days, and the seventh day he called unto Moses out of the midst of the cloud. And the appearance of the 17 glory of Jehovah was, in the eyes of the children of Israel, like devouring fire on the top of the mountain. Now Moses had en- 18 tered the midst of the cloud, and gone up to the top of the mountain; and Moses was on the mountain forty days and forty nights.

CHAPTER XXV.

B. C. 1491. Instructions given to Moses concerning the tabernacle, its furniture, &c. and utensils.

AND Jehovah spoke to Moses saying, 1 Speak to the Israelites that they bring to me 2 an offering. From every man whose heart is willing to give, ye shall receive my offering. And this is the offering which ye shall 3 receive from them; gold, and silver, and brass; And blue, and purple, and scarlet, 4 and cotton, and goats' hair; And rams' skins died red, and seal skins; and shittim wood; Oil for the chandelier; aromatics for the 6 anointing oil, and for the sweet incense; Onyx stones, and other stones to be set in 7 the ephod, and in the breastplate. And let 8 a sanctuary "be made for me," that I may dwell among "you." After the pattern of 9 the tabernacle, and the pattern of its utensils; according to all which I show to thee "on the mountain," so shalt "thou make it."

much lower than the other, and called Horeb; the higher was called Sinai. Moses appears to have ascended to Sinai, and to have abode there forty days and nights; while Aaron, his sons, and the elders, remained on the lower ridge of Horeb for some time. (v) Sept. 3. (a) Syr.

4. (r) Sam. Sept. 5. Moses appointed young men to slay the victims, and to offer the holocaust. This sacrifice belonged wholly to God. The feast-offerings were designed for the refreshment of the people, the fat parts only being consumed on the altar. 9. (a) Sam.

10. *The glory of the God* The words in italics are added as necessary to make this place consistent with others. Besides from Deut. iv. 15, it is certain they saw no personal similitude, or likeness of any thing in heaven or on earth; and though *feet* are mentioned, the term can only mean the *extremity* of the glorious vision, which reached to, or was the pavement of sapphire itself. This was a bright blue colour. Compare verse 17.

11—13. Before they ascended they had killed the feast-offerings; and from this it seems, they took some of the provisions and ate and drank on Horeb, while the people celebrated the same feast in the camp in token of their friendship and covenant with God.

14. *Tarry ye here* This address denotes, that the people

knew where the elders were, and might apply to them, in case of any difference. As Moses continued for forty days, it appears that they soon returned to the camp, perhaps supposing him to be lost or consumed.

15. Some think Joshua, who was destined to be the successor of Moses, went with him into the cloud, and there abode, while Moses ascended to the very top of the mountain, where God conversed with him, and gave him the ordinances concerning the tabernacle, &c. contained in the following chapters. It is certain that Joshua was either with him or not far from him, as he descended with him, chap. xxxii. 17.

16, 17. *Seventh day* It is not improbable that this might be the sabbath. The appearance of God's glory was naturally calculated to inspire reverence. To this the apostle alludes, Heb. xii. 28, 29.

18. *Forty days* During this period, "he neither ate nor drank." Chap. xxxiv. 28; Deut. ix. 9. Elijah, the restorer of the law, and our Lord the fulfiller of it, fasted the same period: 1 Kings xix. 8; Matt. iv. 2. In these cases the body must have been divinely supported.

CHAP. XXV. 8. *Let . . . be made for me* The Sept. has, 'Make thou,' and the Sam. 'Make ye.' The second person singular is most probably the genuine reading. (v) Sam. Sept. 9. (a) Sam. Sept. (v) Sam.

10 And 'thou shalt make an ark of shittim wood:' two cubits and a half shall be the length, and a cubit and a half its breadth, 11 and a cubit and a half its height. And thou shalt overlay it with pure gold; within and without shalt thou overlay it; and shalt 12 make for it a border round about. And thou shalt cast for it four staples of gold, and put them at its four corners; two staples on the one side of it, and two staples 13 on the other side of it. And thou shalt make staves of shittim wood, and overlay 14 them with gold. And thou shalt put the staves into the staples along the sides of the ark, that by them the ark may be carried. The staves shall be in the staples of 15 the ark; they shall not be removed from it. 16 And thou shalt put into the ark the testimonies which I will give to thee. And 17 thou shalt make a lid for a mercy-seat of pure gold; two cubits and a half shall be its length, and a cubit and a half its breadth. 18 Two cherubs shalt thou also make; of solid gold shalt thou make them, at the two ends 19 of the mercy-seat. And make one cherub at the one end, and the other cherub at the other end; rising up from the mercy-seat, at its two ends, 'shalt thou make' the cherubs. So the cherubs shall stretch forth 20 their wings above, covering the mercy-seat with their wings; and their faces shall be turned one to another; towards the mercy-seat shall the faces of the cherubs be turned. 21 And thou shalt put the mercy seat upon the ark; and in the ark thou shalt put the 22 testimonies which I will give to thee. And there I will meet with thee; and from above the mercy-seat, from between the two cherubs, which are upon the ark of the testimony, I will speak with thee of all things

which I will give thee in command to the Israelites.

Thou shalt also make a table of shittim 23 wood, two cubits shall be its length, and a cubit its breadth, and a cubit and a half the height of it. And thou shalt overlay it with 24 pure gold, and make thereto a border of gold round about. Also a frame round 25 about, a hand-breadth high, shalt thou make for it; and about its frame thou shalt make a border of gold. And thou shalt make for 26 it four staples of gold, and put the staples on its four feet which are at the four corners of it. Beside the frame, let the staples be 27 placed, for the staves which are to bear the table. And thou shalt make the staves of 28 shittim wood, and overlay them with gold, that by them the table may be borne. And 29 thou shalt make its plates, its incense-pots, and its large and small cups, in which drink-offerings are to be offered; of pure gold shalt thou make them. And thou 30 shalt place upon the table, presence-bread before me always.

A chandelier of pure gold thou shalt also 31 make; of one solid mass shall the chandelier be made. Its shaft, and its branches, its cups, its knops, and its flowers, shall be of one piece. And six branches shall proceed 32 from the sides of it; three branches of the chandelier from the one side, and three branches of the chandelier from the other side of it. Three cups, shaped like almonds, 33 each with a knop and a flower, shall be on one branch; and three cups shaped like almonds on another branch, each with a knop and a flower; and so on the six branches which proceed from the chandelier. And 34 on the *shaft* of the chandelier shall be four cups shaped like almonds, with their knops

10. *An ark*] The term denotes a chest of any kind, and here is used for the chest in which the two tables of the law were placed. In the rites of Osiris the Egyptians bore an ark or covered chest in the night down to the sea, in which was a little boat made of gold. Was not this commemorative of the ark of Noah?—*Shittim wood*] There is little doubt of its being a species of white thorn, or the *spina Aegyptiaca*, which grows abundantly about mount Sinai, 'the tree of all deserts from the northmost parts of Arabia to the extremity of Ethiopia.' (v) Sam.

17. *A lid for a mercy-seat*] The Doway translators render after the Vulg. 'Propitiatory.' Purver an 'Atonement covering,' and Ainsworth 'A covering mercy-seat.' The common version follows Luther, *Gnadenstuhl*. In the ark the tables of the law were to be placed; and this lid was to cover them. The blood of the expiatory sacrifices, offered on the great day of atonement, was to be sprinkled on this lid, to intimate that the transgressions of the law, over which it was put, were covered and pardoned. Hence it became a mercy-seat, through the sprinkling of the blood of the sacrifices; and in reference to this our Lord is called the 'propitiatory,' Rom. iii. 25, sacrifice, being understood, denoting that by his blood a real atonement was made, and that through faith in his blood, God will forgive all our sins and transgressions.

18. *Cherubs*] From Ezekiel we learn that they were compound figures having one body. The most common opinion is, that they represent the angels, the attendants on

God's throne and majesty. Compare Psa. xviii. 10; Isa. vi. 3; and Rev. iv. 8. Might not these compound emblems denote, the *intelligence, courage, diligence, and zeal, or activity* of the holy angels? Man being the representative of the first, the lion of the second, the ox of the third, and the eagle of the fourth. 1 Peter i. 12.

19. (v) Sam. MSS. versions.

22. *And there I will meet*] After the tabernacle was constructed it appears that Moses was privileged to enter into the most holy place whenever it was necessary to consult God on any subject relating to the people. There the divine glory dwelt, and there God manifested himself as the God of grace, and as the God in covenant with his people.

26. *Which are at the four corners*] I have given the sense, without adhering to the order of the text. Jerom renders, 'Thou shalt put them into the four corners of the table (*per*) through each foot.' Houbigant, 'Thou shalt put them into the four sides of its four feet.'

29. *Incense-pots*] So the Seventy render, *kyrnas*—*its large and small cups*] I have followed the Greek, Vulg. Syr. &c. in this version. Rosenmuller has shown, that שְׁכָרִים קטנים signifies as rendered. The former a large open cup, the latter a small one, containing only what a person might drink at a draught. The Bishops' Bible has, 'to pour out with all.'

30. *Presence-bread*] Purver and others so render, which is certainly preferable to show-bread.

35 and their flowers. And a knop and a flower under the first pair; and a knop and a flower under the second pair; and a knop and a flower under the third pair of the six branches, that proceed from the chandelier.

36 Their knops and their branches shall be of one piece; all of it one solid work of pure

37 gold. And thou shalt make its seven lamps; and thou shalt place the lamps upon it, so that they may give light over against

38 it. And its snuffers, and its snuff-dishes,

39 "shalt thou make" of pure gold. Of a talent of pure gold shalt thou make it, with

40 all these utensils. And see that thou make them according to the pattern, which was showed thee on the mountain.

1 MOREOVER thou shalt make a tabernacle of ten curtains of twisted cotton; and cherubs of blue, and purple, and scarlet; fancy-

2 work shalt thou make in them. The length of each curtain shall be twenty-eight cubits, and the breadth of each curtain, four cubits; and each of the curtains shall be of the same

3 measure. Five curtains shall be joined one to another; and the other five curtains shall

4 be joined one to another. And thou shalt make loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also shalt thou make on the other outmost edge, that it may be joined to the

5 next. Fifty loops shall thou make on the edge of one curtain, and fifty loops shalt thou make on the edge of another curtain, which is to be joined to the next; that by the loops they may be joined one to another.

6 And thou shalt make fifty clasps of gold, and join the curtains together with the clasps, so that it may be one tabernacle.

7 Thou shalt also make curtains of goats' hair, to be a covering upon the tabernacle;

8 eleven curtains shalt thou make. The length of each curtain shall be thirty cubits, and the breadth of each curtain four cubits; and the eleven curtains shall be all of the

9 same measure. And thou shalt join five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the front of the tabernacle. And thou shalt make fifty loops on the edge of one curtain, on the outmost edge for joining; and fifty loops on the outmost edge of the other curtain, that they may be joined.

11 And thou shalt make fifty clasps of brass, and put the clasps into the loops, and so join the pieces together, that they may be

12 one tent. And let what remaineth of the

curtains of the tent, the half curtain that remaineth, hang over the back side of the tabernacle. And the cubit on the one side, 13 and the cubit on the other side, which it exceedeth in the length of the curtains of the tent, shall hang over the sides of the tabernacle; on this side and on that side, to cover it. And thou shalt make a covering for the 14 tent of rams' skins died red; and an upper covering of seal-skins.

And thou shalt make boards for the taber- 15 nacle of shittim wood to stand upright. Ten 16 cubits shall be the length of each board, and a cubit and a half shall be the breadth of each board. Two tenons shall there be to 17 each board, made similar to one another: thus shalt thou make all the boards of the tabernacle. And the boards for the taber- 18 nacle thou shalt make; twenty boards for the side southward. And under the twenty 19 boards, thou shalt make forty silver bases; two bases under one board for its two tenons. And for the other side of the tabernacle, for 20 the north side, thou shalt make twenty boards, And their forty bases of silver; two 21 bases under one board, and two bases under another board. And for the end of the 22 tabernacle westward thou shalt make six boards. And two boards shalt thou make 23 for the angles of the tabernacle at the two ends. And they shall be joined together 24 beneath, and they shall be joined together at the top, to one staple; so shall they both of them be; they shall be for the two corners. Thus there shall be eight boards, and their 25 bases of silver, sixteen bases; two bases under one board, and two bases under another board.

And thou shalt make bars of shittim 26 wood; five for the boards of the one side of the tabernacle, And five bars for the boards 27 of the other side of the tabernacle; and five bars for the boards of the back-end of the tabernacle, for the "side" westward. And 28 the middle bar, at the midst of the boards, shall reach from end to end. And thou 29 shalt overlay the boards with gold, and make their staples of gold, to take in the bars; and thou shalt overlay the bars with gold. Thus thou shalt rear up the tabernacle, ac- 30 cording to the pattern which hath been shown to thee on the mount.

And "thou shalt make" a veil of blue, 31 and purple, and scarlet, and twisted cotton; with fancy-work, with cherubs shalt thou make it. And thou shalt hang it upon four 32 pillars of shittim wood, overlaid with gold;

37. *Over against it*] Geddes renders, 'in one direction,' i. e. towards the sanctuary. 38. (a) Syr.

39. A talent of gold. See table of coins and weights. Chap. XXVI. 7. *Goats' hair*] That is, Stuff made of goats' hair. They sometimes made stuffs of camel's hair.

1-10. Kennicott has proved that these verses, which are

found in the 30th chapter of the common version, have been transposed from the end of the preceding chapter, where all the Sam. copies now have them; and where the following places of the text manifest they ought to be; Chap. xxxi. 7-11; xxxv. 12-16; xxxvii. 1, and xxxviii. 8.

27. (v) Sept. Vulg. 31. (v) Versions, 6 MSS.

their hooks shall be of gold, upon the four bases of silver.

- 33 And thou shalt hang up a veil under the clasps of the curtains, that thou mayest bring in thither within the veil, the ark of the testimony; and the veil shall separate for you the holy from the most holy place.
- 34 And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.
- 35 And thou shalt set the table without the veil, and the chandelier over against the table; the chandelier thou shalt set at the south side of the tabernacle and the table on the north side.
- 1 AND thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. A cubit shall be its length; and a cubit its breadth; but its height shall be two cubits. Its horns shall be of one piece with it. And thou shalt overlay it with pure gold, its roof and its sides round about, and its horns; and thou shalt make for it a border of gold round about. And two staples of gold shalt thou make for it, and place them under its border, at its two corners; for both its sides shalt thou make them, that they may take in the staves by which it is to be carried. And thou shalt make the staves of shittim wood, and overlay them with gold. And thou shalt put it before the veil which is by the ark of the testimony, before the mercy-seat which is over the testimony, where I will meet with thee. And on it Aaron shall burn sweet incense. Every morning when he dresseth the lamps, he shall burn incense upon it.
- 8 And when Aaron lighteth the lamps at even, he shall burn incense upon it; a perpetual incense before Jehovah throughout your generations. Ye shall offer no profane incense, nor burnt-sacrifice, nor wheat offering on it; neither shall ye pour a drink-offering thereon. But Aaron, once in a year, shall make an atonement on its horns, with the blood of the sin-offering of atonement. Once in a year shall he make atonement upon it, throughout your generations. Most holy shall it be to Jehovah.
- 36 Thou shalt also make a hanging for the door of the tent; of blue, and purple, and scarlet, and of twisted cotton, embroidered work.
- 37 And thou shalt make for the hanging five pillars of shittim-wood, and overlay them with gold; and their hooks shall be

of gold; and thou shalt cast for them five bases of brass.

AND thou shalt make an altar of shittim wood, five cubits long, and five cubits broad; the altar shall be a square, but its height shall be three cubits. And thou shalt make its horns on its four corners; of one piece with itself shall its horns be; and thou shalt overlay it with brass. Thou shalt also make its pans to receive its ashes, and its shovels, and its basins, and its forks, and its censers; all its utensils shalt thou make of brass. And thou shalt make for it a brazen grate of net-work; and for the net-work, at its four corners shalt thou make four brazen staples. And thou shalt put the grate underneath the altar-band, so that the net-work may be at the middle of the altar. And thou shalt make staves for the altar; staves of shittim wood, and overlay them with brass. And the staves shall be put into the staples; and the staves shall be on the two sides of the altar, when it is carried, hollow; of boards "shalt thou make it." As it hath been shown to thee on the mountain so shalt thou make it.

Thou shalt also make the court of the tabernacle. On the south or right-hand side, let there be hangings for the court of twisted cotton, a hundred cubits long for one side; And their twenty pillars and their twenty bases shall be of brass; but the hooks of the pillars and their fillets shall be of silver. And so for the north side let the hangings be a hundred cubits long; and their twenty pillars and their twenty bases of brass; but the hooks of the pillars and their fillets of silver.

And for the breadth of the court, on the west side, let there be hangings, fifty cubits long; and their ten pillars and their ten bases "of brass." And the breadth of the court on the east, or sun-rising side, shall be fifty cubits; "with their ten pillars and their ten bases of brass." The hangings for one wing shall be fifteen cubits; with their three pillars and their three bases "of brass;" And for the other wing shall be hangings fifteen "cubits;" with their three pillars and their three bases "of brass."

And for the gate of the court shall be a veil of twenty cubits, of blue, and purple, and scarlet, and twisted cotton, embroidered work; with their four pillars and their four

CHAP. XXVII. 2. *Its horns shall be*] These were projections from the four corners; but whether upright, oblique, or curved, we learn not from the text. That they were really horn-shaped, like those of the *ara pacis* of the Romans, is probable. Josephus expressly says so of the altar of his time.

5. *The network*] The form of the altar was this: its four legs or angle-posts, were three cubits high, and as much more as served to make what are called its *horns*, which might be nothing but the heads of the posts tapered off to

a point in the shape of a horn. These angle-posts were, at half-way down from the roots of the horns, surrounded with a frame or band one cubit and a half broad; at the lower rim of which was fixed the lattice-work, or grate on which the faggots of wood, and then the victims were laid.

8. (v) Sept. Syr.

12—17. The readings of the Samaritan and Sept. make the text complete. Indeed this copy of the text is of the greatest value to the divine and the critic.

- 17 bases "of brass." All the pillars round about the court shall be filleted with silver; their hooks shall be of silver, but their bases of brass.
- 18 The length of the court shall be a hundred cubits, and its breadth fifty cubits, and its height five cubits. "The hangings of the court, all about, shall be" of twisted cotton. And the bases of their pillars shall be of brass; "but the hooks of their pillars and their fillets of silver; and their capitals shall be overlaid with silver; and all the pillars of the court shall be filleted with silver."
- 19 All the other utensils of the tabernacle for its whole service, and all its pins, and all the pins of the court, "thou shalt make of" brass.
- 20 And command thou the Israelites, that they bring to thee pure oil, expressed from olives, for light, that the lamps may continually burn, in the tabernacle of the congregation without the veil, which is before the testimony. Aaron and his sons shall order it, that they may burn from evening to morning before Jehovah. A perpetual statute shall this be to the Israelites, throughout their generations.

CHAPTERS XXVIII. XXIX.

B. C. 1491. *Instructions concerning the priesthood; the dress of the high-priest and others; the rites of consecration, continual burnt-offering and the numbering the people.*

- 1 AND appoint next to thyself, Aaron thy brother, and his sons with him, from among the Israelites, to minister to me in the priest's office; Aaron, Nadab and Abihu,
- 2 Eleazar and Ithamar, Aaron's sons. And thou shalt make holy garments for Aaron thy brother, for ornament and for beauty.
- 3 And thou shalt speak to all the wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, to minister to me in the priest's office. And these are the garments which they shall make; a breast-plate, and an ephod, and a robe, and a strait tunic, a mitre, and a girdle. Thus they shall make holy garments for Aaron thy brother, and his sons, to minister to me in the priest's
- 5 office. And to make them they shall take

gold, and blue, and purple, and scarlet, and twisted cotton. And let them make the ephod of the gold, the blue, and the purple and scarlet, and twisted cotton, with fancy-work. Its two shoulder-pieces shall be joined to it; at its two edges shall they be joined. And the fancy-work of the 'shoulder-pieces,' which are on it, shall be of the same materials with itself, of gold, of blue, and purple, and scarlet, and twisted cotton. And thou shalt take two onyx-stones, and engrave on them the names of the sons of Israel, 'according to their birth.' Six of their names on one stone, and the remaining six names on the other stone. After the work of an engraver in stone, like the engravings of a signet, shalt thou engrave on the two stones the names of the sons of Israel; thou shalt set them in ouches of gold. And thou shalt put the two stones upon the shoulder-pieces of the ephod. Stones of memorial "shall they be for" the sons of Israel; for Aaron shall bear their names before Jehovah, upon his two shoulders for a memorial.

And thou shalt make clasps of 'pure gold;' And two chains of pure gold; of equal length, and of wreathen work shalt thou make them; and the two wreathen chains shalt thou fasten to the clasps.

Thou shalt also make the breast-plate of judgment, of fancy-work; after the work of the ephod shalt thou make it; of gold, and blue, and purple, and scarlet, and twisted cotton, shalt thou make it. It shall be a square, doubled; a span its length, and a span its breadth. And thou shalt set in it settings of precious stones, even four rows of stones; a row of a carnelian, a topaz, and an emerald shall be the first row. And the second row shall be a ruby, a sapphire, and a diamond. And the third row a ligure, an agate, and an amethyst. And the fourth row a beryl, and an onyx, and a jasper. In their settings, let them be set in gold. And the stones shall be for the names of the sons of Israel; twelve according to their names. The engravings, like those of a signet, shall each have its name according to the twelve tribes.

18. This verse is clearly defective; and neither the Sam. nor the versions afford any aid. Happily the parallel place chap. xxxviii. 16, supplies what is deficient.

20. *The lamps may burn*] The heathens in imitation of this had their perpetual fire, as in the temple of Vesta, and others. The same custom is continued in Roman Catholic churches abroad.

CHAP. XXVIII. 1. *Appoint next to thyself*] The words מִיָּדְךָ, as Le Clerc has observed, should not be understood of place, but of dignity and rank. Moses, as the leader, and divinely commissioned lawgiver, occupied the chief dignity and honour; and Aaron and his sons, as enjoying the priesthood, are to be the second in rank.

8. *Shoulder-pieces*] So the Sept. render. These shoulder-

pieces Geddes conjectures were something like our *epaulettes*. Others render *curious girdle*, but the word is never so rendered elsewhere, unless verses 27 and 28, and parallel places. (v) Sept. 9. (t) from 10th verse.

12. (a) Sam. Sept. 13. (a) Sept.

14. *Of equal length*] I have followed the Chald. and the Arab. as giving a sense most suitable. So Purver and Geddes render.

17—20. There is great uncertainty respecting the real sense of the words, by which the precious stones are denoted. The most probable are those given; and on the first row were engraved, Reuben, Simeon, Levi; on the second, Judah, Issachar, Zebulun; on the third, Naphtali, Gad, Dan; and on the fourth, Asher, Joseph, Benjamin.

22 And thou shalt make for the breast-plate, two chains of equal length, of wreathen
 23 work of pure gold. And thou shalt make for the breast-plate two clasps of gold, and two rings of gold, and the two rings thou shalt place at the two upper ends of the breast-
 24 plate. And thou shalt put the two wreathen chains of gold in the two rings which are at
 25 the ends of the breast-plate. And the other two ends of the two wreathen chains thou shalt put into the two clasps, and fasten them to the shoulder-pieces of the ephod
 26 opposite. Thou shalt also make two rings of gold, and put them at the two lower ends of the breast-plate, on its inward borders,
 27 which are opposite the ephod. And two other rings of gold thou shalt make, and put them at the lowest ends of the shoulder-pieces, opposite to where it joins the fancy-
 28 work of the ephod. And they shall bind the breast-plate by its rings to the rings of the ephod, with a lace of blue, that it may be joined to the fancy-work of the ephod, and that the breast-plate may not be loosed
 29 from the ephod. And Aaron shall bear the names of the sons of Israel on the breast-plate of judgment upon his heart, when he goeth into the holy place, for a memorial before Jehovah continually.
 30 Thou shalt also make the Urim and the Thummim, and shalt put the Urim and Thummim on the breast-plate of judgment; and they shall be upon Aaron's heart, when he goeth in before Jehovah. Thus shall Aaron bear the judgment of the Israelites upon his heart, before Jehovah continually.
 31 And thou shalt make the robe of the
 32 ephod, all of blue. And there shall be a hole at the top, in the middle of it. And round about the hole of it, shall be a binding of woven work, like the hole of a coat
 33 of mail, that it be not rent. And beneath upon its hem thou shalt work pomegranates of blue, and purple, and scarlet, round about its hem; and, between them bells of gold,
 34 round about: A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the hem of the robe, round about.
 35 And it shall be upon Aaron, when he ministereth, that his sound may be heard when he goeth into the holy place before Jeho-

vah, and when he cometh out; that he may not die.

And thou shalt make a petal of pure gold 36 and engrave upon it, like the engravings of a signet, HOLY TO JEHOVAH. And thou 37 shalt fasten it with a blue lace, that it may be upon the mitre; upon the front of the mitre it shall be. And it shall be upon 38 Aaron's forehead, that Aaron may bear the iniquity which the Israelites may commit, in the holy things which they shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah.

And thou shalt make of cotton the strait 39 tunic, and the mitre of cotton; but the girdle thou shalt make of embroidered work.

And for Aaron's sons thou shalt make tunics; and thou shalt make for them girdles; and turbans shalt thou make for them, for ornament and for beauty. And thou shalt 41 put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and so hallow them, that they may minister to me in the priest's office. And make for them drawers of fine 42 cotton, to cover their nakedness. From the loins even to the thighs they shall reach; And shall be on Aaron and on his sons, 43 when they come into the congregation-tabernacle, or when they come near to the altar to minister in the holy place; lest they commit iniquity, and die. This shall be a perpetual statute to him and his seed after him.

Now this is the thing which thou shalt do 1 for them to hallow them, to minister to me in the priest's office. Take one steer from the herd, and two rams, without blemish; And unleavened bread, unleavened cakes 2 tempered with oil, and unleavened wafers anointed with oil; of wheaten flower shalt thou make them. And thou shalt put them 3 into one basket, and bring them in the basket, with the steer and the two rams. And Aaron and his sons thou shall bring 4 to the door of the congregation-tabernacle; and thou shalt wash them with water, And then take the garments: and thou shalt clothe Aaron with the tunic and gird him with the girdle; then thou shalt clothe him with

22. Geddes doubts the genuineness of this verse; but if they are genuine, he considers the chains here mentioned as belonging to the breast-plate met those belonging to the ephod (verse 14) half-way. 23. (a) Sam.

26—28. It is difficult to render these verses intelligibly. I have attempted it, whether successfully or not others must judge. 30. (a) Sam.

35. *That he may not die*] This was to give notice to the people without, when the high priest approached the most holy place, that they might join in prayer; and to intimate that he was not to approach rashly. He must have on the holy garments, or else Jehovah would punish him with death.

36. *Petal*] So the Sept. and it is certain that this plate of gold represented the form of some beautiful flower.—*Holy to Jehovah*] This was to remind Aaron of the duties of his office. He was to minister in holy things, before a holy God; to remove sin by making atonement, and to teach the people the way of holiness. In this he was the type of our great High Priest, who was 'holy, harmless, and undefiled.'

CHAP. XXIX. 1. *From the herd*] Literally, 'Son of the herd.' Some think that age is meant. This is implied in the term adopted, *steer*, meaning a young bullock.

5. So the Sam. text, which is supported by Levit. viii. 7. See Note, Hebrew Bible.

the robe, and over it thou shalt put the ephod and the breast-plate, which thou shalt
 6 fasten to the fancy-work of the ephod. And on his head thou shalt put the mitre; and
 7 put the holy crown upon the mitre. Then shalt thou take the anointing oil, and pour
 8 it upon his head, and anoint him. And thou shalt bring his sons, and clothe them
 9 with tunics; And thou shalt gird them with girdles, Aaron and his sons, and bind the
 turbans on them; and the priest's office shall be theirs by a perpetual statute.

And thus thou shalt consecrate Aaron
 10 and his sons. Thou shalt bring the steer before "Jehovah, to the door of" the congregation-tabernacle; and Aaron and his
 11 sons shall lay their hands on the head of the steer. And thou shalt kill the steer
 12 before Jehovah, at the door of the congregation-tabernacle. Thou shalt then take
 some of the blood of the steer, and put it on the horns of the altar with thy finger;
 and all the rest of the blood thou shalt pour
 13 out at the bottom of the altar. And thou shalt take all the fat that covereth the inward
 parts, and the excrescence "of the liver," and the two kidneys, and the fat which
 is upon them, and burn them upon the
 14 altar. But the flesh of the steer, and its skin, and its dung, thou shalt burn in a fire
 without the camp: it is a sin-offering.

15 Thou shalt also take one of the rams; and Aaron and his sons shall lay their hands
 16 upon the head of the ram. And thou shalt slay the ram, and thou shalt take its blood,
 and sprinkle round about upon the altar.
 17 And thou shalt cut the ram into pieces, and wash its inward parts and its legs, and
 18 put them with its pieces, and its head. And thou shalt burn the whole ram upon the
 altar; it is a burnt-offering of a sweet savour to Jehovah.

19 And the other ram thou shalt take, and Aaron and his sons shall lay their hands
 20 upon the ram's head. Then shalt thou kill the ram, and take some of its blood, and
 put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons,
 and upon the thumb of their right hand, and upon the great toe of their right foot, and
 sprinkle the rest of the blood round about
 22 upon the altar. Also thou shalt take off from the ram the fat of the tail, and the fat

that covereth the inward parts, and the excrescence of the liver, and the two kidneys,
 and the fat which is upon them; and the right shoulder; (for this is a ram of consecration.)
 And one loaf of bread, and one 23 cake of oiled bread, and one wafer out of the basket of the unleavened bread which is
 before Jehovah: And thou shalt put all 24 these into the hands of Aaron, and into the hands of his sons; and cause them to wave
 them for a wave-offering before Jehovah. Thou shalt then receive them from their 25
 hands, and burn them upon the altar together with the burnt-offering, for a sweet
 savour to Jehovah. And thou shalt take 26 the breast of the ram of Aaron's consecration,
 and wave it for a wave-offering before Jehovah; and it shall be thy part. So thou 27
 shalt sanctify the breast, that hath been waved as a wave-offering, and the shoulder, that
 hath been heaved as a heave-offering, (of the ram by which Aaron, and his sons, are consecrated.)
 And they shall be Aaron's and 28 his sons' by a perpetual statute, from the Israelites. For it is a heave-offering; and
 it shall be a heave offering from the children of Israel of the feast-sacrifices, even their
 heave-offering to Jehovah.

'And thou shalt take some of the anointing 21 oil and some of the blood that is upon the altar, and sprinkle it upon Aaron, and upon
 his garments; and upon his sons, and upon the garments of his sons with him.
 Thus he shall be hallowed and his garments; and his sons, and his sons' garments
 with him." And the holy garments of 29 Aaron shall be his sons' after him; in them they shall be anointed, and consecrated.
 And seven days shall he of his sons wear 30 them, who, being priest in his stead, shall go into the congregation-tabernacle to minister
 in the holy place.

Thou shalt then take the ram of consecra- 31 tion, and boil its flesh in the holy place. And Aaron and his sons shall eat the flesh 32
 of the ram, and the bread that is in the basket. At the door of the congregation-
 tabernacle, They shall eat them; because by 33 them an atonement has been made, for the purpose of consecrating and sanctifying
 them: but no other shall eat of them, because they are holy. And if aught of the 34
 flesh of the consecration, or of the bread,

6. *Holy crown*] Geddes renders, *badge*, the Doway translators, *holy plate*. It refers to the golden petal.

10, 13. In both these verses the Sam. has preserved the full and genuine readings. The greatest part of the learned suppose the term, which after Geddes is rendered 'excrescence,' denotes the greater lobe of the liver, together with the gall-bladder. (a) Sam. Sept.

20. The Jewish doctors consider the command to put some of the blood on the 'tip of the ear, to signify that they ought to listen to divine instructions; and the 'tips of the

thumbs and great toes,' to denote, that they were to discharge every duty with readiness.

21. (1) after 28.

22. *The fat of the tail*] From the testimony of the most credible witnesses, it appears that the tail of the Syrian and Arabian sheep sometimes weighs no less than twenty pounds. It is this which is meant, and not the rump.

26—28. The wave-breast and heave-shoulder, of all the feast-sacrifices of the children of Israel, are made the portion of the priests.

- remain until the morning, then thou shalt burn that remainder with fire; it shall not
 35 be eaten, because it is holy. And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee; seven
 36 days shalt thou consecrate them. And thou shalt offer every day a steer as a sin-offering for atonement; and thou shalt offer the sin-offering upon the altar; when thou hast made an atonement upon it, thou shalt then
 37 anoint it, and make it holy. Seven days thou shalt make an atonement upon the altar, and hallow it; for it shall be an altar most holy; and whosoever toucheth the altar shall be holy.
- 39 Now this is what thou shalt offer upon the altar "as a perpetual offering;" two lambs
 39 of the first year day by day. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer in the even-
 40 ing. And with the first lamb thou shalt offer a tenth part of an epha of flour mingled with a hin of fresh oil; and the fourth part of a hin of wine for a drink-offering.
- 41 And the other lamb thou shalt offer in the evening, and with the same wheaten-offering as in the morning, and the same drink-offering, for a burnt-offering of a sweet
 42 savour to Jehovah. This shall be a continual burnt-offering throughout your generations, at the door of the congregation-tabernacle, before Jehovah: where I will meet with "thee" and there speak to thee.
- 43 And there I will meet with the Israelites, and by my glory shall the place be sanc-
 44 tified. For I will sanctify the congregation-tabernacle, and the altar. I will sanctify also both Aaron and his sons, to minister to me in the priest's office.
- 45 And I will dwell among the Israelites
 46 and will be their God. And they shall know that I am Jehovah their God, who have brought them out of the land of Egypt, that I may dwell among them: yea I am Jehovah their God.
- 11 Again Jehovah spoke to Moses, saying,
 12 When thou shalt take the sum of the Israelites according to their number rolls; then they shall give, when numbered, every man

of them, a ransom for his soul to Jehovah; that there may be no more plague among them, when they are numbered. This is 13 what every one that passeth among those numbered shall give, half a shekel according to the shekel of the sanctuary; the shekel of the sanctuary being twenty gerahs; a half shekel from every one as an offering to Jehovah. Every one that passeth among 14 those numbered, from twenty years old and upwards, shall give an offering to Jehovah. The rich shall not give more, and the poor 15 shall not give less, than half a shekel, when ye give an offering to Jehovah for the ransom of your souls. And thou shalt take the 16 ransom-money of the Israelites, and shalt appoint it for the service of the congregation-tabernacle; that it may be a memorial for the Israelites before Jehovah, for the ransom of your souls.

CHAPTER XXX.

B. C. 1491. Further instructions concerning the tabernacle, the brass laver, and the anointing oil.

AGAIN Jehovah spoke to Moses, saying, 17 Thou shalt also make a laver of brass, and 18 its cover of brass, to wash in, and thou shalt put it between the congregation-tabernacle and the altar. And thou shalt put water therein. That Aaron and his sons may 19 thence wash their hands and their feet. When they go into the congregation-tabernacle, or when they come near to the altar to minister, to offer the burnt-offering to Jehovah, they shall wash with water, that they die not; For if they wash their hands 21 and feet, they shall not die: and this shall be a perpetual statute for them, for Aaron and for his seed throughout their generations.

Moreover Jehovah spoke to Moses, say- 22 ing, Take thou the following principal 23 spices; of pure myrrh five hundred parts, and of cinnamon half so much, two hundred and fifty parts, and of sweet calamus two hundred and fifty parts, And of cassia five 24 hundred parts, (according to the shekel of the sanctuary,) and a hin of olive oil. And 25 thou shalt make of these a holy anointing oil, compounded according to the perfumer's

36. In this version I have followed Delgado. Houbigant, has justly observed, that when the verb *תקט* denotes to cleanse, to purify, it requires the accusative *מן* and not the preposition *על* after it.

38. (a) Sam. Sept. 4 MSS.

42. (v) Sam. Sept. 1 MS.

CHAP. XXX. 11—16. *That passeth*] This refers to the manner in which the people were numbered, by passing before persons appointed for this purpose.—Some have inferred from this that there were two kinds of shekels; one for common, and one for sacred use.

18. *Cover*] I have followed De Dieu in this version, who derives this sense from the Arabic. Dathe hath adopted the same version, and observes, that the *use* for which this laver was formed, required that it should have a cover. For

who does not perceive, that water exposed in an open vessel, under no cover, must soon be unfit for use? Whenever Moses mentions the laver, he mentions the cover, 12, but if it meant the foot, or stand, which must have been an inseparable part of it, there was no need to do this; but if it was a distinct and separate part, as the cover must be, then we see the reason why it is mentioned distinctly.

21. The design and use of the brazen laver are sufficiently indicated in the narrative. Can it be doubted that this ablution represented purity? See Psa. xxvi. 6; Heb. x. 23; and John xiii. 10—12. It is manifest that the priests performed their sacred functions barefoot. There is no mention of sandals in what is said of their dress; and from Exod. iii. 5, it appears, that to put off the sandals, was to express reverence and holy fear.

16 art. A holy anointing oil it shall be. And with it thou shalt anoint the congregation-tabernacle, and the ark of the testimony, 27 And the table and its utensils, and the chandelier and "all" its utensils, and the altar of 28 incense, And the altar of burnt-offering with all its utensils, and the laver and its cover. 29 And thou shalt hallow them, that they may be most holy; whosoever toucheth them 30 shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them that they may minister to me in the priest's office. 31 And thou shalt speak to the Israelites, saying, A holy anointing oil shall this be esteemed "by you" throughout your generations. 32 Upon the body of no man, *but the priests*, shall it be poured; nor like to it shall ye make any other composition: it is holy, and holy shall it be esteemed by you. 33 Whosoever compoundeth any like it, or whosoever putteth any of it to a common use, shall even be cut off from his people. 34 Again Jehovah spoke to Moses, "saying," Take the *following* sweet spices; stacte, and bdellium and galbanum, pure frankincense, *all* sweet spices; of each shall there 35 be a like quantity. And thou shalt make it a perfume, compounded according to the art of the perfumer, tempered together, pure 36 and holy: And thou shalt beat some of it very small, and put of it before the testimony of the congregation-tabernacle, where I will meet with thee: it shall be esteemed by 37 you most holy. And as to perfume, ye shall not make any to yourselves according to it; for holy to Jehovah shall it be esteemed by 38 you. Whosoever shall make any like it, for smelling to, shall even be cut off from his people. 1 AGAIN Jehovah spoke to Moses, saying, 2 See I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And I have filled him with an excellent spirit of wisdom, and understanding, and knowledge, for every sort of workmanship; For devising fancy-works, and for working in gold, and in silver, and in brass: 5 And for engraving and setting of precious stones; and in forming timber to make 6 every kind of work. And behold I have

given to him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all who are wise I have put wisdom, that they may make all that I have commanded thee; The congregation-tabernacle, and the ark of the testimony, and the mercy-seat which is upon it, and all the utensils of the tabernacle; The table and "all" its utensils, 8 and the chandelier of pure gold with all its utensils; and the altar of incense. And the altar of burnt-offering with all their utensils; and the laver and its cover; And the cloths 10 of service; and the holy garments for Aaron the priest; and the garments for his sons, to minister in the priest's office; And the 11 anointing oil, and the sweet incense for the holy place; according to all that I have commanded thee shall they do.

Again Jehovah spoke to Moses, saying, 12 Speak thou also to the Israelites, saying, 13 Nevertheless my sabbath ye shall keep; for this is a token between me and you throughout your generations; that it may be known that I Jehovah am he who halloweth you. Ye therefore shall keep the sabbath; for 14 holy shall it be esteemed by you; every one who profaneth it shall surely be put to death: for whosoever doeth any work on it, that person shall be cut off from among his people. Six days work may be done; but 15 on the seventh is the sabbath of rest, holy to Jehovah: whosoever doeth any work on the sabbath day shall surely be put to death. Wherefore the Israelites shall keep the 16 sabbath, by making it *a day of rest* throughout their generations. It is the token of 17 a perpetual covenant between me and the Israelites. For in six days Jehovah made the heavens, and the earth, and on the seventh day he rested, and was refreshed.

And he gave to Moses, when he had made 19 an end of conversing with him upon mount Sinai, the two tables of testimony; tables of stone; written with the finger of God.

CHAPTER XXXII.

B. C. 1491. *The people request and Aaron makes the golden calf.*

BUT when the people saw that Moses 1 delayed to come down from the mount, the

27. (a) Sam. Sept. 6 MSS. 31. (v) Sept. 1 MS.
33. *To a common use*] I have given the sense. Literally, 'who putteth it upon a stranger,' that is, on any other than the high priest, which is the same as to use it as a common thing. 34. (a) Sam. 1 MS.

CHAP. XXXI. 3. *An excellent spirit*] Literally, 'spirit of God;' but as natural genius is meant, the sense is preferable to the idiom. God attributes to himself the gifts of nature, as well as the blessings of grace. See verse 6.—*(Of wisdom)*] I consider the ω as only the sign of the genitive case. See Nold. 8. (a) Versions, MSS.

13—17. It has been observed, that after the order to make the tabernacle, and all its furniture, God renews the command for the observation of the sabbath, lest the Israelites should think, they might work at these on that day.

They are prohibited to do this on pain of death; and of course, works of other kinds done by any of the Israelites would incur the like penalty.

18. Some explain this verse to mean only, that the tables were engraved by the command of God; but compare chap. xxiv. 12; xxxii. 15, 16; and Deut. v. 22, from which it is evident that they were given to Moses engraved. Many have contended, that God by this taught men the art of alphabetical writing; but see chap. xvii. 14, and let it be considered that Moses must have had some method of teaching the people the song he made at the Red Sea, and how he could do this without writing in some way or other, it is not easy to devise. I conjecture the art was antediluvian, and yet of divine origin.

CHAP. XXXII. 1. *Delayed to come down*] Moses had

people assembled about Aaron, and said to him, Up, make us a god, who may go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him. And Aaron said to them, Take off the golden pendants, which are in the ears of your wives, of your sons, and of your daughters, and bring them to me. And all the people took off the golden pendants which were in their ears, and brought them to Aaron. And he received them from their hands; and he fashioned the form of it, and made a molten calf. And they said, This is thy god, O Israel, who brought thee up out of the land of Egypt. And when Aaron saw this he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to Jehovah. And they rose up early on the morrow, and offered burnt-offerings, and brought feast-offerings; and the people sat down to eat and to drink; and then rose up to play.

7 Jehovah now spoke to Moses, "saying," Go, get thee down; for corrupted are thy people, whom thou broughtest out of the land of Egypt. Soon have they turned aside from the way in which I commanded them to walk. They have made to themselves a molten calf, and have worshipped it; and to it they have sacrificed, and said, This is thy god, O Israel, who brought thee up out of the land of Egypt.

9 Jehovah, moreover, said to Moses, I have seen this people; and, behold! they are a stiff-necked people. Now therefore let me alone, that my wrath may burn against them, and of thee I will make a great nation. "For Jehovah was so wroth with Aaron, that he would have destroyed him;

but Moses interceded for Aaron." And 11 Moses besought Jehovah his God, and said, Why, Jehovah, doth thy wrath burn against thy people, whom thou hast brought out of the land of Egypt with great power, and with a mighty hand? Why should the 12 Egyptians speak and say, For mischief did he bring them out, to slay them among the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent concerning this evil threatened to thy people. Remember Abraham, 13 Isaac, and "Jacob," thy servants, to whom thou sworest by thine own self, and saidst to them, I will multiply your seed as the stars of the heavens, and all this land that I have spoken of will I give to your seed, and they shall inherit it for ever. And Jehovah 14 repented concerning the evil which he thought to inflict on his people.

And Moses turned, and went down from 15 the mount, and the two tables of the testimony were in his hand; the tables were written on both their sides; on the one side and on the other were they written. And 16 those tables were the work of God, and the writing engraved upon the tables was the writing of God.

Now when Joshua heard the noise of the 17 people as they shouted, he said to Moses, There is noise of war in the camp. But 18 he said, It is not the shouting for victory; nor the howling for defeat, but mirthful songs do I hear.

But when he came nearer to the camp 19 and saw the calf, and the dancing, so hot was the anger of Moses that he threw the tables out of his hands, and broke them beneath the mountain. He then took the 20 calf which they had made, and burnt it in

now been absent above a month, and the people thought he had perished. Thus, as they hastily and rashly conceived, being deprived of their leader, they were left at liberty to form their own civil and religious system in the best manner they could. After the custom which then prevailed in Egypt, Deut. xxix. 16, 17, they first desire an image to be formed as the representative of the God of Israel, which might go before them. I have rendered in the singular, because it is the real sense of the text, and because it is certain Aaron made but one calf, and because Nehemiah so explains it, chap. ix. 18. For these reasons I so render in the following verses.

2. *Golden pendants*] Such was the spirit of the people, that Aaron durst not venture openly to oppose them, but, to check them, proposed that they would give up these ornaments for the purpose. As these were universally worn, and much esteemed, he perhaps thought that they would not have made the sacrifice; but they made no delay in complying, such was their zeal in this affair.

4. *The form of it*] I have followed the sense attributed to *הצורה* by the Syr. and both Arabs; and, with Rosenmüller, consider this clause to refer to the *wood* of which the *form* was made, and the next to the fused gold which was spread over it. Compare Isa. xl. 19. Nor is it any objection to this opinion, that it is called the *golden calf*; for the incense altar, which we are sure was made of wood, chap. xxx. 1. is often called the golden altar, because covered with that metal: chap. xxxix. 33; and xl. 5.

5. *A feast to Jehovah*] From this it appears that the *calf* was to represent Jehovah, and that Aaron built the altar and appointed the feast to honour him. It is not certain, why Aaron made this image, or idol, in the form of a calf; but it was most probably in imitation of what they had seen in Egypt; where *Apis* was worshipped under the form of an ox. Their sin consisted in this, that they made an image to represent Jehovah, contrary to the law he had given from mount Sinai; chap. xx. 4. They worshipped him through an idolatrous medium. The plea for images, to aid devotion, set up by the corrupt church of Rome, the Israelites might have made on behalf of the golden calf. They are guilty of the same species of idolatry.

6. *Feast-offerings*] From verse 17—19, it appears that the feast-offerings were attended with dancing and songs. This explains what is meant, by their sitting down to eat and drink, and their rising up to play or to sport.

7. (*n*) Sam. Sept. Vulg.

10. The clause now found in the Sam. only, is so opposite, and contains so just a representation of the demerit of Aaron, that there is reason to think it may have been dropped, perhaps designedly, out of the Hebrew text. This seems to be referred to Deut. xix. 20.

13. (*v*) Sam. Sept.

20. If the view given on the 4th verse be admitted, Moses might easily burn the wood part, and the gold which covered it, might as easily be ground to powder, if first beat into thin laminae, something like gold leaf.

- the fire, and ground it to powder, and strewed it upon the water, and made the
- 21 Israelites drink it. And Moses said to Aaron, What did this people to thee that thou hast brought so great a guilt upon
- 22 them? And Aaron said, Let not the anger of my lord be hot; thou knowest that the
- 23 people are set on evil. For they said to me, Make us a god, who may go before us: for as for this Moses, the man that brought us out of the land of Egypt, we know not what
- 24 is become of him. And I said to them, Whosoever hath any golden pendants, take them off. So they gave them to me; and I threw them into the fire, and there came out this calf.
- 25 And when Moses saw that the people were in disorder (for Aaron had put them in disorder, so that they might be smitten
- 26 by their enemies :) Then Moses stood in the gate of the camp, and said, Who is on Jehovah's side? *Haste* to me. And all the
- 27 Levites assembled about him. And he said to them, Thus saith Jehovah, the God of Israel, Put every man his sword by his side; and pass and repass, from gate to gate through the camp; and slay every man his own brother, and every man his own companion, and every man his own neighbour.
- 28 And the Levites did according to the word of Moses: and there fell of the people that day, about three thousand men. And Moses said, To-day ye have devoted yourselves to Jehovah, even every man against his own son, and against his own brother; that he may bestow this day a blessing upon you.
- 30 And on the morrow, Moses said to the people, Ye have sinned a great sin: and now I will go up to Jehovah; perhaps I
- 31 may make an atonement for your sin. And Moses returned to Jehovah, and said, Oh, this people have sinned a great sin, and have made to themselves a god of gold.
- 32 Yet now, if thou wilt forgive their sin, "forgive;" and if not, blot me, I pray thee, out of the book which thou hast written. But
- 33 Jehovah said to Moses, Whosoever hath sinned against me, him will I blot out of

24. Aaron seems confused while giving this account; and only hints at the manner in which the calf was made, lest he should provoke Moses.

25. Aaron had put the people in disorder by making the calf, and appointing the feast to be kept in honour of it.

27. This order has been reflected on as cruel and unjust. In answer be it observed, that the crime was capital; and it would be wrong to extend the order further than to the persons who persisted in the crime.

32. The Sam. and Sept. supply the ellipsis of the text as given, which seems the most proper.—*Blot me out of thy book*]. He refers to the rolls or registers in which the names of the whole people were written; and attributes to God a similar roll containing the names of all the living. To be blotted out of this book meant to die; so that Moses expresses his wish rather to die, than to see the destruction of Israel. See Phil. iv. 3; Rev. iii. 5, &c.

33—35. God declares he will act on the principle of justice.

my book. Therefore now go, lead the 34 people to the place of which I have spoken to thee; "for" behold, mine angel shall go before thee: yet on the day of my visitation I will visit on them their sin. And Jehovah 35 sent plagues among the people, because of the calf, which they had caused Aaron to make.

CHAPTER XXXIII.

B. C. 1491. *Moses removes his tent from the camp; the people mourn.*

JEHOVAH then said to Moses, Depart, go 1 up hence, thou and the people whom thou hast brought out of the land of Egypt, into the land which I swore to Abraham, to Isaac, and to Jacob, saying, To your seed will I give it: "into a land flowing with milk and honey." And I will send "mine" 2 angel before you; and I will drive out the Canaanites, the Amorites, and the Hethites, "and the Girgashites," and the Perizzites, the Hivites, and the Jebusites. For I will not 3 go up among you; since ye are a stiffnecked people, lest I consume you on the way.

And when the people heard these evil 4 tidings, they mourned; and no man put on him his ornaments. For Jehovah had said 5 to Moses, Say to the Israelites, Ye are a stiffnecked people; were I to go up among you, I should consume you. Now therefore, put off your ornaments from you, that I may know what to do with you. And the 6 Israelites stripped themselves of their ornaments by the mount Horeb. And Moses 7 took "his own" tent and pitched it without the camp, afar off from the camp, and called it the Convention-tent; and so it was, that every one who sought Jehovah, went out to the convention-tent, which was without the camp.

Now whenever Moses went out unto the 8 convention-tent, all the people arose, and stood, every man at his tent door, and looked after Moses, until he entered the tent. And 9 when Moses entered the tent, the pillar of cloud descended, and stood at the door of the tent, while *Jehovah* talked with Moses.

tice. On the intercession of Moses he spared them, to show his mercy; but he so far punished, that none of that generation, except Joshua and Caleb, entered into the promised land. (v) Sam. Syr. 3 MSS.

CHAP. XXXIII. 1. I have transposed the words marked from the 3d verse here, as being evidently connected with what precedes. So Dimock and Geddes.

5. By rendering in the future, our translators have given a sense contrary to the intention of Moses. "That the Hebrew future frequently denotes the subjunctive mood, is too obvious to need proof; and it should be so rendered here.

6. *Ornaments*]. This term denotes the more splendid parts of dress, and also armour. It was usual in deep mourning to put off these. See Micah i. 8, and Harmer, vol. i. p. 172.

7, 8. Moses did not dwell for some time in the camp; but only went there to deliver the divine commands. (v) Sept. Syr.

10 And when all the people saw the pillar of cloud stand at the door of the tent, all the people arose and worshipped, each
 11 at the door of his own tent. And Jehovah spoke to Moses face to face, as a man speaketh to his friend. And he returned, *at times*, to the camp; but the young man, his attendant, Joshua, the son of Nun, departed not from the tent.
 12 And Moses said to Jehovah, See thou sayest unto me, Bring up this people; but thou hast not made known to me whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast
 13 also found favour in my sight. Now therefore, I pray thee, if I have found favour in thy sight, make known to me thy designs; and "let me thereby know," that I have found favour in thy sight: for consider that
 14 this nation is thy people. And Jehovah said, My presence shall go with thee, and I
 15 will give thee rest. Then said Moses to him, If thy presence go not with us, bring
 16 us not up hence. For by what now shall it be known, that I and thy people have found favour in thy sight? Is it not that thou go with us, so that we shall be distinguished, I and thy people, from every other people upon the face of the earth?
 17 And Jehovah said to Moses, This very thing of which thou hast spoken, I will do: for thou hast found favour in my sight, and I
 18 know thee by name. Moses then said,
 19 Show me, I beseech thee, thy glory. And he said, I will make all my goodness pass before thee, while I proclaim before thee the name of Jehovah, (for I favour whom I will favour, and show mercy to whom I will
 20 show mercy.) But said he, My face thou canst not see; for no man can thus see me
 21 and live. Again Jehovah said, Behold, there is a place near to me where thou shalt
 22 stand upon a rock; And it shall be, that while my glory passeth by, I will put thee

in a cleft of the rock, and will cover thee with mine hand while I pass. And I will 23 remove mine hand, and thou shalt see my back; but my face cannot be seen.

CHAPTER XXXIV.

B. C. 1491. *Moses returneth to Sinai; the tables are renewed; God proclaims his name and gives him new instructions.*

JEHOVAH now said to Moses, Hew thou 1 two tables of stones, like to the first; and I will write upon the tables the words which were on the former tables, which thou brokest. And be ready in the morning, 2 and come up in the morning to mount Sinai, and wait for me there, on the top of the mountain. But let no one come up with 3 thee, nor let any one be seen throughout all the mountain; nor let the flocks or herds feed about that mountain.

And "Moses" hewed two tables of stone, 4 like to the former; and he arose up early in the morning, and went up to mount Sinai, as Jehovah had commanded him; and he took in his hand the two tables of stone. And Jehovah descended in the cloud, and 5 stood with him there; and he proclaimed the name of Jehovah. And Jehovah passed 6 by before him, and proclaimed, JEHOVAH, JEHOVAH, a God merciful and gracious, long-suffering, and abounding in goodness and truth; Keeping mercy to a thousand gene- 7 rations; forgiving iniquity, transgression, and sin; and not altogether destroying; visiting the iniquity of the fathers upon the children, and upon the children's children, to the third, or to the fourth generation only. And Moses made haste, and bowed his head 8 towards the earth, and worshipped; And he 9 said, If now I have found favour in thy sight, O Jehovah, let my Lord, I pray, go up among us; although they be a stiffnecked people; and pardon our iniquities, and our sins, and take us for thine own inheritance.

13. *Thy designs*] So the connexion requires that the term should be rendered; and so Rosenmüller and others understand the passage. 'To know one by name,' denotes to be a peculiar favourite, and admitted to the most intimate intercourse.

14. *My presence*] The Sept. 'I myself will go,' &c. and the following clause seems to support this sense. Some think that God intimates, that he would continue to make such manifestations of himself, as their necessities might require. The threatening contained in the 3d verse seems to be revoked.

18. *Thy glory*] Michaelis supposes that the term כבוד *glory*, here means *heart*, or *self*; as in the Arabic, and that the sense is, 'show me *thyself*; thy nature and essence.' So the Sept. render. Moses had seen the glory of Jehovah as manifest in the cloud, and as it appeared on Sinai; but he desires to see something more. Orton supposes there might be some peculiar glory within the cloud, which Moses wished to see.

19. *All my goodness*] Geddes has paraphrased the text well, 'All that is good for thee to see of me, I will make to pass before thee.'—*For I favour*] Michaelis and Herder render. 'Whom I favour, I greatly favour; and whom I

love, I love indeed.' I agree in the opinion of Le Clerc, that the words denote rather the *continuance* than the *degree* of the divine favour.

20. *My face*] See note on verse 14. This intimates, that such is the glory of the divine nature, that no mortal could behold it.

23. *My back*] The meaning is, that God would make such a discovery of himself as Moses was able to bear, and especially by making known his designs of mercy.

CHAP. XXXIV. 2. *Wait for me*] So the Geneva version; the others, 'stand for me, or with me.' 4. (a) Sam.

5. *Stood with him*] The cloud overshadowed him, while Jehovah made the following proclamation before him.

7. *Not altogether destroying*] I so render because I am convinced the idiom will not bear the version of Geddes which I have followed. The sense attributed to נקב is supported by Isa. iii. 26; Zech. v. 3; Jer. xl. 11; xlv. 28; and Nah. i. 3. It is evident that the sentiment conveyed is that however he might correct or punish, he would not utterly or altogether destroy or blot out their name from under heaven, Numb. xiv. 18, &c. Others render, 'But will not wholly forgive, or let go altogether unpunished;' which is implied in the version given.

- 10 And he said, Behold I make a covenant, that I will do such wonders before all thy people, as have not been done in all the earth, nor in any nation: and all the people among whom thou art, shall see how awful the work is, which I, Jehovah, will do for their sake. Observe thou, what I this day command thee.
- Behold I drive out before you the Canaanites, and the Amorites, and the Hittites, and the Gergasites" and the Perizzites, and the Hivites, and the Jebusites.
- 12 Take heed that ye make not a covenant with the inhabitants of the land whither ye go: lest it become a snare among you: But destroy ye their altars, break in pieces their
- 14 statues, and cut down their groves. For ye shall worship no other god; because Jehovah is a jealous God; Jealous is his
- 15 name. Make then no covenant with the inhabitants of the land, lest while they go astray after their gods, and sacrifice to their gods; and they call you, and ye eat of their
- 16 sacrifice; Or lest ye take of their daughters for wives to your sons," and their daughters go astray after their gods, and cause your
- 17 sons also to go astray after them. **MOLTEN** gods ye shall not make to yourselves.
- 19 The feast of unleavened bread ye shall keep. Seven days shall ye eat unleavened bread, as I commanded you, at the stated time of the month Abib: because in the month Abib, ye came out from Egypt.
- 19 Every male first-born *child* is mine; and every male firstling among your cattle,
- 20 whether ox or sheep. But the firstling of an ass ye shall redeem with a lamb: or if ye redeem it not, ye shall break its neck. Every firstborn male of your sons ye shall redeem; and let them not appear before me empty.
- 21 Six days ye shall work, but on the seventh day shall ye rest: *even* in seed time and in harvest shall ye rest.
- 22 And the feast of the seventh week, of the first-fruits of wheat harvest, ye shall observe; and the feast of ingathering, at the end of the year.
- 23 Three times in the year shall all your male children appear before Jehovah, the

God of Israel. For I will cast out the 24 nations before you, and enlarge your borders; nor shall any desire your land, when ye go up to appear before Jehovah your God, three times in the year. Ye shall not 25 offer the blood of my sacrifices with leaven; nor shall any part of the sacrifice of the feast of the passover be left until morning. The prime of the first-fruits of your land 26 shall ye bring to the house of Jehovah your God. Ye shall not cook a kid in the milk of its own mother. And Jehovah said to 27 Moses, Write thou these words; for according to the tenour of these words do I make a covenant with thee, and with Israel. And 28 "Moses" was there with Jehovah, forty days and forty nights; he did neither eat bread nor drink water; and Jehovah wrote upon the tables the words of the covenant, the ten commandments.

Now, when Moses came down from mount 29 Sinai with the two tables of testimony in his hand, when he came down from the mountain, Moses knew not that the skin of his face shone from his having talked with God. And when Aaron and all the Israel- 30 ites saw Moses, behold, the skin of his face shone; and they were afraid to approach him. But Moses called to them; and Aaron 31 and all the rulers of the congregation returned to him; and Moses talked with them. And afterwards all the Israelites approached 32 "him;" and he gave them in command all that Jehovah had spoken with him on mount Sinai; And when he had done speaking 33 with them, he put a veil on his face. But 34 when Moses went in before Jehovah to speak with him, he took off the veil, until he had come out; and when he had come out, until he had spoken to the Israelites whatsoever he had commanded him. And the Israel- 35 ites saw that the skin of Moses' face shone; and Moses put the veil upon his face again, until he went in to speak with Jehovah.

CHAPTER XXXV.

B. C. 1491. Moses addresseth the people; what they are to offer.

Moses now assembled the whole congregation of Israel, and said to them, These are

10. *A covenant*] This means the promise here made which was fulfilled; for in what nation did God ever work such wonders as among the Israelites?

16. The reading of the Sept. and Syr. 'Or give your daughters to their sons,' is highly probable. Compare Deut. vii. 3.

22—26. See chapter xiii. 16—19.

24. We have here a remarkable promise, and as far as the Jewish history can be evidence, we have no instance of this promise having failed.

28. *And he wrote*] Houbigant conjectures, that the name Jehovah has been omitted, and that the words have this sense, 'And Moses wrote the words of the covenant, and Jehovah the ten commands.' In this case Jehovah gave to Moses the written tables, and Moses wrote on the back side

the laws contained from the 11—26 verses. Compare chap. xxxii. 15. 32. (a) Versions.

33. The English and most modern versions render, as if Moses put on the veil upon his face *while he spoke* to the children of Israel; on the other hand, all the ancient versions are decidedly contrary, 'that when he had done speaking to them, he put a veil on his face.' From the text and the context it appears, that when Moses drew near to God or delivered his oracles to the people, he was without the veil, but when he conversed with the people he was veiled. It has been thought that 2 Cor. iii. 13, supports the opposite opinion; but I conceive the allusion of the apostle is to the fact of Moses veiling his face, without any reference to the circumstance of time when he did it. See the version and note there.

- the things which Jehovah hath commanded you to do. Six days may work be done, but the seventh day shall be to you a holy day, a sabbath of rest to Jehovah: whosoever doth work on it shall be put to death.
- 3 Ye shall not kindle a fire throughout your habitations on the sabbath day.
- 4 Again Moses spoke to the whole congregation of Israel, saying, This is the thing which Jehovah hath commanded, saying,
- 5 Take ye from among yourselves an offering to Jehovah: whosoever is of a willing heart, let him bring Jehovah's offering; gold, and silver, and brass, And blue, and purple, and scarlet, and cotton, and goats' hair,
- 7 And rams' skins, dyed red, and seals' skins, and shittim wood, And oil for the chandelier, and spices for the anointing oil, and for the sweet incense, And onyx stones, and other stones to be set in the ephod, and in the breast-plate. And let every wise hearted person among you come, and make all that
- 11 Jehovah hath commanded; The tabernacle, with its tent, and its covering, its clasps, its boards, its bars, its pillars, and its bases;
- 12 The ark, with its staves, the mercy-seat, and the curtain veil; The table, with its staves, and all its utensils; and the presence-bread;
- 14 The chandelier also for giving light, and its utensils; its lamps, with the oil for the light;
- 15 And the incense-altar, with its staves; and the anointing oil, and the sweet incense; and the door-curtains for the door of the
- 16 tabernacle; The altar of burnt-offering, with its brazen grate, its staves, and all its utensils; the laver and its cover; The hangings of the court, its pillars, and their bases, and
- 18 the hanging for the door of the court; The pins for the tabernacle, and the pins for the court, and their cords; The cloths of service, for the service of the holy place; the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office.
- 20 And the whole congregation of Israel departed from the presence of Moses. And they came, (every one whose heart inclined him, and every one whose spirit was willing,) and they brought Jehovah's offering, for the work of the congregation-tabernacle, and for all its service, and for the holy garments.
- 22 And both men and women, whosoever were willing hearted, came and brought clasps, and pendants, and rings, "and collars" and lockets, all sorts of jewels of gold; for every one offered an offering of gold to Je-

hovah. And all who were possessed of blue, 23 and purple, and scarlet, and cotton, and goats' hair, and rams' skins, dyed red, and seals' skins, brought them. All who would 24 make an offering of silver and brass, brought Jehovah's offering; and all who were possessed of shittim wood for any work of the service, brought it. And every wise hearted 25 woman spun with her hands, and brought of her spinning, blue, and purple, and scarlet, and cotton; And all those women, whose 26 heart inclined them, spun skilfully goats' hair. And the rulers brought onyx stones, 27 and other stones for setting in the ephod, and the breast-plate; And oil for giving 28 light; and spices for the anointing oil, and for the sweet incense. The Israelites 29 brought a willing offering to Jehovah; every man and woman, whose heart inclined them to bring, for all manner of work, which Jehovah, by Moses, had commanded to be made.

And Moses said to the Israelites, See, 30 Jehovah hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah; And he hath filled him with an excellent spirit of wisdom, of understanding, and knowledge, for every sort of workmanship; For devising fancy-works, for working 32 in gold, and in silver, and in brass; For 33 engraving stones for setting, and for carving of wood, for making every sort of fancy-work. And he hath made him able to teach 34 others, both him and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath 35 he filled with wisdom of heart, to work every sort of work; whether of the mechanic or artist, or of the embroiderer, in blue, and in purple, and in scarlet, and in cotton; or of the weaver; even capable of executing and devising any sort of work.

CHAPTER XXXVI.

B. C. 1491. *The people having given materials for constructing the tabernacle, Bezaleel and others make the tabernacle, and all its furniture and utensils; and the service-cloths, and holy garments.*

AND Bezaleel and Aholiab, and every 1 wise hearted man, in whom Jehovah put wisdom and understanding to know how to work, made every sort of work for the service of the sanctuary, according to all which Jehovah had commanded. For Moses 2 called Bezaleel and Aholiab, and every wise hearted man, in whose heart Jehovah had put wisdom, and every one whose heart

CHAP. XXXV. 3. *Not kindle a fire*] This precept has been regarded as a severe penance, the weather in Judea, during the winter months, being very cold. It is probable, that the precept only regards fires for the purpose of cookery, or business, when they might with propriety be avoided.

4, &c. See Notes, chapter xxv.

22. (a) Sam. Sept.

CHAP. XXXVI.—XXXIX. Compare the notes on the preceding chapters, in which such particular directions are given, concerning the form and construction of the tabernacle, and all its utensils; that what follows to the conclusion of the 39th chapter, contains only an account, how precisely those directions were followed and how exactly all things were made, according to the pattern shown in the mount.

3 inclined him to come to do the work. And they received from Moses the whole offering, which the Israelites had brought for making the work for the sanctuary.

And they brought yet unto him free offerings every morning. And all the wise men, who wrought all the work of the sanctuary, came every man from his work which they made; And they spoke to Moses, saying, The people bring much more than enough for doing the work, which Jehovah commanded to be done. And Moses gave a charge, and caused it to be proclaimed throughout the camp, saying, Let neither man nor woman do any more work for the offering of the sanctuary. So the people were restrained from bringing. For the materials they had were sufficient, and more than sufficient, for the making of all the work.

And all the wise hearted men, who wrought the work of the tabernacle, made ten curtains of twisted cotton; artificial work they made in them, even cherubs of blue, and purple, and scarlet. The length of one curtain was twenty-eight cubits, and the breadth of one curtain four cubits; the curtains were all of the same measure. And five curtains they joined one to another: and the other five curtains they joined one to another. And they made loops of blue on the edge of one curtain, on the outmost edge at the joining; and so also they made on the outmost edge of another curtain, that it might be joined to the next. Fifty loops made they on the edge of one curtain, and fifty loops made they on the edge of the other curtain, which was to be joined to the next. The loops held one curtain to another. And they made fifty clasps of gold, and joined the curtains one to another with the clasps: so it became one tabernacle.

And they made curtains of goats' hair for the tent over the tabernacle; eleven curtains they made. The length of one curtain was thirty cubits, and the breadth of one curtain was four cubits: the eleven curtains were of the same measure. And they joined five curtains by themselves, and six curtains by themselves. And they made fifty loops on the outmost edge of the curtain at the joining; and fifty loops made they on the edge of another curtain that it might be joined to the next. And they made fifty clasps of brass to couple the tent together that it might be one. And they made a covering for the tent of rams' skins, dyed red, and a covering of seals' skins.

And they made boards for the tabernacle

of shittim wood, to stand upright. The length of each board was ten cubits, and the breadth of each board a cubit and a half. Each board had two tenons, made similar one to another: thus they made all the boards of the tabernacle. And they made the boards for the tabernacle: twenty boards for the south, or right hand side: And forty bases of silver they made under the twenty boards; two bases under one board for its two tenons, and two bases under another board for its two tenons. And for the other side of the tabernacle, northward, they made twenty boards, And their forty bases of silver; two bases under one board, and two bases under another board. And for the end of the tabernacle, westward, they made six boards. And two boards made they for the corners of the tabernacle at the two ends. And they were joined beneath, and at the top, by one staple: they were both of them made alike, for the two corners. And there were eight boards; and their bases sixteen, bases of silver, under each board two bases.

And they made bars of shittim wood; five for the boards of the one side of the tabernacle; And five bars for the boards of the other side of the tabernacle; and five bars for the boards of the tabernacle for the end or west side. And they made the middle bar to pass along the boards from end to end. And they overlaid the boards with gold, and made the staples of gold, to take in the bars; and they overlaid the bars with gold.

And they made a veil of twisted cotton, with artificial work, with cherubs of blue, and purple, and scarlet. And they made for it four pillars of shittim wood, and overlaid them with gold; their hooks were also of gold; and for them they cast four bases of silver.

They also made a hanging for the door of the tabernacle, of blue, and purple, and scarlet, and twisted cotton, embroidered; And its five pillars with their hooks; and the covering of their capitals and their fillets was gold: but their five bases were of brass.

AND Bezaleel made the ark of shittim wood; two cubits and a half was its length, and a cubit and a half its breadth, and a cubit and a half its height. And he overlaid it with pure gold, within and without; and made a border of gold round about it. And he cast for it four staples of gold, for its four corners: even two staples for the one side of it, and two staples for the other side of it. And he made staves of shittim

11. *And they made*] The plural is adopted here, because it appears that the parts of the tabernacle noticed, were not made by Bezaleel himself, but by others, yet perhaps under

his direction. Bezaleel is expressly said to have made the ark and the other furniture of the tabernacle, chap. xxxvii. 1, &c.

- 5 wood, and overlaid them with gold. And he put the staves into the staples, along the sides of the ark; that "by them" the ark might be carried.
- 6 And he made the mercy-seat of pure gold : two cubits and a half its length, and one
- 7 cubit and a half its breadth : And he made two cherubs of gold, from one solid piece made he them, at the two ends of the mercy-
- 8 seat ; One cherub at the one end, and another cherub at the other end : rising up from the mercy-seat made he the cherubs
- 9 at its two ends. And the cherubs spreading out their wings above, covered with their wings the mercy-seat, with their faces one to another ; even to the mercy-seat were the faces of the cherubs turned.
- 10 And he made the table of shittim wood ; two cubits was its length, and a cubit its breadth, and a cubit and a half its height.
- 11 And he overlaid it with pure gold, and made
- 12 for it a border of gold round about. Also he made for it a frame of a hand breadth high round about ; and made a border of
- 13 gold for the frame round about. And he cast for it four staples of gold, and put the staples at the four corners. on its four feet.
- 14 Near to the frame were the staples, to take in the staves that were to carry the table.
- 15 And he made the staves of shittim wood, and overlaid them with gold to carry the
- 16 table. He also made of pure gold the utensils which were for the table ; its platters, its incense-cups ; and its other cups in which drink offerings were to be offered.
- 17 And he made the chandelier of pure gold : of solid work made he the chandelier ; its shaft and its branches, its cups, its knops, and its flowers, were of the same piece.
- 18 And six branches proceeded from the sides of it ; three branches of the chandelier from one side of it, and three branches of the
- 19 chandelier from the other side of it. Three cups, shaped like almonds, were on one branch, each with a knop and a flower ; and three cups shaped like almonds on another branch, each with a knop and a flower ; so on all the six branches proceeding from the
- 20 chandelier. And on the shaft of the chandelier, were four cups shaped like almonds,
- 21 with their knops and their flowers : And "a knop and its flower on the single branch, and a knop and its flower under the first pair," and a knop and its flower under the second pair ; and a knop and its flower under the third pair of the six branches pro-
- 22 ceeding from it. Their knops and their

branches were of the same piece : all of it, one work of pure gold. And he made its 23 seven lamps and its snuffers, and its snuff-dishes, of pure gold. Of a talent of pure 24 gold made he it, and all its vessels.

He also made the incense-altar of shittim 25 wood ; its length was a cubit, and its breadth a cubit ; it was square ; but two cubits was its height. Its horns were of the same piece with it. And he overlaid it with pure gold, 26 its roof, and its sides round about, and its horns : also he made unto it a border of gold round about. And he made for it two 27 staples of gold under its borders, at its two corners on its two sides, to take in the staves by which it was to be carried. And he 28 made the staves of shittim wood, and overlaid them with gold.

He also made the holy anointing oil, and 29 the pure aromatic incense, according to the art of the perfumer. 38

And he made the altar of burnt-offering 1 of shittim wood ; five cubits was its length, and five cubits its breadth ; it was square ; but three cubits its height. And he made 2 its horns at its four corners. Its horns were of the same piece with itself ; and he overlaid it with brass. And he made of brass 3 all the utensils of the altar, the ash-pans, and the shovels, and the basins, and the forks, and the censers : all its vessels made he of brass. And he made for the altar 4 a brazen grate of network, under the altar-band about the middle of the altar. And 5 he cast four staples for the four ends of the brazen grate, to take in the staves. And he 6 made the staves of shittim wood, and overlaid them with brass. And he put the 7 staves into the staples, at the sides of the altar, that by them it might be carried. Hollow, of boards, he made the altar.

And he made the laver of brass, and its 8 cover of brass, under the inspection of the women who ministered at the door of the convention-tent.

And he made the court of the tabernacle : 9 on the southward or right hand side, were the hangings of the court, of twisted cotton, a hundred cubits long. Their pillars were 10 twenty, and their bases of brass twenty ; but the hooks of the pillars and their fillets were of silver. And for the north side, 11 hangings were a hundred cubits long ; their pillars were twenty, and their bases of brass twenty ; but the hooks of the pillars and their fillets were of silver. And for the west 12 side were hangings of fifty cubits long ; their

CHAP. XXXVII. 5. (a) Sam. 21. (a) Sept.
CHAP. XXXVIII. 8. *Under the inspection*] It is well known that women washed the feet of men, as a part of their occupation. See 1 Sam. xxv. 41 ; Luke vii. 44 ; and 1 Tim. v. 10. Some might attend for this purpose at the convention-tent of Moses, chap. xxxiii. 7—11, where God

was worshipped previously to the erection of the tabernacle ; and they might be consulted in respect to some things, as best knowing the uses for which it was made. Matthews and Luther so render. To suppose the laver made of the little brass *mirrors* of the women, who served at the convention-tent, is not probable, nor the sense of

pillars ten, and their bases of brass ten; but the hooks of the pillars and their fillets 13 were of silver. And for the east or sun-rising side, were hangings fifty cubits long. 14 The hangings of the one side of the gate were fifteen cubits; their pillars three, and 15 their bases of brass three. And for the other side of the court gate, on this hand and on that hand, were hangings of fifteen cubits: their pillars three, and their bases 16 of brass three. All the hangings of the court round about were of twisted cotton. 17 And the bases of the pillars were of brass; but the hooks of the pillars and their fillets, of silver; and the overlayings of their capitals were of silver; and all the pillars of the 18 court were filleted with silver. And the hanging for the gate of the court, was of twisted cotton, embroidered with blue, and purple, and scarlet; and twenty cubits was the length, and the height was five cubits, answerable to the hangings of the court. 19 And their pillars were four, and their bases of brass four; but their hooks were of silver; and the overlaying of their capitals and their 20 fillets were of silver. And all the pins of the tabernacle, and of the court round about, were of brass. 21 This is the sum of the parts of the tabernacle, even of the tabernacle of testimony, which, by the command of Moses, was committed to the charge of the Levites, under the hand of Ithamar, son of Aaron the 22 priest: For Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that 23 Jehovah commanded Moses. And with him was Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and designer, and embroiderer in blue, and in purple, and in scarlet, and cotton. 24 All the gold which was used for the work, for the whole work of the sanctuary, even the gold of the offering, was twenty-nine talents, seven hundred and thirty shekels, according to the shekel of the sanctuary. 25 And the silver of those numbered of the congregation was a hundred talents, and one thousand seven hundred and seventy-five shekels, according to the shekel of the 26 sanctuary. A bekah for every man, that is, half a shekel, according to the shekel of the sanctuary, for every one who was numbered from twenty years old and upwards, being six hundred and three thousand, five hundred 27 and fifty men. And of the hundred talents of silver were cast the bases for the boards of the sanctuary, and the bases for

the pillars of the veil; a hundred bases of the hundred talents, a talent for a base. And 28 of the thousand seven hundred seventy and five shekels, were made hooks for the pillars, and the overlaying of their capitals, and their fillets. And the brass of the offering was 29 seventy talents, and two thousand and four hundred shekels. And with this were made 30 the bases for the pillars of the congregation-tabernacle, and the brazen altar, with its brazen grate, and all the utensils of the altar; And the bases of the pillars of the 31 court round about; and the bases of the pillars of the court gate, and all the pins of the tabernacle, and all the pins of the court, round about. 36

AND of the blue, and purple, and scarlet, 1 they made garments of service, to minister in, in the sanctuary. They made also the holy garments for Aaron; as Jehovah had commanded Moses. They made the ephod 2 of gold, blue, and purple, and scarlet, and twisted cotton. And the gold they beat 3 out into thin plates, and cut it into wires, to work the fancy-work with the blue, and the purple, and the scarlet, and the cotton. They made for it shoulder-pieces, to be 4 joined to it; at its edges was the joining. And the fancy-work of its shoulder-pieces, 5 which were upon it, was of the same materials with itself; of gold, and blue, and purple, and scarlet, and twisted cotton; as Jehovah had commanded Moses.

And they set the onyx-stones in ouches 6 of gold, on which were engraven, like the engravings of a signet, the names of the sons of Israel. And they put them on the 7 shoulder-pieces of the ephod, stones of memorial for the children of Israel; as Jehovah had commanded Moses.

And they made the breast-plate of fancy- 8 work, like the work of the ephod; of gold, and blue, and purple, and scarlet, and twisted cotton. Square, and double, they made 9 the breast-plate; its length a span, and its breadth a span. And they set in it four 10 rows of stones. The first row was of a cornelian, a topaz, and an emerald, And the second row, a ruby, a sapphire, and a diamond. And the third row, a figure, an agate, and 12 an amethyst. And the fourth row, a beryl, 13 an onyx, and a jasper. In their settings, they were set in ouches of gold. The 14 stones were twelve according to the names of the sons of Israel; and their names were engraven, like the engravings of a signet, each with its name, according to the twelve

the term בכראת, which is every where else rendered *sight*, &c.

24—26. The sum of gold and silver raised and expended on the tabernacle, amounted to about 185,000*l.* of our money. Some, after Prideaux, making the shekel worth 3*s.* make the

total above 200,000*l.* How splendid and magnificent must have been this small structure!

29. *Seventy talents*] This seems too small a quantity, and as some copies of the Sept. read 170, it is probable some error has occurred.

15 tribes. And they made for the breast-plate two equal chains of wreathen work of pure
 16 gold. They made also two clasps of gold, and two rings of gold; and they put the two rings at the two upper ends of the
 17 breast-plate. And they put the two wreathen chains of gold in the two rings at the upper
 18 ends of the breast-plate. And the other two ends of the two wreathen chains, they fastened to the two clasps, and put them to the shoulder-pieces of the ephod opposite.
 19 And they made two other rings of gold, and put them at the two lower ends of the breast-plate, upon its inward border, opposite the ephod. And they made two other rings of gold, and put them on the two lowest ends of the shoulder-pieces, opposite to where it joins the fancy-work of the ephod.
 21 And the breast-plate they bound by its rings to the rings of the ephod, with a lace of blue; that it might be joined to the fancy-work of the ephod, and that the breast-plate might not be loosed from the ephod; as Jehovah had commanded Moses. "They also made the Urim and Thummim; as Jehovah had commanded Moses."
 22 And they made the robe of the ephod, of
 23 woven work, all of blue. And in the middle of the robe was a hole like the hole of a coat of mail; with a band round the hole,
 24 that it might not be rent. And upon the hems of the robe, they wrought pomegranates of blue, and purple, and scarlet, and
 25 twisted cotton. And they made bells of pure gold, and put the bells between the pomegranates on the hem of the robe, round
 26 about between the pomegranates; A "golden" bell and a pomegranate, round about the hem of the robe to minister in; as Jehovah had commanded Moses.
 27 And for Aaron and his sons they made
 28 tunics of cotton, woven work; And a mitre of cotton, and beautiful turbans of cotton,
 29 and certain drawers of twisted cotton; And a girdle of twisted cotton embroidered with blue, and purple, and scarlet; as Jehovah had commanded Moses.
 30 They also made the petal, for the holy crown on which they wrote, like the writing engraven on a signet, HOLY TO JEHOVAH.
 31 And they tied to it a lace of blue, to fasten it on the front of the mitre; as Jehovah commanded Moses.
 32 Thus was finished all the work of the tabernacle, the tent of the congregation. For the Israelites did according to all that Jehovah had commanded Moses; so did they.
 33 And they brought the tabernacle to

Moses; the tent, and all its utensils, its clasps, its boards, its bars, and its pillars, and its bases. And the covering of rams' skins, 34 dyed red, and the covering of seals' skins; and the curtain-veil. The ark of the tes- 35 timony, and its staves; and the mercy-seat; The table, and all its vessels; and the pre- 36 sence-bread; The chandelier of pure gold 37 with its lamps, with the lamps to be set in order on it, and all its utensils, and the oil for light; And the golden altar; and the 38 anointing oil; and the sweet incense; and the hanging for the door of the tabernacle; The brazen altar, and its grate of brass, its 39 staves, and all its utensils; the laver and its cover; The hangings of the court, its 40 pillars, and its bases; and the hanging for the court gate, its cords, and its pins, and all the other utensils for the service of the tabernacle, for the tent of the congregation. The 41 cloths for the service in the sanctuary; and the holy garments for Aaron the priest, and the garments for his sons, to minister in the priest's office. According to all which Je- 42 hovah had commanded Moses, so the Israelites made the whole work. And when 43 Moses inspected the whole work, behold they had done *all* as Jehovah had commanded; even so had they done it, and Moses blessed them.

CHAPTER XL.

B. C. 1491. Erection of the tabernacle.

JEHOVAH then spoke to Moses, saying, 1
 On the first day of the first month shalt 2
 thou set up the tabernacle, the tent of the congregation. And thou shalt place in it 3
 the ark of the testimony, and cover the ark with the veil. And thou shalt bring in the 4
 table, and arrange on it what is to be arranged; and thou shalt bring in the chan- 5
 delier, and put its lamps on it. And thou shalt set the altar of gold for the incense 6
 before the ark of the testimony; and put up the hanging for the door of the tabernacle. And thou shalt set the altar of burnt-offering 7
 before the door of the tabernacle, the tent of the congregation. And thou shalt set the 8
 laver between the tent of the congregation and the altar, and shalt put water therein. And thou shalt set up the court round about; 9
 and put up the hanging of the court-gate. And thou shalt take the anointing oil, and 10
 anoint the tabernacle with all that is in it; and so thou shalt hallow it, and all its utensils, that it may be holy. And thou shalt 11
 anoint the altar of burnt-offering, and all its utensils, and so shalt thou hallow the altar, that the altar may be most holy. And thou 11

CHAP. XXXIX. 21. (a) Sam. 26. (a) Sam.
 CHAP. XL. 3. *Cover the ark with the veil* } This refers
 to the veil which separated the most holy place or the oracle,

from the sanctuary. Hence the veil was not over the ark, but before it, and covered it from the sight of the priests officiating in the sanctuary.

- shalt anoint the laver and its cover; and so thou shalt hallow it.
- 12 Thou shalt then bring Aaron and his sons to the door of the congregation-tabernacle, and wash them with water. And thou shalt clothe Aaron with the holy garments, and anoint him and hallow him, that he may minister to me in the priest's office. Thou shalt also bring his sons, and clothe them with tunics. And thou shalt anoint them, as thou didst anoint their father, that they may minister to me in the priest's office; for their anointing shall be a token of a perpetual priesthood, throughout their generations. Thus did Moses; according to all which Jehovah commanded him, so did he.
- 17 And it was in the first month, in the second year, "from their departure from Egypt," on the first day of the month, that the tabernacle was set up. And Moses set up the tabernacle, and fastened its bases, and placed its boards, and put in its bars.
- 19 and reared up its pillars. And he spread abroad the tent-curtains; over the tabernacle he spread abroad the tent-curtains; and over these he put the covering of the tent; as Jehovah had commanded him.
- 20 And he took and put the testimonies into the ark; and placed the staves in the staples of the ark, and put the mercy-seat upon the ark. And he brought the ark into the tabernacle; and put up the curtain-veil, and covered the ark of the testimony; as Jehovah had commanded him.
- 22 And he put the table in the tent of the congregation, upon the side of the tabernacle northward, without the veil. And he set the bread in order upon it before Jehovah; as Jehovah had commanded him.
- 24 And he put the chandelier in the tent of the congregation, over against the table, on

the side of the tabernacle southward. And 25 he lighted the lamps before Jehovah; as Jehovah had commanded him.

And he put the golden altar in the tent 26 of the congregation before the veil. And 27 he burnt sweet incense thereon; as Jehovah had commanded him.

And he put up the hanging at the door 28 of the tabernacle. And he put the altar of 29 burnt-offering by the door of the tabernacle, of the tent of the congregation, that he might offer upon it the burnt-offering and the wheaten-offering; as Jehovah had commanded him.

And he set the laver between the tent of 30 the congregation and the altar, and put water therein, to wash with; That Moses 31 and Aaron and his sons might wash their hands and their feet. When they went 32 into the tent of the congregation, and when they came near to the altar, they washed; as Jehovah had commanded Moses. And 33 he reared up the court round about the tabernacle and the altar, and put up the curtain of the court-gate.

So Moses finished the work; And a cloud 34 covered the tent of the congregation, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter into the 35 tent of the congregation, because the cloud abode on it, and the glory of Jehovah filled the tabernacle.

Now when the cloud moved from over 36 the tabernacle, the Israelites went onward in all their journeys; But when the cloud 37 moved not, they journeyed not until the day that it moved again. For the cloud of Jehovah was upon the tabernacle by day, and became as a blaze of fire by night, in the sight of all the house of Israel, throughout all their journeys.

15. *Shall be a token*] Literally, 'Their anointing shall be to them a perpetual priesthood.' By this ceremony they shall be separated to discharge the functions of the priesthood. 17. (a) Sam. Sept.

19. *As Jehovah commanded him*] In the text here, and

in the following verses, it is, 'as Jehovah commanded Moses;' but the noun is often used for the pronoun in the Hebrew scriptures, and in such a construction as this, the latter ought to be used.

LEVITICUS.

INTRODUCTION.

THE name of the third book of Moses is also derived from the Septuagint; and the book is thus called, because it chiefly relates to the Levites and their services, in and concerning the tabernacle. To one family of Levi, the priesthood was given; and the other families, called the tribe of Levi, were appointed to attend the priests, and discharge various and important offices in the Jewish church and state. See Introduction, Part i. and ii.

After the erection of the tabernacle, God gave to Moses the laws and ordinances contained in this book. They relate to the sacrifices, and solemn festivals; the burnt-offering, sin and guilt-offerings, the feast, wheaten and drink-offerings; the festivals of the Passover, Pentecost, and Booths; beside many particular laws and ceremonies. The transactions here recorded are few, and probably did not occupy much time.

CHAPTER I.

B. C. 1491. *Laws concerning the burnt-offering, from the herds or flocks; the wheaten and drink-offerings.*

- 1 AND Jehovah called to Moses, and spoke to Moses from the congregation-tabernacle,
- 2 saying, Speak to the Israelites and say to them, If any among you will bring an offering to Jehovah from among the cattle; from the herd or from the flock ye shall bring your offerings.
- 3 If his oblation be a burnt-offering from the herd, let him offer a male without blemish; at the door of the congregation-tabernacle shall he offer it, that he may be accepted before Jehovah. And he shall lay his hand upon the head of the victim, that it may be accepted to make atonement for him.
- 5 And one shall kill the steer before Jehovah; and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar which is near the door of the congregation-tabernacle. And one shall slay the victim, and cut it up into parts. And the sons of Aaron, the "priest," shall put fire upon the altar, and arrange the wood upon the fire. And the priests, Aaron's sons, shall arrange the parts, the head, and the fat, upon the wood which is on the fire upon the altar; But its intestines and its legs shall be washed in water; and a priest shall burn the whole on the altar: it is a burnt-offering, of a sweet savour to Jehovah.
- 10 And if his offering "to Jehovah" be from the flocks, whether of the sheep, or of the goats, let him offer a male without blemish; "at the door of the congregation-tabernacle shall he offer it." And "he shall lay his hand upon its head," and one shall kill it on the side of the altar northward before Jehovah; and the priests, Aaron's sons, shall sprinkle its blood round about upon the altar. And it shall be cut up into parts with its head and its fat; and the priest shall arrange them on the wood which is on the fire upon the altar. But the intestines and the legs he shall wash with water; and

the priest shall bring the whole of it, and burn it upon the altar: it is a burnt-offering of a sweet savour to Jehovah.

And if the burnt-offering oblation to Jehovah be of the bird-kind, let him bring his offering either of turtle-doves, or of pigeons. And the priest shall bring it to the altar, 15 and wring off its head, and burn it on the altar; and its blood shall he squeeze out at the bottom of the altar. And he shall pluck 16 out its crop with its contents, and cast it by the altar, on the east side, in the place where the ashes are laid. And he shall 17 cleave it with its wings, but shall not divide it asunder; and the priest shall burn it upon the altar, upon the wood which is upon the fire; it is a burnt-offering of a sweet savour to Jehovah. 2d

AND if any person will offer a wheaten-offering to Jehovah, his offering shall be of the finest flour; and he shall pour oil upon it, and put incense to it: "it is a wheaten-offering." And he shall bring it to Aaron's 2 sons, the priests; and a priest shall take his handful of the flour, and of the oil, with all the incense; and he shall burn them, as a memorial of it upon the altar, a burnt-offering of a sweet savour to Jehovah. And 3 the remainder of the wheaten-offering Aaron and his sons shall have, as a thing most holy of the burnt-offerings of Jehovah.

And if thou offer a wheaten-offering baked 4 in the oven, let it be of unleavened cakes of the finest flour mingled with oil, or unleavened wafers anointed with oil. And if thy 5 wheaten-offering be an offering baked on a fire plate, it shall be of the finest flour unleavened, mingled with oil. Thou shalt 6 part it into pieces and pour oil on it: it is a wheaten-offering.

And if thy offering be a wheaten-offering 7 baked in the frying-pan, it shall be made of the finest flour with oil. And thou shalt 8 bring the wheaten-offering which is made in any of these ways to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar. And the priest 9

CHAP. I. 2. *From the herd or the flock*] See Introduction, Part iii. chap. 4. § 3. The heathens offered *horses* to the sun, *wolves* to Mars, *asses* to Priapus, *swine* to Ceres, and *dogs* to Hecate. God allowed no such victims to be offered to him.

3. *Without blemish*] Intimating that God ought to be served with the best of what we possess, and typical of him who was harmless, holy, undefiled, and separate from sinners.

4. *Lay his hand*] Thereby devoting it to God, and transferring, as it were, his own guilt upon the victim.

5. *One shall kill*] It is not certain whether the offerer, a priest, or a Levite, slaughtered the victim. It is however most probable, that this was most usually done by a Levite. By thus rendering the ambiguity of the text is preserved.—*And the blood*] By the blood, atonement was made; for the blood was the *life* of the beast, and it was always understood, that life went to redeem life.

7. (c) Sam. versions.

10. I have adopted the Samaritan text, as it is supported by the Sept. 11. (a) Sept.

16. *With its contents*] So Junius renders, with Purver and others; and this version is the only proper one. See Note, Hebrew Bible.

CHAP. II. 1—7. *Wheaten-offering*] This best expresses this kind of offerings. Calmet has observed there were five kinds of these offerings—simple flour—oven cakes—cakes of the fire-plate—cakes of the frying-pan—and green ears of corn. The *salt, oil and incense*, were designed to render the wheaten offerings more inflammable, and the odour more grateful. What was used to give a relish to food, God would have presented to him. (a) Sam. Sept.

2. *A memorial*] Of God's covenant with them and his kindness to them. Ainsworth has observed, 'that there was neither *oil* nor *incense* offered with the *sin* and *jealousy* offerings; because they were not offerings of memorial, but such as brought iniquities to remembrance, which were not of a sweet smelling savour to Jehovah.'

- shall take some of the wheaten-offering as a memorial, and shall burn it upon the altar: it is a burnt-offering of a sweet savour to Jehovah. And the remainder of the wheaten-offering Aaron and his sons shall have, as a thing most holy of the burnt-offerings of Jehovah. No wheaten-offering, which ye offer to Jehovah, shall be made with leaven; for ye shall neither burn leaven, nor honey; with any burnt-offering of Jehovah.
- 12 As to an offering of the first-fruits, ye may offer them to Jehovah; but they shall not be burnt on the altar for a sweet savour.
- 13 And all your wheaten-offerings ye shall season with salt; nor shall ye withhold from your wheaten-offerings the salt of the food of your God: with all your wheaten-offerings ye shall offer salt. And if ye offer a wheaten-offering of your first-fruits to Jehovah, rubbed green ears of corn, dried by the fire, shall ye offer as a wheaten-offering of your first-fruits. And ye shall put on it oil, and add to it incense: it is a wheaten-offering. And the priest shall burn, as a memorial of it, a part of the corn rubbed out, and a part of the oil, with all the incense: it is a burnt-offering to Jehovah.

CHAPTER III.

B. C. 1491. The feast-offerings from the herds and flocks; the sin-offering for the priest, congregation, ruler, or any of the people.

- 1 And if one's oblation be a feast-sacrifice, and if he offer from the herd; a male or female shall he offer, without blemish, before Jehovah. And he shall lay his hand upon the head of his offering, and it shall be killed at the door of the congregation-tabernacle; and Aaron's sons, the priests, shall sprinkle the blood round about upon the altar. And of the feast-sacrifice, he shall offer (as a burnt-offering to Jehovah) the fat that covereth the intestines, and all the fat that is on the intestines; And the two
- kidneys, and the fat that is on them, which is by the flanks, and the excrescence of the liver, with the kidneys, shall be taken off. And Aaron's sons, "the priests," shall burn them upon the burnt-offering, which is on the wood that is on the fire "upon the altar:" it is a burnt-offering of a sweet savour to Jehovah.
- And if his offering for a feast-sacrifice to Jehovah be from the flock; a male or a female, without blemish, he shall offer. If he offer a lamb for his offering, then shall he bring it before Jehovah. And he shall lay his hand upon the head of his offering, and it shall be killed before Jehovah at the door of the congregation-tabernacle; and Aaron's sons, "the priests," shall sprinkle the blood thereof round about upon the altar. And of the feast-sacrifice, he shall offer, as a burnt-offering to Jehovah, the large fat tail entire, taken off close to the rump: and the fat that covereth the intestines, and all the fat that is on the intestines; And the two kidneys, and the fat that is on them, which is by the flanks; and the excrescence of the liver, with the kidneys, shall be taken off; And a priest shall burn them upon the altar, as the food of a sweet-savoured burnt-offering to Jehovah.
- And if his offering be a goat, he shall bring it before Jehovah; And he shall lay his hand upon its head, and before Jehovah at the door of the congregation-tabernacle, it shall be killed; and the sons of Aaron "the priests" shall sprinkle its blood round about upon the altar. And of it, he shall offer, as a burnt-offering to Jehovah, the fat that covereth the intestines, and all the fat that is on the intestines; And the two kidneys, and the fat which is on them, which is by the flanks; and the excrescence of the liver, with the kidneys shall be taken off; And the priest shall burn them upon the altar, as the food of a burnt-offering of a sweet savour to Jehovah." The whole fat is

11. *With leaven*] Leaven is considered as a species of putrefaction, because in hot countries what is leavened soon becomes unfit for use. Hence leaven is not only noticed for its rapid influence on the mass into which it is put, but as the emblem of malice and wickedness, Matt. xiii. 33, and 1 Cor. v. 6-8.

13. *The salt of the food*] For the critical reasons of this version, see Note, Hebrew Bible. In this place the word בְּרִית usually rendered 'covenant,' means 'portion of food,' from בָּרָה. Compare 2 Sam. xiii. 5, 7, 10. with Levit. iii. 11. It is called 'the food of God,' because it was dedicated to God, a part being burnt on the altar and the remainder given to the priests.—*Season with salt*] Salt is the opposite of leaven, and preserves from putrefaction. Every thing was seasoned with it, to intimate that purity should be preserved in the service of God, and in the hearts of his worshippers.

CHAP. III. 1. *Feast-sacrifice*] Coverdale rendered, *thank-offering*, and Geddes, *eucharistic*. I have followed Michaelis, in calling them, 'Feast-sacrifices,' because the principal parts were eaten by the offerer and his friends;

and because they were attended with other demonstrations of joy and pleasure. They were generally the free-will offerings of the people.

5. *With the burnt-offering*] Hence it should seem, that the feast-offering was not offered alone, but together with some other victim; probably the daily burnt-offering, (a) Sept. Syr. 1 MS. (a) Sam. Sept.

8. (a) Syr. 1 MS. (a) Sept. 1 MS.

9. *The large fat tail*] See Note on Exod. xxix. 22. Mr. Street considers this precept to have had respect to the health of the Israelites. 'Bilious disorders are very frequent in hot countries; the eating of fat meat is a great encouragement and excitement to them. The fat of the large tail of the eastern sheep is reckoned a luxurious delicacy; but I have been told, by one who had eaten of it, that it is not wholesome.' The conclusion of the 17th verse justifies this opinion, whatever typical reference may also be implied.

11. For the various reading of this and the other verses, see note, Hebrew Bible. 13. (a) Sept. (a) Sam. Sept.

16. (a) Sam. Sept.

- 17 Jehovah's, by a perpetual statute. Throughout your generations in all your dwellings, ye shall eat neither fat nor blood.
- 1 AGAIN Jehovah spoke to Moses, saying,
2 Speak to the Israelites, "and say to them," If any person have sinned through ignorance, and done those things which ought not to be done, against any of the commandments of Jehovah; If the anointed priest have thus sinned, so as to bring guilt on the people, then let him bring for his sin, which he hath committed, a steer without blemish for a sin-offering to Jehovah. And he shall bring the steer to the door of the congregation-tabernacle before Jehovah; and he shall lay his hand upon the head of the steer, and before Jehovah the steer shall be killed. And the anointed priest, "who hath been consecrated," shall take some of the blood of the steer, and bring it to the congregation-tabernacle. And the priest shall dip his finger in the blood, and sprinkle "with his finger" of the blood, seven times before Jehovah towards the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense before Jehovah which is in the congregation-tabernacle; but all the rest of the blood of the steer, he shall pour out at the bottom of the altar of burnt-offering, which is at the door of the congregation-tabernacle. All the fat of the steer of the sin-offering shall be taken off, "as it is taken off from the steer of the feast-sacrifice;" the fat that covereth the intestines, and all the fat that is on the intestines.
- 9 And the two kidneys, and the fat that is on them, which is by the flanks; and the excrescence of the liver, with the kidneys, shall be taken off; And a priest shall burn them upon the altar of burnt-offering. But the skin of the steer, and all the flesh, with its head, and with its legs, and its intestines, and its dung, Even the whole steer shall be carried without the camp to a clean place, where the ashes are poured out, and burned on the wood with fire; where the ashes are poured out shall it be burnt.
- 13 And if the whole congregation of the Israelites have sinned through ignorance,

and the thing be hid from the eyes of the assembly, and they have done any thing which should not be done against any of the commandments of Jehovah, and are guilty; When the sin which they have committed is known, then the congregation shall offer a steer "without blemish" for a sin-offering. And they shall bring it "to the door of" the congregation tabernacle; And the elders of the congregation shall lay their hands upon the head of the steer before Jehovah; and the steer shall be killed before Jehovah. And the anointed priest shall bring some of the steer's blood to the congregation-tabernacle; And the priest shall dip his finger in some of the blood, and sprinkle it seven times before Jehovah, towards the veil "of the sanctuary." And some of the blood he shall put upon the horns of the altar "of incense" which is before Jehovah, in the congregation tabernacle; and shall pour out all the rest of the blood at the bottom of the altar of burnt-offering, which is at the door of the congregation-tabernacle. He shall then take off its fat from it, and burn it upon the altar. And he shall do with the steer as he did with the *other* steer of the sin-offering; so shall he do with this. Thus the priest shall make an atonement for them, and they shall be forgiven. And the steer shall be carried without the camp, and be burned as the former steer was burned. This is the sin-offering for the congregation.

When a ruler hath sinned, through ignorance, and hath done any thing which should not be done against any of the commandments of Jehovah "his God," and is guilty; And if his sin, which he hath committed, come to his knowledge, he shall bring for his offering, a kid, a male without blemish: And he shall lay his hand upon the head of the kid, and it shall be killed in the place where they kill the burnt-offering before Jehovah: it is a sin-offering. And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the altar of burnt-offering, and shall pour out the rest of its blood at the bottom of the altar of burnt-offering. And he shall burn

CHAP. IV. 2. Through the whole chapter the sense rather than the idiom is given. When a person offended, either by omitting to observe, or transgressing, any of God's laws, as soon as he knew his offence he was to offer the following sacrifice; if he neglected to do it, his guilt remained, and judgment awaited him. (v) Syr.

3. *Guilt on the people*] The priest's lips were to keep knowledge; and in what respected the law, he was to instruct them. If the priest sinned through ignorance and led the people astray, the sin was heinous, and was to be particularly expiated.

5. (a) Sam. Sept. 6. (a) Sam. 1 MS. 8. (t) from 10. 12. *Without the camp*] Some think this circumstance, as well as the steer for the sin-offering of the priest, marked the greatness of his offence, as well as represented the for-

givenness of it. In allusion to the burning of this victim without the camp Paul observes, our Lord suffered without the gate, Heb. xiii. 11—13.

13. *The whole congregation*] This must refer to the cases in which the priests and magistrates did not properly interpret, or enforce the law. The victim and rites are the same as those prescribed for the anointed priest. See the preceding verses.

14. (a) Sam. Sept. 17, 18. (a) Sam. Sept.

20. *Other steer*] Houbigant conceived that a word had dropped from the text, which is supplied, as the connexion requires. 22. (o) Vulg. Arab. 3 MSS.

23. *A kid*] The common version has, 'a kid of the goats,' which is a mere Hebraism for a kid; and in the next verse it is simply so called. See note, Hebrew Bible.

all its fat upon the altar, as the fat of the feast-sacrifice is burned. Thus the priest shall make an atonement for him in respect to his sin, and it shall be forgiven him.

- 27 And if any one of the common people have sinned through ignorance, by doing any thing which ought not to be done, against any of the commandments of Jehovah, and be guilty; And if his sin, which he hath committed, come to his knowledge; then he shall bring for his offering, a kid, a female without blemish, for his sin which he hath committed. And he shall lay his hand upon the head of the sin-offering, and the sin-offering shall be killed in the place where "the burnt-offering is killed." And the priest shall take some of its blood with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the rest of the blood at the bottom of the altar "of burnt-offering." And he shall take off all the fat, as the fat of the feast-sacrifice is taken off; and a priest shall burn it upon the altar for a sweet savour to Jehovah. Thus the priest shall make an atonement for him, and he shall be forgiven. And if he bring a lamb for a sin-offering, he shall bring a female without blemish. And he shall lay his hand upon the head of the sin-offering, and the sin-offering shall be killed in the place where the burnt-offering is killed. And the priest shall take some of the blood of the sin-offering with his finger, and put it upon the horns of the altar of burnt-offering, and shall pour out all the rest of the blood at the bottom of the altar "of burnt-offering." And he shall take off all the fat, as the fat of the lamb of the feast-sacrifice is taken off; and the priest shall burn it upon the altar, with the burnt-offerings of Jehovah. Thus the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAPTER V.

B. C. 1491. Offerings for the sin of neglecting an adjuration; for various legal offences; for sins done knowingly.

- 1 And if a person have heard the words of

27. *One of the common people*] Here James's translators have deserted the Hebrew idiom, and have very properly given the sense. If they had rendered, 'one of the people of the land,' it would have been uncertain who was meant. 29. (a) Sam. Sept. 2 MSS.

30. (a) Sam. Syr. 2 MSS. 34. (a) Sam. Sept.

CHAP. V. 1. *The words of an adjuration*] Literally, 'the voice of an oath,' the meaning of which is, says Delgado, that when evidences are wanted, the judges order a proclamation to be issued, for any one who knows any thing concerning it to come and declare it in court; and commonly a curse is joined to it in case any should neglect or refuse to be evidence. Now this man's sin was, that he had heard the proclamation, and yet did not appear to give evidence.

2—5. The cases here stated might often occur from inat-

an adjuration; and if being a witness, he will not declare what he hath seen or known; he hath sinned and brought on himself iniquity. Or if a person have touched any thing unclean, either the carcase of an unclean wild animal, or the carcase of any unclean beast, or the carcase of an unclean reptile, and it be hid from him, and he hath become unclean, and guilty: Or if he have touched the uncleanness of man, whatsoever uncleanness it be that a man may be defiled with, and it be hid from him; when he knoweth it, then he shall be guilty: Or if a person have sworn rashly, from pronouncing with his lips, to do evil, or to do good (whatsoever it be that a man may rashly pronounce with an oath,) and it be hid from him; yet when he knoweth, that he is guilty in any of these things, And that by any of these things he hath become guilty, he shall confess the sin which he hath committed; And shall bring his guilt-offering to Jehovah for his sin which he hath committed; a female from the flock, either a lamb or a kid, for a sin-offering; and the priest shall make an atonement for the sin which he hath committed, and it shall be forgiven him." And if he be not able to bring a lamb or a kid, then let him bring for his trespass which he hath committed, two turtle doves, or two pigeons to Jehovah; the one for a sin-offering, and the other for a burnt-offering. And when he hath brought them to the priest, he shall offer that which is for the sin-offering first, and wring off its head from its neck, but shall not divide it asunder; And he shall sprinkle some of the blood of the sin-offering upon the side of the altar; and the rest of the blood shall he squeeze out at the bottom of the altar: it is a sin-offering. And he shall offer the other 10 for a burnt-offering, according to the manner prescribed. Thus the priest shall make an atonement for him, as to his sin which he hath committed, and it shall be forgiven him.

But if he who hath sinned be not able to bring two turtle-doves, or two pigeons, then let him bring for his sin-offering the tenth part of an ephah of fine flour; but he shall

tention, and it was highly proper to specify them, in order to prevent rash promises, vows, &c. When a man became sensible of his offence, he was to confess it, and to express his humiliation for it, that he might be forgiven.

6. The addition of the Samaritan copy is found in the text, in other instances. It is remarkable, that in this and the next verse, the sacrifice is called both a guilt-offering, and a sin-offering. From other places we learn that there was a distinction—sin-offerings were offered for the whole congregation, guilt-offerings never, but only for individuals. Steers were sometimes used for sin-offerings, but never for guilt-offerings. The blood of the sin-offerings was put on the horns of the altar; that of the guilt-offerings was only sprinkled round the bottom of the altar. (a) Sam. Sept.

7, 8. See note on chapter i. 16.

11. (r) Sam. Sept. Syr. rest, put.

- not "pour" oil upon it, nor shall he put incense to it, because it is a sin-offering. Then shall he bring it to the priest, and the priest shall take his handful of it, for a memorial, and burn it on the altar, with the burnt-offerings of Jehovah: it is a sin-offering.
- 13 And the priest shall, by any of these, make an atonement for him, as to his sin which he hath committed, and it shall be forgiven him; and the remainder of the offering the priest shall have, like that of the wheaten-offering.
- 14 Again Jehovah spoke to Moses saying,
- 15 If a person have committed a trespass, and sinned through ignorance, *by withholding* any of the holy things of Jehovah; then he shall bring to Jehovah, as a trespass-offering for his trespass, a ram, without blemish, from the flocks, of the value of two shekels of silver, according to the shekel of the sanctuary. And the wrong done by withholding any thing holy, he shall compensate, and having added a fifth part more, he shall give it to the priest; and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.
- 17 And if a person have sinned, and have done any thing against the commandments of Jehovah, which ought not to be done; though he knew it not, yet is he guilty, and hath brought on himself iniquity; And he shall bring a ram without blemish, from the flock, of due value, for a trespass-offering, to the priest; and the priest shall make an atonement for him in regard to his error which he hath committed, though he knew
- 19 it not, and it shall be forgiven him. This is the trespass-offering of him who is clearly guilty, in respect to things holy to Jehovah.
- 1 Again Jehovah spoke to Moses, saying,
- 2 If a person have sinned and committed a trespass against Jehovah, and hath lied to his neighbour, in regard to a trust, or about what was lodged in his hand; or in regard to what hath been taken by violence;
- 3 or have oppressed his neighbour; Or have found what was lost, and lie concerning it; or swear falsely concerning any one of those things which a man may do, sinning therein;
- 4 When having thus sinned, and become guilty, he shall restore what he took by violence, or what he acquired by oppression, or what was delivered to him to keep, or the lost thing which he hath found; Or whatsoever thing it be about which he hath sworn falsely, he shall even restore the principal, and shall add to it a fifth part more, and give it to him to whom it belongeth, in the day of his trespass-offering. And he shall bring to the priest for his trespass-offering, as a trespass-offering to Jehovah, a ram without blemish, from the flock; (of the due value;) And the priest shall make an atonement for him before Jehovah; and it shall be forgiven him, in respect to any of the things which he hath done, and thereby become guilty.
- Again Jehovah spoke to Moses, saying, Command Aaron and his sons, saying, This is the law of the *daily* burnt-offering: On the hearth upon the altar, the burnt-offering shall remain burning all the night, unto the morning, (and the fire of the altar shall still be kept burning on it;) And the priest shall put on his peculiar garment; and his peculiar drawers shall he put upon his flesh, and take up the ashes of the burnt-offering which the fire hath consumed on the altar, and he shall place them beside the altar. He shall then put off his garments, and put on other garments, and carry forth the ashes into a clean place without the camp. And the fire upon the altar shall still be kept burning on it; it shall not be extinguished. The priest shall burn wood on it every morning, and arrange the burnt-offering upon it; and he shall burn thereon the fat of the sacrifices. The fire shall be ever kept burning upon the altar; it shall never be extinguished.
- And this is the law of the wheaten-offering: One of the sons of Aaron shall offer it to Jehovah, before the altar; And he shall take up his handful of the fine flour of the wheaten-offering, and of the oil, and all the incense which is upon the wheaten-offering, and shall burn them upon the altar, as a memorial of it, for a burnt-offering of a sweet savour to Jehovah. And Aaron and his sons shall eat the remainder of it; unleavened shall it be eaten, in the holy place; in the court of the congregation-tabernacle they shall eat it. It shall not be baked with leaven. I have given it as their portion of "Jehovah's burnt-offerings;" it is most holy, as the sin-offering, and as the guilt-offering. All the males among the children of Aaron shall eat of it. This shall be a perpetual statute throughout your generations concerning the burnt-offerings of Jehovah; for every one that toucheth them must be holy.
- Again Jehovah spoke to Moses, saying, This is the offering of Aaron and of his sons, 20 which they shall offer to Jehovah, on the day

15. This law regards those, who, from a principle of covetousness, neglected to bring what was commanded to the sanctuary, such as the first-fruits, tithes, &c.—*Value*] For this rendering, see note, Hebrew Bible.

CHAP. VI. 8—13. Compare Exod. xxix. 39—46; Numb. xxviii. 3—8.

14—18. The wheaten-offering here appointed is what the priest was to offer with the daily sacrifice, and different from that commanded chapter ii. 17. (*a*) Sam. 3 MSS.

18. *Must be holy*] That is, none but the priests shall have a right to eat of it.

20. *On the day*] Rosenmuller, from the Arabic, renders,

when he or they shall be anointed; the tenth part of an ephah of fine flour for a perpetual wheaten-offering, half of it in the morning, and half thereof in the evening.

21 In the frying-pan it shall be made with oil; and when it hath been baked, and cut in pieces, it shall be brought and offered as a wheaten-offering, of a sweet savour to Jehovah. And he of his sons, who shall be anointed priest in his stead, shall offer it: it is a perpetual statute of Jehovah. The whole of such offerings shall be burned.

23 For every wheaten-offering of a priest shall be wholly burnt: it shall not be eaten.

24 Jehovah also spoke to Moses, saying,

25 Speak to Aaron and to his sons, saying, This is the law of the sin-offering: In the place where the burnt-offering is killed there shall the sin-offering be killed before Jehovah.

26 vah. It is most holy. The priest who offereth it shall eat it; in the holy place shall it be eaten, in the court of the congregation-tabernacle. Whosoever shall touch its flesh shall be holy; and when some of its blood is sprinkled upon any garment, the part sprinkled shall be washed in the holy place. And the earthen vessel in which it is boiled, shall be broken; but if it be boiled in a brazen pot, the pot shall be both scoured, and rinsed in water. Any of the males among the priests may eat of it. It is most holy. And no sin-offering, of which a part of the blood is brought into the congregation-tabernacle for an atonement, shall be eaten, even in the holy place: it shall be burnt in the fire.

CHAPTER VII.

B. C. 1491. *The guilt-offering; feast-offering; of thanksgiving, for a vow, &c.*

1 THIS is the law respecting the guilt-offering; it is most holy. In the place where they kill the burnt-offering shall they kill the guilt-offering; and its blood shall be sprinkled round about upon the altar.

3 All its fat shall then "be taken off;" the large fat tail, and the fat that covereth the intestines, "and the fat that is on the intestines;" And the two kidneys, and the fat that is on them, which is by the flanks, and the excrescence of the liver, with the kidneys,

"from the day," which seems to be countenanced by the following verses. Josephus says, "that the priest was wont to offer, out of his own property, daily, a certain quantity of flour mixed with oil, baked a little, and divided into two parts, one of which he threw into the sacred fire in the morning, the other in the evening."

26, 27. These verses cannot be understood in reference to the offerer, as Ainsworth and others understood them, but in reference to the priests only. It was their duty to touch the flesh, to offer it, and to sprinkle the blood.

30. This refers to sacrifices appointed for the priest or the people, who had sinned through ignorance. Compare chap. iv. 5, 16, &c.

CHAP. VII. 3, 4. So the Arabic with 4 MSS. and the

shall be removed: And the priest shall burn them upon the altar as a burnt-offering to Jehovah. This is a guilt-offering. Every male among the priests may eat of it; but it shall be eaten in the holy place, as it is most holy. As the sin-offering, so is the guilt-offering; there is but one law for them; the priest who maketh atonement by them shall have them. And the priest who offereth any man's burnt offering, the skin of the burnt-offering which he hath offered shall belong to him. And every wheaten-offering that is baked in the oven, and that is prepared in the frying-pan, and on the fire-plate, shall belong to the priest who offereth it. And every wheaten-offering, mingled with oil, or dry, shall belong to all the sons of Aaron, to one as much as another.

And this is the law of the sacrifice, which one may offer to Jehovah. If he offer it for a thanksgiving, then he shall offer, with the sacrifice of thanksgiving, unleavened cakes, mingled with oil, and cakes of fine flour, dried, mingled with oil. With the cakes he shall bring as his oblation, leavened bread, with his feast-sacrifice of thanksgiving. And one of every sort he shall offer of the whole oblation, as a heave-offering to Jehovah, and it shall belong to the priest who sprinkleth the blood of the feast-sacrifice. And the flesh of his feast-sacrifice for thanksgiving shall be eaten the same day that it is offered; none of it shall be left until the morning. But if the sacrifice which he offereth be a vow, or a voluntary offering, on the same day that he offereth his sacrifice, it should be eaten; yet on the next day may the remainder of it be eaten; But what remaineth of the flesh of the sacrifice on the third day, shall be burnt with fire. And if any of the flesh of his feast-sacrifice be eaten at all on the third day, the sacrifice shall not be accepted, nor shall it be imputed to him that offereth it; it shall be deemed polluted, and the person who eateth of it, shall bear his iniquity. And the flesh which hath touched any thing unclean shall not be eaten; it shall be burnt with fire. But as for the flesh of the sacrifice, every one clean may eat of it. But the person who eateth

Samaritan; and the text thus corrected is conformable to other places.

8. *The skin shall belong to him*] Bishop Patrick supposes that the right of the priest to the skin originated with Adam, who probably offered the first sacrifices, with the skins of which God clothed him. It was a custom among the heathen for the priests to have the skins of the beasts sacrificed, as we learn from Virgil, *Æneid*, book 8.

15—18. *None of it shall be left*] Drying meat is often practised in those hot countries; it is sometimes practised as to flesh killed with a religious intention: and on account of this management, keeping the flesh of their sacrifices to the third day might be forbidden.

of the flesh of the feast-sacrifice, which belongeth to Jehovah, having his uncleanness upon him, that person shall even be cut off 21 from his people. Moreover, the person who hath touched any thing unclean, as the uncleanness of man, or any unclean beast, or any unclean 'reptile,' and shall eat of the flesh of the feast-sacrifice, which belongeth to Jehovah, even that person shall be cut off from his people.

22 Again Jehovah spoke to Moses, saying, 23 Speak unto the Israelites, saying, Ye shall not eat any of the fat, either of ox, or of 24 sheep, or of goat. And the fat of a beast that hath died of itself, or the fat of that which hath been torn to pieces, may be used for any other purpose; but ye shall in no 25 wise eat of it. For whosoever eateth the fat of the beast, which should be offered as a burnt-offering to Jehovah, even the person who eateth of it shall be cut off from his 26 people. Neither shall ye eat any kind of blood, whether of fowl, or of beast, in any 27 of your dwellings. Whosoever eateth any kind of blood, even that person shall be cut off from his people.

28 Jehovah also spoke to Moses, saying, 29 Speak to the Israelites, saying, He who offereth his feast-sacrifice to Jehovah, shall himself bring an oblation of his feast-sacrifice 30 to Jehovah: His own hands shall bring the fat for a burnt-offering to Jehovah; and also the breast shall he bring, that the breast may be waved before Jehovah for a 31 wave-offering. And the priest shall burn the fat upon the altar; but the breast shall 32 belong to Aaron and his sons. And the right shoulder of your feast-sacrifices shall ye give to the priest for an heave-offering.

33 He among the sons of Aaron, who offereth the blood and the fat of the feast-sacrifices, shall have the right shoulder for his portion.

34 For the wave-breast and the heave-shoulder, I take from the feast-sacrifices of the Israelites, and give them to Aaron the priest and to his sons, by a perpetual statute among the Israelites.

35 This is the portion of Aaron, and the portion of his sons, assigned out of the burnt-offerings of Jehovah, on the day they were presented to minister to Jehovah 36 in the priest's office; Which Jehovah commanded to be given to them by the Israelites, on the day they were anointed;

by a perpetual statute, throughout their generations. This is the law of the burnt- 37 offering, of the wheaten-offering, and of the sin-offering, and of the guilt-offering, and of the consecration-offering, and of the feast-sacrifice; Which Jehovah commanded Moses 38 by mount Sinai, on the day that he commanded the Israelites to offer their oblations to Jehovah, in the wilderness of Sinai.

CHAPTER VIII.

B. C. 1491. The consecration of Aaron and his sons, and the consecration-offerings.

JEHOVAH now spoke to Moses, saying, 1 Take Aaron, and his sons with him, and 2 the garments, and the anointing oil, and a steer for the sin-offering, and two rams, and a basket of unleavened bread; And assemble 3 the whole congregation to the door of the congregation-tabernacle. And Moses did 4 as Jehovah commanded him; and the congregation was assembled at the door of the congregation-tabernacle. And Moses said 5 to the congregation, This is the thing which Jehovah hath commanded to be done. Moses then brought Aaron and his sons, 6 and washed them with water. And he put 7 on Aaron the tunic, and girded him with the girdle, and clothed him with the robe, and he put over it the ephod, and the breast-plate which he joined to the fancy-work of the ephod, and bound it to it. Also he put 8 on the breast-plate the Urim and the Thummim. And on his head he put the mitre; 9 and on the mitre, on his forehead, did he put the golden petal, the holy crown; as Jehovah had commanded him. Moses then 10 took the anointing oil, and anointed the tabernacle and all that it contained, and so hallowed them. And with it he sprinkled 11 the altar seven times, and anointed the altar and all its vessels; also the laver and its cover, to hallow them. And he poured of 12 the anointing oil upon Aaron's head; and anointed him, to hallow him. And Moses 13 brought Aaron's sons, and clothed them with tunics, and girded them with girdles, and put turbans on their heads, as Jehovah had commanded him.

He then brought the steer for the sin- 14 offering; and Aaron and his sons laid their hands upon the head of the steer for the sin-offering; And when it was killed, Moses 15 took the blood, and with his finger put some

21. (v) Sam. version, 7 MBS.

23. *None of the fat*] That is, of the fat unmixed with the flesh; which was to be burned on the sacrifice-altar. Compare chap. iii. 3, &c.

32—37. See note, Genesis ix. 4.

30. *His own hands*] This was to be done to testify his own readiness to make the offering, and that it was for himself. Compare Exod. xxix. 24—27.

35. *This is the portion*] The usual sense of the term

מִשְׁחָה, 'anointing,' is here, and Numb. xviii. 8, wholly improper. The word must be taken in the Arabic and Syriac sense, denoting 'a measure, a portion.'

CHAP. VIII. 7. The order of the words of this verse in the original has been disturbed. The proper order is suggested by the parallel place, Exod. xxix. 5. See note, Hebrew Bible.

14. See Exodus xxix. 36.

15. *When it was killed*] Houbigant so renders, for it is

- of it upon the horns of the altar round about, and so purified the altar; and he poured the rest of the blood at the bottom of the altar, and hallowed it, for the purpose
 16 of making atonement upon it. Moses then took all the fat which was upon the intestines, and excrescence of the liver, and the two kidneys, and their fat, and he burned
 17 them upon the altar. But the steer, and its hide, its flesh and its dung, were burnt with fire without the camp; as Jehovah had commanded him.
- 18 He then brought the ram for the burnt-offering; and Aaron and his sons laid their
 19 hands upon the head of the ram. And when it was killed, Moses sprinkled the
 20 blood round about upon the altar; And the ram was cut into pieces; and Moses burned
 21 the head, and the pieces, and the fat. And the intestines and legs being washed in water, Moses burned the whole ram upon the altar, as a burnt-offering of a sweet savour to Jehovah; as Jehovah had commanded him.
- 22 And he brought the other ram, the ram of consecration; and Aaron and his sons laid their hands upon the head of the ram.
- 23 And when it was killed, Moses took some of the blood, and put it on the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right
 24 foot. And the sons of Aaron being brought near, Moses put some of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and the rest of the blood Moses sprinkled upon the altar round
 25 about. And he took the fat, the large fat tail, and all the fat that was upon the intestines, and the excrescence of the caul above the liver, and the two kidneys, and their fat,
 26 and the right shoulder: And out of the basket of unleavened bread, which was before Jehovah, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right
 27 shoulder; And he put the whole upon Aaron's hands, and upon his sons' hands, that they might wave them as a wave-offering before Jehovah. Then Moses took them
 28 from off their hands and burned them on the altar, with the burnt-offering: they were consecration burnt-offerings of a sweet sa-

vour to Jehovah. But the breast of the 29 consecration-ram, Moses took, and waved it as a wave-offering before Jehovah; this was the portion of Moses; as Jehovah had commanded him. And Moses took of the 30 anointing oil, and of the blood which was upon the altar, and sprinkled upon Aaron and upon his garments, and upon his sons, and upon his sons' garments with him; and so hallowed Aaron, and his garments, and his sons, and his sons' garments with him.

And Moses said to Aaron and to his sons, 31 Boil the flesh at the door of the congregation-tabernacle, and there eat it "in the sanctuary" with the bread that is in the basket of consecrations, as I was commanded by Jehovah, saying, Aaron and his sons shall eat it. And the remainder of the 32 flesh and of the bread shall ye burn with fire. And ye shall not go from the door of 33 the congregation-tabernacle for seven days, until the days of your consecration be at an end; for seven days ye must be consecrated. As hath been done this day, so Jehovah 34 hath commanded to do, to make an atonement for you. Therefore shall ye abide at 35 the door of the congregation-tabernacle day and night, seven days, and keep the charge of Jehovah, that ye die not: for so I am commanded. So Aaron and his sons did all 36 things which Jehovah commanded by Moses.

CHAPTER IX.

B. C. 1491. Aaron's sin and burnt-offering; the people blessed; and Aaron's sons burnt.

AND on the eighth day, Moses called 1 Aaron and his sons, and the elders of Israel; And he said to Aaron, Take a young calf 2 for a sin-offering, and a ram for a burnt-offering, without blemish, and offer them before Jehovah. And to the Israelites thou 3 shalt speak, saying, Take ye a kid for a sin-offering; and a calf and a lamb for a burnt-offering, both of the first year, without blemish; Also a steer and a ram for a feast- 4 sacrifice before Jehovah; and a wheaten-offering mingled with oil; for to-day Jehovah will appear to you.

And they brought what Moses com- 5 manded before the congregation-tabernacle; and the whole congregation drew near and stood before Jehovah. And Moses said, 6 this is the thing which Jehovah hath com-

not probable that Moses killed the victims. Compare Exod. xxix. 13, &c.

22-24. See note, Exod. xxix. 20. In a similar manner, the Roman High Priest was consecrated. See Calmet's Diet.

31. (a) Sam. Sept.

33. *Not go from the door*] This does not mean the door of the holy place or sanctuary where they ministered, but of the court of the tabernacle.

CHAP. IX. 1. *On the eighth day*] This was the first day after Aaron's consecration was completed; and till now

he was deemed unfit to minister for the people. 'All creatures,' says Ainsworth, 'for the most part were in their uncleanness and imperfection *seven days*, and perfected on the *eighth*, as children by circumcision, Lev. xii. 2, 3; young beasts for sacrifice, cnap. xxii. 27; persons unclean by issues, &c. chap. xiv. 8-10, &c. So the priests were not admitted to minister till the eighth day.'

6. *That the glory of Jehovah*] On numerous occasions God gave the people the most sensible tokens of his presence and favour; and now Moses intimates that he would appear among them accepting their offerings.

- manded that ye shall do; that the glory of
 7 Jehovah may appear to you. Then Moses
 said to Aaron, Go to the altar, and offer
 thy sin-offering, and thy burnt-offering, and
 make an atonement for thyself, and for the
 people; and offer the offering of the people,
 and make an atonement for them; as Je-
 hovah hath commanded.
 8 Aaron then went to the altar; and the
 calf which was for his own sin-offering,
 9 being killed, The sons of Aaron brought the
 blood to him; and he dipped his finger in
 the blood, and put it upon the horns of the
 altar, and poured out the rest of the blood
 10 at the bottom of the altar: But the fat, and
 the kidneys, and the excrescence of the liver
 of the sin-offering, he burned upon the altar;
 11 as Jehovah commanded Moses: And the
 flesh and the skin he burned without the
 12 camp. And the victim for the burnt-offering
 being killed, Aaron's sons brought to
 him the blood, which he sprinkled round
 13 about upon the altar. They then brought
 to him the victim for the burnt-offering cut
 up, with the head; and he burned them
 14 upon the altar. And the intestines and
 legs being washed, he also burned them with
 the burnt-offering on the altar.
 15 He next brought the people's offering;
 and took the goat, which was for the people's
 sin-offering; and when it was killed he
 offered it for a sin-offering as the former.
 16 And he brought the burnt-offering, and did
 17 according to the prescribed rite. He also
 brought the wheaten-offering, and took up
 a handful, and burned it upon the altar,
 besides the burnt-offering of the morning.
 18 And the steer and the ram for the feast-
 sacrifice, which was for the people, being
 killed, the sons of Aaron brought to him
 the blood, which he sprinkled round about
 19 upon the altar. But the fat of the steer
 and of the ram; the large tail of the latter,
 and that which covereth the intestines, and
 the kidneys, and the fat which was on
 them," and the excrescence of the liver;
 20 They first put the fat upon the breasts, and

then burned the fat upon the altar. And the 21
 breasts and the right shoulder Aaron waved
 as a wave offering before Jehovah; as Je-
 hovah had commanded Moses." And Aaron 22
 lifted up his hand towards the people, and
 blessed them; and came down from the
 altar, when he had offered the sin-offering,
 and the burnt-offering, and the feast-offer-
 ings: And Moses and Aaron went into the 23
 congregation-tabernacle; and they came out,
 and blessed the people, and the glory of
 Jehovah appeared to all the people. And 24
 there came out a fire from before Jehovah,
 and consumed the burnt-offering, and the
 fat, which were upon the altar; which when
 all the people saw, they shouted and fell on
 their faces. 10

Now Nadab and Abihu, the sons of 1
 Aaron, took each of them his censor, and
 put fire on them, and placed incense on them,
 and offered profane fire before Jehovah,
 which he commanded them not. And 2
 there went out fire from Jehovah, and con-
 sumed them; and thus they died before
 Jehovah. Then Moses said to Aaron, This 3
 is what Jehovah hath spoken, saying, Holy
 I will be accounted by those who approach
 me, and before all the people I will be glo-
 rified. And Aaron was silent. And Moses 4
 called Mishael and Elzaphan, the sons of
 Uzziel, the uncle of Aaron, and said to them,
 Come near, and carry your brethren out of
 the camp from before the sanctuary. So 5
 they went near, and carried them in their
 tunics, out of the camp, as Moses had said.
 And Moses said to Aaron, and to Eleazar, 6
 and to Ithamar, his "remaining" sons, Uncover
 not your heads, nor rend your garments;
 lest ye die, and lest wrath break forth against
 all the people. Let your brethren, the whole
 house of Israel, bewail the burning which
 Jehovah hath kindled: But ye shall not go 7
 out from the door of the congregation-tab-
 ernacle lest ye die; for the anointing oil of
 Jehovah is upon you. And they did accord-
 ing to the word of Moses.

Jehovah then spoke to Aaron, saying, 8

natural fire to consume the first victims offered to him.
 This was to be kept perpetually alive; and from it only
 were the coals to be taken for the burning of incense. Na-
 dab and Abihu (see ver. 9.) neglected this precept, and
 filled their censers with common fire.

2. *There went out fire*] That this might be lightning is
 highly probable; but the judgment is apparent as it is con-
 nected with the crime noticed. And it has been supposed,
 from the 8th verse, that they had dishonoured their office by
 intemperance.

3. *Aaron was silent*] Sensible of the crime of his sons,
 and yet feeling as a father for them, his silence indicated
 both his submission and his heart-felt grief.

4. *Uncle of Aaron*] He was Amram's brother. Exod.
 vi. 18—22.

6. *Uncover not your head*] These were ordinary marks
 of mourning, which the high priest, at least, was positively
 forbidden to show, even for his father or mother. Com-
 pare chap. xxi. 10. (a) Sept. Syr. 1 Ms.

8—11. Compare chap. iv. 11, and viii. 17.

19. (a) Sept. Syr.

21. *As Jehovah*] This reading is supported not only by
 the authorities mentioned, but by the whole chapter itself.
 (v) Sam. Sept. Chald. MSS.

22. *Blessed the people*] That is, prayed for them, and
 uttered the words mentioned Numb. vi. 23, &c.

23, 24. *The glory of Jehovah*] The 'glory of God' often
 means the cloud in which he dwelt. This appeared in the
 most sensible manner; and a fire came out from his pre-
 sence and consumed the offerings. On other occasions
 God testified his acceptance of a sacrifice in the same way.
 See note, Gen. iv. 2, and compare Judg. vi. 21; xiii. 19—23,
 and 1 Kings xviii. 38, and 2 Chron. vii. 1, &c.—*They
 shouted*] Doubtless for joy, that God should so manifest
 himself among them; and they prostrated themselves,
 thereby expressing a deep sense of his goodness, and ac-
 knowledging their own unworthiness.

CHAP. X. 1. *Profane fire*] The Lord had sent a super-

- 9 Neither wine nor strong drink shalt thou, nor thy sons drink, when ye go into the congregation-tabernacle, lest ye die. This shall be a perpetual statute throughout your
10 generations; So that ye may distinguish between what is holy and unholy; and be-
11 tween what is unclean and clean; And that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by Moses.
- 12 And Moses spoke to Aaron, and to Eleazar, and to Ithamar, his remaining sons; Take the wheaten-offering which remaineth of the burnt-offerings of Jehovah, and eat it without leaven beside the altar; for it is
13 most holy. And ye shall eat it in the holy place, because it is thine appointed portion and the appointed portion of thy sons, of Jehovah's burnt-offerings. For so I am
14 commanded. And the wave-breast and the heave-shoulder shall ye eat in a clean place; thyself, and thy sons, and thy daughters with thee: for they are thine appointed portion, and the appointed portion of thy sons, allotted from the feast-sacrifices of the
15 children of Israel. The heave-shoulder and the wave-breast with the burnt-offerings of the fat, which they bring to wave as a wave-offering before Jehovah, shall be thine, and thy sons' with thee, by a perpetual statute; as Jehovah hath commanded.
- 16 Moses then diligently sought the goat of the sin-offering, and behold, it was burned. And he was angry with Eleazar and Ithamar, the remaining sons of Aaron; and he
17 said, Wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and is given to you to bear the iniquity of the congregation, to make atonement for
18 them before Jehovah? Behold, its blood was not brought into the sanctuary; ye

should indeed have eaten it in the holy place, as I commanded. But Aaron said 19 to Moses, Behold, this day have they offered their sin-offering and their burnt-offering before Jehovah, and such things have befallen me: and if I had eaten the sin-offering to-day, would it have been accepted in the sight of Jehovah? And when Moses 20 heard this, he was satisfied.

CHAPTER XI.

B. C. 1491. *What animals are to be accounted clean or unclean.*

AGAIN Jehovah spoke to Moses and to 1 Aaron, saying to them, Speak to the Israel- 2 ites, saying, Of all the beasts which are upon the earth, these are the beasts which ye may eat. Every one among the beasts whose 3 hoof is divided and cloven into "two parts," and cheweth the cud, shall ye eat; But 4 those which only chew the cud, or have only a cloven hoof, ye shall not eat. The camel, although he cheweth the cud, but yet hath not a cloven hoof, shall be to you unclean. And the jerboa, although he cheweth the 5 cud, but yet hath not a cloven hoof, shall be to you unclean. And the hare, although 6 he cheweth the cud, yet hath not a cloven hoof, shall be to you unclean. And the 7 swine, although he hath a cloven and divided hoof, yet because he cheweth not the cud, shall be to you unclean. Of 8 their flesh shall ye not eat, and their carcases shall ye not touch; they shall be to you unclean.

Of all the water animals, these ye may eat. 9 Every water animal, in the seas or in the rivers, that hath fins or scales, ye shall eat: But every water animal, which creepeth in 10 the waters, in the seas, or in the rivers, and hath not fins or scales; every such water

10. *May distinguish*] The holy offices of religion require the exercise of reason, judgment and holy affections; and how inconsistent with the due exercise of these is a state of intemperance!

16. *Diligently sought*] The goat of the sin-offering related to those lesser sacrifices, whose blood was not brought into the sanctuary, and whose flesh might be eaten by the officiating priests. See chap. iv. 22-26, and verse 18.

19. *Would it have been accepted*] This excuse was natural; for considering the calamity which had befallen him, with what propriety could Aaron eat and rejoice?

CHAP. XI. 2. *Of all the beasts*] In this chapter we have the most early specimen of natural history on record: and though the sacred writer does not adopt the classification of modern naturalists, he has adopted one as lucid and proper for the purpose he had in view. He founds his arrangement on the *useful, or noxious* qualities of beasts, birds, reptiles, and fishes; and his general division is, into such as are suitable for food, and such as are not. This distinction is clearly founded in nature; and though climate and habits may make some little variation, it is clear that this distinction has always, and will always, obtain.

3. *Every one*] Quadrupeds may be divided into two classes; *first*, those which have hoofs; *secondly*, those which have claws. Animals which have hoofs, are again divided into those of one solid hoof only, and those with

divided hoofs; the latter are the subjects of our present observations. The Hebrew text is, emphatically, 'dividing the division of the hoofs;' meaning an entire and total separation of the hoof into two parts; and meaning also, neither more parts nor less than two. Hence the camel, whose hoof is *partly* divided, was unclean to the Jews; and the *arnebeth*, (hare,) having more than two divisions, though described as ruminating, yet is forbidden. It was not only necessary that beasts should cleave and divide the hoof into two parts only, but they must *chew the cud*. (a) Sam. Sept. Syr. 9 MSS.

5. *Jerboa*] The common version has 'coney,' or 'rabbit,' which is certainly improper. Dathe and others have proposed the jerboa to be intended.

7. *Swine*] This creature, in hot countries, is apt to be troubled with distempers, which render its flesh unwholesome: to which we may add, its perpetual wallowing in mire. These are the only quadrupeds which are specially named as unclean; but the general rule in verse 3 includes a vast number indeed. Nor was it necessary to mention any particular fish, as a general rule is laid down with respect to them in verses 9-12.

9. *Water animals*] Fins are analogous to the feet of land animals; and fishes which had no clear and distinct members adapted to locomotion should be unclean; but those which had fins should be clean, provided they also had scales.

- animal shall to you be an abomination.
- 11 They shall be an abomination to you; of their flesh ye shall not eat, but their car-
- 12 cases ye shall have in abomination: Whatsoever in the waters hath not fins and scales, shall be abominable to you.
- 13 And of the fowl kind these ye shall have in abomination; they shall not be eaten: they are, the eagle and the vulture, and the
- 14 ospray, And the falcon, and kite, with its
- 15 kind; The raven with its kind; And the ostrich and the night-owl, and the horn-
- 17 owl, and the hawk with its kind; And the sea-gull, and the cormorant, and the ibis,
- 18 And the swan, and the pelican, and the
- 19 king-fisher, And the stork, and heron with its kind; and the lapwing, and the bat.
- 20 Every kind of fowl that creepeth going upon all four, shall be to you an abomination.
- 21 Yet those of every kind of fowl that creep, going upon all four, which have legs above their feet, to leap with upon the earth, ye
- 22 may eat. Even of them ye may eat, the locust with its kind, and the bald locust with its kind, and the beetle with its kind,
- 23 and the grasshopper with its kind. But all other flying creatures, which creep on four feet, shall be to you an abomina-
- 24 tion. And by all such *animals* ye shall be unclean; whosoever toucheth their carcase shall be unclean until the evening;
- 25 And whosoever beareth aught of their carcase shall wash his clothes, and be unclean
- 26 until the evening. "All" beasts whose hoof is divided, but is not cloven, and chew not the cud, to you shall be unclean; whatsoever toucheth "their carcasses" shall be un-
- 27 clean. And whatsoever goeth upon the paws, among all kinds of four-footed beasts, those shall be to you unclean; whoso toucheth their carcase shall be unclean until
- 28 the evening. And he who beareth their carcase shall wash his clothes, and be unclean until the evening; they shall be unclean to you.
- 29 These also shall be to you unclean, among the reptiles that creep upon the earth; the mole, and the mouse, and the
- 30 Egyptian lizard with its kind; And the Nile lizard, and the green lizard, and the red lizard, and the snail, and the chameleon.
- 31 Of all "ground reptiles these shall be to you unclean;" whosoever toucheth them when dead, shall be unclean until the evening.
- 32 And upon whatsoever any of them when dead, may fall, it shall be unclean; whether
- it be any vessel of wood; or raiment, or skin or sack; whatsoever vessel it be in which any work is done, it must be put into water, and it shall be unclean until the evening; so it shall be cleansed. But every
- 33 earthen vessel, into which any of them may fall, whatsoever is in it shall be unclean; and itself ye shall break. Every kind of
- 34 food which may be eaten, on which such water cometh, shall be unclean; and every kind of drink that may be drunk out of every such vessel, shall be unclean. And
- 35 every thing upon which any part of their carcase falleth shall be unclean; be it oven, or fire-stones, they shall be broken down, as being unclean; and to you unclean they shall be. Only a "water"-fountain, or cis-
- 36 tern, containing water, shall be clean; but he who toucheth their carcase shall be unclean. And if any part of their carcase fall
- 37 upon any kind of seed which is to be sown, it shall be clean; Unless water had been
- 38 put upon the seed, when any part of their carcase fell on it, then it shall be to you unclean. And if any beast, of which ye may
- 39 eat, die; he that toucheth its carcase shall be unclean until the evening. And he that
- 40 eateth of its carcase shall wash his garments, and be unclean until the evening; he also that beareth its carcase shall wash his garments, and be unclean until the evening.
- But every reptile that creepeth upon the
- 41 earth shall be regarded as an abomination; it shall not be eaten. Whatsoever among
- 42 the reptiles that creep upon the earth, goeth upon the belly, and whatsoever crawleth upon four feet, or whatsoever hath more than four feet, them ye shall not eat; for they are an abomination. Nor with any
- 43 reptile that creepeth shall ye make yourselves abominable; nor by them become unclean, nor by them be defiled. For I am
- 44 Jehovah your God, ye shall therefore hallow yourselves, and be holy, because I am holy; nor shall ye defile yourselves with any kind of reptile that creepeth upon the earth. For
- 45 I, Jehovah "your God," have brought you up out of the land of Egypt, to be a God to you; ye shall therefore be holy, because I am holy. This is the law respecting beasts,
- 46 and fowl, and every animal that moveth in the waters, and every reptile that creepeth upon the earth; To make a difference
- 47 between the unclean and the clean; and between animals that may be eaten, and animals that may not be eaten.

13-20. The learned reader, for the reasons of the version given, may consult the notes, Hebrew Bible. There are twenty species of birds prohibited. They are such as are not used for food, among other nations, except in cases of necessity. We have next to attend to a new order of unclean winged reptiles.

22. *Locust*; Of these, four different species are men-

tioned, which are yet eaten by the Arabs, as they were by the Jews. Matt. iii. 4.

20. (v) Sept. 7 MSS. 31. (a) Sept.

35. *Fire stones*] I have followed Harmer in this rendering; and it means the stones placed round their pots, which were set in a hole, dug out of the earth in the midst of the tent. 36. (a) Sam. Sept. 45. (a) Sam. Sept. 2 MSS.

CHAPTER XII.

B. C. 1491. On human uncleanness; such as arise from child-bearing; and from the leprosy.

1 AGAIN Jehovah spoke to Moses, saying,
2 Speak to the Israelites, saying, If a woman have conceived, and born a male child; then shall she be unclean seven days; the same number of days, as when removed for her infirmity, shall she be unclean. And on the eighth day the foreskin of the child's flesh shall be circumcised. But she shall continue in a state of purification yet three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purification be completed. But if she bear a female child, then shall she be unclean two weeks, as in her removed state; and she shall continue in a state of purification sixty-six days. And when the days of her purification for a son, or for a daughter, are completed, she shall bring a lamb or a kid of the first year for a burnt-offering, and a pigeon or a turtle-dove, for a sin-offering, to the door of the congregation-tabernacle to the priest;
7 Which when "the priest" hath offered before Jehovah, and made an atonement for her, she shall be cleansed from her child-bed impurity. This is the law for her who beareth a male or a female. And if she be not able to bring a lamb or a kid, then she shall bring two turtle-doves, or two pigeons; the one for a burnt-offering, and the other for a sin-offering; and when the priest hath made an atonement for her, she shall be clean. *The Law of Leviticus.*
1 JEHOVAH also spoke to Moses and Aaron, saying, When a man shall have in his skin a pustule, a scab, or bright spot, and it be in his skin like the plague of leprosy; then he shall be brought to Aaron the priest, or to one of his sons the priests; And the priest shall inspect the wound in the skin, and if the hair in the wound be turned white, and the wound appear deeper than the skin, it is a plague of leprosy; and the priest who hath inspected him, shall pronounce him unclean. If the bright spot be white in his skin, and to appearance be not

deeper than the skin, and if the hair be not turned white; then the priest shall bind up the wound seven days. And the priest shall inspect it on the seventh day; and behold, if the wound to appearance be at a stand, and the wound spread not in the skin; then the priest shall bind it up seven days more. And on the seventh day the priest shall again inspect it; and behold, if the wound be darker, and have not spread in the skin; the priest shall pronounce him clean; it is but a scab; and he shall wash his clothes and be clean. But if, after he hath been inspected by the priest for the purpose of being declared clean, the scab spread much in the skin, he shall be again inspected by the priest; And if the priest see clearly that the scab hath spread in the skin, then the priest shall pronounce him unclean: it is the leprosy.

If a man be afflicted with the leprosy, then shall he be brought to the priest; And the priest shall inspect him, and lo, if the pustule on the skin be white, and the hair also be turned white, and there be quick raw flesh in the pustule, It is an old leprosy in the skin; and the priest shall not bind it up, but shall pronounce him unclean; for unclean he is. But if the leprosy have spread abroad in the skin; and if the leprosy have covered the whole skin of him afflicted with it; from his head even to his foot, according to the best inspection of the priest; And when the priest hath inspected him, and the leprosy have covered his whole body, he shall pronounce him afflicted, seeing he is wholly turned white, clean: for clean he is. But whenever raw flesh appeareth in the white he shall be unclean. And the priest shall inspect the raw flesh, and pronounce him unclean; for the raw flesh is a sign that it is an unclean leprosy. Or if the raw flesh be changed and turned to white, he shall come to the priest; And the priest shall inspect him, and behold, if the wound be turned white; then the priest shall pronounce him that is afflicted, clean: for clean he is.

And if a person have had a boil on his skin, which hath been healed; But if in the 19

CHAP. XII. 2. There are natural reasons for the precepts here given; and propriety requires that they should be observed.

5. Is there any natural reason for a difference of time for a woman's uncleanness and purification on the birth of a daughter? The law in this case appoints fourteen days and in the former seven days. She was separated from the sanctuary also double the period. It is clear from Hippocrates, that a like difference obtained among other nations; but it is difficult to assign any just reason for it.

7. (a) Sam. Sept. Syr. 1 MS.

8. With this compare Luke ii. 20—24.

CHAP. XIII. 1. *Shun* Literally, 'skin of his flesh,' which is a mere Hebraism for skin.

4. *Bind up the wound* So the Syriac translator under-

stood the text; and Pilkington and Bishop Law so render. In short it is highly improbable, that a man was to be shut up seven or fourteen days, when any little spot might appear in his skin; but it is natural, when there was any suspicion that it might be leprosy, to bind it up for so long. See note, Hebrew Bible.

10—17. It appears that in certain stages only, the leprosy was contagious; or does Moses describe different kinds of it? When the leprosy spreads all over the body, the Arabs call it *Barras*; but a milder kind of it they call *Bohak*, which appears only on particular parts, and is not infectious. I incline to think, that when the disease had spread through the body, it was not so infectious as when there was raw flesh in the spots.

18—28. From a wound or a burn, a leprosy affection

place of the boil there be a white pustule, or white and red spot, then shall it be inspected by the priest; And if, when the priest hath inspected it, it should appear deeper than the skin, and if the hair on it be turned white; the priest shall pronounce him unclean: it is the leprosy broken out of the boil. But if the priest inspect it, and if there be no white hairs on it; and if it be not deeper than the skin, but be of a darkish colour; then the priest shall bind it up seven days; And if it have spread much abroad in the skin, then the priest shall pronounce him unclean: it is the leprosy. But if the spot remain as it was, and spread not, it is only the scar of the boil; and the priest shall pronounce him clean.

Or if a person have his skin burned with fire, and if there be in the quick burnt-flesh, a white spot, or of a red and white colour; Then the priest shall inspect it; and if the hair in the spot be turned white, and to appearance it be deeper than the skin; it is a leprosy broken out of the burning: the priest shall pronounce him unclean: it is the leprosy. But if when the priest inspecteth it, behold, there be no white hair in the spot, and if it be not deeper than the skin, and be of a darkish colour, then the priest shall bind it up seven days. And the priest on the seventh day shall again inspect it; and if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it is the leprosy. But if the spot remain as it was, and spread not in the skin, but be of a darkish colour; it is but the scab of the burning, and the priest shall pronounce him clean: for it is an inflammation from the burning.

If a man or woman have a sore upon the head or beard; Then the priest shall inspect the sore, and if it be to appearance deeper than the skin, and there be in it thin yellow hair; then the priest shall pronounce him unclean: it is a leprous scall, upon the head or beard. And if, when the priest inspecteth the sore of the scall, behold it be not to appearance deeper than the skin, and there be no black hair in it; then the priest shall bind up the sore of the scall seven days. And on the seventh day the

priest shall inspect the sore; and behold, if the scall spread not, and there be in it no yellow hair, and the scall be not to appearance deeper than the skin; He shall be shaved, but the scall shall not be shaved; and the priest shall bind up the scall seven days more; And on the seventh day the priest shall inspect the scall, and, behold, if the scall be not spread in the skin; and be not to appearance deeper than the skin, then the priest shall pronounce him clean; and he shall wash his clothes, and be clean. But if the scall spread much in the skin 35 after his being declared clean; Then the priest shall inspect it, and if the scall be spread in the skin, the priest shall not seek for yellow hair; he is unclean; But if to appearance the scall be at a stay, and there be black hair grown upon it: the scall is healed, he is clean; and the priest shall pronounce him clean.

If a man or a woman have in the skin whitish spots; Then the priest shall inspect 39 them; and, if the spots in the skin be of a darkish white; it is but a morphew that groweth in the skin: he is clean. And if a man's hair be fallen off his head *behind* he is bald; yet is he clean. And if his hair bath fallen off from his forehead; he is forehead-bald, yet is he clean. And if there be on the bald head or bald forehead, a white reddish sore; it is a leprosy sprung upon his bald head, or his bald forehead. Then the priest shall inspect it; and if the pustule of the sore be white or red on his bald head, or on his bald forehead, as the leprosy appeareth in the skin; He is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; there is a leprous sore on his head.

Now the person who is afflicted with the leprosy shall, with his clothes rent, and his head bare, and his chin covered, cry out, Unclean, unclean. And the time he is afflicted with the leprosy, he shall consider himself unclean; he shall dwell alone; without the camp shall his habitation be.

If a garment be infected with leprosy, whether it be a woollen garment or a linen garment: Whether it be in the warp, or woof; of linen, or of woollen; whether in a skin, or in any thing made of skin; And 49

might take its rise, when there was leprous habit of body; and hence persons who had any cutaneous eruption were to be inspected by the priest.

45. *His clothes rent*] The leprous person was to appear as one that mourned for the dead. His clothes rent, his head bare, his chin muffled up, while he cried out, Unclean, unclean. He was considered, in some degree, as a person dead, and every one was to avoid him as if dead.

47. The account we have of the leprosy in clothes is particular, but very obscure. It is probable, that the garment worn by leprous persons, receiving infection from their

wearers, became thereby unclean. A story related by Niebuhr supposes such communication: 'A few years ago, a leprous person, in order to obtain a woman he loved, wore during several days an inner dress of fine linen, which he contrived should be sold to her, at a very low price. When he had received information by his spies that she was infected, he acquainted the magistrates, and she was shut up in the hospital where himself, and other leprous persons, were secluded.' This kind of infection corrodes even the texture of garments. Moses seems rather to describe a disease natural to linen or woollen garments, than one adventitious.

if the infected part be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any thing made of skin; it is the leprosy, and shall be showed to the priest; And when the priest hath inspected the infected garment, he shall bind it up for seven days; And on the seventh day, he shall inspect the infected place; and if the infection be spread in the garment, either in the warp, or in the woof, or in a skin, or in any thing made of skin; the infection is a fretting leprosy; it is unclean: He shall therefore burn the garment. Whether the infection be in a warp or woof, in woollen or in linen, or in any thing made of skin; it is a fretting leprosy; it shall be burned with fire. And if, when the priest hath inspected it, behold, the infection be not spread in the garment, either in the warp, or in the woof, or in any thing made of skin; Then the priest shall command that they wash the thing in which the infection is, and he shall bind it up seven days more: And if then the priest shall inspect the infected part, after it hath been washed, and if the infected part have not changed its colour, although the infection have not spread, it is unclean; it shall be burned with fire; it is a fretting leprosy whether it be in the warp or the woof. But if, when the priest hath inspected, and the infection be somewhat dark after it hath been washed; then he shall tear it out of the garment, or out of the skin, or out of the warp, or out of the woof: And if it appear still in the garment, either in the warp, or in the woof, or in any thing made of skin; it is a spreading leprosy; and what is infected by it shall be burned with fire. And if the infection, which was either in the warp, or woof of a garment, or of any thing made of skin, on its being washed, have departed from it, then it shall be washed a second time, and shall be clean. This is the law, by which the leprosy, in a garment of woollen or linen, either in the warp, or woof, or in any thing made of skins, is to be pronounced clean, or to be pronounced unclean.

CHAPTER XIV.

B. C. 1491. On the rites of cleansing the leprosy.

¹ JEHOVAH spoke to Moses, saying, This shall be the law of the leper, when he is to

be pronounced clean; he shall be brought to the priest; And the priest shall go out of the camp to meet him; and the priest shall inspect him; and if the leprosy be healed in the leper, Then shall the priest command him to get for his cleansing two birds, alive and clean, and cedar wood, and scarlet, and hyssop. The priest shall then command that one of the birds be killed in an earthen vessel over running spring water: He shall take the living bird, and the cedar wood, and the scarlet, and the hyssop, and shall dip them, together with the living bird, in the blood of the bird which hath been killed over the spring-water; And he shall sprinkle it on him who is to be cleansed from the leprosy, seven times; and shall pronounce him clean; and the living bird he shall let loose into the open field. And he that is to be cleansed shall rinse his clothes, and shave off all his hair, and wash himself in water, that he may be clean; and after that he shall come into the camp, but shall tarry abroad out of his tent, seven days. But on the seventh day, he shall again shave all the hair of his head, and his beard, and his eyebrows, even all his hair he shall shave; and he shall rinse his clothes, and wash his body in water, and he shall be clean. And, on the eighth day, he shall take two male lambs, without blemish, "of a year old," and one female lamb, of a year old, without blemish, and three tenths of an epha of fine flour, for a wheaten-offering, mingled with oil, and one log of oil. And the priest who cleanseth him shall present the man who is to be cleansed, and those things, before Jehovah, at the door of the congregation-tabernacle; And the priest shall take one male lamb, and bring it for a guilt-offering, with the log of oil, and wave them for a wave-offering before Jehovah. And the lamb shall be killed in the place where the sin-offering and the burnt-offering are killed in the holy place; for as the sin-offering, so the guilt-offering belongeth to the priest; it is most holy. And the priest shall take some of the blood of the guilt-offering, and the priest shall put it upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot; And the priest shall take some of the log of oil, and pour it into the palm of his own left hand;

CHAP. XIV. 3. *Go out of the camp*] As the leper was removed out of the camp, and could not be admitted till pronounced clean, this was necessary.

4. *Two birds, cedar wood*] The Vulgate renders, 'two sparrows.' The original term signifies two small clean birds of any kind. The cedar wood and hyssop were considered medicinal, in cutaneous complaints, and are here used for the purpose of sprinkling the leper.

6. *Shall dip them*] Here the term *בטלו*, which the Seventy render *βαπτειν*, cannot signify immerse, for the quantity of

the blood of a small bird must be inadequate for this purpose.

10. The addition of the Sam. and Sept. ought to be deemed genuine. These lambs were to be offered, the one for a guilt-offering the other for a burnt-offering, ver. 19, 20. — *Three parts of an epha*] or three *omers*. The sin-offering was for his impurity, the guilt-offering for his guilt, and the wheaten-offering, in gratitude for the removal of his disease. (a) Sam. Sept.

12. *Wave-offering*] See chapter vii.

16 And the priest shall dip his right finger in the oil which is in his left hand, and shall sprinkle the oil with his finger, seven times, 17 before Jehovah; And of the rest of the oil which is in his hand, shall the priest put upon the tip of the right ear, and upon the thumb of the right hand, and upon the great toe of the right foot, of him who is to be cleansed, "on the place where the blood of 18 the guilt-offering had been put;" And the remainder of the oil that is in the priest's hand he shall pour upon the head of him who is to be cleansed: and thus the priest shall make an atonement for him before 19 Jehovah. And the priest shall offer the sin-offering, and make an atonement for him who is to be cleansed from his uncleanness. And afterward the burnt-offering 20 shall be killed; And the priest shall offer the burnt-offering and the wheaten-offering upon the altar; and the priest shall make an atonement for him, and he shall be clean. 21 But if he be poor, and cannot afford so much; then he shall take one lamb for a guilt-offering to be waved, to make an atonement for him, and one tenth part of an epha of fine flour, mingled with oil, for a 22 wheaten-offering, and a log of oil; And two turtle-doves, or two pigeons, such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering. 23 And he shall bring them, on the eighth day of his cleansing, to the priest, to the door of the congregation-tabernacle, before Jehovah. 24 And the priest shall take the lamb of the guilt-offering, and the log of oil, and the priest shall wave them for a wave-offering 25 before Jehovah; And the lamb of the guilt-offering shall then be killed, and the priest shall take some of the blood of the guilt-offering, and put it upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right hand, and upon the 26 great toe of his right foot; And the priest shall pour some of the oil into the palm of 27 his own left hand; And the priest shall sprinkle with his right finger some of the oil which is in his left hand, seven times, 28 before Jehovah; And the priest shall put of the oil, which is in his hand, upon the tip of the right ear of him who is to be cleansed, and upon the thumb of his right

hand, and upon the great toe of his right foot, on the place where the blood of the guilt-offering had been put. And the rest 29 of the oil which is in the priest's hand, he shall put upon the head of him who is to be cleansed, to make an atonement for him before Jehovah. And he shall offer one of 30 the turtle-doves, or of the pigeons, such as he can afford; "The one for a sin-offering, 31 and the other for a burnt-offering, with the wheaten-offering; and the priest shall make an atonement for him who is to be cleansed before Jehovah. This is the law for his 32 cleansing who hath been infected with the leprosy, and who is not able to afford more.

Again Jehovah spoke to Moses and Aaron, 33 saying, If when ye come into the land of 34 Canaan, which I give to you for a possession, I put the leprosy in a house of your possession; Then he that owneth the house 35 shall come and tell the priest, saying, It appeareth to me that there is infection in the house: And the priest shall command that 36 they empty the house, before he go to inspect the infection; for not any thing which is in the house shall be unclean. And afterward the priest shall go in to inspect the house; And if, on inspecting the infection, 37 behold the infection be on the walls of the house with hollow streaks, of a greenish or reddish colour, which to appearance are deeper than the wall; Then the priest shall 38 go out of the house to the door of the house, and shall shut up the house seven days; And the priest shall come again the seventh 39 day, and shall inspect it; and if the infection be spread in the walls of the house; Then the priest shall command that they 40 take away the stones in which the infection is, and they shall cast them into an unclean place without the city; And he shall cause 41 the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city into an unclean place; And they shall take other stones, 42 and put in the place of those stones; and they shall take other mortar, and shall re-plaster the house. And if the infection 43 return and break out in the house, after that the stones have been taken away, and the house scraped, and replastered; Then the 44 priest shall come and inspect; and, if the

17. (a) Sept. Syr.

21. *And if he be poor*] See chap. v. 7; xii. 8.

31. *Such as he can afford*] These words conclude the 30th verse, and in the Hebrew and Sam. text are repeated in the beginning of this. I consider them to be an interpolation, clearly added from the preceding.

34. *In a house*] This seems to have been a nitrous or vitriolic exudation, proceeding from stones of a certain quality; which bursting through the plaster, and spreading on it, became hurtful to the health of the inhabitants. This sort of house-leprosy is called by the Germans *salpeter frass*, as it is supposed principally to arise from *saltpetre*.—

In these western regions it is seldom very noxious, and for the most part only in the lower floors.

36. *Empty the house*] Geddes contends, that the last part of this verse has been misunderstood both by ancient and modern translators. For how could the priest's going into the house make any thing in it unclean? The meaning is, that although the walls of the house might be infected, yet its contents were not for that defiled. These were therefore ordered to be brought out previously to the priest's going in, that the bare walls might be more accurately examined, and from the appearances a proper judgment formed.

infection have spread in the house, it is a fretting leprosy in the house: it is unclean. 45 The house shall then be broken down; and the stones of it, and the timber of it, and all the mortar of the house, shall be carried out of the city into an unclean place. 46 Moreover, he that hath gone into the house, all the while that it was shut up, shall be 47 unclean until the evening. And he that hath lain in the house shall wash his clothes; and he that hath eaten in the house shall wash his clothes, "and be unclean until the 48 evening." And when the priest goeth in, and inspecteth it; and if the infection have not spread in the house, after the house was replastered; then the priest shall pronounce the house clean, because the infection is 49 healed. And to cleanse the house shall be got two birds, and cedar-wood, and scarlet 50 thread, and hyssop; And one of the birds shall be killed in an earthen vessel over 51 spring-water; And he shall take the cedar-wood, and the hyssop, and the scarlet thread, and the living bird, and dip them in the blood of the bird, that hath been killed over the spring-water, and sprinkle the house 52 seven times; And he shall cleanse the house with the blood of the bird, and with the spring-water, and with the cedar-wood, and with the hyssop, and with the scarlet 53 thread: But the living bird he shall let escape out of the city into the open fields: thus shall he make an atonement for the 54 house, and it shall be clean. This is the law for all kinds of leprous infection and 55 scalls; For the leprosy of a garment, and 56 of a house, And for a pustule, and for a 57 scab, and for a spot; To teach you when a thing is to be pronounced unclean, and when clean: this is the law concerning the leprosy.

CHAPTER XV.

B. C. 1491. *Uncleanness arising from different kinds of issues.*

1 AGAIN Jehovah spoke to Moses and to 2 Aaron, saying, Speak to the Israelites, and say to them, If any man have an issue from his flesh, because of his issue from his flesh, 3 he is unclean. And such is his uncleanness from his issue, that whether his issue run, or be stopped, "he is unclean all the time his issue runneth or is stopped." Such 4 is his uncleanness, that, Every bed whereon

he who hath the issue lieth, is unclean; and every thing whereon he sitteth shall be unclean. And whosoever toucheth his bed 5 shall rinse his clothes, and wash in water and be unclean until the evening. And he 6 who sitteth on any thing on which he sat who hath the issue, shall rinse his clothes and wash in water, and be unclean until the evening. And he who toucheth 7 the flesh of him who hath the issue, shall rinse his clothes, and wash in water, and be unclean until the evening. And if he who 8 hath the issue spit upon one who is clean, then he shall rinse his clothes, and wash in water, and be unclean until the evening. And every saddle on which he who hath the 9 issue rideth shall be unclean. And who- 10 soever toucheth any thing which was under him shall be unclean until the evening; and he who beareth any of those things shall 11 rinse his clothes, and wash in water, and be unclean until the evening. And every 12 one whom he who hath the issue toucheth, and hath not washed his hands in water, shall rinse his clothes, and wash in water, and be unclean until the evening. And the 13 earthen vessel which he who hath the issue toucheth, shall be broken; and every vessel of wood which he toucheth, shall be rinsed in water. And when he who hath an issue 14 is cleansed of his issue; then he shall number to himself seven days for his cleansing, and rinse his clothes, and wash his body in spring water, and shall be clean. And on 15 the eighth day he shall take two turtle-doves, or two pigeons, and bring them before Jehovah to the door of the congregation-tabernacle, and give them to the priest; And the priest shall offer them, the one for 16 a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement before Jehovah for him who had the issue.

And if any man hath an involuntary 16 emission, then he shall wash his whole body in water, and be unclean until the evening. And every garment, and every skin, on 17 which the matter falleth, shall be washed with water, and be unclean until the evening. The woman with whom "her husband 18 shall lie," and cohabit; even both shall wash in water, and be unclean until the evening.

And if a woman have an issue, and her 19 issue be what is usual, she shall be in a

47. (a) Sept. CHAP. XV. 2. *Issue from his flesh*] Michaelis renders, *seed-flux*, and Geddes, *gonorrhoea*, after the Greek version. This disease may arise from mere weakness; but in this case it is mild, and not infectious. Moses seems to describe the disease in a state of virulence, arising from infection, and as being peculiarly contagious. The effects of this disease in hot climates, must be terrible; and to prevent these effects is the great design of this law. The methods

directed are founded in wisdom; and experience proves that by attending to them infection is prevented.

3. (a) Sam. Sept.

16—18. The design of this law was, as Michaelis has observed, to discountenance polygamy. I consider שָׁכַב as redundant, being implied in the term seed. (v) Sam. others a man. So ver. 24.

18—23. The circumstances here noticed, show that there are in the east some natural reasons for these precautions,

removed state seven days; and whosoever toucheth her shall be unclean until the evening. And every thing on which she lieth in her removed state shall be unclean; every thing also on which she sitteth shall be unclean. And whosoever toucheth her bed shall rinse his clothes, and wash in water, and be unclean until the evening. And whosoever toucheth any thing on which she sat, shall rinse his clothes, and wash in water, and be unclean until the evening. Whether it be her bed, or any thing on which she sat, that he toucheth, he shall be unclean until the evening. And if "her husband" lie by her at all, and the token of her removed state be upon him, he shall be unclean seven days; and every bed on which he lieth shall be unclean. And if a woman have the usual issue many days, out of the time of her ordinary period, or if it run beyond the time of her ordinary period; all the days of the issue she shall be unclean as in the days of her removed state. Every bed on which she lieth all the days of her issue, shall be to her as the bed of her removed state; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her removed state. And whosoever toucheth those things shall be unclean, and shall rinse his clothes, and wash in water, and be unclean until the evening. But if she be cleansed of her issue, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take two turtle-doves, or two pigeons, and bring them to the priest, to the door of the congregation-tabernacle. And the priest shall offer the one for a sin-offering, and the other for a burnt-offering; and the priest shall make an atonement for her before Jehovah, for the issue which made her unclean. Thus shall ye "warn" the Israelites to keep themselves from uncleanness; that they die not for their uncleanness, when they defile my tabernacle which is among them. This is the law for him that hath an issue, or who hath an involuntary emission, and is defiled thereby; And for her unwell from her issue; (for man or for woman who hath such issues;) and for him that lieth by her who is unclean.

CHAPTER XVI.

B. C. 1491. How the annual atonement must be made.

1 AND Jehovah spoke to Moses, after the

which do not operate in colder regions. The tendency of every kind of matter to putrefaction, and the danger arising thence to health, made attention to cleanliness necessary.

24. *Lie by her*] That is, in the same bed. For lying with her in such circumstances, was a capital crime, punishable with death. Chap. xx. 18.

31. (v) Sam. vers. MSS.

CHAP. XVI. 1. (a) Sept. and versions.

death of the two sons of Aaron, when they offered "strange-fire" before Jehovah, and died; And Jehovah said to Moses, Speak 2 to Aaron, thy brother, that he come not at all times into the sanctuary within the veil opposite the mercy-seat, which is upon the ark, that he may not die: for in the cloud over the mercy-seat I will appear. In this 3 manner shall Aaron come to the sanctuary; he shall take a steer for a sin-offering, and a ram for a burnt-offering. He shall put on 4 the holy peculiar tunic, and shall have on his peculiar drawers, and shall be girded with the peculiar girdle, and with the peculiar mitre shall he be attired: these are holy garments, therefore shall he wash his body in water, and then put them on. And he 5 shall take of the congregation of Israel, two goats for a sin-offering, and one ram for a burnt-offering. And Aaron shall offer the 6 steer of the sin-offering, which is for himself, and make an atonement for himself, and for his household. And he shall take the two 7 goats, and present them before Jehovah at the door of the congregation-tabernacle. And Aaron shall cast lots for the two goats; 8 one lot marked for Jehovah, and the other lot for a scape-goat. And Aaron shall bring 9 the goat on which the lot for Jehovah fell, and offer it for a sin-offering. But the goat 10 on which the lot for the scape-goat fell, shall be presented alive before Jehovah, to make an atonement with him, and to let him go for a scape-goat into the wilderness. Aaron 11 shall then bring the steer of the sin-offering, which is for himself, and shall make an atonement for himself and for his household; and when the steer of the sin-offering for himself hath been killed, He shall then take 12 a censer full of burning coals of fire from off the altar before Jehovah, and his hands full of sweet incense, beat small, and bring it within the veil; And he shall put the in- 13 cense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat which is upon the testimony, that he may not die. And he shall take some of 14 the blood of the steer, and sprinkle once with his finger the east side of the mercy-seat; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

Then the goat of the sin-offering, which 15 is for the people, shall be killed; and Aaron shall bring some of its blood within the veil,

2. *In the cloud*] Many have understood this to be the 'cloud of glory;' but Orton and others, the cloud formed by the burning incense, which is expressly said to cover the mercy-seat, ver. 12, 13.

8. *Scape-goat*] The reason of this name is given, verses 22, 23, &c.

14. *And before the mercy-seat*] That is, on the ground, before the mercy-seat.

and do with that blood as he did with the blood of the steer, and sprinkle it against the mercy-seat, and before the mercy-seat.

16 Thus he shall make an atonement for the sanctuary, on account of the uncleanness of the Israelites, and of all their sinful transgressions; and so shall he do for the congregation-tabernacle, which resideth among them, amidst their uncleanness. And there shall be no man in the congregation-tabernacle when he goeth in to make an atonement in the sanctuary, until he come out, when he shall have made an atonement for himself, and for his household, and for the whole congregation of Israel. He shall then go out to the altar which is before Jehovah, and make an atonement for it; and shall take some of the blood of the steer, and some of the blood of the goat, and put it upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the Israelites.

20 And when he hath made an end of expiating the sanctuary, and the congregation-tabernacle, and the altar, the live goat shall be brought. And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Israelites, and all their sinful transgressions, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon himself all their iniquities into a land not frequented; the goat shall be let go into the wilderness.

26 And he who let go the goat, as a scape-goat, shall rinse his clothes, and wash his body in water, and afterward come into the camp." Aaron shall then go into the congregation-tabernacle, and shall put off the peculiar garments, which he put on when he went into the sanctuary, and shall leave them there; And he shall wash his body in water in the holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people. And the fat of the sin-offering shall he burn upon the altar;

27 But the steer for the sin-offering, and the goat for the sin-offering, whose blood was brought into the sanctuary to make atonement, shall be carried out of the camp; and their skins, and their flesh, and their dung, shall be burned with fire. And he that

burneth them shall rinse his clothes, and wash his body in water, and afterward he shall come into the camp.

This shall be a perpetual statute for you. 29 On the seventh month, on the tenth day of the month, ye shall humble yourselves, and shall not do any work, neither the native, nor the stranger who sojourneth among you: For on that day shall the high-priest make an atonement for you, to cleanse you from all your sins; that so ye may be clean, before Jehovah. A sabbath of rest shall it be to you; and by a perpetual statute shall ye humble yourselves. And the priest, who hath been anointed and consecrated to minister in the priest's office in his father's stead, shall make the atonement. And he shall put on the peculiar clothes, the holy garments; And shall make an atonement for the holy sanctuary, and he shall make an atonement for the congregation-tabernacle, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be a perpetual statute to you, that an atonement be made, once every year, for all the sins of the Israelites. And Moses did as Jehovah commanded.

CHAPTER XVII.

B. C. 1491. Where victims are to be slaughtered.

AGAIN Jehovah spoke to Moses, saying, 1 Speak to Aaron, and to his sons, and say 2 to them, This is the thing which Jehovah hath commanded, saying, Whosoever of the house of Israel, "or of those who sojourn among them," shall kill an ox, or a sheep, or a goat, in the camp, or shall kill it out of the camp, "for a burnt-offering, or for a feast-sacrifice, acceptable and of a sweet savour to Jehovah," And shall not bring it to the door of the congregation-tabernacle, to offer an offering to Jehovah before the tabernacle of Jehovah; blood shall be imputed to that man; as one who hath shed blood, that man shall be cut off from among his people; To the end that the Israelites may bring their sacrifices which they slaughter in the open fields, to Jehovah; that they may bring them unto the door of the congregation-tabernacle, to the priest, and slaughter them as feast-sacrifices to Jehovah. And the priest shall sprinkle the blood upon the altar of Jehovah at the door of the congregation-tabernacle, and burn the fat for a sweet savour to Jehovah. And let them slaughter 7 no more their sacrifices to demons, after

21. *Upon the head of the goat* } There was in this ceremony a strong representation of the effect of the atonement made. The slaughtered goat was the peculiar victim, and this showed, that by atonement their sins were removed and taken away. The dismissed goat was a symbol of

freedom from guilt, and of liberty obtained by the whole people.

CHAP. XVII. 3. Without the addition preserved in the Sam. and Sept. it is impossible to reconcile this verse with Deut. xii. 15.

whom they go astray. This shall be a perpetual statute to them, throughout their generations.

- 8 And thou shalt say unto them, Whosoever, of the house of Israel, or of those who sojourn among "them," who shall offer a burnt-offering or other sacrifice, And bring it not to the door of the congregation-tabernacle, to offer it to Jehovah; even that man shall be cut off from among his people.
- 10 And whosoever of the house of Israel, or of those who sojourn among "them," shall eat any kind of blood; I will set my face against that person who hath eaten blood, and will cut him off from among his people.
- 11 For the life of "all" flesh being in the blood, I have therefore appointed it to you to make an atonement on the altar for your own lives: for it is the blood which maketh
- 12 an atonement for the life. Therefore I say to the Israelites, no one of you shall eat blood, nor shall any of those who sojourn
- 13 among you eat blood. For whosoever of the Israelites, or of those who sojourn among "them," shall hunt and catch any beast or fowl that may be eaten; he shall even pour
- 14 out its blood, and cover it with dust. For the life of all flesh is its blood; it is its life; therefore I say to the Israelites, Ye shall not eat the blood of any kind of flesh; because the life of all flesh is its blood; who-
- 15 soever eateth it shall be cut off. And every person who eateth that which died of itself, or that which hath been torn with beasts, whether he be a native or a sojourner, he shall both rinse his clothes, and wash in water, and be unclean until the evening:
- 16 then shall he be clean. But if he rinse them not, nor wash his body; then he shall bear his iniquity.

CHAPTER XVIII.

B. C. 1491. Various Canaanite laws and usages prohibited.

- 1 JEHOVAH also spoke to Moses, saying,

7. *Demons*] In the common version rendered *devils*, which is judged by many improper. Bate, Secker, and Law, render *goats*, the usual meaning of the word. The prohibition evidently alludes to the worship of Pan, under the form of a *goat*, or other wild *hairy* animal, such as the fauns and satyrs were represented to be. The Egyptians of Mendes were in particular noted for this sort of idolatry, which was highly obscene and lascivious.

8. *Them*] So the text here and verse 10, 13; the versions read *you*.

10. *I will set my face*] That is, that person will provoke me, and I will cut him off. The reason follows, because God had appointed *blood* to make atonement.

15. Compare Exod. xxii. 31.

CHAP. XVIII. 3. It is clear, that both among the Egyptians, and most of the eastern nations, incestuous connexions were formed and sanctioned by corrupt laws. The prohibitions contained in this chapter, accord with the best feelings of the human heart; and are as wise in their policy as they are just in their principles.

5. *By them he shall live*] He shall not fear the civil

Speak to the Israelites, and say to them *in my name*, I am Jehovah your God. The customs of the land of Egypt, in which ye dwelt, shall ye not practise; neither shall ye practise the customs of the land of Canaan, whither I bring you, nor shall ye walk by their ordinances. Ye shall do my judgments, and keep mine ordinances, and by them shall ye walk: I, Jehovah, am your God. Ye shall keep "all" my statutes, and "all" my judgments; which if a man do, by them he shall live: I, Jehovah, am "your God."

Let none approach and cohabit with a near kinswoman: I, Jehovah, *forbid it*. With thy father's wife, thine own mother, thou shalt not cohabit: she is thy mother; with her thou shalt not cohabit. With thy father's wife, who is *not thy own mother*, shalt thou not cohabit: with her thy father cohabiteth. Thou shalt not cohabit with thy sister, the daughter of thy father, or the daughter of thy mother, born at home or born abroad; with her thou shalt not cohabit. With thy son's daughter, or thy daughter's daughter, thou shalt not cohabit: for they are sprung from thee. Thou shalt not cohabit with thy father's wife's daughter, begotten by thy father; she is thy sister; "with her thou shalt not cohabit." With thy father's sister thou shalt not cohabit: she is thy father's near kinswoman. Thou shalt not cohabit with thy mother's sister: she is thy mother's near kinswoman. Thou shalt not approach thy father's brother's wife, with whom he cohabiteth: she is thine aunt. With thy daughter-in-law thou shalt not cohabit: she is thy son's wife; with her thou shalt not cohabit. Thou shalt not cohabit with thy brother's wife: with her thy brother cohabiteth. With a woman and her daughter thou shalt not cohabit; nor shalt thou cohabit with her son's daughter, or her daughter's daughter: for they are her near kinswomen: it is wickedness.

magistrate; for the law, which he observes, secures life to him. (a) Sept. 1 MS.

6. *To cohabit with her*] I have preferred the sense to the idiom through this chapter, as being equally perspicuous and according better with our habits. In these prohibitory laws Moses meant cohabitation both *in the married state* and *out of it*; so that he equally forbids marriage among such relatives and all carnal intercourse.—*I Jehovah forbid it*] I have followed the Arabic in supplying *forbid*, or *command*, as more appropriate and expressive than saying, *I am Jehovah*.

7. I have followed the sense attributed to the first clause by Vatablus, Lightfoot, and others. See Poole's Synopsis. All the precepts are to males, as the principal agents in such unlawful violations of pudicity. In this particular prohibition the turpitude of the crime is pointed out as doubly criminal, in as far as cohabiting with a mother is a grievous injury done to the father.

8. *Thy father's wife*] As polygamy was allowed, a man might have many wives. A son was not allowed to cohabit with any of them.

18 Thou shalt not take thy wife's sister to vex her, by cohabiting with her, while thy wife
 19 liveth. Neither shalt thou approach a woman, to cohabit with her, while in a removed state. Moreover thou shalt not lie carnally with thy neighbour's wife, defiling thyself with her. And thou shalt not suffer any of thine offspring to be devoted to Molech, and so profane the name of thy
 22 God: I, Jehovah, *forbid it*. Thou shalt not lie with mankind as with womankind: it is an abomination. Thou shalt not pollute thyself, by cohabiting with a beast; nor to a beast shall a woman prostitute herself: it is the perversion of nature. Defile not yourselves by any of these things; for by all these are the nations defiled, whom
 25 I am about to drive out before you. For the land is defiled; therefore will I visit its iniquity upon it; and the land itself shall vomit out its inhabitants. Keep, therefore, my statutes and my judgments, and let not either a native, or any of those who sojourn among you, commit any of these abominations; That the land may not vomit you out also, when ye defile it, as it vomited
 27 out the nations that were before you. 'For all these abominations have the men of the land done, who were before you, and the land is defiled.' For whosoever shall commit any of these abominations, even those persons that commit them shall be cut off
 30 from among their people. Ye shall, therefore, keep mine ordinances; and none of these abominable customs shall ye practise, which were practised by those before you; nor shall ye thereby defile yourselves: I, Jehovah, your God, *so command*.

CHAPTER XIX.

B. C. 1491. *A repetition of various precepts.*

1 AGAIN Jehovah spoke to Moses, saying,
 2 Speak to the congregation of Israel, and say to them, Ye shall be holy; because I, Jehovah your God, am holy.
 3 Every one of you shall revere 'his father' and his mother; and shall keep my sabbaths: I, Jehovah your God, *so command*.
 4 Turn ye not aside to idols, nor make to yourselves molten gods: I, Jehovah, am your God.
 5 And if ye offer a feast-sacrifice to Jehovah, ye shall so offer as that it may be acceptable. On the same day in which you

offer, it shall be eaten, or on the morrow; and if aught remain until the third day, it shall be burned with fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. And he who eateth it shall bear his iniquity, because he hath profaned what was hallowed to Jehovah: that person shall be cut off from among his people.

And when ye reap the harvest of your land, ye shall not wholly reap the corners of your field, nor shall ye gather the gleanings of your harvest. And ye shall not glean your vineyards, nor shall ye gather the fallen olives of your olive-yards; ye shall leave them for the poor and the sojourner: I, Jehovah your God, *so command*.

Ye shall not steal, nor deal falsely, nor lie one to another.

And ye shall not swear by my name falsely, and so profane the name of your God: I, Jehovah, *forbid it*.

Ye shall not oppress or plunder your neighbour; and the wages of the hiring shall not abide with you until the morning.

The deaf ye shall not curse, nor put a stumbling-block before the blind; but ye shall revere your God: I, Jehovah, *so command*.

In judgment ye shall do no injustice; ye shall not favour the poor, nor honour the great; in justice shall ye judge your neighbours.

Ye shall not go up and down as tale-bearers among your people; nor shall ye stand up against the blood of your neighbour: I, Jehovah, *so command*.

Ye shall not in your heart hate your brother; yet shall ye certainly rebuke him, and not suffer sin upon him. Ye shall not avenge nor bear any grudge against the children of your people; but ye shall love your neighbour as yourselves: I, Jehovah, *so command*. My statutes shall ye keep.

Ye shall not let your different kinds of cattle couple together; and your fields ye shall not sow with mingled seed; nor shall ye wear garments mixed of linen and woollen.

And whosoever lieth carnally with a woman who is a bond-maid, betrothed to a husband, not redeemed, nor freedom given her; he shall be scourged; 'he' shall not be put to death because she was not free. And he shall bring his trespass-offering to Jeho-

9. *Born at home*] The Syriac has, 'begotten by thy father, or by another man.' Vatablus explains, 'born in or out of matrimony.' The Chaldee, 'born to thy father by another wife, or born by thy mother to another husband.'
 11. The case here stated seems the same as that in the 9th verse. Geddes renders, 'step-mother.' (a) Sept. Syr.
 18. This precept evidently limits a man's marrying a wife's sister, while she liveth; but does not prohibit him from doing it when his wife is dead.

CHAP. XIX. 3. *Revere his father and his mother*] So

the versions read, which is the usual and natural order of such precepts.

5-8. Compare chapter vii. 16-18.

17. *Rebuke him*] Love to a brother should not lead us to connive at his sins, but rather to rebuke him for them.

19. Forster explains it as denoting garments, in which figures of various animals were formed, which the Egyptians worshipped.

20-22. See Introd. Part. ii. ch. 11. § 7. I have followed Houbigant in the version. See note, Heb. Bible. (v) Sam.

CHAPTER XX.

B. C. 1491. *Precepts against various crimes.*

- val, to the door of the congregation-tabernacle, even a ram for a trespass-offering.
- 22 And the priest shall make an atonement for him, with the ram of the trespass-offering before Jehovah, for his sin which he hath done; and the sin which he hath done shall be forgiven.
- 23 And when ye shall come into the land "which Jehovah your God giveth to you," and shall have planted any kind of trees for food, then ye shall count its fruit as uncircumcised; three years shall it be as uncircumcised to you; it shall not be eaten.
- 24 And in the fourth year all its fruits shall be hallowed with praises to Jehovah: But in the fifth year shall ye eat of its fruits, that so it may yield to you its increase: I, Jehovah your God, *so command*.
- 26 Ye shall not eat "upon the mountains;" nor shall ye use divination, nor augury.
- 27 Ye shall not cut round the hair of your heads, nor spoil the hair of your beards. Ye shall not make any cuttings in your flesh for the dead, nor imprint on yourselves any sort of marks: I, Jehovah, *forbid it*.
- 29 Ye shall not expose your daughters to be harlots: lest the whole land commit whoredom, and become full of wickedness.
- 30 Ye shall keep my sabbath, and reverence my sanctuary: I, Jehovah, *so command*.
- 31 Regard not necromancers, nor seek after prognosticators to be thereby defiled: I, Jehovah your God, *forbid it*.
- 32 In the presence of the hoary head ye shall rise up, and so honour an old man. Thus shall ye fear your God: I, Jehovah, *so command*.
- 33 And if a stranger sojourn with you in your land, ye shall not oppress him. But the stranger that dwelleth with you shall be to you as a native, and ye shall love him as yourselves; for ye were sojourners in the land of Egypt: I, Jehovah your God, *so command*.
- 35 Ye shall do no injustice in judgment; in meteyard, in weight, or in measure. Just balances, just weights, a just epha, and a just hin, shall ye have. I am Jehovah your God, who brought you out of the land of Egypt; Therefore shall ye observe all my statutes, and all my judgments, and do them: I am Jehovah.

23—25. See Introd. Part ii. ch. 10. § 6. (a) Sept.

26. *Upon the mountains*] It is evident from Ezek. xviii. 6, that *eating on the mountains* was considered as a crime, and is by him classed with idolatry and other grievous transgressions. Is it probable, then, that there should be no mention, no prohibition, made of it in the law of Moses? But if it be not here mentioned, it is no where mentioned. I am therefore fully persuaded, that the Sept. has alone preserved the genuine reading; יהוריים instead of ידיר.

CHAP. XX. 2. *Among them*] Literally, 'in Israel,' but the noun is often used for the pronoun.

JEHOVAH also spoke to Moses, saying, 1
Again thou shalt say to the Israelites, Who- 2
soever he be of the Israelites, or of the
strangers who sojourn among them, who
devoteth any of his seed to Molech, he shall
surely be put to death; the people of the
land shall stone him with stones. And I 3
will set my face against that man, and will
cut him off from among his people; because
by devoting his seed unto Molech, he hath
defiled my sanctuary, and profaned my holy
name. And if the people of the land do 4
verily hide their eyes from the man, when
he devoteth his seed to Molech, and kill
him not; Then I will set my face against 5
that man, and against his family, and will
cut him off, and all that go astray after him,
that go astray after Molech, from among
their people.

And the person who turneth to necro- 6
mancers, or prognosticators, going astray
after them, I will even set my face against
that person, and will cut him off from among
his people.

Sanctify yourselves therefore and be holy: 7
because I, Jehovah your God, 'am holy.'
And ye shall keep 'all' my statutes, and do 8
them: I am Jehovah, who have hallowed
you.

Whosoever curseth his father or his mo- 9
ther shall surely be put to death: he hath
curst his father or his mother; upon him-
self shall his blood be.

If any man commit adultery with his 10
neighbour's wife, the adulterer and the adul-
teress shall surely be put to death. And 11
the man that lieth with his father's wife, with
whom his father cohabiteth, both of them
shall surely be put to death; upon them-
selves shall their blood be. And if a man 12
lie with his daughter-in-law, both of them
shall surely be put to death; they have
committed incest; upon themselves shall
their blood be. If a man lie with a man as 13
he lieth with a woman, both of them have
committed an abomination; they shall surely
be put to death; upon themselves shall their
blood be. And if a man take *to his bed* 14
both daughter and mother; it is the greatest

3. *My sanctuary*] To which he sometimes comes, al-
though guilty of idolatry.

4. *Hide their eyes*] i. e. will not notice his conduct, but
connive and wink at it.

7. (a) Sam. Sept. Arab. 4 MSS.

8. (a) Sam.

9. *On himself shall his blood be*] That is, his death shall
not be imputed to another as a crime; he is the cause of
his own death. Purver renders, 'His blood is chargeable
on himself.'

10. Either the first or second clause of this verse must
be deemed an interpolation. Geddes and Dathe agree in

CHAPTER XXI.

B. C. 1491. *Laws relating to the priests; their mourning, marriages, &c.*

crime: they shall be burnt with fire, both he and they; that there be no such crime among you. And if a man lie with a beast, he shall surely be put to death; and ye shall kill the beast. And if a woman prostitute herself to any beast, ye shall kill the woman, and the beast, they shall surely be put to death; on themselves shall their blood be. And if a man shall take his sister, his father's daughter, or his mother's daughter, and they cohabit together, it is a shameless deed; and they shall even be cut off in the sight of their people; he hath cohabited with his sister; he shall bear his iniquity. And if a man shall lie and cohabit with a woman in her removed state, and she hath consented to cohabit with him; both of them shall be cut off from among their people. With thy mother's sister, or thy father's sister, thou shalt not cohabit; for this is to cohabit with a near kinswoman: they shall bear their iniquity. And if a man shall lie with his uncle's wife, with whom his uncle cohabiteth, they shall bear their sin; childless they shall die. And if a man shall take to his bed his brother's wife, with whom his brother cohabiteth, it is a detestable thing; childless shall they be.

Ye shall therefore keep all my statutes, and all my judgments, and execute them; that the land, whither I bring you to dwell, may not vomit you out. And ye shall not walk by the statutes of the nations, which I am about to cast out before you; for they committed all these things, and therefore I abhor them. But to you I say, Ye shall inherit their land, and I will give it to you in possession, a land that floweth with milk and honey. I am Jehovah your God, who have separated you from other peoples. Ye shall therefore distinguish between clean beasts and unclean, and between unclean fowls and clean; and ye shall not make yourselves abominable by beast, or by fowl, or by any kind of animal that creepeth on the ground, which I have pointed out to you as unclean. And ye shall be holy to me: because I, Jehovah, am holy, and have distinguished you from other people, that ye should be mine. So a man or woman who is a necromancer or prognosticator shall surely be put to death; they shall be stoned with stones: upon themselves shall their blood be.

cting it. A transcriber might easily commit the mistake. One MS. omits it.

0. *Childless*] I have some doubt whether this should be rendered *childless let them die*; and considered as injunction to the judges, not as a prophetic commination. So Geddes and Houbigant.

CHAP. XXI. 4. *If she have a husband*] It is clear, that law in question regards the priests, the ordinary priests, sons of Aaron; what business then has a chief of the

AGAIN Jehovah said to Moses, Speak to 1
the priests, the sons of Aaron, and say to 2
them, None of you shall be defiled for the 3
dead among his people: Unless for his near 4
kindred; for his father, or his mother, or his 5
son, or his daughter, or his brother: And 6
for his own sister, a virgin, who hath not 7
been married; for her he may be defiled. 8
But if she have a husband, among his people, he shall not defile himself for her by 9
any uncleanness. They shall not make 10
bald their head, nor shall they shave the 11
hair of their beard, nor make any cuttings in 12
their flesh. They shall be holy to their 13
God, and not profane the name of their God: 14
because they offer the burnt-offerings of Jehovah, the portion of their God, therefore 15
they shall be holy. They shall not take a 16
harlot, or one dishonoured, for a wife; nor 17
shall they take a woman divorced from her 18
husband; for they are hallowed to their God. 19
Ye shall, therefore, account them holy; because they offer the portion of your God; 20
holy shall they be to you, because I, Jehovah, who have hallowed them, am holy.

If the daughter of any priest profane herself by playing the harlot, she profaneth her father: she shall be burnt with fire. And 21
he who is the high-priest among his brethren, upon whose head the anointing oil hath been poured, and who hath been consecrated, and clothed with the holy garments, shall not uncover his head, nor rend his clothes: Nor to any dead body shall he 22
approach, nor defile himself for his father, or for his mother. He shall not go out of 23
the sanctuary, lest he profane the sanctuary of his God, while the crown and the anointing oil of his God are upon him: I, Jehovah, so command. A virgin only shall he 24
take for a wife. A widow, or one divorced, 25
or dishonoured, or a harlot, these shall he not take: but a virgin of his own people shall he take for a wife; Lest he profane his 26
seed, among his people; for I, Jehovah, have hallowed him.

And Jehovah also spoke to Moses, saying, 27
Speak to Aaron, saying, Let none of thy 28
seed, throughout their generations, who hath any blemish, approach to offer the portion

people to do here? I am convinced that a word has been dropped out of the text, which I would restore thus: ולא ישמא [לבעלת] בעל בעמי. The context itself almost demonstrates this to be the true reading, as two cases are contrasted, in one of which the priest is allowed to perform the funeral duties to a deceased sister, in the other not.

7. There is here an enallage of numbers, and when literally rendered it makes the whole absurd. Instead of 'he is holy to his God,' it should be, 'they are holy to,' &c.

18 of his God. For no man who hath a blemish shall approach; a blind man, or a lame or maimed, or one that hath any thing
19 superfluous, Or a man that is broken-footed,
20 or broken-handed, Or crooked-backed, or a dwarf, or that hath a blemish in his eye, or hath a dry or purulent scab, or hath a rupture;
21 No man that hath such a blemish, of the seed of Aaron, the priest, shall approach to offer the burnt-offerings of Jehovah: he hath a blemish; he shall not approach to
22 offer the portion of his God. He shall eat of the portion of his God, both of the most
23 holy, and of the holy; But he shall not go near the veil, nor approach the altar, because he hath a blemish; lest he profane my holy things: for I, Jehovah, have
24 lowed them. And Moses told this to Aaron, and to his sons, and to all Israel.

CHAPTER XXII.

B. C. 1491. When the priests must abstain from holy things.

1 AGAIN Jehovah spoke to Moses, saying,
2 Speak to Aaron and his sons, when they are to abstain from the holy things of the Israelites, that they profane not my holy name; for those things are hallowed to me:
3 I am Jehovah. Say to them, Whosoever of all your seed, throughout your generations, having his uncleanness upon him, shall approach to the holy things which the Israelites hallow to Jehovah, that person shall be cut off from before me: I, Jehovah,
4 so command. Whosoever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things, until he be clean. And whoso toucheth any thing, and becometh unclean, or a man, who hath had an involuntary pollution; Or whosoever toucheth any "unclean" reptile, and thereby becometh unclean; or a man who hath any kind of uncleanness, by which he may be
6 defiled; The person who hath touched any such, shall be unclean until the evening, and shall not eat of the holy things, unless
7 he have washed his body in water: And when the sun is down, he shall be clean, and shall afterward eat of the holy things;
8 because they are his food. That which dieth of itself, or is torn by beasts, they shall not eat to defile themselves thereby:

18. *Maimed*] To me it appears that the word is in contrast with that which follows; and that, as the latter denotes something *superfluous* in the person, the former denotes a *deficiency*, or something wanting.

ЧАР. XXII. 2. I have followed the arrangement of Houbigant, in rendering this verse. If other persons were defiled by the things mentioned, it was proper the priests should, and that in this state, they should be debarred from offering, or eating of the sacrifices.

5. (a) Sam. Sept.

11 (v) Sam. and Versions.

I, Jehovah, *forbid it*. They shall, therefore, keep mine ordinance, lest if they profane it, they bear sin for it: I, Jehovah, have hallowed them. There shall no
10 stranger eat of what is holy; he who sojourneth with a priest or a hired servant, shall not eat of what is holy. But if a priest
11 have bought a person with his money, he may eat of it, and "those" born in his house may eat of his food. If the daughter of a
12 priest be married to a stranger, she may not eat of the offering of holy things; But if
13 the daughter of a priest be a widow, or divorced, and have no child, and he returned to her father's house, she shall eat of her father's food, as in her youth; but of it no stranger shall eat.

And if a man eat what is holy unwittingly, 14 then he shall add a fifth part more to the holy thing, and give it to the priest. Thus
15 they shall not profane the holy things of the Israelites, which they offer to Jehovah; Or bring on themselves the guilt of trespass,
16 by their eating of the holy things; for I, Jehovah, have hallowed them.

Jehovah also spoke to Moses, saying, 17 Speak unto Aaron, and to his sons, and to all the Israelites, and say to them, Whoso-
18 ever of the house of Israel, or of the strangers who sojourn with them, will bring his oblation for any vow, or for any free-will offering, and will offer it for a burnt-offering to Jehovah; To be accepted, it shall be
19 a male without blemish, from the herd, from the sheep, or from the goats. But whatsoever
20 hath a blemish, ye shall not offer; for it shall not be accepted for you. And who-
21 soever offereth a sacrifice to Jehovah to accomplish a vow, or as a free-will offering, from the herd or from the flock, it shall be perfect, to be accepted; there shall be no
blemish in it. The blind or bruised, or
22 having the rot, or the dry or purulent scab, these ye shall not offer to Jehovah. Either
23 a steer, or a sheep or goat which hath any thing superfluous or lacking in its parts, may be offered as a free-will offering; for a
vow it shall not be accepted. Ye shall not
24 offer to Jehovah that which is bruised, or crushed, or broken, or castrated. In your
land ye shall not do this; Nor of any of
25 these, from the hand of a sojourner, shall ye offer the portion of your God; for being

18—25. These prohibitions had doubtless a moral tendency. They were designed to remind the Israelites of the sovereignty of God, and that he ought to be honoured with the best of their possessions. The prophet Malachi charges them with sinning by neglecting these prohibitions.

24. *That which is bruised*] Michaelis has justly observed, that four methods of emasculating animals are here mentioned. Geddes renders castration, or contusion, or evulsion, or excision. One reason of this prohibitory law may have been, to deter the Israelites from the castration of men, practised by the neighbouring nations.

corrupted and blemished, they shall not be accepted for you.
 26 Jehovah also spoke to Moses, saying,
 27 When a steer, or lamb, or kid, is brought forth, then it shall be seven days under the dam; and from the eighth day, and thenceforth it shall be accepted for a burnt-offering to Jehovah. But neither cow nor ewe, shall ye kill on the same day with her young. And when ye offer a thanksgiving-sacrifice to Jehovah; that it may be accepted, It shall be eaten on the same day ye offer it; ye shall leave none of it until the morrow: I, Jehovah, forbid it. Therefore shall ye keep my commandments, and do them; Nor shall ye profane my holy name; but hallowed will I be among the Israelites; I am Jehovah who have hallowed you, And have brought you out of the land of Egypt, to be your God: I am Jehovah.

CHAPTER XXIII.

B. C. 1491. *The various festivals, and the manner of observing them.*

1 AGAIN Jehovah spoke to Moses, saying,
 2 Speak to the Israelites, and say to them, The feasts of Jehovah, which ye shall celebrate by holy convocations, are these. Six days shall work be done; but the seventh day, or the sabbath of rest, let there be a holy convocation; no work shall ye do on it: let it be a sabbath to Jehovah, in all your dwellings.
 4 These are the other feasts of Jehovah, holy convocations which ye shall celebrate at their appointed times. On the fourteenth day of the first month at evening, is Jehovah's passover. And on the fifteenth day of the same month, is the feast of unleavened bread to Jehovah: seven days ye must eat unleavened bread. On the first day ye shall have a holy convocation: on it ye shall do no servile work. But ye shall offer a burnt-offering to Jehovah on each of the seven days; on the seventh day is a holy convocation; on it ye shall do no servile work.
 9 Jehovah also spoke to Moses, saying,
 10 Speak to the Israelites, and say to them, When ye shall have come into the land which I give to you, and shall have reaped its harvest, ye shall then bring a sheaf of the first-fruits of your harvest to the priest;
 11 And ye shall wave the sheaf before Jehovah, that it may be accepted for you; on the morrow after the sabbath the priest shall wave it. And on the day in which the

sheaf is waved, ye shall offer a male lamb, without blemish, of the first year for a burnt-offering to Jehovah. And its wheat-offering, two tenths of an ephah of fine flour mingled with oil, for a burnt-offering to Jehovah of a sweet savour: and its drink-offering of wine, shall be the fourth part of an hin. Neither bread nor parched corn out of the full ear shall ye eat until the self-same day that ye have brought of them an offering to your God: a perpetual statute shall this be throughout your generations, in all your dwellings.

And ye shall count from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven complete sabbaths; Even to the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer another wheat-offering to Jehovah. Ye shall bring from your habitations two wave-loaves of two tenths of an ephah: they shall be of fine flour; they shall be baked with leaven, as first-fruits to Jehovah. And ye shall offer with the bread seven lambs, without blemish, of the first year, and one steer, and two rams "without blemish;" those shall be for a burnt-offering to Jehovah; with their wheat-offering, and their drink-offerings, they shall be a burnt-offering of a sweet savour to Jehovah. Then shall ye sacrifice one goat for a sin-offering, and two lambs of the first year for a feast-sacrifice. And the priest shall wave them with the bread of the first-fruits, for a wave-offering before Jehovah, with the two lambs: holy shall they be to Jehovah, for the priest. And ye shall celebrate on that very day, a holy convocation: on it ye shall do no servile work: a perpetual statute shall this be throughout your generations, in all your dwellings.

And when ye reap the harvest of your land, ye shall not completely reap the corners of your fields, nor shall ye gather any gleanings of your harvest: ye shall leave them for the poor, and for the stranger: I, Jehovah your God, so command.

Jehovah also spoke to Moses, saying, Speak to the Israelites, saying, On the seventh month, the first day of the month, shall ye keep as a sabbath, to be commemorated by blowing of trumpets, and a holy convocation. Ye shall do no servile work on it: but ye shall offer a burnt-offering to Jehovah.

Again Jehovah spoke to Moses, saying, Also the tenth day of this seventh month shall be a day of atonement; a holy convoca-

CHAP. XXIII. 3. *A holy convocation*] That is, a general assembly at the tabernacle for religious worship. The sabbath must be first regarded, as being essential to true piety and devotion.

5—8. See Notes on Exodus xii. 6, &c.

18. (a) Sam. Sept.

38. (a) Sam.

tion shall ye have; and ye shall humble yourselves, and offer a burnt-offering to Jehovah.
 28 And on that same day ye shall do no work; for it is a day of atonement, to make an atone-
 29 ment for you before Jehovah, your God. For whosoever he be that humbleth not himself on that same day, he shall be cut off from
 30 among his people. And whosoever he be that doeth any work on that same day, that person I will destroy from among his people.
 31 Ye shall do no manner of work on it: a perpetual statute shall this be throughout
 32 your generations, in all your dwellings. It shall be unto you a sabbath of rest, and ye shall humble yourselves; from the evening of the ninth day of the month, to the next evening, shall ye keep your sabbath.
 33 Jehovah also spoke to Moses, saying,
 34 Speak to the Israelites, saying, On the fifteenth day of the seventh month shall be the feast of booths, for seven days, to Jeho-
 35 vah. On the first day shall be a holy convocation; on it ye shall do no servile work.
 36 Seven days ye shall offer a burnt-offering to Jehovah: on the eighth day ye shall have a holy convocation, and shall offer a burnt-offering to Jehovah: it is a solemn assembly-day; on it ye shall do no servile
 37 work. These are the feasts of Jehovah, which ye shall celebrate by holy convocations, offering burnt-offerings to Jehovah; the burnt-offerings, and wheaten-offerings; sacrifices and drink-offerings; each on its
 38 proper day: Besides the sabbaths of Jehovah, and besides "all" your gifts, and all your vows, all your freewill-offerings, which
 39 ye give to Jehovah. Also on the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast to Jehovah, seven days: on the first day shall be a sabbath, and on the
 40 eighth day shall be a sabbath. And on the first day ye shall take shoots of thriving trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and having made booths, ye shall rejoice before Jehovah your God, seven
 41 days. And ye shall keep a feast to Jehovah seven days, in every year; it shall be a perpetual statute throughout your generations: in the seventh month ye shall cele-

brate it. Ye shall dwell in booths seven 42 days; all native Israelites shall dwell in booths; That your posterity may know how 43 I made the Israelites to dwell in booths, when I brought them out of the land of Egypt: I am Jehovah your God. And 44 Moses declared to the Israelites the feasts of Jehovah.

CHAPTER XXIV.

B. C. 1481. *Directions respecting the lamps and presence-bread; and punishment of a blasphemer.*

AGAIN Jehovah spoke to Moses, saying, 1
 Command the Israelites, that they bring to 2
 thee pure expressed olive oil, for the light, that the lamps may be kept continually burn- 3
 ing, Without the veil of the testimony, in the congregation-tabernacle. Aaron and his sons^b shall so order, that they may burn 4
 from the evening unto the morning before Jehovah continually: a perpetual statute shall this be throughout your generations. He shall thus order the lamps, on the chan- 4
 delier of pure gold, before Jehovah continually.

And thou shalt take fine flour, and bake 5
 of it twelve cakes; two tenths of an ephah shall be in one cake. And thou shalt place 6
 them in two rows, six on a row, upon the table of pure gold before Jehovah. And 7
 thou shalt put pure incense upon each row, that it may be instead of the bread for a memorial, as a burnt-offering to Jehovah. On 8
 every sabbath the priest shall arrange it before Jehovah continually, receiving it from the Israelites by an everlasting cove- 9
 nant. And to Aaron and his sons shall it belong; and they shall eat it in the holy place: for it is their most holy portion of the burnt-offerings of Jehovah by a perpetual statute.

Now the son of an Israelite woman 10
 whose father was an Egyptian, had come up among the Israelites; and this son of the Israelite woman and a man of Israel strove together in the camp; And the son of the 11
 Israelite woman (whose name was Shelomith, the daughter of Dibri, of the tribe of Dan,) blasphemed the name of Jehovah, and cursed. And they brought him to 12
 Moses: and they put him in custody, until

CHAP. XXIV. 3. *And his sons*] That these words should be admitted into the text is obvious; as the ordinance has respect to future generations. (a) Sam. Sept.

6. *Six on a row*] There is some seeming ambiguity in the text itself, as it is not very clear whether the loaves were to be arranged in rows along the table, or in upright piles upon the table. But the size of the loaves, and the small length of the table, appear to be decisive for the upright piles; and a better version than that of Sept. cannot be given. The loaves, then, were placed in two piles, each pile containing six loaves.

7. *Instead of bread*] The incense was to be burnt instead of the bread, to the honour of Jehovah. The incense

remained on the bread for seven days; on the sabbath the bread was eaten and the incense burnt.

11. *Blasphemed the name*] Many consider the name put here for Jehovah; the most probable opinion is, that יְהוָה stood originally in the text; although its elision must have been made at an early period, as it is wanting in the Sept. and Sam. versions. To blaspheme, is to revile, reproach, speak evil of, and is explained by 'cursing.'

15. *His rulers*] The term מְלָכִים has the same sense Exod. xxii. 28. The meaning is, 'if he who reviles a magistrate may be justly punished, much more he who reviles the name of God.' See note, Hebrew Bible.

17—22. Compare Exod. xxi. 24.

the will of Jehovah should be made known 13 to them. And Jehovah spoke to Moses, 14 saying, Bring forth him that hath cursed without the camp; and let all that heard him lay their hands upon his head, and let 15 the whole congregation stone him. And thou shalt speak to the Israelites, saying, Whosoever curseth his own rulers shall 16 bear his sin; But he who blasphemeth the name of Jehovah shall surely be put to death; the whole congregation shall certainly stone him: as well the stranger as the native, when he blasphemeth the name of Jehovah, shall be put to death.

17 And he who killeth any man shall surely 18 be put to death; But he who killeth a beast shall make it good; beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done 20 to him; Bruise for bruise, eye for eye, tooth for tooth; as he hath caused a blemish in a 21 man, so let it be done to him. And he who killeth a beast, shall restore it: but he who killeth a man, shall be put to death.

22 Ye shall have but one sentence for the stranger, and for the native. For I, Jehovah your God, *so command*.

23 And Moses spoke to the Israelites, that they should bring him who had cursed out of the camp, and stone him with stones. And the Israelites did as Jehovah commanded Moses.

CHAPTER XXV.

B. C. 1491. The Sabbatical and Jubilee years are to be observed.

1 AGAIN Jehovah spoke to Moses by mount 2 Sinai, saying, Speak to the Israelites, and say to them, When ye come into the land which I give to you, let even the land keep a sabbath to Jehovah. Six years ye shall 3 sow your fields, and six years ye shall prune 4 your vines, and gather in their fruits; But in the seventh year, let the land have a sabbath of rest, a sabbath to Jehovah; your 5 fields ye shall not sow, and your vines ye shall not prune. Your harvest-crop which 6 hath grown of its own accord, ye shall not reap, nor gather the grapes of your undressed vine; for it is a year of rest to the 7 land. But the produce of the land during its rest, shall be food for you; for yourselves, for your men-servants and maid-servants, for the hireling, and for the stranger 8 who sojourneth among you; And for your cattle, and for the wild beasts which are in the land, shall all its produce be for food.

9 Moreover ye shall number seven sabbatical years, seven times seven years; and the period of the seven sabbatical years shall be forty-nine years. Then shall ye 10 cause the trumpet of the jubilee to be

sounded; on the tenth day of the seventh month, on the day of atonement shall ye cause the trumpet to be sounded throughout all your land. And ye shall hallow the 10 fiftieth year, and proclaim liberty throughout the whole land to all its inhabitants, it shall be *a year of jubilee* to you; and ye shall return every one to his possession; and ye shall return every one to his family. A jubilee shall that fiftieth year be to you; 11 ye shall not sow, nor reap what groweth of itself in it, nor in it gather the grapes of your undressed vine. For it is the jubilee; 12 it shall be holy to you; its produce ye shall eat from the field. In the year of this jubilee ye shall return every one to his own possession: If therefore ye sell a possession 14 to your neighbour, or buy one at your neighbour's hand; ye shall not injure one another. According to the number of years after the 15 jubilee ye shall buy of your neighbour; and according to the number of produce-years he shall sell to you: If the years be many, 16 ye shall increase the price; and if the years be few, ye shall diminish the price: for according to the number of produce-years, it shall be sold to you. Ye shall not there- 17 fore oppress one another; but ye shall fear God: For I, Jehovah your God, *so command*.

Wherefore ye shall observe my statutes, 18 and keep my judgments, and do them; that ye may dwell in safety in the land; For 19 then the land shall yield her fruit, and ye shall eat to the full, and in safety dwell in it. And if ye say, What shall we eat the 20 seventh year, seeing we must not sow, nor gather in our increase? I will even com- 21 mand my blessing upon you in the sixth year, and it shall yield produce sufficient for three years. And ye shall sow the eighth 22 year, and yet eat of the old produce until the ninth year; until its produce come in ye shall eat of the old.

The land shall not be sold in perpetuity: 23 for the land is mine; and ye are but strangers and sojourners with me. Through 24 the whole land which ye possess, ye shall permit the land to be redeemed.

If your brother have become poor, and 25 have sold some part of his possession, and if any of his kin come to redeem it, then may he redeem what his kinsman had sold. And 26 if the man have none to redeem it, and he acquire what is sufficient to redeem it; Then 27 let him count the years from the time of its sale, and restore the overplus to the man to whom he sold it; that he may return unto his possession. But if he have not acquired 28 what is sufficient to restore to him, then that which is sold shall remain in the possession of him that bought it until the year

of jubilee; for in the jubilee it shall be given up, that he may return to his possession. If a man sell a dwelling house in a walled city, he shall redeem it within a whole year after it is sold; for within a full year he may redeem it. But if it be not redeemed within the space of a full year, then the house which is in the walled city shall be established to him that bought it in perpetuity: it shall not be given up in the jubilee. But the houses of villages which have no wall round about them shall be counted as the fields of the country; they may be redeemed, and they shall be given up in the jubilee. As to the cities of the Levites, and the houses of the cities in their possession, the Levites may redeem them at any time. And if one of the Levites have redeemed, then the house that hath been sold, of the city of his possession, shall be given up in the year of jubilee: for the houses of the cities of the Levites are their possession among the Israelites. But the field of the suburbs of their cities may not be sold; for they are their perpetual possession.

And if thy brother have become poor, and be reduced to want, then shall ye relieve him as a stranger, or a sojourner; let him live with you. Take of him no usury, or profit; but fear your God; that your brother may live with you. Ye shall not give him your money for usury; nor shall ye give him your victuals for profit. I, Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God, *so command.*

And if your brother have become poor, and sell himself to you; ye shall not compel him to serve as a bond-servant: But as a hired servant, or as a sojourner, he shall be with you, and shall serve you to the year of jubilee; When he shall depart from you, he and his children with him, and shall return to his own family; and to the possession of his fathers shall he return. For they are my servants, whom I brought out of the land of Egypt: they shall not be sold as bond-men; Nor shall ye rule over them with rigour: but shall fear your God.

Both your bond-men, and your bond-maids, ye shall have from the nations which are around you; of them shall ye buy bond-men and bond-maids. Moreover of the children of the strangers who sojourn among you, of them and of their descendants, who

are born in your land, ye may buy; and they shall be your possession. As a heritable possession ye shall leave them to your children after you; they shall be your bondmen for ever. But over your brethren, the Israelites, ye shall not rule (one over another) with rigour.

And if a sojourner or stranger become rich among you, and your brother by him become poor, and sell himself to the stranger or sojourner among you, or to any of the stranger's family: After that he is sold he may be redeemed again; one of his brethren may redeem him: Either his uncle or his uncle's son, may redeem him, or any of his own family nigh of kin to him may redeem him; or if he can acquire as much he may redeem himself. And he shall reckon with his buyer from the year that he was sold to him, to the year of jubilee: and the price of his sale shall be according to the number of years; like the days of a hireling shall his time be reckoned. If many years remain, according to them ye shall return the price of his redemption, out of the money for which he had been bought. And if there remain but few years to the year of the jubilee, then he shall reckon with him, and according to his years ye shall return to him the price of his redemption. As a hireling he shall be with him year by year: but let him not, in your sight, rule over him with rigour. And if he be not thus redeemed, he shall, in the year of jubilee, go out free; himself and his children with him. For to me the Israelites are servants; my servants are they, whom I brought out of the land of Egypt: I am Jehovah your God.

CHAPTER XXVI.

B. C. 1491. *The blessings on obedience, and the miseries on disobedience.*

YE shall not make to yourselves carved idols, nor shall ye set up for yourselves statues, nor shall ye place in your land sculptured stones, for the purpose of bowing down at them: for I, Jehovah your God, *forbid it.*

Ye shall keep my sabbaths, and reverence my sanctuary. I am Jehovah.

If ye walk in my statutes, and keep my commandments, and do them; Then I will give you rain in due season, and the land shall yield its increase, and the trees of the field shall yield their fruits. And your threshing time shall reach to the vintage,

CHAP. XXV. 33. In rendering this verse I have followed the Sept. See note, Hebrew Bible. The meaning is, that if one Levite have redeemed the house which another Levite had sold, such house should continue in the possession of him who had redeemed it till the jubilee, when it should be given up to the original owner.

CHAP. XXVI. 1. *Carved idols*] I have adopted the rendering of Geddes, as it does not seem probable that the words refer to two different kinds of idols, but to the manner in which they were formed—*Sculptured stones*] Michaelis, whom Geddes follows, renders, 'hieroglyphic stones.' The Syr. and Onkelos render, 'stones of adoration.' I have given what seems to be most natural.

and the vintage shall reach to the sowing-time; and ye shall eat your bread to the
 6 full, and dwell safely in your land. And I will give peace in the land, and ye shall lie down, and none shall make you afraid; and evil beasts I will rid out of the land, nor
 7 shall the sword go through your land. And ye shall chase your enemies, and they shall
 8 fall by the sword. And five of you shall chase a hundred, and a hundred of you shall chase a thousand; and your enemies
 9 shall fall by the sword before you. For to you I will have respect, and make you fruitful, and multiply you; and will establish
 10 my covenant with you. And ye shall eat old store, and bring forth the old to make
 11 room for the new. And among you, I will set my tabernacle; and my soul shall not
 12 abhor you. And I will walk among you, and will be your God, and ye shall be my
 13 people. I am Jehovah your God, who brought you out of the land of the Egyptians, that ye might not be their bondmen; and I broke the bands of your yoke, and made you go upright.
 14 But if ye will not hearken to me, and will not keep all these commandments;
 15 And if ye despise my statutes; or if your soul abhor my judgments, so as to make void my covenant by not doing all my commandments, I also will do this to you; I will afflict you with "sickness;" with consumptions, and fevers, which shall waste your eyes and pain your hearts. In vain shall ye sow your seed, for your enemies
 17 shall eat it. And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if for all this ye will not yet hearken to me, then I will punish you
 19 seven times more for your sins; And I will break your stubborn pride: your sky I will
 20 make as iron, and your earth as brass; So that your strength shall be spent in vain; for your land shall not yield its increase, nor shall the trees of the "field" yield their fruits.
 21 And if still ye walk contrary to me, and refuse to hearken to me, I will bring on you seven times more plagues according to your
 22 sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; so that your highways shall be

desolate. And by these things if ye will 23 not be reformed, but will walk contrary to me; Then will I also walk contrary to you, 24 and will yet punish you seven times more, according to your sins. And I will bring a 25 sword upon you, which shall avenge the violation of my covenant; and when ye are gathered within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. When 26 I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall return you your bread by weight; and ye shall eat and not be satisfied. And if for all this ye will not hearken 27 to me, but walk contrary to me; Then in 28 fury will I walk contrary to you; and I will yet chastise you seven times more according to your sins. For ye shall eat the flesh of 29 your own sons; and the flesh of your own daughters shall ye eat. And I will destroy 30 your high places, and cut down your sun-images, and cast your carcasses upon the carcasses of your idols, and my soul shall abhor you. And I will make your cities waste, 31 and will make desolate "your sanctuary," and I will not accept your sweet odours. And I will make the land so desolate that 32 your enemies, who dwell therein, shall be astonished at it. I will also scatter you 33 among the nations, and with a drawn sword I will pursue you; and your land shall be desolate, and your cities waste. Then shall 34 the land enjoy its sabbaths, as long as it lieth desolate, and ye are in the land of your enemies, even then shall the land rest, and enjoy its sabbaths. As long as it lieth de- 35 solate it shall rest; because it did not rest when ye dwelt upon it, on your sabbatical years. And I will make those of you who 36 are left in the land of their enemies so faint-hearted, that the sound of a shaking leaf shall make them flee; and they shall flee, as if fleeing from a sword; and they shall fall when none pursueth. And they shall 37 fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies. And ye shall perish among the nations, and 38 the land of your enemies shall eat you up. And those of you who are left in the land 39 of your enemies shall pine away "in their" own iniquity; and in the iniquity of their fathers shall they pine away. But if they 40

11. *Shall not abhor you*] i. e. I will love and regard you. This figure of speech is usual. 16. (v) Sam.

20. (v) Sam. Sept. Arab. MSS.

26. *Ten women*] One house oven was only sufficient to bake for one family; and when ten were to bake in it, it is apparent that there was great scarcity.

29. *Flesh of your sons*] In a siege this has often been done. Compare 2 Kings vi. 28.

31. *Your sanctuary*] I read in the singular with the

versions noticed, as I think it refers to the destruction of the place where Jehovah was worshipped. Compare Psa. lxxiv. 7; Ezek. ix. 6. (v) Sam. Syr. MSS.

34. *Enjoy its sabbaths*] The Sabbatical year began to be neglected in the time of Saul; and from that period to the captivity, seventy sabbatical years had been neglected, 2 Chron. xxxvi. 21; but the land remained in a state of rest, not being generally cultivated during the captivity.

39. (v) Sam. version MSS.

will confess their iniquity and the iniquity of their fathers, with their trespass by which they trespassed against me, and by which
 41 also they walked contrary unto me; So that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they accept the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac; and my covenant with Abraham will I also remember. And
 43 I will remember the land, The land which was left by them, and which shall have enjoyed its sabbaths, while it lay desolate, without them; until they shall accept the punishment of their iniquity; because they have despised my judgments, and because
 44 their soul abhorred my statutes: For then, while they are in the land of their enemies, I will not cast them away, nor will I so abhor them, as utterly to destroy them, and to make void my covenant with them: for
 45 I am Jehovah their God. • But I will for their sakes remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations that I
 46 might be their God: I am Jehovah. These are the statutes and judgments and laws, which Jehovah made between him and the Israelites, at mount Sinai, through the mediation of Moses.

CHAPTER XXVII.

B. C. 1491. *Of vows, tithes, and devoted things.*

1 AGAIN Jehovah spoke to Moses, saying,
 2 Speak to the Israelites, and say to them, If a man shall make a singular vow, of persons to Jehovah, let there be a valuation.
 3 And the valuation shall be, of a male from twenty years old unto sixty years old, even the valuation shall be, fifty shekels of silver, according to the shekel of the sanctuary:
 4 But if it be a female, then the valuation shall be thirty shekels. And if it be from five years old even unto twenty years old, then the valuation of a male shall be, twenty shekels, and of the female, ten shekels.
 6 And if from a month old even unto five years old, then the valuation of a male shall be, five shekels of silver, and of the female the valuation shall be three shekels of silver.
 7 And if from sixty years old and above; then the valuation of a male shall be fifteen
 8 shekels, and of a female, ten shekels. But if he be poorer than this valuation, then he shall present himself before the priest, and the priest shall value him; according to the ability of him that vowed shall the priest
 9 value. And if one vow a beast, which may be offered as an offering to Jehovah, every

such beast, given to Jehovah, shall be holy. He shall not alter it, nor change it; a good 10 for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchanged shall be holy. But if 11 the beast be unclean, which may not be offered as an offering to Jehovah, then he shall present the beast before the priest; And the priest shall value it, whether it be 12 good or bad; and according to the valuation of the priest, shall it be. But if he will at 13 all redeem it, let him add a fifth part more to the valuation-price.

And if a man will hallow his house to be 14 holy to Jehovah, then the priest shall estimate it, whether it be good or bad; and as the priest shall estimate it, so shall it stand. And if he who hallowed his house will re- 15 deem it, then he shall add the fifth part more to the valuation-price, and it shall be his. And if a man shall hallow to Jehovah 16 some part of the fields of his possession, then the valuation shall be according to the seed that may be sown on it, rating a homer of barley seed at fifty shekels of silver. If 17 from the year of jubilee he hallow his field, according to the valuation it shall stand. But if after the jubilee he hallow his field, 18 then the priest shall reckon to him the money according to the years that remain, even to the year of the next jubilee, and this shall be abated from the valuation. And if 19 he, who halloweth the field, will indeed redeem it, then he shall add a fifth part to the valuation-price, and it shall be assured to him. But if he will not redeem the field, 20 or if he have sold the field to another man, it shall not be redeemed any more. But 21 the field when it goeth from the buyer at the jubilee, shall be holy to Jehovah, as a field devoted; the property of the priest shall it be. And if one hallow to Jehovah 22 a field which he hath bought, which is not of the fields of his possession; Then the 23 priest shall reckon with him the sum of the valuation, to the year of jubilee: and he shall give the sum of the valuation in that day, as a thing holy to Jehovah: And in 24 the year of jubilee the field shall return to him of whom it was bought, to him to whom the possession of the land belongeth. And 25 all your valuations shall be according to the shekel of the sanctuary; twenty gerahs to a shekel.

The firstling of the cattle, which as first- 26 lings belong to Jehovah, shall no man hallow; whether they be from the herd or the flock: they are Jehovah's. But the first- 27 ling of an unclean beast, he may redeem by adding a fifth part to the valuation-price. If it be not redeemed, then it shall be sold according to the valuation.

28 But no devoted thing which a man may devote to Jehovah of all that he hath, whether it be a man or beast, or the field of his possession, shall be sold or redeemed: every devoted thing shall be most holy to Jehovah. 29 Not any thing devoted, which may be devoted by men, shall be redeemed; but 30 shall surely be put to death. And all the tithe of the land, of the corn of the land, and of the fruit of the trees is Jehovah's: 31 to Jehovah it is hallowed. And if a man will at all redeem any of his tithes, he shall

CHAP. XXVII. 28. *No devoted thing*] It has been warmly contested, whether or not this term applies to men, and whether human beings could lawfully be thus devoted, or sacrificed to God. It is said that *חרם* signifies, *utter destruction*, as is clear from its general application; and that it is evident from this and the following verse that one man might devote another; and he so devoted was to suffer death. By what law had one this power over another? Had the father this power over his children? Or had the master this power over his slaves? Is not the first case clearly forbid, Deut. xii. 31? And is not the latter wholly opposite to the spirit of the divine law, which every where guards the life of man, and inculcates humanity and kindness to the lowest orders of the state?

The inference from this is, either that *חרם* must be taken in the sense of being *inalienably appropriated to God*, that is, to his service, when men are meant, or to the sanctuary when land; or for sacrifice, when beasts; or that this law must be allowed to be contradictory and irreconcilable with the other laws of Moses. It is, however strongly asserted that the 29th cannot admit of any other interpretation, than that the person *devoted* was to suffer death; and the instance

add the fifth part of their value. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy to Jehovah. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the changed shall be holy; it shall not be redeemed. These are the commandments, which Jehovah commanded Moses, for the Israelites, at mount Sinai.

of Jephtha sacrificing his daughter, is brought to support it. It is confessed that this is the most natural sense of the text as it now stands. We must then either suppose the last words *ימות ימות* mean, 'he shall surely die in the state to which he has been devoted,' or adopt the opinion of Houbigant and Rosenmuller, that this applies only to persons taken in war. For it is clear, that the Jewish law does not give this power to a man over any of his dependents; and the instance of Jephtha is at least doubtful. Dr. Sykes contends *ימות ימות* does not always signify a violent death, as in Gen. ii. 17; Numb. xxvi. 65; but may only imply that the person devoted shall die in that devoted state. See Sykes's Principles, &c. chap. 13. On the whole, I am satisfied that the sense of the law is, 'that if a man devoted by oath any thing to the Lord, what was so devoted could not be redeemed. If a man so devoted his child or servant, such child or servant ministered to the Levites during his whole life; if some portion of his land, it became the property of the priests and Levites; or if he devoted some of his cattle they were sacrificed, and as most holy, they were the portion of the priests.' This view of the law is consistent with other statutes.

NUMBERS.

INTRODUCTION.

THIS Book is called *Numbers*, because it begins and nearly closes with an account of the numbering of the people. It was so called by the Greek translators, whom others have followed. The first numbering was at the beginning of the second year from the departure of the Israelites out of Egypt, when the tabernacle was erected and Aaron and his sons consecrated to the priesthood; the second, in the plains of Moab, towards the conclusion of their journey in the wilderness.

This Book comprehends a period of nearly thirty-eight years, during which the Israelites continued to wander in the wilderness. It contains an account of the consecration of the tabernacle, the offering of the princes, the separation of the Levites—the order of the tribes when encamped, and when they marched—their various journeys, murmurings, and the judgments inflicted on them—the rebellion of Korah and his associates—the ambition of Aaron and Miriam; the victories and trials; the prophecies of Balaam, &c. It is not possible to assign distinct dates to many of the transactions recorded; and it appears from a list of their journeys, that a considerable part of the time included in this history must have passed without any remarkable incidents.

CHAPTER I.

B. C. 1491. *The people numbered, and the order of the tribes in the camp.*

- 1 AGAIN Jehovah spoke to Moses in the wilderness of Sinai, in the congregation-tabernacle, on the first day of the second month, in the second year after their coming out of the land of Egypt, saying,
- 2 Take ye the sum of the whole congregation

CHAP. I. 2. *Take the sum*] It has been a question, whether this is to be considered a second numbering of the people, or only the completion of that which was begun the first year: Exod. xxx. 11, 12, and xxxviii. 25, 26. Michaelis contends for the latter opinion, as the number of

of the Israelites, by their families, by the house of their fathers, with the number of the names, one by one; every male From twenty years old and upward; all that are able to go forth to war in Israel, shalt thou and Aaron number according to their hosts. And with you there shall be a man of every tribe; each one the chief of the house of his fathers.

males fit for war is the same in both, which in a number so great could scarcely happen, if two different accounts had been taken.

3. *From twenty years*] It is singular that Plato, in his Republic, makes his males in like manner fit for war at the

- 5 And these are the names of the men who shall assist you: Of the tribe of Reuben;
 6 Elizur the son of Shedeur. Of Simeon;
 7 Shelumiel the son of Zurishaddai. Of Judah; Nahshon the son of Amminadab.
 8 Of Issachar; Nethaneel the son of Zuar.
 9 Of Zebulun; Eliab the son of Helon.
 10 Of the children of Joseph; of Ephraim; Elishama the son of Ammihud. Of Manasseh; Gamaliel the son of Pedahzur. Of Benjamin; Abidan the son of Gideoni.
 12 Of Dan; Ahiezer the son of Ammishaddai.
 13 Of Asher; Pagiel the son of Ocran. Of Gad; Eliasaph the son of Deuel. Of Naphtali; Ahira the son of Enan. These were wont to be called to the assembly, princes of the tribes of their fathers, heads of the thousands of Israel.
- 17 So Moses and Aaron took these men who were expressly appointed; And on the first day of the second month, they assembled the whole congregation together; and they declared their pedigrees by their families, by the house of their fathers, with the number of the names one by one, from twenty years old and upward. As Jehovah commanded Moses, so he numbered them in the wilderness of Sinai. And the children of Reuben, the first-born of Israel, according to their genealogies, by their families, by the house of their fathers, with the names one by one, every male from twenty years old and upward, all that were able to go forth to war: Those that were numbered of the tribe of Reuben, were forty-six thousand and five hundred.
- 22 Of the Simeonites according to their genealogies, by their families, by the house of their fathers, with the number of the names "one by one," from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the tribe of Simeon, were fifty-nine thousand and three hundred.
- 24 Of the Gadites, according to their genealogies, by their families, by the house of their fathers, with the number of the names "one by one," from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the tribe of Gad, were forty-five thousand, six hundred and fifty.
- 26 Of the Judahites, according to their genealogies, by their families, by the house of their fathers, with the number of the

names, one by one, from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the 27 tribe of Judah, were seventy-four thousand and six hundred.

Of the Issacharites, according to their 28 genealogies, by their families, by the house of their fathers, with the number of the names, "one by one," every male from twenty years old and upward, all that were able to go forth to war; Those that were numbered 29 of the tribe of Issachar, were fifty-four thousand and four hundred.

Of the Zebulunites, according to their 30 genealogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered 31 of the tribe of Zebulun, were fifty-seven thousand and four hundred.

Of the sons of Joseph; of the Ephraim- 32 ites, according to their genealogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those 33 that were numbered of the tribe of Ephraim, were forty thousand and five hundred.

Of the Manassites, according to their ge- 34 nealogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered 35 of the tribe of Manasseh, were thirty-two thousand and two hundred.

Of the Benjamites, according to their 36 genealogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered 37 of the tribe of Benjamin, were thirty-five thousand and four hundred.

Of the Danites, according to their gene- 38 alogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of 39 the tribe of Dan, were sixty-two thousand and seven hundred.

Of the Asherites, according to their ge- 40 nealogies, by their families, by the house of

age of twenty. In this census, no women, or children, or old men were taken, nor the tribe of Levi. How numerous had the children of Abraham become!

16. *Those wont to be called*] See Intro.

22. The word omitted in this verse is in all the following, where the same form of expression occurs; and the words added in the 24th and following verses, are supported by the text, verse 20.

21—43. It is singular that in this census we have no odd numbers; they all end with hundreds, except two. Rosenmuller considers, that as all fit for war are mentioned, they were divided into thousands, hundreds, and tens; and that as any one died, another was added, or the odd number was rejected when they were mustered under their proper officer.

46. Geddes contends, that the total number of males

their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the tribe of Asher, were forty-one thousand and five hundred.

Of the Naphtalites, according to their genealogies, by their families, by the house of their fathers, with the number of the names, "one by one, every male" from twenty years old and upward, all that were able to go forth to war; Those that were numbered of the tribe of Naphtali, were fifty-three thousand and four hundred.

This is the account of those numbered, whom Moses and Aaron numbered with the twelve princes of Israel; "for each tribe" one, according to the house of their fathers. Now all those who were numbered of the Israelites, by the house of their fathers from twenty years old and upward, all who were able to go forth to war in Israel; Even all that were numbered were six hundred and three thousand, five hundred and fifty.

But among those the Levites, according to the tribe of their fathers, were not numbered. For Jehovah had spoken to Moses, saying, Thou shalt not number the tribe of Levi, nor take the sum of them among the Israelites. But thou shalt appoint the Levites over the testimony-tabernacle, and over all its utensils, and all things belonging to it. They shall bear the tabernacle, and all the utensils; and they shall minister at it; and they shall encamp round about the tabernacle. And when the tabernacle is to be removed, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; for the stranger that cometh nigh to it shall be put to death. And the children of Israel shall encamp, every man by his own camp, and every man by his own standard, throughout their hosts. But the Levites shall encamp round about the testimony-tabernacle, lest there be wrath upon the congregation of Israel; and the Levites shall keep the charge of the testimony-tabernacle.

And the Israelites did according to all that Jehovah commanded Moses; so did they.

AGAIN Jehovah spoke to Moses and to

Aaron, saying, Every man of the children of Israel shall encamp by his own standard, with the ensign of his father's house. Over against and round the congregation-tabernacle shall they encamp. And on the east side towards the rising sun, shall they of the standard of the camp of Judah pitch according to their hosts; and the captain of the Judahites shall be Nathon, the son of Amminadab. And his host, those that were numbered, were seventy-four thousand and six hundred. And they who encamp next to him, *on one side*, shall be the tribe of Issachar: and the captain of the Issacharites shall be Nathaneel the son of Zuar. And his host, those that were numbered, were fifty-four thousand and four hundred. Then *on the other side*, the tribe of Zebulun: and, the captain of the Zebulunites shall be Eliab the son of Helon. And his host, those that were numbered, were fifty-seven thousand and four hundred. All that were numbered in the camp of Judah were a hundred and eighty-six thousand and four hundred, according to their hosts. These shall march the foremost.

On the south side shall be the standard of the camp of Reuben, according to their hosts; and the captain of the Reubenites shall be Elizur the son of Shedeur. And his host, those that were numbered, were forty-six thousand and five hundred. And they who encamp next to him *on one side*, shall be the tribe of Simeon: and the captain of the Simeonites, shall be Shelumiel the son of Zurishaddai; And his host, those that were numbered, were fifty-nine thousand and three hundred. Then *on the other side*, the tribe of Gad; and the captain of the Gadites, shall be Eliasaph the son of Deuel. And his host, those that were numbered, were forty-five thousand, six hundred and fifty. All that were numbered in the camp of Reuben, were a hundred and fifty-one thousand, four hundred and fifty, according to their hosts. And they shall march in the second rank.

Then in the midst of the other camps, shall march the camp of the Levites with the congregation-tabernacle; as they encamp, so shall they march, every man in his place under his own standard.

above twenty years old, exclusive of the tribe of Levi, of the women and children under that age, is a thing hardly credible. Scheuchzer and others have proved by accurate calculations, that the number is not improbable; especially, if we consider the promise made to the Patriarchs, and the particular providence under which their descendants were. We have one proof of their vast numbers in the fear and policy of the Egyptians towards them. But see note, Exod. xii. 37.

50. *Testimony-tabernacle*] So called, because of the two tables of the law, called the testimonies, which were contained in the ark.

51. *The stranger*] i. e. any person who was not of the tribe of Levi.

CHAP. II. 14. *Deuel*] It is strange, that the Jewish rabbis could permit so many of their ancient copies to continue corrupted by so gross a blunder, as *Reuel* for *Deuel*; and it would be still more strange, if Christians did not all agree in correcting it. In i. 14, it is *Ehasaph the son of Deuel*. In vii. 42, and x. 20, it is also *Ehasaph the son of Deuel*. It is likewise *Deuel* here (ii. 14,) in the Sam. text, with the Ar. and Vulg. versions; to which the authority of 80 Hebrew MSS. may be added.

25. From the orders here given, and the execution of

- 18 On the west side shall be the standard of the camp of Ephraim, according to their hosts; and the captain of the Ephraimites, shall be Elishama the son of Ammihud.
- 19 And his host, those that were numbered, 20 were forty thousand and five hundred. And next to him *on one side*, shall be the tribe of Manasseh; and the captain of the Manassites, shall be Gamaliel the son of Pe- 21 dazur. And his host, those that were numbered, were thirty-two thousand and 22 two hundred. Then *on the other side*, the tribe of Benjamin; and the captain of the Benjamites, shall be Abidan the son of 23 Gideoni. And his host, those that were numbered, were thirty-five thousand and 24 four hundred. All that were numbered of the camp of Ephraim, were a hundred and eight thousand, and a hundred, according to their hosts. And they shall march in the third rank.
- 25 The standard of the camp of Dan shall be on the north side, according to their hosts; and the captain of the Danites, shall 26 be Ahiezer the son of Ammishaddai. And his host, those that were numbered, were sixty-two thousand, and seven hundred.
- 27 And those that encamp next to him *on one side*, shall be the tribe of Asher; and the captain of the Asherites, shall be Pagiel the 28 son of Ocran. And his host, those that were numbered, were forty-one thousand 29 and five hundred. Then *on the other side*, the tribe of Naphtali; and the captain of the Naphtalites, shall be Ahira the son of 30 Enan. And his host, those that were numbered, were fifty-three thousand and four 31 hundred. All that were numbered in the camp of Dan, were a hundred and fifty-seven thousand and six hundred. They shall march hindmost, according to their standards.
- 32 These are the Israelites who were numbered by the house of their fathers; the whole of the camps according to their hosts, were six hundred and three thousand, five 33 hundred and fifty. But the Levites were not numbered among the Israelites; as 34 Jehovah had commanded Moses. And the Israelites did according to all that Jehovah commanded Moses: so they encamped by

their standards, and so they marched, every one with his own family, according to the house of his fathers.

CHAPTER III.

B. C. 1491. *Priests and Levites numbered, and their charge.*

Now, at the time Jehovah spoke to 1 Moses, at mount Sinai, these were the progeny of Aaron. And these are the names 2 of the sons of Aaron; Nadab the first-born, and Abihu, Eleazar, and Ithamar. These 3 are the names of the sons of Aaron, the priests who were anointed, whom he consecrated to minister in the priest's office. But 4 Nadab and Abihu died "while they offered profane fire before Jehovah, in the wilderness of Sinai, and they had no children: so Eleazar and Ithamar ministered in the priest's office, in the sight of Aaron their father.

And Jehovah spoke to Moses, saying: 5 Bring the tribe of Levi near, and present 6 them to Aaron the priest, that they may minister to him. And they shall keep 7 his charge and the charge of the whole congregation, before the congregation-tabernacle, to do the service of the tabernacle. And they shall keep all the utensils 8 of the congregation-tabernacle, and the charge of the Israelites, by doing the service of the tabernacle. And thou shalt 9 give the Levites to Aaron and to his sons; they are wholly given "to me," from among the Israelites. But thou shalt appoint 10 Aaron and his sons, to attend on their priest's office, and the stranger that approacheth shall be put to death.

Again Jehovah spoke to Moses, saying, 11 Behold, now I have taken the Levites 12 from among the Israelites instead of all the first-born males "who are to be redeemed," among the Israelites: therefore the Levites shall be mine; Because all the first- 13 born are mine; for on the day that I smote all the first-born males in the land of Egypt I hallowed to me all the first-born males of the Israelites, whether man or beast: mine shall they be: I am Jehovah.

Jehovah also spoke to Moses, in the wilderness of Sinai, saying, Number the Le- 14 15

them, it appears that the camp of the Israelites was formed of four great divisions. The tabernacle, around which the Levites encamped, was the centre; on the east, encamped Judah, under whom were Issachar and Zebulun; on the west, Ephraim, under whom were Manasseh and Benjamin; on the south, Reuben, with Simeon and Gad; and on the north, Dan, with Asher and Naphtali. When Judah, and the two tribes under him marched first; then the south division of Reuben and the tabernacle followed, and the west and north divisions succeeded in the rear.

CHAP. III. 1. *Aaron*] Houbigant contends, that Moses is an interpolation, though it is now found in all the versions; for there is not one word respecting the progeny of

Moses in this whole chapter. And on this account it should be omitted.

4. (a) *Before Jehovah*] Sam. Vulg. 1 MS.

9. The Sam. ^b is adopted by Houbigant and Geddes; and the parallel place, chap. viii. 16, supports this reading, as do the following verses. For God takes the Levites instead of the first-born of the other tribes of Israel. Hence they were called Nethinim, because given to assist the priests. (c) Sam. Sept. Alex.

10. *Stranger*] That is, any one not of the race of Aaron. Even the Levites could not perform the priest's office.

12. (a) Sam. Sept.

15. (a) Syr. and 10 following verses.

vites "by their families," and by the house of their fathers: every male of them from a month old and upward shalt thou number. And Moses numbered them at the word of Jehovah, as he was commanded. And these were the sons of Levi by their names; Gershon, and Kohath, and Merari. And these are the names of the sons of Gershon by their families; Libni, and Shimei. And the sons of Kohath by their families; Amram, and Izehar, Hebron and Uzziel. And the sons of Merari by their families; Mahli and Mushi.

These are the families of the Levites according to the house of their fathers. Of Gershon was the family of the Libnites, and the family of the Shimites: these are the families of the Gershonites. Those of them that were numbered, all the males, from a month old and upward, those of them that were numbered, were seven thousand and five hundred. The families of the Gershonites shall encamp behind the tabernacle westward. And the paternal chief of the families of the Gershonites, shall be Eliasaph the son of Lael. And the charge of the sons of Gershon in the congregation tabernacle shall be the tabernacle itself, the tent, its covering, and the hanging for the door of the congregation-tabernacle; And the hangings of the court, and the gate-curtain of the court, which surroundeth the tabernacle, and the altar, and the cords of it for all the service.

And of Kohath was the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families of the Kohathites. And "those of them" that were numbered, the males from a month old and upward, were eight thousand, and six hundred, keeping the charge of the sanctuary. The families of the sons of Kohath shall encamp on the side of the tabernacle southward. And the paternal chief of the families of the Kohathites, shall be Elizaphan the son of Uzziel. And their charge shall be the ark, and the table, and the chandelier, and the altars, and the utensils of the sanctuary with which they minister, and the veil, "the laver with its cover," and every thing belonging to "their" service. And Eleazar, the son of Aaron the priest, shall be chief

over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary.

Of Merari was the family of the Mahlites, 33 and the family of the Mushites: these are the families of Merari. And those of them 34 that were numbered, of all the males, from a month old and upward, were six thousand, and two hundred. And the paternal chief 35 of the families of Merari, shall be Zuril the son of Abihail: these shall encamp on the side of the tabernacle northward. And 36 under the custody and charge of the sons of Merari, shall be the boards of the tabernacle, and its bars, and its pillars, and its bases, and all its utensils, and all that belongeth to its service; And the pillars of the court 37 round about, and their bases, and their pins, and their cords.

But those that encamp before the tabernacle towards the east, before the congregation-tabernacle eastward, shall be Moses and Aaron, and his sons, keeping the charge of the sanctuary for the Israelites; and the stranger who approacheth, shall be put to death. All that were numbered of 39 the Levites, whom Moses "numbered at the commandment of Jehovah, according to their families, all the males from a month old and upwards, were twenty-two thousand.

Jehovah also said to Moses, Number all 40 the first-born males of Israel, from a month old and upward, and take the number of their names. And thou shalt take the Levites for me, (I am Jehovah,) instead of all the first-born males among the Israelites; and the cattle of the Levites, instead of all the firstlings among the cattle of the Israelites. And Moses numbered, as Jehovah commanded him, all the first-born males among the Israelites. And all the first-born males 43 according to the register of the names from a month old and upward, of those that were numbered of them, were twenty-two thousand, two hundred and seventy-three.

And Jehovah spoke to Moses, saying, 44 Take the Levites instead of all the first-born males among the Israelites, and the cattle of the Levites instead of their cattle; and the Levites shall be mine; I am Jehovah. And for those that are to be 46 deemed, the two hundred and seventy-three

† 23. *Families*] The Masorets read in the plural; and so most of the versions.

† 28. (a) Syr. 1 MS. 31. (a) Sam.

† 39. *And Aaron*] Hallet has long ago observed, that this is interpolated; and on the authority of Sam. rejects it. The pointed text intimates it as the word is dotted on the top of each letter, yet it abides in the text. Its omission makes this verse consistent with verse 5, where Moses only ordered to number the Levites.—*Twenty-two thousand*] There is clearly an error either in this sum total, or in some

of the preceding numbers. For verse 22 the Gershonites are 7500; verse 28 the Kohathites 8600, and verse 34 the Merarites 6200, which make 22,300. Kennicott conjectures that the error is in the sum of the Gershonites; where a 7, 200, has been mistaken for a final 7 500. Geddes rejects this, as it is not certain that the final 7 was as early in use as this error. The conjecture of Houbigant seems most probable, who supposes that the error is in the number of the Kohathites, and that some scribe wrote *ww* by mistake for *w7w*; and that the sum should be 8300.

of the first-born males of the Israelites,
47 which are more than the Levites; Thou
shalt take for every one five shekels, after
the shekel of the sanctuary shalt thou take
48 them; the shekel being twenty gerahs; And
the money, by which the surplus number
of them is to be redeemed, thou shalt give
49 to Aaron and to his sons. And Moses took
the redemption-money of them that were
over and above them that were redeemed by
50 the Levites; Of the first-born males of the
Israelites took he the money; a thousand
three hundred and sixty-five shekels, accord-
51 ing to the shekel of the sanctuary. And
Moses gave the money of those who were
redeemed, to Aaron and to his sons, accord-
ing to the word of Jehovah; as Jehovah
had commanded him.

1 AGAIN Jehovah spoke to Moses and to
2 Aaron, saying, Take the sum of the sons of
Kohath from among the sons of Levi, by
their families, and by the house of their fa-
3 thers, From 'twenty-five' years old and
upward, even until fifty years old, all who
are fit for service, to do the work in the
4 congregation-tabernacle. The service of
the sons of Kohath in the congregation-
tabernacle, shall be about the most holy
5 things. For when the camp is to move,
Aaron and his sons shall come, and shall
take down the covering veil, and cover with
6 it the ark of the testimony: And they shall
spread over it a cloth wholly blue; and
"above that" they shall put a covering of
7 seals' skins, and shall put to it staves. And
upon the table of the presence-bread they
shall spread a cloth of blue, on which they
shall put the platters and incense-pots, and
its other cups, in which drink-offerings are
to be offered: and the continual presence-
8 bread shall be thereon: And they shall
spread upon "them" a covering-cloth of
scarlet, and then cover that with a covering
of seals' skins, and shall put to it staves.
9 And they shall take a cloth of blue, and
cover the chandelier, and its lamps, and its
snuffers, and its snuffdishes, and all its oil
10 vessels which they use in its service. And
they shall put it and all its vessels in a
covering of seals' skins, and put it on a
11 bearer. And upon the golden altar they
shall spread a cloth of blue, and cover it
with a covering of seals' skins, and shall put

to it staves. And they shall take all the 12
other utensils of service, which they use in
the sanctuary, and put them in a cloth of
blue, and cover them with a covering of
seals' skins, and shall put them on a bearer.
And they shall take away the ashes from 13
the brazen-altar, and spread a purple cloth
thereon; And they shall put on it all its 14
utensils, which they use about it, the cens-
ers, the forks, and the shovels, and the
sprinkling basins; all the utensils of the
altar; and they shall spread upon it a co-
vering of seals' skins, and put to it staves.
"And they shall take a cloth of purple, and
cover the laver; and they shall put over
them a cover of seals' skins, and shall put
them on a bearer." And when Aaron and 15
his sons have made an end of covering the
sanctuary, and all the utensils of the sanc-
tuary, when the camp is to move; then the
sons of Kohath shall come to carry it, but
they shall not touch any holy thing, lest they
die. These are the burdens of the sons of
Kohath with respect to the congregation-
tabernacle.

And to the office of Eleazer, the son of 16
Aaron the priest, pertaineth the oil for the
light, and the sweet-incense, and the daily
wheat-offering, and the anointing oil, the
charge of the whole tabernacle, and of every
thing in it, in respect to the sanctuary, and
its utensils.

And Jehovah spoke to Moses and to 17
Aaron, saying, Cause not the families of the 18
Kohathites to be cut off from among the
Levites; But thus do to them, that they 19
may live, and not die, when they approach
to the most holy things: Let Aaron and his
sons go in, and appoint them every one to
his service and to his burden: But let not 20
them go in to see when the holy things are
covered, lest they die.

Jehovah again spoke to Moses, saying, 21
Take also the sum of the sons of Gershon, 22
by their families; and by the house of their
fathers; From 'twenty-five' years old and 23
upward, until fifty years old shalt thou
number them; all who are fit to do the service,
and the work in the congregation-tabernacle.
This is the service of the families of the 24
Gershonites, and these the burdens: And 25
they shall bear the curtains of the tent, or
congregation-tabernacle; its *inner* covering,

CHAP. IV. 3. *Twenty-five years*] The various lection of the Sept. is probably genuine, as it is the same as the text chap. viii. 24. Some critics defend the text here, by a distinction which seems rather invented to remove the difficulty, than to have any foundation in the sacred text—the distinction is, that the Kohathites are appointed to *carry* the holy things; and in chap. viii. 24, it refers only to their service in general. The Sept. reads in like manner, verse 23, and 30, 35, 39, 43, and 47.—*All fit for service*] I have given the sense rather than the idiom. Coverdale renders, 'All that are meet for the war.'

6. (a) Sam. Sept. 2 MSS.

8. (v) Sept. Syr. Arab.

14. Houbigant, Geddes, and other critics adopt the addition of the Sam. and Sept. Indeed, unless we adopt this, we have no mention of a very important part of the furniture of the tabernacle, the laver; while mention is made of things of no moment. The consent of the Sept. and Sam. is a strong proof that this originally obtained in the text.

18. *Cause not*] That is, take heed lest by your negligence the Kohathites should perish. The sense is explained by what follows. 23. (v) Sept.

and the covering of the seals' skins, which is above that, and the door hangings of the 26 congregation-tabernacle. And the hangings of the court, and the door hangings of the gate of the court, which surroundeth the tabernacle and the altar; and their cords, and all the utensils of their service, and whatsoever is to be done concerning 27 them; thus shall they serve. At the appointment of Aaron and his sons, shall be the whole service of the sons of the Gershonites, with respect to all their burdens, and to all their service: and ye shall appoint 28 to them in charge all their burdens. This is the service of the families of the sons of Gershon, about the congregation-tabernacle; and their charge shall be under the direction of Ithamar, the son of Aaron the priest.

29 As for the sons of Merari, thou shalt number them by their families, by the house 30 of their fathers; From 'twenty-five' years old and upward, even unto fifty years old shalt thou number them; all who are fit to do the service, and the work of the con- 31 gregation-tabernacle. And this is the charge of their burden, according to all their service about the congregation-tabernacle; the boards of the tabernacle, and its bars, and 32 its pillars, and its bases, And the pillars of the court round about, and their bases, and their pins, and their cords, with all the utensils used in their service: and by name shall the utensils of their charge and of their 33 burden be reckoned. This is the service of the families of the sons of Merari, according to all their service, about the congregation-tabernacle, under the direction of Ithamar, the son of Aaron the priest.

34 And Moses and Aaron, and the chiefs of the congregation, numbered the sons of the Kohathites by their families, and by the house 35 of their fathers, From 'twenty-five' years old and upward, even to fifty years old, all who were fit for the service, for the work 36 in the congregation-tabernacle: And those of them that were numbered by their families were two thousand seven hundred 37 and fifty. These were they that were numbered of the families of the Kohathites, all who were fit for the service in the congregation-tabernacle, whom Moses and Aaron numbered, according to the command of 38 Jehovah by Moses. And those that were numbered of the sons of Gershon, by their families, and by the house of their fathers, 39 From 'twenty-five' years old and upward,

even to fifty years old, all who were fit for the service, for the work in the congregation-tabernacle: And those of them that were 40 numbered, by their families, and by the house of their fathers, were two thousand six hundred and thirty. These are they 41 that were numbered of the families of the sons of Gershon, all who were fit for the service in the congregation-tabernacle, whom Moses and Aaron did number according to the command of Jehovah.

And those that were numbered of the fa- 42 milies of the sons of Merari, by their families, and by the house of their fathers, From 43 'twenty-five' years old and upward, even unto fifty years old, all who were fit for the service, for the work of the congregation-tabernacle: Those of them that were num- 44 bered by their families, were three thousand and two hundred. These were they who 45 were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of Jehovah by Moses. All those that were numbered of 46 the Levites, whom Moses and Aaron and the chiefs of Israel numbered, by their families and by the house of their fathers, From twenty-five years old and upward, 47 even to fifty years old, all who were fit to do the service, and to bear the burdens, with respect to the congregation-tabernacle; Even those of them that were numbered, 48 were eight thousand five hundred and eighty. According to the commandment of Jehovah 49 by Moses, they were numbered, every one according to his service, and according to his burden. Thus were they numbered by Moses, as Jehovah commanded.

CHAPTER V.

B. C. 1491. *Laws concerning leprosy, restitution, adultery, &c.*

MOREOVER Jehovah spoke to Moses, saying, 1 Command the Israelites, that they put 2 out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead; Both male and female shall 3 ye put out; without the camp shall ye put them; that they defile not their camps, in the midst of which I dwell. And the Is- 4 raelites did so, and put them without the camp: as Jehovah spoke to Moses, so did the Israelites.

Jehovah also spoke to Moses, saying, 5 Speak to the Israelites; If a man or woman 6 shall commit any sin which men may commit, by trespassing against Jehovah, and

30. (v) Sept. so verses following.

32. *By name*] Hence commentators imagine that every utensil had its peculiar name, like as the two columns of Solomon's temple, which were called *Jachin and Boaz*. I believe that the phrase here means no more, than that every utensil was *named*, or *told over* to the persons who were to

carry them, or perhaps every board, &c. had its peculiar mark, by which it could readily be replaced in its own situation.

CHAP. V. 6—10. That the law couched in these verses, is the same with that in Levit. v. 20—26, only expressed in somewhat different terms, is clear from the general tenour

- 7 that person be guilty; Then *he* shall confess his sin which he hath committed; and shall recompense his trespass by restoring the principal, and shall add to it a fifth part, and give it to him whom he hath injured.
- 8 But if a man hath no kinsman to claim the recompense of the injury, let the recompense be made to Jehovah, for the priest; beside the ram of the atonement, by
- 9 which an atonement shall be made for him. And every heave-offering of all the holy things of the Israelites, which they bring
- 10 to the priest, shall be his. And every man's hallowed things shall be his: whatsoever any man giveth to a priest, his it shall be.
- 11 Again Jehovah spoke to Moses, saying,
- 12 Speak to the Israelites, and say unto them, If any man's wife go astray, and commit a
- 13 trespass against him, And a man lie with her carnally, and she be defiled, and it be hid and concealed from the eyes of her husband, and there be no witness against her,
- 14 nor herself taken in the fact; And if the spirit of jealousy come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be
- 15 not defiled; Then shall the man bring his wife to the priest, and he shall bring her offering for her, the tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor incense shall he add to it; for it is an offering of jealousy, an offering of memorial, bringing iniquity to remembrance.
- 16 And the priest shall present it, and place it
- 17 before Jehovah: And he shall then take some hallowed water in an earthen vessel; and of the dust which is on the floor of the tabernacle the priest shall take, and put it
- 18 into the water; And the priest shall set the woman before Jehovah, and uncover the woman's head, and put the offering of memorial in her hands, the offering of jealousy; and the priest shall have in his hand
- 19 the proof-execration water. And the priest shall charge her by an oath, and say to the

woman, If thou hast not gone astray from thine husband, and been defiled by lying with another man, be thou free from this proof-execration water; But if thou hast gone astray from thy husband and been defiled by lying with another man, besides thine husband. Then the priest shall charge the woman with an oath of execration, and the priest shall say to the woman, Jehovah make thee a curse and an execration among thy people, by making thy thigh to waste, and thy belly to swell; And may this execration-water go into thy bowels, to make thy belly to swell, and thy thigh to waste. And the woman shall say, Amen, amen. And the priest shall write these curses in a book, and shall blot them out with the proof-water; And he shall cause the woman to drink the proof-execration water; and the execration-water shall enter into her, as a proof of her guilt or innocence. But the priest shall, first, take the offering of jealousy out of the woman's hand, and shall wave the offering before Jehovah, and offer it upon the altar; And the priest shall take a handful of the offering, as a memorial of it, and burn it upon the altar, and afterward shall cause the woman to drink the water. And when he hath made her drink the water, then it shall be, if she be defiled, and have committed a trespass against her husband, that the execration-water shall enter into her, and become a proof of it; for her belly shall swell, and her thigh shall waste, and the woman shall be an execration among her people. But if the woman be not defiled, but clean, then she shall be free, and shall conceive seed. This is the law of jealousies, when a wife goeth astray from her husband, and is defiled; Or when the spirit of jealousy coming upon him, and he be jealous of his wife, then shall he present the woman before Jehovah, and the priest shall execute upon her this whole law. And the man shall be guiltless of iniquity; and this woman shall bear her own iniquity.

of both, and from the penalty annexed to each. But a new case is here supposed, namely, that no person claims compensation; in which case it goes to the priest.

7. (v) Sept. rest. *they*.

17. I remember no instance of this water of jealousy either producing the effect of the curse, or the effect mentioned verse 28, or indeed of its being ever used. The rabbis say it was left off, in the latter days of the second temple, by reason of the multiplication of adulteries; that is, on the man's part; for they understand verse 31 to say, that if the man was guiltless, the water would have its bad effect on the woman; else not: and it may be so understood. This trial was not to be used, but when the truth could not be otherwise known. Had it been appointed without divine authority, it would never have hurt any, unless consciousness produced the effect, or unless something more than is here appointed, was mixed with the water.

18. The Vulg. and most modern versions derive

from the verb *בָּרַר*, and render. 'bitter water.' What made it bitter? No satisfactory answer has been or can be given to this question. The rendering of the Sept. 'proof-water.' is certainly a most proper epithet for this water, and perfectly agreeable to the context. Geddes follows the Sam. *הַמַּרְרִים*, and renders 'corrosive water;' but the same objections may be made to this as to the Vulgate.

22. *Thy thigh to waste*] Some think that the *thigh* means the womb, and that the disease is a prolapsus uteri. Perhaps St. Paul alludes to this, 1 Cor. xi. 29, 'He who eateth and drinketh unworthily, &c.' See Psa. cix. 18, and Dan. ix. 11.

23. I presume, this custom contained the essence of an oath, varied for the purpose of peculiar solemnity; so that a woman would naturally hesitate to take such an oath, understood to be an appeal to heaven of the most solemn kind; understood also, to be accompanied, in case of perjury, by the most painful and fatal effects.

CHAPTER VI.

B. C. 1491. *Laws respecting the Nazarites, and the forms of blessing the people.*

- 1 AGAIN Jehovah spoke to Moses, saying,
- 2 Speak to the Israelites, and say to them, If any man or woman will distinguish himself by making the vow of a Nazarite, for the purpose of devoting himself to Jehovah:
- 3 He shall abstain from wine and strong drink: and shall not drink vinegar of wine, or vinegar of strong drink; nor shall he drink any liquor of grapes, nor eat either moist or dried grapes. All the days of his Nazariteship, he shall eat nothing that is made from the produce of the vine, from the grape stones to the rind. All the days of his Nazarite-vow, no razor shall come upon his head; until the days be fulfilled, during which he hath devoted himself to Jehovah, he shall be holy, and shall let the locks of the hair of his head grow. All the days that he is devoted to Jehovah, he shall approach no dead body. For his father, or for his mother, for his brother, or for his sister, when they die he shall not make himself unclean; because the Nazarite token of his God is upon his head. All the days of his Nazarite state he is holy to Jehovah.
- 9 And if a man die by him suddenly, his Nazariteship is then defiled; and he shall shave his head on the day of his purification, on the seventh day shall he shave it. And on the eighth day he shall bring two turtle-doves, or two pigeons, to the priest, to the door of the congregation-tabernacle: And the priest shall offer the one for a sin-offering, and the other for a burnt-offering, and make an atonement for him, in regard to the sin occasioned by the dead, and shall hallow
- 12 his head that same day. And when he hath brought a lamb of the first year for a guilt-offering, he shall again devote to Jehovah the days of his Nazariteship; and the former days shall not be reckoned, because his Nazariteship was defiled.
- 13 And this is the law of the Nazarite, when the days of his Nazariteship are completed; he shall present himself at the door of the congregation-tabernacle: And he shall bring his offering to Jehovah, one he-lamb of the first year, without blemish, for a burnt-offering, and one she-lamb of the first year, without blemish, for a sin-offering, and one ram, without blemish, for a feast-sacrifice.
- 15 And a basket of unleavened bread, namely

cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, as their wheat-offering; also their drink-offerings of wine. And the priest shall bring them before Jehovah, and shall offer his sin-offering, and his burnt-offering; And he shall offer the ram for a feast-sacrifice to Jehovah; with the basket of unleavened bread, the priest shall offer its wheat-offering, and its drink-offering of wine. Then the Nazarite shall shave his dedicated head at the door of the congregation-tabernacle, and shall take the hair of his dedicated head, and put it on the fire which is under the feast-sacrifice. And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after his dedicated head hath been shaved; And the priest shall wave them for a wave-offering before Jehovah: this is holy for the priest, with the wave-breast and the heave-shoulder. And after that the Nazarite may drink wine. This is the law of the Nazarite who hath vowed, and of his offering to Jehovah on account of his Nazariteship; besides what he is able to give according to his vow. As he hath vowed, so must he do; above what the law of his Nazariteship enjoineth.

Again Jehovah spoke to Moses, saying, Speak to Aaron and to his sons, saying, In this manner shall ye bless the Israelites, saying to them; Jehovah bless thee, and keep thee: Jehovah make his countenance shine upon thee, and be gracious to thee; Jehovah lift up his countenance upon thee, and give thee peace. Thus they shall put my name upon the Israelites; and I will bless them.

CHAPTER VII.

B. C. 1491. *The offerings of the chiefs of Israel, on the dedication of the altar.*

Now on the day that Moses had fully set up the tabernacle, and had anointed it, and hallowed it, and all its utensils; the altar and all its utensils, and had anointed them, and hallowed them; The chiefs of Israel, heads of the house of their fathers, the chiefs of the tribes, who were over them that were numbered, offered. And they brought their offering before Jehovah, six covered wagons, and twelve oxen; a wagon for every two of the chiefs, and an ox for each of them; and they brought

the wheat-offering which accompanied the three sacrifices mentioned verse 14.

24—26. Each of these verses contains a form of blessing the people; and the priests might use any or all of them, as they thought proper. There is an allusion to this, Psa. iv. 6, and lxvii. 1, 2. Some think the doctrine of the Trinity here intimated.

CHAP. VI. 4. *Grape-stones*] This is the version of the Greek of Venice, the Persic, and Arabic, which I believe to be the real sense. See note, Hebrew Bible.

7. *Nazarite token*] So נִזְר here signifies; and the token was his long hair.

15, 17. The Vulg. so renders; and from Levit. ii. 4—6, it is evident that the basket of unleavened bread constituted

4 them before the tabernacle. And Jehovah
5 spoke to Moses, saying, Take them, that
they may be used in the service of the con-
gregation-tabernacle; and thou shalt give
6 them to the Levites, to every man according
to his service. And Moses took the wagons
and the oxen, and gave them to the Le-
7 vites. Two wagons and four oxen he gave
to the sons of Gershon, according to their
8 service: And four wagons and eight oxen
he gave unto the sons of Merari, according
to their service, under the direction of Itha-
9 mar, the son of Aaron the priest. But to
the sons of Kohath he gave none; because
to them belonged the service of the sanc-
tuary, which they were to carry upon their
shoulders.

10 And the chiefs offered for the dedicating
of the altar, on the day that it was anointed,
even the chiefs offered their oblation before
11 the altar. And Jehovah said to Moses, Let
them offer their offering, each chief on his
day, for the dedicating of the altar.

12 And he who offered his offering on the
first day, was Nahshon the son of Ammi-
13 nadab, "chief" of the tribe of Judah: And
his offering was one silver platter, of the
weight of a hundred and thirty shekels;
one silver sprinkling-basin, of seventy she-
kels, according to the shekel of the sanc-
tuary, both of them full of fine flour mingled
14 with oil, for a wheaten-offering: One golden
incense-pot, of ten shekels, full of incense:
15 One steer, one ram, one lamb of the first
16 year for a burnt-offering: One goat for a
17 sin-offering: And for a feast-sacrifice, two
oxen, five rams, five he-goats, five lambs of
the first year. This was the offering of
Nahshon, the son of Amminadab.

18 On the second day, Nethaneel, the son
of Zuar, chief "of the tribe" of Issachar,
19 offered: He offered for his offering one
silver platter, of the weight of a hundred and
thirty shekels, one silver sprinkling-basin,
of seventy shekels, according to the shekel
of the sanctuary; both of them full of fine
flour mingled with oil, for a wheaten-offer-
20 ing: One golden incense-pot, of ten shekels,
21 full of incense: One steer, one ram, one
lamb of the first year, for a burnt-offering:
22 One goat, for a sin-offering: And for a
23 feast-sacrifice, two oxen, five rams, five he-
goats, five lambs of the first year. This was
the offering of Nethaneel, the son of Zuar.

CHAP. VII. 3. *Wagons*] Covered carts, such as were
used by the army, are intended.

7. *According to their service*] Which was the carrying
of the curtains, cover, and hanging of the convention-tent.
See chap. iv. 25. The Merarites, who had the care of the
boards, bars, pillars, &c. needed a greater number of wagons
to carry them. See chap. iv. 31.

12. *On the first day*] The offerings presented at their
dedication were made according to the order of the tribes,
as they encamped, beginning at the east, proceeding to the

On the third day, Eliab, the son of Helon, 24
"chief of the tribe" of Zebulun, offered: His 25
offering was one silver platter, of the weight
of a hundred and thirty shekels; one silver
sprinkling-basin, of seventy shekels, accord-
ing to the shekel of the sanctuary; both of
them full of fine flour mingled with oil, for
a wheaten-offering: One golden incense- 26
pot, of ten shekels, full of incense: One 27
steer, one ram, one lamb of the first year,
for a burnt-offering: One goat for a sin- 28
offering: And for a feast-sacrifice, two oxen, 29
five rams, five he-goats, five lambs of the
first year. This was the offering of Eliab,
the son of Helon.

On the fourth day, Elizur, the son of 30
Shedeur, chief of the tribe of Reuben, of-
fered: His offering was one silver platter of 31
the weight of a hundred and thirty shekels;
one silver sprinkling-basin, of seventy she-
kels, according to the shekel of the sanc-
tuary; both of them full of fine flour ming-
led with oil, for a wheaten-offering: One 32
golden incense-pot, of ten shekels, full of
incense: One steer, one ram, one lamb of 33
the first year, for a burnt-offering: One 34
goat for a sin-offering: And for a feast- 35
sacrifice, two oxen, five rams, five he-goats,
five lambs of the first year. This was the
offering of Elizur, the son of Shedeur.

On the fifth day, Shelumiel, the son of 36
Zurishaddai, chief of the tribe of Simeon,
offered: His offering was one silver platter, 37
of the weight of a hundred and thirty she-
kels; one silver sprinkling-basin, of seventy
shekels, according to the shekel of the
sanctuary; both of them full of fine flour
mingled with oil, for a wheaten-offering:
One golden incense-pot, of ten shekels, full 38
of incense: One steer, one ram, one lamb of 39
the first year, for a burnt-offering: One 40
goat for a sin-offering: And for a feast- 41
sacrifice, two oxen, five rams, five he-goats,
five lambs of the first year. This was the
offering of Shelumiel, the son of Zurishaddai.

On the sixth day, Eliasaph, the son of 42
Deuel, chief of the tribe of Gad, offered:
His offering was one silver platter, of the 43
weight of a hundred and thirty shekels; one
silver sprinkling-basin, of seventy shekels,
according to the shekel of the sanctuary;
both of them full of fine flour mingled with
oil, for a wheaten-offering: One golden 44
incense-pot, of ten shekels, full of incense:

south, then to the west, and ending with the north division.
(a) Sept. Arab.

18. From this verse to the 83d, the text is much shortened
in the Arabic version of Saadias, by the omission of all the
verses which contain only a repetition of the things offered
by the chiefs of the tribes, which are precisely the same.
I have given to the terms the sense which is now generally
attributed, and have rendered uniformly. (a) Sept. Arab.

24. (v) Sept. and so verses following.

- 45 One steer, one ram, one lamb of the first
 46 year for a burnt-offering: One goat for a
 47 sin-offering: And for a feast-sacrifice, two
 oxen, five rams, five he-goats, five lambs of
 the first year. This was the offering of
 Eliasaph, the son of Deuel.
- 48 On the seventh day, Elishama, the son
 of Ammihud, chief of the tribe of Ephraim,
 49 offered: His offering was one silver platter,
 of the weight of a hundred and thirty
 shekels; one silver sprinkling-basin, of
 seventy shekels, according to the shekel of
 the sanctuary; both of them full of fine
 flour mingled with oil, for a wheaten-offer-
 50 ing: One golden incense-pot, of ten shekels,
 51 full of incense: One steer, one ram, one
 lamb of the first year, for a burnt-offering:
 52 One goat for a sin-offering: And for a
 feast-sacrifice, two oxen, five rams, five he-
 goats, five lambs of the first year. This
 was the offering of Elishama, the son of
 Ammihud.
- 54 On the eighth day, offered Gamaliel, the
 son of Pedahzur, chief of the tribe of Ma-
 55 nasseh: His offering was one silver platter,
 of the weight of a hundred and thirty she-
 kels; one silver sprinkling-basin, of seventy
 shekels, according to the shekel of the sanc-
 56 tuary; both of them full of fine flour, min-
 gled with oil, for a wheaten-offering: One
 golden incense-pot of ten shekels, full of
 57 incense; One steer, one ram, one lamb of
 58 the first year, for a burnt-offering: One
 59 goat for a sin-offering: And for a feast-
 sacrifice, two oxen, five rams, five he-goats,
 five lambs of the first year. This was the
 offering of Gamaliel, the son of Pedahzur.
- 60 On the ninth day, Abidan, the son of
 Gideoni, chief of the tribe of Benjamin,
 61 offered: His offering was one silver platter,
 of the weight of a hundred and thirty she-
 kels; one silver sprinkling-basin, of seven
 shekels, according to the shekel of the sanc-
 62 tuary; both of them full of fine flour; min-
 gled with oil, for a wheaten-offering: One
 golden incense-pot of ten shekels, full of
 63 incense: One steer, one ram, one lamb of
 64 the first year, for a burnt-offering: One
 65 goat for a sin-offering: And for a feast-
 sacrifice, two oxen, five rams, five he-goats,
 five lambs of the first year. This was the
 offering of Abidan, the son of Gideoni.
- 66 On the tenth day, Abiezer, the son of
 Ammishaddai, chief of the tribe of Dan,
 67 offered: His offering was one silver platter,
 of a hundred and thirty shekels; one silver
 sprinkling-basin, of seventy shekels, accord-
 ing to the shekel of the sanctuary; both of
 them full of fine flour mingled with oil, for
 68 a wheaten-offering: One golden incense-
 69 pot, of ten shekels full of incense: One
 steer, one ram, one lamb of the first year,
- for a burnt-offering: One goat for a sin- 70
 offering: And for a feast-sacrifice, two 71
 oxen, five rams, five he-goats, five lambs of
 the first year. This was the offering of
 Abiezer, the son of Ammishaddai.
- On the eleventh day, Pagiel, the son of 72
 Ochran, chief of the tribe of Asher, offered:
 His offering was one silver platter, of the 73
 weight of a hundred shekels; one silver
 sprinkling-basin of seventy shekels, accord-
 ing to the shekel of the sanctuary; both of
 them full of fine flour mingled with oil, for
 a wheaten-offering: One golden incense- 74
 pot, of ten shekels, full of incense: One 75
 steer, one ram, one lamb of the first year,
 for a burnt-offering: One goat for a sin- 76
 offering: And for a feast-sacrifice, two 77
 oxen, five rams, five he-goats, five lambs of
 the first year. This was the offering of Pa-
 giel, the son of Ochran.
- On the twelfth day, Ahira, the son of 78
 Enan, chief of the tribe of Naphtali, offered:
 His offering was one silver platter, of the 79
 weight of a hundred and thirty shekels; one
 silver sprinkling-basin, of seventy shekels,
 according to the shekel of the sanctuary;
 both of them full of fine flour mingled with
 oil, for a wheaten-offering: One golden in- 80
 cense-pot of ten shekels, full of incense:
 One steer, one ram, one lamb of the first 81
 year, for a burnt-offering: One goat for a 82
 sin-offering: And for a feast-sacrifice, two 83
 oxen, five rams, five he-goats, five lambs of
 the first year. This was the offering of
 Ahira, the son of Enan. These were the 84
 dedication-offerings of the altar on the day
 when it was anointed by the chiefs of Israel:
 twelve silver platters, twelve silver sprink-
 ling-basins, twelve golden incense-pots:
 Each silver platter weighing a hundred and 85
 thirty shekels, each sprinkling-basin seventy.
 All the silver vessels weighed two thousand
 and four hundred shekels, according to
 the shekel of the sanctuary. The twelve golden 86
 incense-pots, full of incense: each weighing
 ten shekels, according to the shekel of the
 sanctuary: the whole weight of the golden
 incense-pots was a hundred and twenty
 shekels. For the burnt-offerings the num- 87
 ber of steers was twelve, of the rams twelve,
 of the lambs of the first year twelve, with
 their wheaten-offerings: and of the goats
 for sin-offerings twelve. And all the steers 88
 for the feast-sacrifices were twenty and four
 steers, the rams sixty, the he-goats sixty, the
 lambs of the first year sixty. These were
 the dedication-offerings of the altar, after it
 was anointed.
- Now whenever Moses went into the con- 89
 gregation-tabernacle to speak with Jehovah,
 then he heard the voice of one speaking to
 him from off the mercy-seat which was upon

the ark of testimony, from between the two cherubs; for there he spoke with him.

CHAPTER VIII.

B. C. 1491. How the lamps are to be lighted; the consecration of the Levites; of the age and time of their service.

- 1 AGAIN Jehovah spoke to Moses, saying,
- 2 Speak to Aaron, and say unto him, When thou lightest the lamps, let the seven lamps shine forward from the chandelier. And Aaron did so; on the front of the chandelier he placed the lamps, as Jehovah commanded
- 4 Moses. And this chandelier was made of solid gold; from its shaft to its flowers it was one solid piece: according to the pattern which Jehovah had shown Moses so was the chandelier made.
- 5 Also Jehovah spoke to Moses, saying,
- 6 Take the Levites from among the Israelites, and purify them. And thus shalt thou do to them to purify them: Sprinkle purification-water upon them, and let them shave all their flesh, and let them wash their
- 8 clothes and so make themselves clean. Then let them take a steer for a burnt-offering, with its wheaten-offering, fine flour mingled with oil; and another steer shall be taken
- 9 for a sin-offering. And thou shalt bring the Levites before the congregation-tabernacle; and thou shalt collect the whole
- 10 assembly of Israel together; And thou shalt bring the Levites before Jehovah; and the Israelites shall put their hands upon the
- 11 Levites: And Aaron shall offer the Levites before Jehovah, as an offering from the Israelites, that they may perform the service
- 12 of Jehovah. And the Levites shall lay their hands upon the heads of the steers: and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, to Jehovah, to make an atonement for the
- 13 Levites; And thou shalt set the Levites before Aaron, and before his sons, and offer
- 14 them as an offering to Jehovah. Thus shalt thou separate the Levites from among the Israelites; and the Levites shall be mine.
- 15 And after thou hast thus purified them and

CHAP. VIII. 2—4. Compare Exod. xxv. 37; xl. 25.

7. *Purification-water*] The manner in which this was made is given chap. xix. 3—6.—*Let them shave all their flesh*] It is singular that this custom obtained among the Egyptian priests.

8. *For a burnt-offering*] Houbigant, Le Clerc, and others, properly observe, that לעיל has been dropped out of the text after בקר, and which answers to לרמאות which follows. So they are opposed to each other in ver. 12, and this is the constant order of such like commands.

9. *Whole assembly*] In this and all such places, by the whole assembly, עמך, we are generally to understand the delegates or representatives of the people; their patriarchal chiefs.

10. *Put their hands upon the Levites*] For the purpose of presenting them to God, and the service of the tabernacle.

13. *Offer them as*] Literally, wave them as a wave-offering to Jehovah. As this could not be done by taking

offered them as an offering, the Levites shall go in to do the service of the congregation-tabernacle. For they are wholly 16 given unto me from among the Israelites; instead of the first-born males of all the Israelites, I have taken them to myself. For all the male first-born of the Israelites 17 are mine, whether man or beast: on the day that I smote every male first born in the land of Egypt I hallowed them to myself. So I take the Levites for all the male first- 18 born of the Israelites. And I give the Le- 19 vites as a gift to Aaron and to his sons, from among the Israelites, to do the service of the Israelites in the congregation-tabernacle, and to make an atonement for the Israelites; that there may be no plague among the Israelites, when the Israelites approach the sanctuary. And Moses, and 20 Aaron, and all the congregation of Israel, did to the Levites according to all which Jehovah commanded Moses concerning the Levites; so did the Israelites to them. For 21 the Levites were purified, and they washed their clothes; and Aaron offered them as an offering to Jehovah; and Aaron made an atonement for them to purify them. And 22 after that went the Levites in to do their service in the congregation-tabernacle before Aaron, and before his sons: as Jehovah had commanded Moses concerning the Levites, so did they to them.

Jehovah also spoke to Moses, saying, 23 This is what respects the Levites: From 24 twenty-five years old and upward, they shall go in to attend on the service of the congregation-tabernacle: And from the age of 25 fifty years they shall cease to attend on the service, and shall serve no more: But with 26 their brethren they shall share in keeping the charge of the congregation-tabernacle, but shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

B. C. 1401. The passover enjoined again; a second allowed for certain persons.

AGAIN Jehovah spoke to Moses in the 1

each in the hand, as was done in respect to the wave-shoulder, it is probable it was done by some analogous action. Paul has been supposed to allude to this, Rom. xii. 1.

18. *So I take*] As Jehovah refers to what was now to be done, I have rendered, after many moderns, in the present tense.

21. *To purify them*] After all their ablutions, atoning-blood was necessary to render them fit for their sacred service.

24. *Twenty-five*] See note, chap. iv. 3.

26. *And shall serve no more*] They shall perform no laborious service, but shall still abide at the tabernacle, and serve in more easy things.

CHAP. IX. 1. *In the first month*] This is an historical regression to a prior period: a thing not uncommon in the writer of the Pentateuch. What is here related must have happened before the muster mentioned in chapter i.

wilderness of Sinai, in the first month of the second year, after they were come out of the land of Egypt, saying, Let the Israelites also keep the passover at its appointed time. The fourteenth day of this month on its appointed time, ye shall keep it in the evening; according to all its rites, and according to all its ceremonies, shall ye keep it. And Moses spoke to the Israelites, that they should keep the passover. And they kept the passover on the fourteenth day of the first month in the evening, in the wilderness of Sinai; according to all that Jehovah had commanded Moses, so did the Israelites.

Now there were certain men, who were defiled by a human dead body, and they could not on that day keep the passover. And on that day these men presented themselves to Moses and to Aaron, and said to them, We are defiled by a human dead body, but why should we be restrained from offering an oblation to Jehovah at the appointed time, among the Israelites? And Moses said to them, Wait, until I hear what Jehovah will command concerning you.

And Jehovah spoke to Moses, saying, Speak to the Israelites, saying, If any man of you, or of your posterity, be defiled by the dead, or be on a journey afar off, yet shall they keep the passover to Jehovah. The fourteenth day of the second month in the evening, they shall keep it. With unleavened bread and bitter herbs they shall eat it: They shall leave none of it until the morning, and a bone of it they shall not break: according to all the ordinances of the passover they shall keep it. If a man who is clean, and is not on a journey, fail to keep the passover, even that person shall be cut off from among his people; because he brought not the offering of Jehovah at the appointed time, that man shall bear his sin. And if a stranger sojourn among you and will keep the passover of Jehovah; according to the ordinance of the passover, and according to its rites he must do: one ordinance ye shall have, both for the stranger, and for the native of the land.

CHAPTER X.

B. C. 1491. *The order of marching, and the use of the silver trumpets.*

AND on the day on which the tabernacle was erected the cloud covered the tabernacle, the tent of the testimony; and at even there was upon the tabernacle, as it were, the appearance of fire, until the morning.

6-8. *Defiled by a dead*] They had assisted at the funeral obsequies, and according to the precept chap. v. 2. were excluded the camp. 16. (a) Sept. Syr. Vulg.

CHAP. X. 3. *Whole assembly*] That is, the chiefs and representatives of the people. See note, chap. i. 16, &c.

So it was always; the cloud covered it "by day," and by night had the appearance of fire. And when the cloud was taken up from the tabernacle, then immediately the Israelites marched; and in the place where the cloud abode, there the Israelites encamped. At the command of Jehovah the Israelites marched, and at the command of Jehovah they encamped. As long as the cloud abode upon the tabernacle they remained encamped. If the cloud rested for a length of many days over the tabernacle, then the Israelites kept the charge of Jehovah, and marched not: And so it was, if the cloud was but a few days upon the tabernacle; according to the command of Jehovah they remained encamped, and according to the command of Jehovah they marched. And so it was, if the cloud abode but from evening until the morning, and the cloud was taken up in the morning, then they marched; whether it were by day or by night that the cloud was taken up, they marched: But when the cloud rested and remained over the tabernacle, were it for two days, or for a month, or a year, the Israelites remained encamped and marched not; but when it was taken up, they marched. At the command of Jehovah they encamped; and at the command of Jehovah they marched: they kept the charge of Jehovah, according to the command of Jehovah by Moses.

AGAIN Jehovah spoke to Moses, saying, Cause to be made two trumpets; of one solid piece of silver thou shalt cause them to be made; which shall be used for the calling of the assembly, and for the marching of the camps. And when they shall blow with both of them, the whole assembly shall assemble to thee at the door of the congregation-tabernacle. And if they blow but with one, then the chiefs, who are heads of the thousands of Israel, shall assemble themselves to thee. When ye blow an alarm, then the camps which lie on the east side shall march. When ye blow a second alarm, then the camps which lie on the south side shall march. "When ye blow the third alarm, the camps which lie on the west side shall march: and when ye blow a fourth alarm, the camps which lie on the north side shall march." They shall blow an alarm for their marchings; But when the congregation is to be assembled, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you

4. *Chiefs*] The twelve patriarchal chiefs are meant, mentioned as the heads of each tribe.

5. *An alarm*] This is thought to denote, *broken, sharp tones*, terminating in a lengthened sound by both trumpets.

6. The addition of the Sept. is so evidently proper, that

for a perpetual ordinance throughout your
 9 generations. And if ye go to war in your
 land against the enemy that oppresseth
 you, then ye shall blow an alarm with the
 trumpets; and ye shall be remembered be-
 fore Jehovah your God, and ye shall be
 10 saved from your enemies. Also on the day
 of your rejoicing, your solemn feast-days,
 and at the beginnings of your months, ye
 shall blow with the trumpets when ye offer
 your burnt-offerings, and your feast-sacri-
 fices; and they shall be to you for a mem-
 orial before your God: I am Jehovah
 your God.

*Jehovah then spoke to Moses, saying,
 By this mountain ye have dwelt a long
 time. Turn and march on to the mount of
 the Amorites, and to all the adjacent places,
 whether in the plain, or hill, or dale; to the
 south and to the northern sea: to the land
 of the Canaanites and of Lebanon, to the
 great river Euphrates. Behold! I place
 before you the land; go in and possess the
 land, which to your fathers, Abraham, Isaac,
 and Jacob, I swore that I would give to
 their seed after them."

- 11 Now on the twentieth day of the second
 month, in the second year, the cloud was
 taken up from off the testimony-tabernacle;
 12 And the Israelites marched out of the wil-
 derness of Sinai; and the cloud rested in
 13 the wilderness of Paran. Thus, for the
 first time, they marched according to the
 command of Jehovah by Moses.
 14 In the first place went the standard of
 the camp of Judah according to their hosts:
 and over his host was Nahshon the son of
 15 Amminadab. And over the host of the
 tribe of Issachar, was Nathaneel the son of
 16 Zuar. And over the host of the tribe of
 17 Zebulun, was Eliab the son of Helon. And
 the tabernacle was taken down; and the
 sons of Gershon and the sons of Merari
 marched, bearing the tabernacle.
 18 And the standard of the camp of Reuben
 went according to their hosts: and over
 his host was Elizur the son of Shedeur.
 19 And over the host of the tribe of Simeon,

was Shelumiel the son of Zurishaddai. And 20
 over the host of the tribe of Gad, was
 Eliasaph the son of Deuel. Then marched 21
 the Kohathites, bearing the parts of the
 sanctuary; and *the other Levites when they
 encamped*, set up the tabernacle against
 they came.

Next went the standard of the camp of 22
 Ephraim, according to their hosts: and over
 his host was Elishama the son of Ammihud.
 And over the host of the tribe of Manasseh, 23
 was Gamaliel the son of Pedahzur. And 24
 over the host of the tribe of Benjamin, was
 Abidan the son of Gideon.

And in the rear of all the camps, went 25
 the standard of the camp of Dan according
 to their hosts; and over his host, was
 Ahiezer the son of Ammishaddai. And 26
 over the host of the tribe of Asher, was
 Pagiel the son of Ocran. And over the 27
 host of the tribe of Naphtali, was Ahira
 the son of Enan. In this order proceeded the 28
 Israelites, according to their hosts, when
 they marched.

Moses now said to Hobab, the son of 29
 Reuel the Midianite, Moses' brother-in-law,
 We are marching to the place of which Je-
 hovah said, I will give it you: come thou
 with us, and we will do good to thee: for
 Jehovah hath promised good things to
 Israel. But he said to him, I will not go; 30
 but I will depart to mine own land, and to
 my own kindred. Then said Moses, Leave 31
 us not, I pray thee; thou knowest how we
 should encamp in the wilderness, and thou
 mayest be to us instead of eyes. And it 32
 shall be, if thou go with us, yea, it shall be,
 that what good things Jehovah shall give
 to us, the same will we give to thee.

And they departed from the mount of 33
 Jehovah a three days' journey; and the ark
 of the covenant of Jehovah went before them
 on the three days' journey, to search out a
 resting place for them. And the cloud of 34
 Jehovah was upon them by day, when they
 went out of the camp. And whenever the 35
 ark set forward, Moses said, Arise, O Jeho-
 vah, and let thine enemies be scattered;

I have admitted it as genuine, though supported by no other
 except the Coptic. See note, Hebrew Bible. (a) Sept.

10. Geddes adopts the Sam. as genuine; and Houbigant
 admits that it may be so, though he does not insert it in his
 version. The passage connects with the context here as
 well as in Deuteronomy. (a) Sam.

18. *Camp of Reuben*] As "2 in this narrative pre-
 cedes the name of the chief of each tribe, it ought to be
 admitted here. Hence it should be retained in the 22d
 verse though some of the versions want it. See Heb.

20. *Brother-in-law*] He is supposed to be the same
 with Jethro: for what reason I see not. Jethro had, long
 before this, gone to his own country, Exod. xviii. 27, nor
 is it said that he ever returned. I suspect Hobab rather to
 have been Jethro's son, and grandson to Reuel; who had
 hitherto remained with his sister and his brother-in-law;
 and who is now prevailed upon to accompany the Israelites
 unto the land of Canaan.

31. *Instead of eyes*] Geddes and others avail themselves
 of this passage to discredit the account of the cloud con-
 ducting the camp of Israel. Harmer has answered this
 objection. Should any affirm the attendance of men like
 Hobab was of no use to Israel, in their removing from station
 to station, he would doubtless take more upon himself than
 he ought to do: for it is possible, the guidance of the cloud
 might not be so minute as absolutely to render their offices
 of no value.

Nor was their assistance wanted in respect to water only,
 when any party of them was sent out upon some expedition;
 but the whole congregation must have had frequent need of
 them for directions where to find fuel. Fuel was wanted
 to warm them during some part of the year, at all times to
 bake and boil the manna, according to Exod. xvi. 23, and
 was never obtained but in a natural way, that we know of:
 for this then they wanted the assistance of such Arabs as
 were perfectly acquainted with that desert.

and let those who hate thee fall before thee.
36 And when it rested, he said, Give repose,
O Jehovah, to the many thousands of
Israel.

CHAPTER XI.

B. C. 1491. *The murmurings of the people.*

- 1 BUT the people complained, and dis-
pleased Jehovah: for he heard and his
anger was kindled; and the fire of Jehovah
burnt among them, and consumed a part of
- 2 the camp. And the people cried to Moses;
and when Moses prayed to Jehovah, the
3 fire was quenched. And he called the
name of the place, Taberah [THE BURNING]:
because the fire of Jehovah had burnt
among them.
- 4 Yet soon after, the mixed multitude of
strangers, who were among them, most ve-
hemently longed for flesh: and the Israel-
ites also wept again, and said, O that we
- 5 had flesh to eat! We remember the fish,
which we freely ate in Egypt; the cucum-
bers, and the melons, and the leeks, and the
- 6 onions, and the garlic; But now we are
pining away: not having any thing, but
- 7 this manna, before our eyes. Now the
manna was in size like coriander seed, and
- 8 its colour like the colour of a pearl. The
people went about, and gathered it, and
ground it in mills, or beat it in a mortar,
- 9 and they baked it in pans, or made hearth-
cakes of it; and the taste of it was like the
taste of fresh oil. And when the dew fell
- 10 upon the camp in the night, the manna fell
with it.
- 11 When Moses heard that the people were
weeping, throughout their families, each at
the door of his own tent; and that the
anger of Jehovah was greatly inflamed;
- 12 Moses also was displeased. And Moses
said to Jehovah, Why hast thou afflicted
thy servant? and why have I not found
favour in thy sight, that thou hast laid the
- 12 burden of all this people upon me? Have
I conceived all this people? have I begotten
them, that thou shouldst say unto me,

36. *Give repose*] The word שוכה has, after Jerom, been generally rendered *return to*; the preposition אל, *to*, being understood before רבבות. But it is justly remarked by Houbigant, that this is an awkward version. I consider שוכה here as an active verb, in its third signification, corresponding with the Latin *quiesco*, in its active signification, and render *give repose to, fac-quiescere*. See Ainsworth.

CHAP. XI. 1. In our common version these words are rendered, 'and consumed *them* that were in the outermost parts of the camp:' on which Secker has the following just remark: 'Sept. *consumed part of a camp*; rightly, for אכל is elsewhere followed by a ב; and צרה doth not always signify an extremity, but *any part, or every part*.—Fire of Jehovah, may denote either lightning, or the burning wind called Samiel.'

4. *O that we had flesh to eat*] How could they want flesh to eat, when they are said in Exod. xii. 38, to have had 'flocks and herds in great abundance?' I am inclined to think, that the word בשר, here rendered flesh, denotes

Carry them in thy bosom, as a nursing father carrieth the sucking child, unto the land which thou sworeest unto their fathers? Whence should I have flesh to give to all 13 this people? for they weep about me, saying, Give us flesh, that we may eat. I am not 14 able to bear *the burden* of all this people alone; it is truly too heavy for me. And 15 if thou wilt deal thus with me, kill me, I pray thee, at once, if I have found favour in thy sight, that I may not see my own misery.

Jehovah then said to Moses, Gather to 16 me seventy men of the elders of Israel, whom thou knowest, that they may be elders and scribes of the people, and bring them unto the congregation-tabernacle, that they may stand there with thee. And I will come 17 down and talk with thee there; and I will take of the same spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou mayest not bear it alone. And 18 say thou to the people, Prepare yourselves against to-morrow, that ye may eat flesh; for ye have wept in the hearing of Jehovah, saying, O that we had flesh to eat! for it was well with us in Egypt; therefore Jeho-
vah will give you flesh, that ye may eat. Not one day, nor two days, nor five days, 19 nor ten days, nor twenty days; But even a 20 whole month shall ye eat, until the stomach reject it, so loathsome shall it become to you; because ye have despised Jehovah who is among you, and have wept before him, saying, Why came we out of Egypt? 21 And Moses said, The people, among whom I am, are six hundred thousand men; and thou hast said, I will give them flesh, that they may eat a whole month. Should the 22 flocks and the herds be slain for them, would they suffice them? or should all the fish of the sea be gathered together for them, would they suffice them? And Jehovah 23 said to Moses, Is the hand of Jehovah shortened? Thou shalt now see whether my word to thee shall come to pass or not.

only the *flesh of fish*, as it certainly does in Levit. xi. 11. And indeed the next verse seems to support this explication: 'We remember how freely we ate fish.' It was then, particularly, the *flesh of fish*, for which they longed.

5. *Cucumbers, melons*] These are of very different qualities in the east from those which grow in our northern climate. They are now, and ever have been, esteemed great delicacies.

7—9. See notes on Exodus xvi.

10. *Moses also was displeased*] With the murmurings of the people.

11. *The burden of this people*] Moses had entreated God to send some other to lead the Israelites, Exod. iii. 11; and to this he seems to allude here.

15. *My misery*] He who sees *good*, enjoys it; and to see *evil* or *misery*, is to *suffer* it. Hence the meaning is, 'that I may not suffer such evils from a rebellious people.' Death would be his gain; but to abide was needful to the people.

24 And Moses went out and told the people the words of Jehovah. He then assembled seventy men of the elders of the people, and set them around the tabernacle. And Jehovah came down in the cloud, and spoke to him, and took of the same spirit that was upon him, and gave it to the seventy elders; and as soon as the spirit rested upon them, 26 they prophesied. Yet two of the men were not assembled, but remained in the camp; the name of the one was Eldad, and the name of the other Medad; and the spirit rested upon them, (for although they were enrolled, yet had they not gone to the tabernacle,) and they prophesied in the 27 camp. And a young man ran and told Moses, and said, Eldad and Medad prophesy in the camp. And Joshua the son of Nun, the attendant of Moses, one of his young men, answered and said, My lord 29 Moses, forbid them. And Moses said to him, Art thou jealous for my sake? O that all the people of Jehovah were prophets, and that Jehovah would put his spirit upon 30 them! And Moses departed into the camp, he and the elders of Israel.

31 And Jehovah sent forth a wind, and brought quails from the sea, and dispersed them around the camp to the distance of a day's journey on this side, and of a day's journey on the other side, round about the camp; and at about two cubits above the 32 face of the earth. And the people continued all that day, and all that night, and all the next day, and gathered the quails: he that gathered least gathered ten homers; and they spread them all abroad to dry around 33 the camp. And while the flesh was yet between their teeth, ere it was chewed, the wrath of Jehovah was kindled against the people, and he smote the people with a 34 very great mortality. Hence the name of

the place was called Kibroth-hattaavah [THE GRAVES OF LONGING]; because there they buried the people who longed for flesh.

CHAPTER XII.

B. C. 1491. *Miriam and Aaron murmur against Moser.*

AND the people journeyed from Kibroth-hattaavah unto Hazeroth. And while they 1 were at Hazeroth, Miriam and Aaron spoke against Moses, because of the Cushite woman whom he had married (for he had married a Cushite woman). And they said, Hath 2 Jehovah indeed spoken by Moses only? Hath he not spoken also by us? And Jehovah heard it. [Now the man Moses was 3 very meek, above all the men who were upon the face of the earth.] And Jehovah 4 instantly spoke to Moses, and to Aaron, and to Miriam, Come ye three unto the congregation-tabernacle. And they three 5 went. And Jehovah came down in the pillar of cloud, and stood at the door of the tabernacle, and called Aaron and Miriam; and they both came. And he said, Hear 6 now my words; If either of you prophesy, I Jehovah am wont to make myself known to you in a vision, and speak to you in a dream. Not so with my servant Moses, 7 who is faithful in all mine house. With 8 him I am wont to speak mouth to mouth; even apparently, and not in dark speeches, so that he may clearly perceive the will of Jehovah. Why then were ye not afraid to 9 speak against my servant Moses? And the anger of Jehovah was kindled against them; and he departed. And the cloud removed 10 from above the tabernacle; and, behold, Miriam became leprous, white as snow; and Aaron looked upon Miriam, and, behold, she was leprous. And Aaron said to Moses, 11 Alas, my lord, I beseech thee, lay not upon us the sin which we have so foolishly com-

24—30. The elders here chosen seem to have been appointed to assist Moses in the government of the people; and as we read nothing more of the council, it most probably died away. After the captivity the Jews formed a supreme court at Jerusalem, of the same number of persons, which they called the Sanhedrim. Elders and scribes are probably the same as mentioned Exod. xxiv. 1. The Mosaic scribes were a sort of judges, like the present *Cadis* of the Mahometans.

25, 26. *Were not assembled*] These words are commonly rendered, 'and did not cease,' [to prophesy,] as in our public version, or 'and did not add,' as they are rendered by Ainsworth and Purver; neither of which renderings is to me intelligible. By adopting the Sam. reading, with Houbigant, Dathé, and Rosenmüller, and placing יאספו at the head of ver. 26, the text will be rectified, and the sense clear.—*They prophesied*] This does not mean to foretell future events, but most probably to speak on divine subjects with peculiar pathos and eloquence, having been endowed with a measure of the same spirit or mind which Moses possessed. Compare 1 Sam. x. 5; xix. 23.

31. *And at about two cubits*] Jerom renders, *volabantque in aere, duobus cubitis altitudine super terram*. 'They flew so nigh the ground, that they were easily caught:

which is still the case when quails, after a long aerial voyage, are exhausted with fatigue.' Josephus understood the text in like manner.

33. It is probable that the mortality was occasioned by their immoderate use of food, to which they had not been accustomed. In this manner they were punished for their murmuring.

CHAP. XII. 1. *Cushite woman*] Jealousy of the power and influence of Moses was the true cause of Aaron and Miriam's opposition; though some difference with his wife might occasion the present quarrel.

3. With Eichhorn I think this verse evidently a gloss inserted early into the text, as the connexion without it is complete; and as the form of expression, *the man Moses*, never occurs elsewhere.

6. *If either of you prophesy*] Literally, 'if either of you be a prophet.'

7, 8. These verses are in sense opposite to the preceding; so that it is intimated how much superior Moses was to Aaron and Miriam. God sometimes spoke to them in a vision or dream, but to Moses audibly, as if face to face; to them in dark speeches, to Moses he made known his will clearly. As Rosenmüller observes, *למנוחה* does not mean the divine essence, but will, which God manifested in the fullest manner.

mitted, and by which we have offended.
 12 Let her not be as a dead abortive, whose
 flesh, when he cometh from the womb of
 13 his mother, is half consumed. And Moses
 cried to Jehovah, saying, Heal her now, O
 14 God, I beseech thee. But Jehovah said to
 Moses, If her father had but spit in her pre-
 sence, should she not be ashamed seven
 days? Let her be shut out from the camp
 seven days, and after that she shall recover.
 15 And Miriam was shut out from the camp
 seven days; and the people marched not
 16 until Miriam was recovered. And after-
 ward the people removed from Hazeroth,
 and encamped in the wilderness of Paran.

CHAPTER XIII.

B. C. 1491. *Spies sent to explore the land of Canaan,
 and their report.*

*AND Moses said to the Israelites, Ye
 are now come to the mount of the Amo-
 rites, which Jehovah our God hath given to
 us. Lo! Jehovah hath placed the land before
 you; go up and possess it as Jehovah, the
 God of your fathers, hath spoken to you;
 fear not, nor be dismayed. Then they drew
 near to Moses and said, Let us send men
 before us, that they may bring us word by
 what way we may go up, and into what
 cities we may come. And this thing was
 1 pleasing to Moses." And Jehovah also
 2 spoke to him, saying, Send men, that they
 may search the land of Canaan, which I
 give to the Israelites; from every tribe
 of their fathers, 'shalt thou send a man,"
 3 every one a ruler among them. And
 Moses, by the commandment of Jehovah,
 sent them from the wilderness of Paran;
 all those men were chiefs of the Israelites.
 4 And these were their names: Of the tribe
 of Reuben, Shammua the son of Zaccur;
 5 Of the tribe of Simeon, Shaphat the son of
 6 Hori; Of the tribe of Judah, Caleb the son
 7 of Jephunneh; Of the tribe of Issachar,
 8 Igal the son of Joseph; Of the tribe of

Ephraim, Oshea the son of Nun; Of the 9
 tribe of Benjamin, Palti the son of Raphu;
 Of the tribe of Zebulun, Gaddiel the son 10
 of Sodi; Of the tribe of Joseph, namely, of 11
 the tribe of Manasseh, Gaddi the son of
 Susi; Of the tribe of Dan, Ammiel the son 12
 of Gemalli; Of the tribe of Asher, Sethur 13
 the son of Michael; Of the tribe of Naph- 14
 tali, Nahbi the son of Vophsi; Of the tribe 15
 of Gad, Geuel the son of Machi. These 16
 are the names of the men whom Moses sent
 to spy out the land. Moses now called
 Oshea, the son of Nun, Joshua.

And Moses sent them to spy the land of 17
 Canaan, and said to them, Go up south-
 ward, and go up to the mountain: And see 18
 what the land is, and the people that dwell
 in it, whether they be strong or weak, few
 or many; And whether the land in which 19
 they dwell be good or bad; and whether
 they dwell in open or in fenced cities; And 20
 whether the soil be fat or lean; whether
 there be wood, or not. And be ye of good
 courage, and bring of the fruit of the land.
 Now the time was the time of the first ripe
 grapes.

So they went up, and searched the land 21
 from the wilderness of Zin, unto Rehob, in
 the way to Hamath. And they ascended 22
 by the south, and came back unto Hebron,
 (which Hebron was built seven years before
 Zoan in Egypt,) and they found there the
 families of Ahiman, Sheshai, and Talmi,
 of the race of Anak. And they came to the 23
 vale of Eshcol, and cut down and brought
 thence a branch with one cluster of grapes,
 and they bore it between two upon a staff;
 they brought also of the pomegranates, and
 of the figs. The place was called the vale 24
 Eshcol [CLUSTER-VALE], because of the
 cluster of grapes which the Israelites cut
 down there.

And after forty days they returned from 25
 searching the land. And they came back 26
 to Moses, and to Aaron, and to all the con-

14. *Spit in her presence*] The manners of the oriental nations explain this comma. They seldom or never spit as a natural discharge; but when they do spit on the ground in the presence of another person, it marks extreme detestation. Hence it is plain, that a father spitting before, or in the presence of his daughter, was thought so to dishonour her, that she secluded herself for seven days.—*She shall recover*] I cannot see that the verb נָסַח ever signifies 'to return': whereas it certainly signifies, to recover from an illness; and particularly from a leprosy. See 2 Kings v. 3, 6, 7. The radical meaning of the word is, to gather: and in the metaphorical sense, to recover.

CHAP. XIII. 1. The words supplied from the Sam. are said, in Deut. i. 20, to have been actually spoken by Moses to the Israelites on this occasion: and their omission in the Hebrew text is a manifest deficiency. The omission, however, must have been an early one, as it occurs in the versions.

16. *Joshua*] 'He will save,' is its meaning. His former name Hoshea, expressed what had been done, 'He hath saved'; and this the confidence of Moses respecting what

was yet to come. Some think this name was given to him by the spirit of prophecy.

19. *In open or fenced cities*] The Sam. reading is adopted as most consistent with the context. Because the question is not here of camps or tents; but of what sort were the towns; whether weak or strong, open or walled.

20. *For the time*] This was usually in the beginning or middle of September.

21. *The wilderness of Zin*] This was a part of that of Paran. Compare chap. xxxiii. 36.—*Rehob*] This city was not far from Sidon, and in the division of the land, it fell to the tribe of Asher, Josh. xix. 28. The spies seem to have gone along near the Jordan, and to have returned through the midst of the land, by the borders of the Sidonians and Philistines to Hebron, once honoured by the residence of Abraham, and now famous as the abode of the children of Anak. Who was this Anak? We have no account of such a man, which leads Michaelis to render appellatively. The word נָנַח signifies, 'to go into a hole or cave'; and the Anakites were such as lived in caves, Troglodites. 29. (a) Sam. Sept.

gregation of Israel, to the wilderness of Paran, near to Kadesh; and brought word unto them, and unto all the congregation, and showed them the fruit of the land. And they told Moses, and said, We came to the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. But strong are the people who dwell in the land, and the cities are walled, and very great: and moreover we saw there the race of Anak. The Amalekites dwell in the land to the south; and the Hethites, "and the Hivites," and the Jebusites, and the Amorites, dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of the Jordan. On hearing this the people murmured, but Caleb tried to still the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. Moreover they spread abroad an evil report of the land which they had searched among the Israelites, saying, The land through which we have gone to search it, is a land that eateth up its inhabitants; and all the people that we saw in it, are men of a great stature. And there we saw the giants, sprung from the gigantic race of Anak: and we were in our own sight as grasshoppers, and so were we in their sight. Hence the Israelites murmured in their tents and said, Because Jehovah hateth us, he hath brought us out of the land of Egypt, to deliver us up into the hands of the Amorites, to destroy us. How should we go up, when our brethren discourage us, saying, The people are greater and more powerful than we; the cities are great and walled up to the heavens; and moreover we saw there, men of the race of Anak? But Moses said to the Israelites, Jehovah your God, who leadeth you, will himself fight for you, according to all that he did for you in Egypt, before your own eyes; and in this wilderness, where you have seen how Jehovah your God hath carried you, as a man carrieth his son, through all the way ye have gone, until ye came to this place. And in this matter, are ye distrustful of Jehovah, your God, who goeth before you in the way, in a fire by night, and in a cloud by day, to search out a place for your

encampments; and to show you by what way ye should go?"

CHAPTER XIV.

B. C. 1491. *Murmuring of the people; Caleb and Joshua's attempt to pacify them.*

THE whole congregation now raised their voice, and cried aloud; and the people wept that night. And all the Israelites murmured against Moses and against Aaron; and the whole congregation said to them, O that we had died in the land of Egypt! or O that we might die in this wilderness! And why should Jehovah bring us into that land, to fall by the sword; that our wives and our children should become a prey? Were it not better for us to return into Egypt? And they said one to another, Let us appoint a leader, and let us return into Egypt. Then Moses and Aaron fell on their faces before all the assembly of the congregation of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, two of those who had searched the land, rent their clothes: And they spoke to all the congregation of Israel, saying, The land which we passed through, to search it, is an exceedingly good land. If Jehovah delight in us, he will bring us into this land, and give it to us; a land which floweth with milk and honey. Only rebel not against Jehovah, nor be ye afraid of the people of the land; for they shall be bread for us; their defence is departed from them, but Jehovah is with us: fear them not. But all the congregation proposed to stone them with stones; when the glory of Jehovah appeared "in the cloud over" the congregation-tabernacle before all the Israelites.

And Jehovah said to Moses, How long will this people provoke me? and how long will they not believe me, on account of the signs which I have showed among them? I will smite them with the pestilence, and disinherit them, and will make of thee "and thy father's house" a nation greater and mightier than they.

And Moses said to Jehovah, Then the Egyptians will hear it from amongst whom thou broughtest up this people in thy might; And all the inhabitants of this land will say: —(for they have heard that thou Jehovah art among this people, that thou art seen face to face, and that thy cloud standeth

32, 33. *Men of great stature*] Doubtless fear magnified the stature of the inhabitants of Canaan; and though they might be taller than the Israelites, the disparity would not be such as their language implies. The addition of the Sam. is natural and is supported by Deut. i. 27—33.

CHAP. XIV. 1—3. *Cried aloud*] Nothing can show more clearly the base spirit of this race than their conduct. They consider their present state as insupportable; and

forgetting the miseries of Egypt, they resolve to return thither, and again become slaves.

4. *Appoint a leader*] From Nehem. ix. 17, it appears, that they actually went so far as to choose one to conduct them back to Egypt. Thus they rebelled against Moses and against God, whose servant he was.

10. The appearance of the cloud prevented the people from accomplishing their proposal. (a) Sept. Syr.

over them, and that thou goest before them, by day in a pillar of cloud, and by night in 15 a pillar of fire :) Now if thou kill all this people as one man, then the nations who heard the fame of thee will speak, saying, 16 Because Jehovah was not able to bring this people into the land which he had sworn to give them, he therefore hath slain them in the 17 wilderness. And now, I beseech thee, let the power of "Jehovah be great," according 18 as thou hast spoken of thyself, saying, Jehovah is long suffering, and abounding in mercy "in truth," forgiving iniquity, transgression, and sin," not altogether destroying; visiting the father's iniquity upon the children to the third or fourth generation 19 only. Pardon, I beseech thee, the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this 20 people, from Egypt even until now. And Jehovah said, I have pardoned according 21 to thy word; But as sure as I live, and as the whole earth shall be filled with the 22 glory of Jehovah. Verily all these men who have seen my glory, and my miracles, which I have done in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 They shall not see the land which I swore to their fathers that I would give them; not any of those who have despised me shall 24 see it. But my servant Caleb, because he had another spirit in him, and hath followed me fully, him will I bring into the land into which he went; and his seed shall possess 25 it. As then the Amalekites, and the Canaanites occupy the valley, to-morrow turn and march into the wilderness, by the way of the Red Sea.

6 Jehovah also spoke to Moses and to 7 Aaron, saying, How long shall I bear with this evil congregation, who murmur against me? The murmurings of the Israelites, which they murmur against me, I have 8 heard. Say to them, As I live, saith Jehovah, as ye have spoken in mine hearing, so 9 will I do to you. In this wilderness your carcases shall lie; and all that were numbered of you, your whole number, from twenty years old and upward, who have 10 murmured against me, Shall not come into the land, in which I swore that ye should

dwell; except Caleb the son of Jephunneh, and Joshua the son of Nun. But your little 31 ones who, ye said, should be a prey, them will I bring in, and they shall "inherit" the land which ye have despised. But as for 32 you, your carcases shall lie in this wilderness. And your children shall wander in the wilderness forty years; and shall suffer for your rebellions, until your carcases be wasted in the wilderness. After the number of the 34 days in which ye searched the land, forty days, each day for a year, shall ye bear your iniquities forty years, and ye shall know my indignation. I Jehovah have spoken, and 35 I will surely do this, to all this evil congregation, who have assembled against me: in this wilderness they shall be consumed, and therein they shall die.

Now the men, whom Moses had sent to 35 search the land; and who had returned, and made all the congregation to murmur against him, by bringing an evil report of the land; Even those men who had brought 37 an evil report of the land, died by the plague, before Jehovah. But Joshua the son of 38 Nun, and Caleb the son of Jephunneh, two of the men who went to search the land, still lived. And Moses told these things to 39 the Israelites; and the people mourned greatly.

And they rose up early in the morning, 40 and would go up to the top of the mountain, saying, Lo, we are here, and will go up to the place which Jehovah hath promised: for we have sinned. "But Jehovah said to Moses, Go not up, nor fight with them, for I am not among you, lest ye be smitten by your enemies." And Moses said, Why now 41 do ye transgress the command of Jehovah? This attempt shall not prosper. Go not 42 up, for Jehovah is not among you; lest ye be smitten before your enemies. For the 43 Amalekites and the Canaanites are there before you, and ye shall fall by the sword; because ye have revolted from Jehovah, therefore Jehovah will not be with you. But 44 they presumed to go up to the top of the mountain: yet the ark of the covenant of Jehovah, and Moses, departed not out of the camp. Then the Amalekites, and the 45 Canaanites who had occupied that mountain, came down to meet them, and smote

15. *As one man*] That is, altogether, wholly. Compare *alg.* xvi. 16.

17, 18. Moses avails himself of the declaration which Jehovah had made to him, *Exod.* xxxiv. 6. that he might obtain pardon for the sin of the people. (*a*) *Sam.* Sept. *hald.* MSS.

21. Vatable and others consider the latter clause of this verse to be a part of the oath; but it may be regarded as containing a prediction, that the perfections of God, called his glory, should assuredly be manifested throughout the earth.

25. As this verse stands, and as it is generally rendered, it seems to have no connexion with what precedes or follows. I have followed Geddes in rendering the *as then*; and the 43d verse supports this version. 31. (*o*) *Sept.*

33. *Rebellions*] The original word often signifies revolting from Jehovah and worshipping idols; but it signifies also, 'rebellion,' which is defection from him as king of Israel.

34. *My indignation*] So our old versions render. Geddes, 'Ye shall experience my aversion.' Nothing can be more improper than the common version, 'breach of promise.'—*Forty years*] These must begin from their departure out of Egypt. 40. (*a*) *Sam.* 45. (*a*) *Sam.*

them, and discomfited them, even unto Hormah; and they returned to the camp."

CHAPTER XV.

B. C. 1491. *Laws relative to the wheaten and drink-offerings, and other sacrifices.*

- 1 AGAIN Jehovah spoke to Moses, saying,
- 2 Speak to the Israelites, and say to them, When ye come into the land which I give
- 3 to you for your habitation, And will offer a burnt-offering to Jehovah, or other sacrifice for a vow, or for a free-will offering; or made at your stated feasts; from the herd or from the flock, to make an oblation of
- 4 a sweet savour to Jehovah; Then shall he that offereth his oblation to Jehovah, *from the flock*, bring a wheaten-offering of a tenth part of an *ephah* of flour mingled
- 5 with the fourth part of a hin of oil. And the fourth part of a hin of wine for a drink-offering shall he prepare for the burnt-offering or other sacrifice for one lamb: But for
- 6 a ram, he shall prepare for a wheaten-offering two tenth parts of an *ephah* of flour mingled with the third part of a hin of oil.
- 7 And for a drink-offering he shall offer the third part of a hin of wine, for a sweet savour to Jehovah. And when one prepareth
- 8 a steer for a burnt-offering or for other sacrifice, whether for a vow, or for a feast-sacrifice to Jehovah: Then shall he bring
- 9 with the steer a wheaten-offering of three tenth parts of an *ephah* of flour mingled
- 10 with half a hin of oil. And he shall bring for a drink-offering half a hin of wine, for a burnt-offering, of a sweet savour to Je-
- 11 hovah. Thus shall it be done for one steer, or for one ram, or for a lamb, or a kid.
- 12 According to the number that ye shall prepare, so shall ye do to every one according
- 13 to their number. All the natives shall do after this manner, when they offer a burnt-offering, of a sweet savour to Jehovah.
- 14 And if a stranger sojourn with you, or who-soever be among you throughout your generations, and will offer a burnt-offering, of a sweet savour to Jehovah; as ye do, so
- 15 shall he do. One ordinance shall be both for you of the congregation, and also for the stranger who sojourneth with you, a perpetual ordinance throughout your generations: as ye are, so shall the stranger be,
- 16 before Jehovah. There shall be but one law and one rite for you, and for the stranger who sojourneth with you.

CHAP. XV. 4—11. The quantity of the wheaten and drink offerings was augmented according to the size of the sacrifice with which it was offered. With a *kid*, or *lamb*, one tenth part of flour was offered: with a ram two tenth parts, and with a steer three tenth parts; and the drink-offerings in a similar proportion.

13—16. The laws regarding strangers have two designs—first to prevent the practice of idolatry, and

Again Jehovah spoke to Moses, saying, 17 Speak to the Israelites, and say unto them, 18 When ye come into the land whither I bring you, Then it shall be, that, when ye eat of 19 the bread of the land, ye shall offer up a heave-offering to Jehovah. Ye shall offer 20 up a cake of the first of your dough for a heave-offering; as ye do the heave-offering of the threshing-floor, so shall ye heave it. Of the first of your dough ye shall give to 21 Jehovah a heave-offering throughout your generations.

And if ye have erred, and not observed 22 all these commandments, which Jehovah hath spoken to Moses; All that Jehovah 23 hath commanded you by Moses, from the day that he commanded Moses, and henceforward throughout your generations; Then 24 it shall be, if ought be committed by ignorance without the knowledge of the congregation, that the whole congregation shall offer one steer for a burnt-offering, of a sweet savour to Jehovah, with its wheaten-offering, and its drink-offering, according to the prescribed rite; and one goat for a sin-offering. And the priest shall make an 25 atonement for the whole congregation of Israelites, and they shall be forgiven; since it was a sin of ignorance, and they have brought a burnt-offering to Jehovah, for their sin of ignorance, with their sin-offering before Jehovah. And the whole 26 congregation of Israelites, and the stranger that sojourneth among them shall be forgiven: seeing all the people offended through ignorance.

And if any one person sin through igno- 27 rance, then he shall bring a she-goat of the first year for a sin-offering. And the priest 28 shall make an atonement for the person who hath sinned ignorantly, for the sin of ignorance, before Jehovah; and he shall be forgiven. For the native Israelites, and for 29 the stranger who sojourneth among them, ye shall have but one law, for the sin of ignorance.

But the person who doeth aught pre- 30 sumptuously, whether he be a native or a stranger, he reproacheth Jehovah; and that person shall be cut off from among his people. Because he hath despised the word 31 of Jehovah, and hath broken his commandment, that person shall utterly be cut off; his iniquity shall be upon him.

And while the Israelites were in the wil- 32

second by kindness to lead them to worship the true God.

20. Compare Exodus xxii. 29.

22—29. See Notes on Levit. iv. and v.

30. *Presumptuously*] This refers to sins of an aggravated nature; blaspheming the name of God, despising his ordinances or worship, &c. For such offences there was no atonement appointed, but the person must be cut off.

derness they found a man that gathered
 33 sticks on the sabbath day. And they that
 found him gathering sticks brought him to
 Moses, and to Aaron, and to all the con-
 34 gregation. And they put him in custody,
 because it was not declared what should be
 35 done to him. And Jehovah said to Moses,
 The man shall surely be put to death: all
 the congregation shall stone him with stones
 36 without the camp. And all the congrega-
 tion brought him without the camp, and
 stoned him with stones until he died; as
 Jehovah had commanded Moses.
 37 Jehovah also spoke to Moses, saying,
 38 Speak to the Israelites, and bid them make
 fringes on the borders of their garments
 throughout their generations; and on the
 fringe of the borders put a riband of blue:
 39 And ye shall have the fringe that ye may
 look upon it, and remember all the com-
 mandments of Jehovah, and do them; and
 not wander after your own heart and your
 own eyes, by which ye are wont to be led
 40 astray: That ye may remember, and do
 all my commandments, and be holy to your
 41 God. I am Jehovah your God, who
 brought you out of the land of Egypt, to be
 your God: I am Jehovah your God.

CHAPTER XVI.

B. C. 1491. *The rebellion of Korah and his associates, and their punishment.*

1 Now Korah, the son of Izhar, the son of
 Kohath, the son of Levi, and Dathan and
 2 Abiram, the sons of Eliab, and On, the son
 of Peleth, sons of Reuben, conspired, And
 rose up against Moses, with certain others
 of Israel, two hundred and fifty chiefs of the
 assembly, members of the council, men of
 3 renown. And they assembled against Moses
 and against Aaron, and said to them, Ye
 take too much upon you, since all, and
 every one, of the congregation are holy, and
 Jehovah is among them: why then raise ye
 yourselves above the congregation of Jeho-
 4 vah? And when Moses heard this, he fell
 upon his face. Then he spoke to Korah
 5 and to all his company, saying, To-morrow
 Jehovah will show who is his, and who is
 holy, and who ought to approach him; for
 himself will choose who shall approach him.
 6 This do ye; take ye censers, Korah, and all
 7 his company; And put fire and incense on
 them to-morrow before Jehovah, and that

man whom Jehovah shall choose, shall be
 deemed holy: ye take too much upon you,
 ye sons of Levi. Moses also said to Korah, 9
 Hear, I pray you, ye sons of Levi: Seemeth 9
 it a small thing to you, that the God of
 Israel hath separated you from the congrega-
 tion of Israel, to bring you near to him-
 self to do the service of the tabernacle of
 Jehovah, and to stand before the congrega-
 tion to minister unto them? And he hath 10
 brought thee and all thy brethren, the sons
 of Levi, near to himself; and yet ye seek
 the priesthood; For which cause thou and 11
 all thy company are assembled against Je-
 hovah; for what is Aaron that ye murmur
 against him?

And Moses sent to call Dathan and 12
 Abiram, the sons of Eliab; but they said,
 We will not come. Is it a small thing that 13
 thou hast brought us up out of a land that
 floweth with milk and honey, to kill us in
 the wilderness, that thou wouldst also make
 thyself an absolute prince over us? More- 14
 over thou hast not brought us into a land
 that floweth with milk and honey, or given
 to us an inheritance of fields and vineyards;
 and wilt thou put out the eyes of these men?
 we will not come. And Moses was very 15
 wroth, and said to Jehovah, Respect not
 thou their offering. Not one ass have I
 taken from them; nor one of them have I
 injured. And Moses said to Korah, Be 16
 thou and all thy company before Jehovah;
 thou, and they, and Aaron, to-morrow;
 And let every man take his censer, and put 17
 incense on it; and bring ye, before Jeho-
 vah, two hundred and fifty censers, every
 man his own censer; thou also and Aaron,
 each man his censer. And they took every 18
 man his censer, and put fire in them, and
 laid incense thereon. And Moses and
 Aaron stood at the door of the congrega-
 tion-tabernacle. And Korah assembled the 19
 whole congregation against them to the
 door of the congregation-tabernacle, and
 the glory of Jehovah appeared to the whole
 congregation. And Jehovah spoke to Moses 20
 and to Aaron, saying, Separate yourselves 21
 from among this congregation, that I may
 consume them in a moment. But they fell 22
 upon their faces, and said, O God, the God
 of the spirits of all flesh, shall one man sin,
 and wilt thou be wroth with the whole con-
 gregation?

CHAP. XVI. 1. *Conspired*] Whether we read קָרָא, or with Bishop Newcombe קָרָא, the context requires the version given. Dathe derives from קָרָא and gives the sense of murmuring and rebelling, which it has in the Syriac.

3. *Ye take too much upon you*] Ye assume the chief offices of the sanctuary, as if ye were more holy than others; whereas we are all holy and the people of God. Such appears to be the sense of this passage.

5. *Who is holy*] Moses retorts their own language.

15. I have followed Houbigant in the construction of the latter part of this verse. The Sept. and Syr. want the *vau* before Moses.

19. *The whole congregation*] We are not to imagine, that all the Israelites joined in conspiracy; but most probably those are meant over whom the 250 chiefs presided, and whom they might influence to support them in their claims.

23 Jehovah then spoke to Moses, saying,
 24 Speak to the congregation, saying, Go
 away from about the tents of Korah, Dathan,
 25 and Abiram. And Moses arose and went
 to Dathan and Abiram; and the elders of
 26 Israel followed him. And he spoke to the
 congregation, saying, Depart, I pray you,
 from the tents of these wicked men, and
 touch nothing of theirs, lest ye be consumed
 27 in the punishment of all their sins. So
 they went on every side from about the
 tents of Korah, Dathan, and Abiram. And
 Dathan and Abiram came out, and stood at
 the door of their tents, with their wives,
 28 and their sons, and their little ones. And
 Moses said, By this ye shall know that Je-
 hovah hath sent me to do all these works;
 and that I have not done them of mine own
 29 mind. If these men die the common death
 of all men, or if they be visited after the
 visitation of all men; then, Jehovah hath
 30 not sent me. But if Jehovah do a new
 thing, if the earth open her mouth, and
 swallow them up, with all that belongeth
 to them; and they go down alive into the
 pit; then ye shall know that these men
 have despised Jehovah.
 31 And as soon as he had made an end of
 speaking all these words, the ground under
 32 them burst asunder; And the earth opened
 her mouth, and swallowed them up, and
 their households; even all the men who
 had joined Korah, and all their substance.
 33 They, and all that belonged to them, went
 down alive into the pit; and the earth closed
 upon them, and they perished from among
 34 the congregation. And all the Israelites,
 who were round about them, fled at their
 cry; for they said, Lest the earth swallow
 35 us up also. And a fire from Jehovah
 issued forth and consumed the two hundred
 and fifty men who had offered incense.
 36 Now Jehovah spoke to Moses, saying,
 37 Speak to Eleazar the son of Aaron the
 priest, that he take up the censers from
 amidst the burning, and scatter about the
 38 fire; for they are hallowed. Of the censers
 of those sinners against their own lives, let
 them make broad plates for a covering of
 the altar; for as they offered them before
 Jehovah, they are therefore hallowed, that

they may be for a sign to the Israelites. So 39
 Eleazar, "the son of Aaron" the priest, took
 the brazen censers, with which they that
 were burned had offered fire; and they were
 made into broad plates for a covering to the
 altar; For a memorial to Israel, that no 40
 one, who is not of the seed of Aaron, should
 approach to offer incense before Jehovah;
 lest it should be done to him as to Korah,
 and his company: as Jehovah said to him
 by Moses.

But on the morrow the whole congrega- 41
 tion of Israel murmured against Moses and
 against Aaron, saying, Ye have killed Jeho-
 vah's people. And, when the congregation 42
 were assembling against Moses and against
 Aaron, they looked towards the congrega-
 tion-tabernacle, and, behold, the cloud
 covered it, and the glory of Jehovah ap-
 peared. And Moses and Aaron having come 43
 before the congregation-tabernacle, Jeho- 44
 vah spoke to "them" saying, Go from among 45
 this congregation; and in a moment I will
 consume them. But they fell upon their 46
 faces: And Moses said to Aaron, Take a
 censer, and put fire from the altar on it, and
 put on incense, and go quickly to the con-
 gregation, and make an atonement for them:
 for wrath is gone forth from Jehovah; the
 plague is begun. And Aaron took a censer 47
 as Moses commanded, and ran into the
 midst of the congregation; and, behold,
 the plague was begun among the people;
 and he put incense on the censer, and made
 an atonement for the people. And he stood 48
 between the dead and the living; and the
 plague was stopped. Now they that died, 49
 by the plague, were fourteen thousand and
 seven hundred; besides those who died for
 the rebellion of Korah. And when the 50
 plague was stopped, Aaron returned to
 Moses to the door of the congregation-taber-
 nacle.

CHAPTER XVII.

B. C. 1491. Of the twelve rods Aaron's only budded; and was laid up as a token against the rebels.

AGAIN Jehovah spoke to Moses, saying, 1
 Speak to the Israelites, and take twelve 2
 rods, one for each paternal house, one from
 every chief of their paternal houses, whose

26. *Depart I pray*] These rebels were as a devoted thing; all were utterly to perish, with whatever belonged to them. The people were to express their abhorrence to their sin, and to own the justice of their punishment. It is, however, certain that the children of Korah did not perish with him, chap. xxvi. 11. It is probable they did not join in his rebellion. Their genealogy is reckoned, 1 Chron. vi. 22—38. David appointed them to be singers, and of them came Samuel the prophet.

31. Infidelity has nothing to object to this minute detail of facts, and this striking proof of the divine mission of Moses, but to call in question the truth of the history. By the same mode, the whole of the Old Testament, or any other writings may be set aside. 39. (a) Sam. Sept.

41. *The people murmured*] They might suppose that Moses and Aaron by their prayers might have prevented the awful calamity which had befallen Korah and his associates; and for their omission of this, charge them with being the authors of their destruction. Others suppose that they imagined Moses and Aaron had used some secret arts for their destruction, and that this was not a judgment from God. 44. (v) Sept. Syr. Arab.

45, 49. How soon did the people experience the divine displeasure! Not warned by the ruin of others, they rebelled and perished.

CHAP. XVII. 2. *Twelve rods*] These were the rods of office and authority; and the twelve chiefs were the heads of the tribes.

- name thou shalt write upon his own rod.
- 3 And thou shalt write Aaron's name upon the rod of Levi; for one rod shall be for the head of each paternal house. And thou shalt lay them up in the congregation-tabernacle before the testimony, where I am wont to meet with thee." And it shall be that the man's rod, whom I will choose, shall blossom; that I may make to cease from me the murmurings of the Israelites, whereby they murmur against you.
- 6 And Moses spoke to the Israelites, and every one of their chiefs gave him a rod, for each chief one, according to their paternal houses, twelve rods; and among their rods was the rod of Aaron. And Moses laid up the rods before Jehovah, in the testimony-tabernacle. And on the morrow it was, when Moses went into the testimony-tabernacle, that, behold, the rod of Aaron, for the house of Levi, had brought forth buds, and produced blossoms, and ripe almonds.
- 9 And Moses brought out all the rods from before Jehovah to all the Israelites; and they saw, and each man took his own rod.
- 10 And Jehovah said to Moses, Bring Aaron's rod before the testimony, to be kept for a token to these rebellious men; that their murmurings may cease from me that they die not. And Moses did so; as Jehovah had commanded him, so did he.
- 12 Then the Israelites spoke to Moses, saying, Behold we die, we perish, we all perish:
- 13 Whosoever approacheth the tabernacle of Jehovah dieth: shall we wholly expire?

CHAPTER XVIII.

B. C. 1491. *The charge of the priests and Levites, and their portion of the offerings.*

- 1 JEHOVAH now said to Aaron, Thou, and thy sons, and thy father's house shall bear the iniquity of the sanctuary; and thou, and thy sons with thee shall bear the iniquity
- 2 of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, take to thyself, that they may be joined to thee, and minister to thee; but thou and thy sons with thee shall minister before the

testimony-tabernacle. And they shall keep 3 thy charge, and the charge of the whole tabernacle; only they shall not approach the hallowed utensils of the sanctuary and the altar, lest both ye and they die. And 4 they shall be joined to thee, and keep the charge of the congregation-tabernacle, for every service of the tabernacle; and no stranger shall approach to you. And ye 5 shall keep the charge of the sanctuary, and the charge of the altar; that there may be no more wrath against the Israelites. For 6 behold, I have taken your brethren the Levites from among the Israelites; to you they are given as a gift to Jehovah, to do the service of the congregation-tabernacle. Therefore thou, and thy sons with thee, shall 7 keep your priest's office and do every service about the altar, and within the veil: your priesthood I have given wholly to you; and the stranger who approacheth shall be put to death.

Jehovah also spoke to Aaron, Behold, I 8 also give to thee the charge of mine heave-offerings out of all the hallowed things of Israel; to thee I give them as thy portion, and to thy sons by a perpetual ordinance. This shall be thine out of the most holy 9 burnt-offerings: of their every oblation, of their every wheaten-offering, and of their every sin-offering, and of their every guilt-offering, which they shall bring to me, this shall be most holy to thee and to thy sons. In the most holy place shalt thou eat it; 10 every male shall eat it: it shall be holy to thee. And these also are thine; their 11 heave-offering gift, with every wave-offering of the Israelites, I give to thee and to thy sons and to thy daughters with thee by a perpetual statute: every one that is clean in thy house may eat of it. Of all the 12 best of the oil, and of all the best of the wine, and of the wheat, the first-fruits of which they shall offer to Jehovah, them I give to thee. And whatsoever is first ripe 13 in the land, which they shall bring to Jehovah, shall be thine; every one that is clean in thine house may eat of it. Every thing 14

4. *I am wont to meet with thee*] The verb here is considered as used in a frequentative sense, and not as simply foretelling or promising. (v) Sam. versions.

8. *And ripe almonds*] Literally, and 'ripened almonds.' This was a striking miracle, and the memorial of it was long preserved. A rod or sceptre the heathens were accustomed to swear by, and for one to blossom, bud, and yield fruit, was regarded as an impossibility.

10. *Rebellious men*] Literally, 'sons of rebellion.' The rod was to be laid up as a token or sign to them, that God had chosen Aaron and his sons to the office of the priesthood.

CHAP. XVIII. 1. *Shall bear the iniquity of the sanctuary*] Some explain this to mean, 'Ye shall suffer punishment, if ye neglect any of the rites prescribed.' Others suppose the sense to be, 'Ye shall keep the sanctuary, so that no one, but those of your own family, shall be permitted to minister in it.'

2. *May be joined to thee*] There is here an evident allusion to the name of Levi. Compare Gen. xxix. 34.—*Testimony tabernacle*] This denotes the Holy of Holies, where none but the high priest was allowed to enter.

8. *Thy portion*] See note on Levit. vii. 35.

9—11. The first of these verses refers to him, who had sinned by withholding his holy things. Compare Levit. v. 15, 16. In the next two, are mentioned *two kinds of offerings*; the one called 'most holy,' which comprehended sacrifices of every sort; of which it was lawful for the priests only to eat; the other called 'holy,' which included the first fruits, things devoted to God, and what was offered for the redemption of the first-born, of which any of the family of Aaron might eat.

14. Compare Levit. xxvii. 21, 28.

15—17. *Shalt thou allow to be redeemed*] Michaelis very properly observes, that as this address is to Aaron,

- 15 devoted in Israel shall be thine. Every first-born male of all flesh, which they bring to Jehovah, whether it be of man or beast, shall be thine; yet the first-born of man thou shalt allow to be redeemed, and the firstling of unclean beasts shall be redeemed.
- 16 And those that are to be redeemed from a month old shalt thou allow to be redeemed, for the value of five shekels of silver, according to the shekel of the sanctuary, which
- 17 is twenty gerahs. But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not allow to be redeemed; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat as a burnt-offering of
- 18 a sweet savour to Jehovah. But their flesh shall be thine, as the wave-breast and as the right-shoulder of the feast-sacrifice are
- 19 thine. All the heave-offerings of the holy things, which the Israelites offer to Jehovah, I give to thee, and to thy sons and thy daughters with thee, by a perpetual statute: a covenanted portion is this for ever before Jehovah to thee, and to thy seed with thee.
- 20 Again Jehovah spoke to Aaron, Thou shalt have no inheritance in the land, among the Israelites, nor shalt thou have any part among them; I am thy part and thine inheritance.
- 21 And, behold, I give to the Levites all the tenth in Israel instead of an inheritance, for the service which they do; the service of the congregation-tabernacle. And the Israelites must not henceforth approach the congregation-tabernacle,
- 22 lest they bear sin and die. For the Levites shall do the service of the congregation-tabernacle; and by a perpetual statute throughout your generations, they shall bear their iniquity; but among the Israelites they
- 24 shall have no inheritance. But the tithes of the Israelites, which they offer as a heave-offering to Jehovah, I give to the Levites for an inheritance: therefore I say to them, Among the Israelites they shall have no inheritance.
- 25 Again Jehovah spoke to Moses, saying,
- 26 Thus speak to the Levites and say to them,

When ye take of the Israelites, the tithes which I give you from them for your inheritance, then ye shall offer up of it, as a heave-offering to Jehovah, a tenth part of the tithe. And your heave-offering shall be reckoned to you, as though it were the corn of the threshing-floor, and as the fulness of the wine-press. Thus ye also shall offer a heave-offering to Jehovah, of all the tithes which ye receive from the Israelites; and ye shall give of them Jehovah's heave-offering, to Aaron the priest. Out of all your gifts, ye shall offer a heave-offering to Jehovah; of all the best and most hallowed part. Therefore thou shalt say to them, When ye have offered the best, then it shall be counted to the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And ye shall eat the rest in every place, ye and your households; for it is a recompense to you for your service about the congregation-tabernacle. And when ye have offered of the best of it, ye shall not bear sin on account of it; for the holy things of Israel ye shall not profane lest ye die.

CHAPTER XIX.

B. C. 1471. *The purification-water made of the ashes of a red heifer, and the use of it.*

AGAIN Jehovah spoke to Moses, and to Aaron, saying, This is the ordinance of the law which Jehovah hath commanded, saying, Speak to the Israelites, that they bring to thee a red heifer without spot or blemish, upon which a yoke never came; And ye shall give her to Eleazar the priest, that he may bring her forth without the camp and cause her to be slain in his presence. And Eleazar the priest shall take some of her blood, with his finger, and sprinkle of her blood directly before the congregation-tabernacle, seven times; And the heifer shall be burned in his presence; her skin, and her flesh, and her blood, and her dung, shall be burned together. And the priest shall take cedar wood, and hyssop, and scarlet thread, and cast them into the fire which burneth the heifer. Then the priest shall rinse his

the verb *תפדה* must be read in the *hiphil* voice, and rendered as I have done. The common version implies that the priest was to redeem, which conveys a sense opposite to that intended.

18. Compare Leviticus vii. 29—32.

19. *A covenanted portion*] Literally, 'a covenant of salt.' From the quality of *salt*, in preserving what is seasoned therewith, a covenant that was to be durable, appears to have been called a *covenant of salt*; and in those terms such a covenant is mentioned here and 1 Chron. xiii. 5. where it evidently refers to what, in other places, is called a perpetual or an everlasting covenant. Compare Levit. ii. 13. That salt was used to denote a salary, or what a man received, see Ezra iv. 14.

20. *No inheritance*] The tithes, and certain parts of most sacrifices were given to them in lieu of any part of the land. Out of what God claimed from the other tribes,

to be devoted to him, he provided for them. Hence he is said to be their inheritance.

21. See Introduction, part iii. chap. 3. 6.

23. *They shall bear*] That is, if they do any thing improperly about the tabernacle.

CHAP. XIX. 2. *A red heifer*] It is well known, that the Egyptians worshipped *Isis* under this form; and that it was usual with the Greeks and Romans to select those animals for victims, which had not borne the yoke. God might design by this ordinance, to show them the folly of the Egyptian superstition. It was to be wholly red without spot of any other colour, and free from blemish, as well as one which had not been employed for the purpose of agriculture.

4. *Before the congregation tabernacle*] In other sacrifices, the blood of the victim was brought into the sanctuary. See Levit. iii. 5, 6, 16, 17; but in this sacrifice, because

- clothes, and shall wash his body in water, and afterward he shall come into the camp; and the priest shall be unclean until the evening. And he also who burneth her shall rinse his clothes, and wash his body in water, and shall be unclean until the evening. And some one who is clean shall gather up the ashes of the heifer, and lay them up without the camp, in a clean place; and they shall be kept for making the purifying water, to purify from sin, for the congregation of Israel. And he that gathereth the ashes of the heifer shall wash his clothes, and be unclean until the evening; and this shall be to the Israelites, and to the stranger who sojourneth among them, a perpetual statute.
- 11 He who toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third, and on the seventh day, and shall be clean; but if he purify not himself on the third day, and on the seventh day, he shall not be clean.
- 13 Whosoever toucheth the dead body of any man who hath died, and purifieth not himself, defileth the tabernacle of Jehovah; and that person shall be cut off from Israel: because the purifying water was not sprinkled upon him, he is unclean; his uncleanness is yet upon him. This is the law, when a man dieth in a tent: all that come into the tent, and all that are in the tent, shall be unclean seven days. And every open vessel which hath no covering bound upon it shall be unclean. And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. For one thus unclean, they shall take some of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel; And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all vessels, and upon all the persons that were there, and upon him who hath touched a bone, or one slain, or one dead, or a grave:
- 19 And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and rinse his clothes,

and wash himself in water, and in the evening he shall be clean. But the man that shall be unclean, and will not purify himself, that person shall be cut off from among the congregation, because he hath defiled the sanctuary of Jehovah: the purifying water hath not been sprinkled upon him; he is still unclean. And it shall be a perpetual statute to you, that he who sprinkleth the purifying water shall rinse his clothes; and he who toucheth the purifying water shall be unclean until the evening. And whosoever the unclean person toucheth shall be unclean; and the person that toucheth it shall be unclean until the evening.

CHAPTER XX.

B. C. 1471. *The people again murmur for want of water; Moses smiteth the rock, &c.*

THEN came the Israelites, the whole congregation, into the desert of Zin in the first month; and the people abode in Kadesh; and Miriam died there, and there she was buried. And there was no water for the congregation; and they assembled against Moses and against Aaron. And the people contended with Moses, and spoke, saying, O that we had died when our brethren died before Jehovah! And why have ye brought up the congregation of Jehovah into this wilderness, that we and our cattle should there die? And why made ye us to come up out of Egypt, to bring us unto this evil place? a place without seed, or figs, or vines, or pomegranates; and where there is no water to drink? And Moses and Aaron went from the presence of the assembly to the door of the congregation-tabernacle, and they fell upon their faces; and the glory of Jehovah appeared to them.

And Jehovah spoke to Moses, saying, Take the rod, and assemble the congregation; thou and Aaron thy brother, and speak ye to the rock before their eyes; and it shall give forth its water; for out of that rock thou shalt bring forth water to them, and shalt give drink both to the congregation, and their beasts. And Moses took the rod from before Jehovah, as he had commanded him. And Moses and Aaron assembled the congregation before the rock,

the priest was polluted by the slaughter, the blood was sprinkled only towards the tabernacle.

8. (o) *In water*, Sept. Syr. Vulg. 4 MSS.

9. *Purifying water*] Literally, 'water of impurity;' because it cleansed those who were impure and unclean, it was considered as contracting impurity. The apostle refers to this rite, Heb. ix. 13, 14.

12. I have followed the Sept. in the version given, as it is most consonant to the connexion and design, and depends on the omission of the *unu*.

CHAP. XX. 1. Expositors have observed that there is no account of the Israelites, during the greatest part of the forty years they sojourned in the wilderness. It is clear, that what is recorded in this chapter must have occurred in

the fortieth year from their departure from Egypt. Compare chap. xxxiii. 36—38. Moses writes as a legislator, and gives us the history of the laws and ordinances given to the Israelites, and not as an historian recording all the little transactions which occurred.

10, 11. *Hear now, ye rebels*] On this occasion Moses offended and spoke unadvisedly with his lips. In what did his offence consist? It has been observed, he was commanded only 'to speak' to the rock, and he *smote* it. He did this *twice*, which indicated an irritated state of mind. He spoke *harshly* to the people, calling them rebels, but *chiefly* he doubted the divine power, or arrogated too much to himself and Aaron. 'Can we bring water for you out of this rock?' Compare 1 Chron. xxvii. 14, and Ps. cvi. 33.

and he said to them, Hear now, ye rebels; out of this rock can we bring water for you.

11 And Moses raised his hand, and with his rod smote the rock twice; and water came forth abundantly, and the congregation drank, and their beasts also.

12 Jehovah then spoke to Moses, and Aaron, Because ye believed me not, so as to hallow me in the eyes of the Israelites; therefore ye shall not bring this congregation into 13 the land which I give to them. These also were the waters of Meribah [CONTENTION]; for the Israelites contended with Jehovah, and he was sanctified among them.

"Again Jehovah spoke to Moses, saying, Ye have long compassed this mountain; turn northward. And command thou the people, saying, Ye have to pass through the border of your brethren, the posterity of Esau, who dwell in mount Seir, and who will be afraid of you. Take heed therefore and meddle not with them; for of their land I will not give you so much as a foot-breadth: because to Esau I gave mount Seir for his possession. The food which ye eat shall ye buy of them with silver, and with silver ye shall buy of them the water which ye drink."

14 And Moses sent messengers from Kadesh to the king of Edom, Thus say thy brethren the Israelites, Thou knowest all the calamity 15 that hath befallen us; How our fathers went down into Egypt, and in Egypt we have dwelt a long time; and the Egyptians 16 afflicted us and our fathers: And when we cried to Jehovah, he heard our voice, and sent an angel, and hath brought us forth out of Egypt; and, behold, we are in Kadesh, a city in the uttermost part of thy 17 country. Let us pass, we pray thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's highway; we will not turn to the right hand or to the left, until we have 18 passed thy borders. But the Edomites said to them, Ye shall not pass through our country, lest we come out with swords

against you. Then the Israelites said to 19 them, We will go by the highway; and if we or our cattle drink of your water, then we will pay for it: only let us pass through as travellers. But they said, Ye shall not 20 pass through. And the king of Edom came out against them with much people, and in great force. Thus the Edomites 21 refused to grant the Israelites a passage through their country; so the Israelites turned another way from Edom.

And the Israelites, the whole congrega- 22 tion, marched from Kadesh, and came to mount Hor. And Jehovah spoke to Moses 23 and Aaron at mount Hor, on the border of the land of Edom, saying, Aaron shall be 24 gathered to his people; for he shall not enter into the land which I give to the Israelites, because ye rebelled against my word at the water of Meribah. Take Aaron 25 and Eleazar his son, and bring them up to mount Hor; And strip Aaron of his holy 26 garments, and put them upon Eleazar his son; and Aaron shall die there and be gathered to his people. And Moses did 27 as Jehovah commanded; for they went up to mount Hor in the sight of all the congregation. And Moses stripped Aaron of 28 his holy garments, and put them upon Eleazar his son; and Aaron died there on the top of the mountain: and Moses and Eleazar came down from the mountain. And when all the congregation perceived that Aaron was dead, the whole house of Israel mourned for Aaron thirty days.

CHAPTER XXI.

B. C. 1453. Contest with the Canaanites; plague of serpents, and journey from mount Hor to the river Arnon.

Now the king of Arad, a Canaanite, who 1 dwelt in the south, heard that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. And Israel vowed a vow to Jehovah, 2 and said, If thou wilt indeed deliver this people into our hand, we will utterly destroy their cities. And Jehovah hearkened to 3 the voice of Israel, and delivered up the

13. *He was sanctified among them*] By manifesting his power and faithfulness, and giving them another proof of his continued care of them. *To sanctify*, here signifies to manifest his own glory, as he did by the miracle wrought. Rosenmüller and others admit the Sam. has here retained what is necessary to introduce what follows. (a) Sam. Deut. ii. 1; iii. 24, 25.

14. *Thy brethren the Israelites*] I have rendered in the plural, which I consider as the sense; and because the pronoun plural follows.

17. *King's highway*] This must refer to a way which he had made; so that it appears something had been then done to facilitate the passage of merchandise and travelling. The conduct of the Edomites was not friendly, considering the proposals made.

26. *Strip Aaron of his*] The holy garments were a sign of his office, and to be stripped of these was to put an

end to his service. Eleazar his son was clothed with them, to denote his investiture into the priesthood.

29. *Perceived*] They did not see Aaron with him; and perhaps Moses had rent his garments and put dust on his head, as tokens of mourning. Aaron was a public person, and hence they mourned for him thirty days. Deut. xxxiv. 8.

CHAP. XXI. 1. *Atharim*] This in the common version is rendered *spies*, a sense which the word does not convey. Michaelis attributes the sense of *place* to the word, which it has in the Chald. Syr. and Samaritan. and renders, 'were on the way to those places.' The Septuagint, Arabic, and Dathé, retain the word, whom I have followed.

3. *Destroyed them and their cities*] Those which they then took; for Joshua afterwards took the king of Arad. Josh. xii. 14, and Judg. i. 16, 17.

Canaanites; and they utterly destroyed them and their cities. Hence they called the name of the place Hormah, [THE DEVOTED PLACE.]

- 4 And they marched from mount Hor by the way of the Red Sea, to go round the land of Edom; and the mind of the people was greatly distressed on account of the way. And the people spoke against God, and against Moses, Why have ye brought us up out of Egypt to die in the wilderness? For we have neither bread nor water; and our appetite loatheth this light bread.
- 6 Jehovah now sent fiery serpents among the people, and they bit the people; and many of the people of Israel died.
- 7 Therefore the people came to Moses, and said, We have sinned, for we have spoken against Jehovah, and against thee; pray to Jehovah, that he may take away from us these serpents. And Moses prayed for the people. And Jehovah said to Moses, Make the figure of a fiery serpent, and set it upon a pole; and it shall be that every one who is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and so it was, that if a serpent had bitten any man, when he looked to the serpent of brass, he lived.
- 10 And the Israelites marched from Punon, and encamped in Oboth. And they marched from Oboth, and encamped at Ijeabarim, in the wilderness which is before Moab, towards the sunrising. *And Jehovah spoke to Moses, Trouble not the Moabites, nor meddle with them: no part of their land will I give for an inheritance: for to the posterity of Lot I have given Ar for an inheritance."
- 12 Thence they removed, and encamped in the valley of Zared. *And Jehovah spoke to Moses, Ye are this day to pass by Ar the border city of Moab, and to approach the Ammonites: trouble not these, nor meddle with them: no part of their land will I give you for an inheritance; for to the children of Lot I have given it for an inheritance."
- 13 Thence, also, they removed, and encamped

on the other side of the Arnon, which floweth in the wilderness, along the border of the Amorites: for the Arnon is the boundary between Moab and the Amorites. Hence it is said in a book of the wars: 14

Jehovah came with him to Suph
And marched to the streams of the Arnon;
To the overflowing of the streams 15
Which extendeth to Shebeth-Ar.
And reclineth on the border of Moab:
For there they found a well;—that well, 16
Of which Jehovah said to Moses,
Assemble the people "to me!"
And I will give them water.
Then sang Israel this song: 17
A well 'hath sprung up!' sing ye of it!
A well, which the princes discovered; 18
Which the nobles of the people digged,
Directed by the Lawgiver, with their staves:
From the wilderness to Mattanah, they dug:
And from Mattanah to Nahaliel; 19
And from Nahaliel to Bamoth;
And from Bamoth to the valley, 20
Which is in the country of Moab,
Where appeareth the top of Pisgah,
Which is opposite to Jeshimon.

*Jehovah now said to Moses, Arise, march, and pass the river Arnon: Behold, I deliver into your hand Sihon, the Amorite king of Heshbon, and his land. Begin to take possession, and contend with him in battle. This day I will begin to put the dread and the fear of you on all nations under the whole heavens, who shall bear the report of you; and they shall tremble and be in anguish on account of you."

Yet Israel sent messengers "with words 21 of peace" to Sihon king of the Amorites, saying, Let us pass through thy land: "in 22 the king's highway we will march; we will not turn either to the right hand, or to the left;" nor will we turn aside either into fields or vineyards. *What we eat thou shalt sell to us for silver, and what we drink thou shalt give to us for silver;" in the king's highway we will march until we pass thy borders: only let us pass through as travellers; as we requested the Edomites who

6. *Fiery serpents*] Some think these serpents were called *seraphim*, or *fiery*, from the inflammation occasioned by their bite; others from their fiery and splendid appearance. Michaelis takes שָׂרָף to be the *cerastes*, or *regulus*. I believe it to be the *dipsas*, otherwise called *prester*; and so the word is here rendered by Greek Ven.

9. *He lived*] The divine appointment alone gave efficacy to this mode of cure. The brazen serpent was preserved as a standing evidence of this miracle, till the reign of Hezekiah, who ordered it to be destroyed in consequence of the superstitions regard the Israelites paid to it. 2 Kings xviii. 4; John iii. 14.

11, 12. (a) Sam. Sept.

13. *Marched from Punon*] Compare chap. xxxiii. 43.

14. In rendering this verse the emendation of Kennicott is adopted as most natural, and consisting in a different arrangement of the letters of the text.—*The book of the wars*]

This seems to be some poetic compositions of Moses, celebrating particular events which had occurred, from which he here inserted what was proper to the occasion. I suspect that this was increased by other writers afterwards. Compare Josh. xiii. 10, and 2 Sam. i. 18. 16. (a) Sam.

17. *A well hath sprung up*] So the Sam. which the construction and sense seem to require. For what propriety is there in addressing the well! (v) Sam.

18—20. After passing through a most dreary wilderness, in which there was no water, no wonder that they sang and shouted for joy, on the first appearance of such copious sources of it. The Arnon, swelled by a tempest, had diffused its streams to a great extent; and these subsiding in the adjacent soil afforded wells so near the surface of the earth, that the people could dig them with their staves: and this all the way from the wilderness to the vale mentioned ver. 20. 21. (a) Sam. Sept.

- dwelt in mount Seir, to do; and the Moab
 23 ites who dwell in Ar." But Sihon would
 not suffer Israel to pass through his country.
 Sihon then gathered all his people together,
 and went out against Israel into the wil-
 derness; and he came to Jahaz, and fought
 24 with Israel. And Israel smote him, "and
 his sons, and all his people," with the edge
 of the sword, and possessed his land from
 the Arnon to the Jabbok, even to the borders
 of the Ammonites: for "Jaazar was the
 25 border of the Ammonites." Thus Israel
 took all those cities; and Israel dwelt in all
 the cities of the Amorites; in Heshbon,
 26 and in all its villages. For Heshbon was
 the city of Sihon king of the Amorites, who
 had fought against a former king of Moab,
 and had taken from him all his land unto
 the Arnon.
 27 Hence they who speak proverbs say,
 Come, let Heshbon be rebuilt;
 Let the city of Sihon be repaired:
 28 For from Heshbon a fire went forth;
 A flame from the city of Sihon,
 Which consumed Ar of Moab,
 "Which devoured" the high places of Arnon.
 29 Woe to thee, O Moab!
 Thou art undone, people of Chemosh!
 His sons he suffered to be fugitives;
 His daughters, to go into captivity,
 To Sihon, the king of the Amorites. [Dibon:
 30 Their fair fields Heshbon destroyed unto
 "They were laid waste unto Nophah,
 Which is situate near" to Medeba.
 31 Israel now dwell in the land of the Amo-
 32 rites. And Moses sent to spy out Jaazar,
 and they took "it and its" villages, and drove
 out the Amorites who were there.
 33 And they turned and took the way to
 Bashan; and Og, king of Bashan, went
 out against them; he, and all his people,
 34 to battle at Edrei. And Jehovah said to
 Moses, Fear him not; for into thine hand;

24. (v) Sept.

27. *Hence they*] Literally, 'hence the poets, or para-
 bolists say.' I conceive that these lines were the produc-
 tion of some Israelite, who invites his people to repair and
 strengthen a city, whence, while in the possession of the
 Amorites, so successful a war had been carried on against
 Moab. 23. (v) Sept.

29. *Chemosh*] The god of the Moabites; who is here
 elegantly reproached, for not better protecting his people
 against a petty Amorite king.

30. *Their fair fields*] I have followed all the versions
 in considering עֵרְוָה a noun with the pronominal suffix; and
 the sense of it according to Schindler and Castel, is, *ager*
cu'tus, cultivated land. I consider Heshbon as the nomi-
 native of עֵרְוָה, which I regard as an active verb. In the
 next line I follow the Syr. translator who reads the verb in
 the third person plural, and not in the first as we now have
 it. With these corrections the passage is clear and con-
 nected.

CHAP. XXII. 5. The description now given of Balaam's
 residence, instead of being particular, agrees with any place
 in any country, where there is a river—for he lived at
Pethor, which is 'by the river of the land of the children
 of his people!' But was Pethor then near the Nile, in

I will deliver both him, and all his people,
 and his land; and thou shalt do to him as
 thou didst to Sihon king of the Amorites,
 who dwelt in Heshbon. So they smote 35
 him, and his sons, and all his people, until
 there was none left; and they possessed his
 land.

CHAPTER XXII.

B. C. 1452. *Balak's message to Balaam; his journey,
 and what befell him.*

THE Israelites now marched, and en- 1
 camped in the plains of Moab, beyond the
 Jordan, over against Jericho.

When Balak the son of Zippor saw all 2
 that Israel had done to the Amorites, He 3
 and the Moabites were much afraid on ac-
 count of so numerous a people; yea the
 Moabites were distressed because of the
 Israelites. And they said to the elders of 4
 Midian this company will now lick up all
 around us, as the ox licketh up the grass of
 the field. So Balak the son of Zippor king 5
 of the Moabites at that time, Sent messen-
 gers unto Balaam, the son of Beor, to 6
 Pethor, (which is on the river of the land of
 the 'Ammonites,') to call him, saying, Be-
 hold, there is a people come out of Egypt,
 and they cover the face of the earth, and
 they abide over against me: Come now 6
 therefore, I pray thee, curse for me this
 people; for they are too mighty for me:
 perhaps I may prevail, so that I may smite
 them, and drive them out of the land: for I
 know that blessed is he whom thou shalt
 bless, and cursed is he whom thou shalt
 curse. The elders of Moab and the elders 7
 of Midian then departed, with the rewards
 of divination in their hand; and they came
 to Balaam, and spoke to him the words of
 Balak. And he said to them, Lodge here 8
 to night, and I will bring you word, as Je-
 hovah shall speak unto me. And the princes
 of Moab abode with Balaam. And God 9

Egypt? Or in Canaan, near Jordan? Or in Mesopotamia,
 on the Euphrates, and belonging to the Ammonites? This
 last was in fact the case: and therefore it is well, that 12
 Heb. MSS. confirm the Sam. text here, in reading (instead
 of *עַרְוָה his people*) עֵרְוָה *Ammon*; with the Syr. and Vulg.
 versions.

6. *Blessed is he*] This language indicates the high
 opinion entertained of Balaam; and it is well known that
 the heathens believed that certain persons had the power of
 obtaining blessings on the people from the gods, or of
 bringing on them the most awful calamities. Bishop Newton
 has observed, 'that wonderful as the gift of prophecy was,
 it was not always confined to the chosen seed, nor yet
 always imparted to the best of men.' He revealed himself
 to Abimelech, Gen. xx.: to Pharaoh, Gen. lxi.; and to Ne-
 buchadnezzar, Dan. ii. Unworthy persons may sometimes
 be possessed of spiritual gifts as well as of natural. Our
 Saviour himself hath assured us of it, Matt. vii. 22, 23.

7. *With the rewards of divination*] The elders of Moab
 and Ammon not only took an usual present, but money to
 provide materials for the *incantation*, and for Balaam, should
 it be found necessary, to induce him to come and curse
 Israel.

8—9. *As Jehovah shall speak*] From this it is probable,

came to Balaam, and said, What *want* these 10 men with thee? And Balaam said to God, Balak, the son of Zippor, king of Moab, 11 hath sent to me saying, Behold, there is a people come out of Egypt, who cover the face of the earth; come now, curse them for me; perhaps I may be able to overcome 12 them, and drive them out. And God said to Balaam, Thou shalt not go with them; thou shalt not curse the people; for blessed 13 are they. And Balaam arose in the morning, and said to the princes of Balak, Go back to your own land; for Jehovah refuseth to give me leave to go with you. 14 And the princes of Moab arose, and went to Balak, and said Balaam refuseth to come with us. 15 And Balak yet again sent princes, more numerous and more honourable than those. 16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, Let nothing, I pray thee, hinder thee from coming unto me: for I will promote thee to very great honour, and I will do whatsoever thou sayest to me: come therefore, I pray 18 thee, curse for me this people. And Balaam answered and said to the "servants" of Balak, If Balak would give me his house full of silver and gold, I cannot go beyond the word of Jehovah my God, to do less or 19 more. Now, therefore, I pray you, abide here also to night, that I may know what more Jehovah will say to me. And God 20 came to Balaam at night, and said unto him, If the men come to call thee, arise, and go with them; but do thou only the thing which I shall say to thee. And Balaam arose in the morning, and saddled his ass, and went with the princes of Moab. 22 And God's anger was kindled because he went "with a covetous intention:" and the angel Jehovah stood in the way to oppose him. Now he was riding upon his ass, and 23 his two servants were with him. And the ass saw the angel Jehovah standing in the way,

that God revealed his will to Balaam in some vision of the night. Compare verse 20, and Gen. xx. 3. Was Balaam acquainted with Jehovah? He might indeed have become acquainted with the name of the God of Israel. The wonders he wrought in Egypt and the desert must have been spread abroad; and Balaam might judge it proper to invoke God by this name, as being more powerful than any other. Was he a true prophet? Most critics think him an artful wicked man like Simon Magus, who, by enchantments, had imposed on the multitude, but in this instance God by a special influence directed him to bless Israel, and he was constrained so to do. 18. (v) *princes*, Sept.

22. *And God's anger was kindled*] In the 20th verse Balaam is ordered to go with the men; why then was God angry with him for doing so? It is answered, that Balaam was not to go unless the princes of Balak came and called for him; but that Balaam did not wait for their coming, but arose in the morning and went. This circumstance, united with the additional reading of the Arab, *כאשר*, 'he went with a covetous disposition,' which is strongly confirmed by 2 Pet. ii. 15, is a solid reason for the anger of the Lord against him.

and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way again. But the 24 angel Jehovah stood in a path between two vineyards; a wall being on this side, and a wall on that side. And when the ass 25 saw the angel Jehovah, she thrust herself to the wall, and crushed Balaam's foot against the wall; and he smote her again. And the angel Jehovah went further, and 26 stood in a narrow place, where there was no way to turn either to the right hand or to the left. And when the ass saw the angel 27 Jehovah, she fell down under Balaam; and Balaam's anger was kindled, and he smote the ass with a staff. And Jehovah opened 28 the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast smitten me these three times? And 29 Balaam said to the ass, Because thou hast insulted me; I would there were a sword in mine hand, for now would I kill thee. And the ass said to Balaam, Am not I 30 thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so to thee? And he said, No. Then Jehovah opened the eyes of 31 Balaam, and he saw the angel Jehovah standing in the way, and his sword drawn in his hand; and he bowed down his head, and fell flat on his face. And the angel 32 Jehovah said to him, Wherefore hast thou smitten thine ass these three times? behold I went out to oppose thee, because thy way is perverse before me: And the ass saw me, 33 and turned these three times from me; unless she had turned from me, surely now I had slain thee, and saved her alive. And 34 Balaam said to the angel Jehovah, I have sinned; for I knew not that thou stoodest in the way against me; now therefore, if it displease thee, I will go back again. And 35 the angel Jehovah said to Balaam, Go with the men; but "take heed" to speak only what

28. *And Jehovah opened the mouth of the ass*] 'The speaking ass, from that time to this, hath been the standing jest of every infidel brother. Maimonides and others have conceived, that the matter was transacted in a vision. But it appears rather more probable from the whole tenour of the narration, that this was no visionary, but a real transaction. The words of St. Peter show, that it is to be understood, as he himself understood it, literally: 2 Pet. ii. 14, 15, 16. The ass was enabled to utter such and such sounds, probably, as parrots do, without understanding them: and say what you will of the construction of the ass's mouth, of the formation of the tongue and jaws being unfit for speaking, yet an adequate cause is assigned for this wonderful effect, for it is said expressly, "that the Lord opened the mouth of the ass:" and no one who believes a God, can doubt of his having power to do this and much more. The miracle was by no means needless or superfluous; it was very proper to convince Balaam, that the mouth and tongue were under God's direction, and that the same divine power which caused the dumb ass to speak contrary to its nature, could make him in like manner utter blessings contrary to his inclination.' Bishop Newton.

I speak to thee. So Balaam went with the princes of Balak.

- 36 And when Balak heard that Balaam was come, he went out to meet him to a city of Moab, which was on the frontier of the
37 country, on the border of the Arnon. And Balak said to Balaam, Did I not earnestly send to thee to call thee? wherefore camest thou not to me? am I not able indeed to
38 promote thee to honour? And Balaam said to Balak, Lo, I am now come unto thee; but can I, of myself, say any thing at all? The word that God putteth in my mouth,
39 I will "take heed" to speak. And Balaam went with Balak, and they came to Kirjath-
40 huzoth. And Balak killed oxen and sheep, and sent portions to Balaam, and to the princes who were with him.

CHAPTER XXIII.

B. C. 1452. Balak's offerings, and Balaam's prophecies.

- 41 Now on the morrow, Balak took Balaam, and brought him up to the high places of Baal, that thence he might see the utmost
1 part of the people. And Balaam said to Balak, Build for me here seven altars, and prepare for me here seven steers and seven
2 rams. And Balak did as Balaam had spoken; and Balak and Balaam offered on each altar a steer and a ram. And Balaam
3 said to Balak, Stand by thy burnt-offering, and I will go to see if Jehovah will come to meet me; and whatsoever he sheweth me I will tell thee. And he went to an
4 open place. And God met Balaam, who said to him, I have prepared seven altars, and I have offered upon each altar a steer
5 and a ram. And Jehovah put a word in Balaam's mouth, and said, Return to Balak, and thus shalt thou speak. And he re-
6 turned to him, and, lo, he stood by his burnt-offering; he, and all the princes of Moab.
7 And he prophesied, and said,
From Aram, Balak hath brought me,
The king of Moab, from the mountains of Kedem.

35, 38. The addition now found in the Sept. and Sam. is supported by the text, chap. xxiii. 12; and appears necessary to the connexion.

41. In the division of the chapters, I have followed our oldest English Bibles of Coverdale and Matthews.—*High places of Baal*] The places where the Moabites offered sacrifices to Baal.

CHAP. XXIII. 1. *Seven altars*] The veneration for the number seven began very early. We see that even at this time the heathens paid great respect to it in their religious ceremonies, which they could not derive from the Mosaic ritual, with which it cannot be supposed that they were yet acquainted; but must arise from tradition delivered down from the earliest ages. It might take its origin from the seventh day being set apart by God, as more holy than the rest. There are several instances of particular regard to this number before the Mosaic law, as 'the clean beasts by sevens,' Gen. vii. 2. 'Jacob's service,' chap. xxix. 'Pharaoh's dreams,' chap. xli.

Come, saith he, curse, for me, Jacob, Come, and execrate, for me, Israel.

How shall I curse whom God hath not 8 cursed? [ecrated?
How execrate, whom Jehovah hath not ex-
When, from the top of the rocks, I see them; 9
And from the lofty hills, I behold them;
Lo! they are a people that shall dwell alone,
And shall not be reckoned among the nations.
Who shall count the dust-like seed of Jacob? 10
Who shall number the multitude of Israel?
May I die the death of the righteous,
And may my last end be like theirs!—

Balak now said to Balaam, What hast 11
thou done unto me? I brought thee to curse mine enemies, and, behold, thou hast altogether blessed them. And he answered 12
and said, Must I not take heed to speak that which Jehovah hath put in my mouth?
And Balak said to him, Come, I pray thee, 13
with me to another place, whence thou mayest see them; thou shalt see but the outmost part of them, and shalt not see them all: and thence curse them for me.

And he brought him into the field of 14
Zophim, at the top of Pisgah, and built seven altars, and offered a steer and a ram on each altar. And he said to Balak, Stand 15
here by thy burnt-offering, while I go yonder to meet Jehovah. And Jehovah met Ba- 16
laam, and put a word in his mouth, and said, Go back to Balak, and thus speak. And when he came to him, behold, he stood 17
by his burnt-offering and the princes of Moab with him. And Balak said to him, What hath Jehovah spoken?

And he prophesied, and said, 18
Rise up, Balak, and hearken;
Listen to me, thou son of Zippor:
God is not a man, that he should lie: 19
Nor a son of Adam, that he should repent:
Hath he said, and shall he not do it?
Or spoken, and shall he not fulfil it?
Behold! I have received a command to 20
bless; [voke it.
For God hath blessed; and I cannot re-
'I behold" no trouble in Jacob, 21

3. *To an open place*] Where he might have a full prospect. I have followed the Sept. Alex. with Michaelis, Rosenmuller, and others; and עֵר in Syr. and Arab. denotes a place levelled and cleared of wood, an open place.

5. *Put a word*] Informed him what he should speak to Balak.

7. *And he prophesied*] I have preferred the sense to the idiom, as it is more clear, and as from the 5th verse God put the words into his mouth. Compare chap. xxiv. 2.

9. *Be reckoned among the nations*] They were to be separated from other nations both by their civil and religious institutions.

10. *The multitude of Israel*] With Houbigant and others, the Arabic sense of רב, is adopted as here most suitable. It is parallel with עֵר, dust-like seed, in the former line.—*May I die*] Some think Balaam alludes to the Israelites, calling them יְשׁוּעִים, 'righteous.' Michaelis maintains, that he refers to the hope of a future happy state, which God had made known to the Israelites.

- Nor do I see distress in Israel.
 Jehovah their God is with them,
 And to him they shout as their king.
 22 God, who brought them out of Egypt,
 Is to them as the strength of a rhinoceros.
 23 Surely there is no enchantment against Jacob,
 Nor is there any divination against Israel:
 But as at this time it shall be said of Jacob
 And of Israel, what hath God wrought!
 24 Lo, the people shall rise up as a lioness;
 And lift up themselves as a young lion,
 Who lieth not down until he hath eaten the
 prey,
 And hath drunk the blood of the slain.
 25 And Balak said to Balaam, Neither curse
 26 them at all, nor bless them at all. But
 Balaam answered and said to Balak, Did
 I not tell thee saying, Whatsoever Jehovah
 speaketh, that I must do?

CHAPTER XXIV.

B. C. 1452. *Balaam predicts the growing prosperity of Israel; the rise of their king, and what would happen to the Amalekites and Kenites.*

- 27 AGAIN Balak said to Balaam, Come, I
 pray thee, I will bring thee to another place;
 perhaps it may please God that thou may-
 28 est thence curse them for me. And Balak
 brought Balaam to the top of Peor, that
 29 looketh towards Jeshimon. And Balaam
 said to Balak, Build for me here seven
 altars, and prepare for me here seven steers
 30 and seven rams. And Balak did as Balaam
 had said, and offered a steer and a ram on
 1 each altar. And when Balaam saw that it
 pleased Jehovah to bless Israel, he went
 not, as at other times, to seek for omens,
 but he set his face towards the wilderness.
 2 And Balaam raised his eyes, and he saw
 Israel encamped according to their tribes;
 and the spirit of God came upon him.
 3 And he prophesied, and said,

Balaam, the son of Beor, saith;
 The man whose eyes are open saith;
 He saith who hath heard the words of God; 4
 Who hath seen the vision of the Almighty,
 Intranced, but with open eyes:
 How beautiful are thy tents, O Jacob, 5
 And thy tabernacles, O Israel!
 As vales "planted" with groves; 6
 Like gardens, by the side of a river:
 Like lign aloes planted by Jehovah;
 Like cedars, by water-streams!
 Water shall flow from the urn of Jacob 7
 And his seed shall become as many waters;
 Their king shall be higher than Agag,
 And his kingdom more highly exalted.
 God, who brought them forth out of Egypt, 8
 Is to them as the strength of the rhinoceros.
 The nations, their foes, they shall devour;
 And shall break in pieces their bones,
 And in their blood bathe their arrows.
 They couch, they lie down as a lion, 9
 Or as a lioness; who shall rouse them?
 And accursed be he that curseth them.

Balak's anger was now kindled against 10
 Balaam, so that he smote his hands together;
 and Balak said to Balaam, I called thee to
 curse mine enemies, and, behold, thou hast
 these three times wholly blessed them.
 Therefore now flee thou to thy place: I 11
 thought to promote thee unto great honour;
 but, lo, Jehovah hath kept thee back from
 honour. Then Balaam said to Balak, Did 12
 I not thus speak to thy messengers whom
 thou sentest to me, saying, If Balak would 13
 give me his house full of silver and gold, I
 cannot go beyond the commandment of
 Jehovah, to do of mine own mind either
 good or bad; but what Jehovah saith, that
 will I speak? And now, behold, I go to my 14
 people: come, and I will inform thee what
 this people shall do to thy people in future
 days.

21. *I behold*] This reading of the Sam. and Syr. preserves the order of the narrative; and the two latter lines contain the reason of their happy circumstances. The common version is at variance with the whole narrative of Moses. How frequently are we told of their iniquities and perverseness!

22. *Rhinoceros*] Rendered *Unicorn*, in our translation here, and chap. xxiv. 8; Deut. xxxiii. 17; Job xxxix. 9; Psa. xxii. 21; xxxix. 6; xcii. 10; Isa. xxxiv. 7, &c. where the strength, horn, and violence of that creature are spoken of, in such terms, as are not applicable to any creature, but the *rhinoceros*. The head of one brought from South Africa, and now in the Museum of the London Missionary Society, confirms this version and opinion.

23. Delgado renders this verse: 'Surely there are no omens in Jacob, no divinations in Israel: at all times it shall be told unto Jacob and unto Israel what God is about to do.' Our old versions, and the Greek, and other ancient ones, support the common version.

CHAP. XXIV. 1. *To seek for omens*] As he had done before, chap. xxiii. 3, 15. It is evident from this, that Balaam was in fact a soothsayer, and called a prophet only, because that God made use of him to pronounce the blessing on his people, and to predict their future greatness, just as the high priest is said to prophesy, when he said,

'it is necessary that one should die for the people.' John xi. 49—52.

2. *The spirit of God came*] He had before been influenced by the same spirit, but now, without having recourse to omens, the spirit came upon him.

4. *Intranced*] Some refer what is here said to what happened to him on his journey, chap. xxii. 33.

6. *As vales*] The version given is more suitable to the context than the common one. This verse illustrates the former: 'How goodly are thy tents, O Jacob! They are like vales planted with groves, Like gardens, &c.' (v) Sam. Sept.

7. *Urn of Jacob*] Instead of the pronoun the noun is inserted as more perspicuous. Balaam, having mentioned *water-streams*, was naturally led to notice the sources from which they spring. This is what is meant by יַד, which after Geddes I have rendered 'urn.' The comparison of a numerous people to waters occurs, Psa. cxliv. 7; Jer. xlvii. 2.—*Agag*] This was probably the common name of the Amalekite kings, as Pharaoh was of those of Egypt. This comparison shows, that the kingdom of the Amalekites had then become powerful.

14. *Inform thee*] Or predict to thee; for the verb יַרְא has not only the sense of admonishing, or giving counsel, but also of foretelling.

- 15 And he prophesied, and said,
Balaam, the son of Beor, saith,
The man whose eyes are open saith :
16 He saith who hath heard the words of God ;
Who hath seen the visions of the Almighty ;
Intranced, but with open eyes :
17 I see it, though it will not be now :
I behold it, though the event is not near :
A star shall proceed from Jacob
And a sceptred chief rise out of Israel,
Who shall smite the two corners of Moab ;
And the "crown" of every son of sedition.
18 And Esau shall be his possession ;
Also Seir, his enemy, shall be his possession :
For Israel shall do valiantly.
19 One from Jacob shall have dominion
And shall destroy their remaining cities.
20 And when he looked on Amalek, he prophesied, and said,
Amalek is the first of the nations ;
But his posterity shall utterly perish.
21 And he looked on the Kenites, and prophesied, and said,
Strong is thy dwelling-place,
And thou hast put thy nest in a rock.
22 Yet shall the nest be destroyed : [tive.
"And" at length Ashur shall take thee captive.
23 And he prophesied, and said,
Alas ! who shall live, when God doeth this ?
24 Who shall escape from the hand of the Chittites ? [Heber ;
They shall afflict Ashur, and shall afflict
But they also shall utterly perish.
25 Balaam then set out, to return to his place ;
and Balak also went his way.

17. *I see it*] By rendering the suffix *him*, the beauty and sense of this verse are obscured. The connexion requires the turn given, as the first two lines refer to the star, and the sceptre following.—*Every son of sedition*] With some distinguished critics I have rendered *שׂוֹא* or *שׂוֹאָה* as an appellative, as we no where read of such a people as the 'children of Sheth;' but we know that the Moabites were the most inveterate enemies of Israel, and might justly be called, sons of sedition. See Dathe's note. (v) Sam. Jer. xlviii. 45.

19. *One from Jacob*] This explains the two preceding verses. Many pious divines have referred what is here related to the Messiah; but surely this has been done without any regard to the context. If we consider what Balaam says in the 14th verse, this application will appear improbable. Others refer what is here said to David, who actually subdued the Moabites and other contiguous nations. See Bp. Newton on the Prophecies, and 2 Sam. viii. 2, 14.

20. *The first of the nations*] i. e. in antiquity, as well as in courage. Compare 1 Sam. xxvii. 8. and Gen. xiv. 8. They were the first who fought with Israel, Exod. xvii. 14. I have followed the Syr. in rendering *אֲחֵרֵי* 'his posterity.' The Greek translators agree in the same sense, and the context requires it.

22. *Yet shall the nest*] The Kenites were a tribe of Midianites. Moses married one of this race, Exod. iii. 1; and some of them followed the Israelites, and dwelt in Judea, Judg. i. 16; but the chief part remained among the Midianites, 1 Sam. xv. 6. The word *Kenite* signifies a *nest*. The reading of the Sept. is not improbable. (v) *cunning of Ashur*. Sept.

23. *Alas ! who shall live*] This refers to what follows, and not to the preceding prophecy.

24. *Who shall escape*] The Chittites denote both the

CHAPTER XXV.

B. C. 1452. *The idolatry of the Israelites; Zimri and Cozbi slain.*

AND Israel abode in Shittim, and the 1
people began to defile themselves with the 2
daughters of Moab. For they invited the 2
people to the sacrifices of their gods, and 3
the people ate of *their sacrifices*, and wor- 3
shipped their gods. And "some of the 3
people of" Israel wore the badges of Baal- 3
peor; and the anger of Jehovah was kind- 4
led against Israel. And Jehovah said to 4
Moses, Take all the heads of the people, 4
and "let them slay those men who have worn 4
the badges of Baal-peor" and hang them 4
up before Jehovah until sun-sitting, that 4
the fierce anger of Jehovah may be turned 5
away from Israel. And Moses said to the 5
judges of Israel, Slay ye, every one in his 5
own division, the men who have worn the 5
badges of Baal-peor.

And, behold, one Israelite came and 6
brought to his brethren a Midianitish 6
woman in the sight of Moses, and in the 6
sight of all the congregation of Israel, who 6
were weeping before the door of the con- 6
gregation-tabernacle. And when Phinehas, 7
the son of Eleazar, the son of Aaron the 7
priest, saw it, he rose up from among the 7
congregation, and took a javelin in his hand ; 7
And he went after the man of Israel into 8
the bedroom, and thrust both of them 8
through, the man of Israel, and the woman 8
in her bedroom: then the plague ceased

Greeks and the Romans. For the Jews called by this name all the places with which they were acquainted in the Mediterranean sea. The last clause shows the success of the Greeks and Romans, who for a long period were to humble and afflict Ashur and Heber, but who, in their turn, were to perish. The prediction has been wonderfully verified. For the text, see note, Heb. Bible.

CHAP. XXV. 1. *Began to defile*] The Greek translators render, 'the people profaned themselves with whoring with, &c.'

3. *Some of the*] That we should supply *כִּבְרִי* with the Sam. is clear from the following verse. For all the Israelites had not devoted themselves to the worship of Baal-peor.—*Wore the badges of Baal-peor*] By binding their heads with fillets to his honour, and thus openly avowing their idolatry. Michaelis proves that this is the sense of *צִנּוֹר*.

4. *All the chiefs of the people*] That the text has suffered in this verse cannot be doubted. If the *רָאשֵׁי הָעָם* are the same as the *שְׂפָטֵי יִשְׂרָאֵל* in the following verse, it is clear that the order to *hang them up*, is irreconcilable with their being appointed to slay those who had devoted themselves to the Moabites. By adding the Sam. to the text, the sense is clear and connected.

5. *In his own division*] That is, those men who were under them as magistrates.

8. *In her bedroom*] The term *אֹמֶת*, whence the word *alcove* is derived, means an 'interior apartment or bedroom;' and it is called her bedroom, because appropriated to cohabitation with her.

9. *Twenty-four thousand*] Paul refers to this history, 1 Cor. x. 8, where we read, that 'twenty-three thousand died by the plague.' Some suppose a thousand was slain by the judges; while others think both numbers existed in different copies.

9 among the Israelites. And those that died of the plague were twenty-four thousand.
 10 And Jehovah spoke to Moses, saying,
 11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned away my wrath from the Israelites by the zeal which he hath shown among them, for my sake, that I might not consume the Israelites, in
 12 my jealousy. Wherefore say, Behold, I
 13 give to him my covenant of peace: And he shall have it and his seed after him; the covenant of an everlasting priesthood; because he was zealous for his God, and made
 14 an atonement for Israel. Now the name of the Israelite who was slain, who was slain with the Midianitish woman, was
 15 Zimri, the son of Salu, a chief of a paternal house among the Simeonites: And the name of the Midianitish woman who was slain was Cozbi, the daughter of Zur; he was head over a people, and of a paternal house in Midian.
 16 And Jehovah spoke to Moses, saying,
 17 Distress the Midianites, and smite them;
 18 For they have distressed you by the wiles they have used to beguile you in the matter of Peor, and in the matter of Cozbi, their sister, the daughter of a prince of Midian, who was slain in the time of the plague on account of Peor.

CHAPTER XXVI.

B. C. 1452. *The people are again numbered; and it was found that all those who had murmured were dead.*

1 AND it came to pass after the plague, that Jehovah spoke to Moses and to Eleazar the
 2 son of Aaron the priest, saying, Take the sum of all the congregation of Israel, from twenty years old and upward, throughout their fathers' house, all that are able to go
 3 to war in Israel. So Moses and Eleazar the priest numbered them in the plains of
 4 Moab, by Jordan opposite Jericho, From twenty years old and upward; as Jehovah had commanded Moses: Now the Israelites who had come out of the land of Egypt were:

12. *Covenant of peace*] That is, I promise to him felicity and happiness; for so *peace* often signifies.

13. *Covenant of a perpetual priesthood*] The covenant here denotes the promise of the priesthood to his posterity. It must be understood conditionally, for Eli was not of this family. In the time of David, however, it was restored, and in this family probably continued till the advent of our Lord.—*Because he was zealous*] God knew that he acted out of love to him, and zeal for his honour; though the action itself was rash and unwarrantable, unless he had a divine commission, which does not seem unlikely, from the approbation with which God speaks of him, and his conduct.

CHAP. XXVI. 3. *So Moses and Eleazar numbered*] With Gaddes I give the Arabic sense to יריב, and omit למחר; and by this simple correction the text is restored, so as to need no Italic supplements.

7. *And they that were numbered*] This trihe, after 38 years, had diminished 2770 men. See chap. i.

Reuben, the first-born of Israel: the 5
 sons of Reuben; from Hanoch, came the family of the Hanochites: from Pallu, the family of the Palluites: From Hezron, 6
 the family of the Hezronites: from Carmi, the family of the Carmites. These are the 7
 families of the Reubenites: and they that were numbered of them were forty-three thousand seven hundred and thirty. And 8
 the son of Pallu, was Eliab. And the sons 9
 of Eliab were, Nemuel, Dathan, and Abiram. This was the Dathan, and this the Abiram, who being of the council of the congregation, contended with Moses and Aaron in the company of Korah; when they so provoked Jehovah, That the earth opened 10
 her mouth, and swallowed them up; and when this company died, a fire devoured 11
 'Korah and the two hundred and fifty men.' Thus they became an example. Neverthe- 11
 less the children of Korah died not.

The sons of Simeon, by their families: 12
 from Nemuel came the family of the Nemuelites: from Jamin, the family of the Jaminites: from Jachin, the family of the Jachinites: from Zerah, the family of the 13
 Zerahites: from Shaul, the family of the Shaulites. These are the families of the 14
 Simeonites, twenty-two thousand and two hundred.

The sons of Gad by their families: from 15
 Zephon, came the family of the Zephonites: from Haggai, the family of the Haggites: from Shuni, the family of the Shunites: From Ozni, the family of the Oznites: from 16
 'Eli' the family of the Edites; From Arod, 17
 the family of the Arodites: from Areli, the family of the Arelites. These are the fami- 18
 lies of the children of Gad according to those that were numbered of them, forty thousand and five hundred.

The sons of Judah were Er and Onan; 19
 but Er and Onan died in the land of Canaan. And the sons of Judah by their fami- 20
 lies were; from Shelah came the family of the Shelahites: from Pharez, the family of the Pharezites: from Zerah, the family of the

10. *A fire devoured Korah*] The present Hebrew text makes Korah descend into the earth with the Reubenites, while the Sam. asserts he was destroyed by fire, with his brethren the Levites. Compare chap. xvi. 6, &c. Josephus agrees with the Sam. as does also the Psalmist, (cvi. 17.) who mentions only Dathan and Abiram, as swallowed up and not burnt. That this is the genuine reading, is mostly admitted. (†) Sam.

12. *Nemuel*] We have Gen. xlii. 10, and Exod. vi. 15, Jamiel. There can be little doubt but the true name is here retained; as the families sprung from him are called נמיאל. Houbigant is of this opinion; and for the same reason he judges יריב preferable to יריב and זריב.

15. In the Greek version, the tribe of Judah comes after that of Simeon; then Issachar and Zebulun; and then Gad and Asher. It has also some variety in the particular numbers: but the sum total is the same in all the copies and versions.

16. (†) Sam. Syr. others Eri.

- 21 Zerahites. And the sons of Pharez were; from Hezron, the family of the Hezronites: from Hamul, the family of the Hamulites.
- 22 These are the families of Judah according to those that were numbered of them, seventy-six thousand and five hundred.
- 23 The sons of Issachar by their families: from Tola came the family of the Tolaites:
- 24 from Pua, the family of the Puhites: From Jashub, the family of the Jashubites: from Shimron, the family of the Shimronites.
- 25 These are the families of Issachar according to those that were numbered of them, sixty-four thousand and three hundred.
- 26 The sons of Zebulun by their families: from Sered came the family of the Sardites: from Elon, the family of the Elonites: from Jahleel, the family of the Jahleelites.
- 27 These are the families of the Zebulunites according to those that were numbered of them, sixty thousand and five hundred.
- 28 The sons of Joseph by their families were,
- 29 Manasseh and Ephraim. The sons of Manasseh: from Machir came the family of the Machirites: and Machir begot Gilead: from
- 30 Gilead, the family of the Gileadites. These are the sons of Gilead: from Jeezer, the family of the Jeezerites: from Helek, the
- 31 family of the Helekites: And from Asriel, the family of the Asrielites; and from She-
- 32 chem, the family of the Shechemites: And from Shemida, the family of the Shemidaites: and from Hephher, the family of the Hephherites.
- 33 Zelophehad the son of Hephher had no sons, but daughters: and the names of the daughters of Zelophehad were Mahlah, and
- 34 Nanah, Hoglah, Milcah, and Tirzah. These are the families of Manasseh, and those that were numbered of them, were fifty-two thousand and seven hundred.
- 35 These are the sons of Ephraim by their families: from Shuthelah came the family of the Shuthelahites: from Becher, the family of the Becherites: from Tahan, the
- 36 family of the Tahanites. And these are the sons of Shuthelah: from Eran, the family
- 37 of the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty-two thousand and five hundred. These are the sons of Joseph by their families.
- 38 The sons of Benjamin by their families: from Bela, came the family of the Belaites: from Ashbel, the family of the Ashbelites: from Ahiram, the family of the Ahiramites:
- 39 From Shupham, the family of the Shuphamites: from Hupham, the family of the

Huphamites. From Ard, the family of the 40 Ardites: from Naaman, the family of the Naamanites. These are the sons of Benjamin by their families: and they that were numbered of them were forty-five thousand and six hundred.

These are sons of Dan by their families: 42 from 'Hushim, came the family of the Hushimites." These are the families of Dan by their families. All the families of the Hu- 43 shimites, according to those that were numbered of them, were sixty-four thousand and four hundred.

The sons of Asher by their families: from 44 Jimna, the family of the Jimnites: from Jesui, the family of the Jesuites; from Beriah, the family of the Beriahites. From 45 the sons of Beriah: from Heber, the family of the Heberites: from Malchiel, the family of the Malchielites. And the name of the 46 daughter of Asher was Sarah. These are 47 the families of the sons of Asher according to those that were numbered of them; fifty-three thousand and four hundred.

The sons of Naphtali by their families: 48 from Jahzeel, the family of the Jahzeelites: from Guni, the family of the Gunites: From 49 Jezer, the family of the Jezerites: from Shillem, the family of the Shillemites. These 50 are the families of Naphtali by their families: and they that were numbered of them were forty-five thousand and four hundred. These numbered of the Israelites, were six 51 hundred and one thousand seven hundred and thirty.

And Jehovah spoke to Moses, saying, 52 Unto these the land shall be divided for an 53 inheritance according to the number of names. To many thou shalt give the more 54 inheritance, and to few thou shalt give the less inheritance; to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding 55 the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the 56 inheritance be divided between the many and the few.

And these are they that were numbered 57 of the Levites by their families: from Gershon, the family of the Gershonites: from Kohath, the family of the Kohathites: from Merari, the family of the Merarites. These 58 are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begot Amram. And the name of 59

40. That לֹא־רָד should be admitted after נִעְמָן is clear from the order observed throughout the chapter. For we have first the name of the person and then of the descendants. I am inclined to consider the first clause of this verse an early 170

interpolation. It is wanting in the Sam. but found in all the versions. Compare Gen. xvi. 21.

59. *Who was born*] From Exod. ii. 1, compared with chap. vi. 20, it appears that Amram married his aunt Joche-

Amram's wife was Jochebed, the daughter of Levi, who "was born" to Levi in Egypt: and she bare to Amram, Aaron and Moses, 60 and Miriam their sister. And to Aaron was born Nadab and Abihu, Eleazar and 51 Ithamar. And Nadab and Abihu died, when they offered profane fire before Je- 52 hovah: And those that were numbered of them were twenty-three thousand, all males from a month old and upward: for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.

3 These are they that were numbered by Moses and Eleazar the priest, who numbered the Israelites in the plains of Moab, 4 by the Jordan near Jericho. And among these there was not a man whom Moses, and Aaron the priest, numbered, when they numbered the Israelites in the wilderness of 5 Sinai. For Jehovah had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAPTER XXVII.

C. 1452. *Zelophehad's daughters sue for an inheritance; Moses warned of his death, and Joshua appointed his successor.*

Now the daughters of Zelophehad, the son of Hopher, the son of Gilead, the son of Machir, the son of Joseph, (and these are the names of his daughters; Mahlah, Nanah, and Hoglah, and Milcah, and Tirzah,) came, And they stood before Moses, and before Eleazar the priest, and before the chiefs and the whole congregation, at the congregation-tabernacle, and said, Our father died in the wilderness; yet he was not in the company of those who, with the company of Korah, assembled together against Jehovah; but died for his own sin, and had no sons. Why should the name of our father be done away from among his family, because he hath no son? Give to us therefore a possession among the brethren of our father. And Moses brought their cause before Jehovah.

And Jehovah spoke to Moses, saying, The daughters of Zelophehad speak right:

ed, she being the sister of his father Kohath, and the daughter of his grandfather Levi. I have followed the versions noticed in rendering the clause, as the common reading is embarrassed, if not unmeaning.

CHAP. XXVII. 3. *But died for his own sin* It has been doubted whether these words refer to Zelophehad, or to Korah. Rosenmüller refers them to Korah. If the Sam. action be admitted it overturns this opinion, as it limits the terms to Zelophehad, their father. On the whole the sense seems to be, Zelophehad had died without sons, and the sin or which he died was unbelief, a sin common to all the Israelites.

4. *Why should the name* This was very commendable in these young women, it showed great faith in God's pro-

thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt transfer the inheritance of their father to them. And thou shalt speak 8 to the Israelites, saying, If a man die, and have no son, then ye shall transfer his inheritance to his daughter. And if he have 9 no daughter, then ye shall give his inheritance to his brethren. And if he have no 10 brethren, then ye shall give his inheritance to his father's brethren. And if his father 11 have no brethren, then ye shall give his inheritance to his next kinsman of his family, and he shall possess it: and it shall be to the Israelites a statute of judgment, as Jehovah hath commanded Moses.

Jehovah then said to Moses, Go up to 12 this mount Abarim, and see the land which I am about to give to Israel. And when 13 thou hast seen it, thou shalt be gathered to thy people, as Aaron thy brother was gathered. For in the wilderness of Zin, in 14 the strife of the congregation, ye rebelled, instead of sanctifying me before their eyes at the waters. These were the waters of Meribah, in Kadesh, in the wilderness of Zin. *Moses then said, O Lord God, thou hast begun to show thy servant thy greatness, and thy mighty power; for what God is there in the heavens, or on the earth that can do such mighty deeds as thou hast done? Let me, I pray thee, go over, and see that good land which is beyond the Jordan, that excellent mountainous country, and Lebanon. But Jehovah said to Moses, Let it suffice thee; speak no more unto me of this matter. Go up to the top of Pisgah, and raise thine eyes and look westward, and northward, and southward, and eastward, and behold it with thine eyes: for over this Jordan shalt thou not go. But charge Joshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which thou shalt only see."

Moses now spoke to Jehovah, saying, 15 May Jehovah, the God of the spirits of all 16 flesh, set a man over the congregation, Who may go out before them, and who may 17 come in before them, and who may lead them forth, and who may bring them back;

mise to bring them to Canaan, and great respect to their father, in desiring to have his name continued.

11. *To his next kinsman* In the law respecting inheritances, the right is continued to the father's side only, that the land allotted to one tribe might not be transferred to another. Compare chap. xxxvi.

12. *Go up to this mount Abarim* This was a range of mountains, of considerable extent, near the rivers Jordan and Arnon. Nebo was one particular mountain, and Pisgah the highest top of it.

14. The verses which the Sam. copy now has, chap. xx. 13, Geddes transposes here as most suitable to the context; and no one can scarcely doubt, but they once formed a part of the text.

that the congregation of Jehovah be not like a flock which has no shepherd.

- 18 And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; And set him before Eleazar the priest, and before the whole congregation; and give to him a charge in their sight. And thou shalt give to him of thine honour, that to him the whole congregation of Israel may be obedient. And he shall stand before Eleazar the priest, who shall inquire for him before Jehovah, by means of the Urim; at whose command they shall go out, and at whose command they shall come in; both he, and all the Israelites with him, even the whole congregation. And Moses did as Jehovah had commanded him: for he took Joshua and set him before Eleazar the priest, and before the whole congregation; And he laid his hands upon him, and gave him a charge, as Jehovah commanded him: "and said to him, Thine eyes have seen what Jehovah hath done to these two kings! so will he do to all the kingdoms through which thou hast to pass: be not afraid of them: for Jehovah your God, himself will fight for you."

CHAPTER XXVIII.

B. C. 1452. *Laws respecting sacrifices; the daily offering; offerings for the sabbath, new moon, passover, &c.*

- 1 AGAIN Jehovah spoke to Moses, saying, 2 Command the Israelites, and say unto them; My burnt-offerings, my food, of a sweet savour to me, shall ye observe to offer to me at their appointed seasons. And thou shalt say to them, This is the burnt-offering which ye shall offer to Jehovah; two lambs of the first year, without spot day by day, 4 for a continual burnt-offering. One lamb shall ye offer in the morning, and the other 5 lamb shall ye offer in the evening; And for a wheaten-offering, a tenth part of an ephah of flour, mingled with the fourth part of a hin of fresh oil: A continual burnt-offering which was ordained at mount Sinai; as a burnt-offering of a sweet savour to Jehovah. 7 And the drink-offering for each lamb shall be the fourth part of a hin "of wine:" in the holy place shall the wine be poured out to 8 Jehovah, for a drink-offering. And the other lamb shall ye offer in the evening: and ye shall offer the same wheaten-offering

and drink-offering as burnt-offering of a sweet savour to Jehovah. But on the sabbath day shall be offered, of the first and two tenths of an ephah of wheaten-offering, mingled with oil, for a burnt-offering, and its drink-offering.

And in the beginning of the year shall offer a burnt-offering of two steers and one ram, seven years, without spot; A ephah of flour for a wheaten-offering, mingled with oil, for each ram; And of one tenth of flour for each lamb; for a burnt-offering of a sweet savour to Jehovah. And the drink-offerings shall be half a hin for a steer, and the third part for a ram, and the fourth part for a lamb. This burnt-offering shall be offered from month to month, throughout the year; And one to Jehovah, besides the drink-offering, and its drink-offering, the fourteenth day of the month of Jehovah's passover. And on the first day of this month shall be offered unleavened bread: the first day shall be a holy convocation; and ye shall do no man's work. But ye shall offer as a burnt-offering to Jehovah, two steers, and one ram, of the first year, without blemish; And a tenth part of an ephah of flour, mingled with oil, for a burnt-offering, and its drink-offering, shall ye offer each of the seven days of the month for a sin-offering, to make atonement for you. Ye shall offer a drink-offering in the morning burnt-offering, and its drink-offering, a continual burnt-offering throughout the year, throughout the year of the burnt-offering to Jehovah: it shall be a continual burnt-offering, and its drink-offering. And on the seventh day of the month shall be a holy convocation; and ye shall do no man's work.

19. *Give to him a charge*] Instruct him and teach him the duties of his office; encourage and animate him to perform them.

20. *Give to him of thine honour*] That is, invest him with the ensigns of power and authority, that the people may honour him as they do thee, 1 Chron. xxix. 25.

23. (a) Sam. Deut. iv. 21.

CHAP. XXVIII. 2. *My burnt-offerings, my food*] Our translators have rendered, 'my bread for my sacrifices

made by fire.' But לֶחֶם [lechem] victims, or other offerings, fire to feed it.

7. *Hin of wine*] Houbi dropped after יֵהוּ, which tained in the Vulg. and Syr.

16. See Exodus xii. and there.

26. See Leviticus xxiii.

26 Also on the day of the first-fruits, when after your seven weeks ye bring a new wheaten-offering to Jehovah, ye shall have a holy convocation; on it ye shall do no servile work: But ye shall offer as a burnt-offering of a sweet savour to Jehovah, two steers, one ram, seven lambs of the first year; And their wheaten-offering of flour mingled with oil, three tenths of an ephah for each steer, and two tenths for each ram. 29 And one tenth for each lamb, for each of the seven lambs; And one goat, "for a sin-offering" to make an atonement for you. 31 Besides the continual burnt-offering, and its wheaten-offering, ye shall offer these with their drink-offerings: without blemish they shall be.

CHAPTER XXIX.

3. C. 1452. *Offerings at the feast of trumpets, and at the feast of booths.*

AND on the seventh month, on the first day of the month, ye shall have a holy convocation; on it ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer as a burnt-offering of a sweet savour to Jehovah, one steer, one ram, and seven lambs, of the first year, without blemish: And their wheaten-offerings shall be of flour mingled with oil, three tenths of an ephah for a steer, and two tenths for the ram, And one tenth for each lamb, for each of the seven lambs: And one goat for a sin-offering, to make an atonement for you: Besides the burnt-offering of the month, and its wheaten-offering, and the daily burnt offering, and its wheaten-offering, and their drink-offerings, according to their manner, for a burnt-offering of a sweet savour to Jehovah.

7 And on the tenth day of this seventh month ye shall have a holy convocation; and ye shall humble yourselves: on it ye shall not do any work: But ye shall offer a burnt-offering to Jehovah of a sweet savour; one steer, one ram, and seven lambs of the first year; they shall be without blemish: 9 And their wheaten-offering shall be of flour mingled with oil, three tenths of an ephah for the steer, and two tenths for the ram, 10 And one tenth for each lamb, for each of the seven lambs: One goat, for a sin-offering; besides the sin-offering of atonement, and the continual burnt-offering, and its wheaten-offering and their drink-offerings.

And on the fifteenth of the "same" seventh 12 month, ye shall have a holy convocation; on it ye shall do no servile work; but ye shall keep a feast to Jehovah seven days: And ye shall offer a burnt-offering, of a 13 sweet savour to Jehovah; thirteen steers, two rams, and fourteen lambs of the first year; they shall be without blemish: And 14 their wheaten-offerings shall be of flour mingled with oil, three tenths of an ephah for every steer of the thirteen steers, two tenths for each of the two rams, And one 15 tenth for every one of the fourteen lambs: And one goat for a sin-offering; besides the 16 continual burnt-offering, and its wheaten-offering, and its drink-offering.

And on the second day ye shall offer 17 twelve steers, two rams, fourteen lambs, of the first year, without blemish; And their 18 wheaten-offerings and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin- 19 offering; besides the continual burnt-offerings and their wheaten-offerings, and their drink-offerings.

And on the third day eleven steers, two 20 rams, fourteen lambs, of the first year, without blemish; And their wheaten-offerings, 21 and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin-offering; 22 besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.

And on the fourth day ten steers, two 23 rams, and fourteen lambs, of the first year, without blemish: Their wheaten-offerings, 24 and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin-offering; 25 besides the continual burnt-offering, with its wheaten-offering and its drink-offering.

And on the fifth day nine steers, two rams, 26 and fourteen lambs, of the first year, without blemish; And their wheaten-offerings 27 and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin-offering, 28 besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.

And on the sixth day eight steers, two 29 rams, and fourteen lambs, of the first year, without blemish; And their wheaten-offer- 30

CHAP. XXIX. 1. *Seventh month*] Of the ecclesiastical year, respecting which see Exodus xii. 2; but the first month of the civil year. Compare Levit. xxiii. 24, and Numb. x. 5.

7. *Humble yourselves*] This expiation-fast is at Aleppo kept by the Jews with the greatest punctuality. It is a fast of twenty-four hours complete; and women with child,

or sick persons, who are exempt on other occasions, will hardly accept of a dispensation on this day. See Levit. vi. 29, and xxiii. 27.

12. *On the fifteenth day*] See Levit. xxiii. 34. What follows contains an account of the offerings to be presented to God, each of the days the Feast of Booths lasted; and as it is a mere repetition requires no illustration. (a) Sam.

- ings, and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed; And one goat for a sin-offering; besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
- 32 And on the seventh day seven steers, two rams, and fourteen lambs, of the first year, without blemish: And their wheaten-offerings, and their drink-offerings for the steers, for the rams, and for the lambs, shall be according to their number, after the manner prescribed: And one goat for a sin-offering; besides the continual burnt-offering, with its wheaten-offering, and its drink-offering.
- 35 On the eighth day ye shall have a solemn assembly: on it ye shall do no servile work:
- 36 But ye shall offer a burnt-offering of a sweet savour to Jehovah; one steer, one ram, seven lambs, of the first year, without blemish; Their wheaten-offerings and their drink-offerings for the steer, for the ram, and for the lambs, shall be according to their number, after the manner prescribed:
- 38 And one goat for a sin-offering, besides the continual burnt-offering, with its wheaten-offering, and its drink-offering. These are what ye shall offer at your stated feasts to Jehovah, for your burnt-offerings, your wheaten-offerings, and your drink-offerings, and your feast-sacrifices, besides your vows
- 40 and your free-will offerings. And Moses told the Israelites according to all that Jehovah had commanded him.

CHAPTER XXX.

B. C. 1452. *On vows and obligations.*

- 1 AGAIN Moses spoke to the heads of the tribes of Israel, saying, This is the thing which Jehovah hath commanded. If a man make a vow to Jehovah, or swear an oath to bind himself under an obligation; he shall not break his word; he shall do according to all that proceedeth out of his mouth.
- 3 If a woman also make a vow to Jehovah, and bind herself under an obligation, being in her father's house, in her youth; And her father hear of her vow, and of her obligation by which she hath bound herself, and her father by silence shall consent; then all her vows shall stand, and every obligation by which she hath bound herself shall stand; But if her father "expressly" disallow her on the day that he heareth of it; not any of her vows, or of her obligations by which she hath bound

herself, shall stand; and Jehovah shall forgive her, because her father disalloweth her. If, when she was married, she was under a vow, or had uttered aught with her lips, by which she hath bound herself; And if her husband when he heard of it, by silence consented; then her vows shall stand, and her obligations by which she bound herself shall stand: But if her husband "expressly" disallow her on the day that he heareth of it; then he shall make her vow which she vowed, and that which she uttered with her lips, by which she bound herself, of none effect; and Jehovah shall forgive her. But every vow of a widow, and of one divorced, by which they have bound themselves, shall stand good against them. And if a woman while in her husband's house make a vow, or bind herself by an oath to any obligation; And if her husband hear of it, and by silence consent, and disallow her not; then all her vows shall stand, and every obligation by which she bound herself shall stand; But if her husband expressly made them void on the day he heard of them; then whatsoever proceeded out of her lips with respect to her vows, or her obligations, shall not stand: her husband hath made them void; and Jehovah shall forgive her. Every vow, and every binding oath to humble herself, her husband may establish, or her husband may make void. But if her husband continue silent from day to day; he then establisheth all her vows, and all her obligations, which are upon her: he confirmeth them, because by silence he consented on the day that he heard of them. But if he shall any ways make them void after that he hath heard of them; then he shall bear her iniquity. These are the statutes, which Jehovah commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

CHAPTER XXXI.

B. C. 1452. *The Midianites conquered; Balaam slain, and how the spoil obtained is to be divided.*

AGAIN Jehovah spoke to Moses, saying, 1 Avenge the Israelites on the Midianites; 2 afterward shalt thou be gathered to thy people. And Moses spoke to the people, 3 saying, Arm some of yourselves for the war, and let them go against the Midianites, and avenge Jehovah on the Midianites. Out 4 of every tribe, of all the tribes of Israel, ye shall send a thousand to the war. So 5 there were selected from the thousands of

CHAP. XXX. 3. The vows noticed in this chapter are of two kinds; 1. Vows by which something was devoted to God, as a victim, or land. 2. Vows of abstinence, by which a person bound himself not to eat or drink of certain things. 5, 8. (a) Sam. Sept.

15. *Shall bear her iniquity*] He shall suffer the punishment due for the neglect of performing the vow; as in effect the crime is his.

CHAP. XXXI. 5. *Twelve thousand*] This was but a small army; but it appears that it was not the design of

Israel, a thousand from each tribe, twelve
6 thousand armed for war. And Moses sent
them to the war, a thousand from each
tribe, with Phinehas the son of Eleazar the
priest; who had with him the holy instru-
ments, even the trumpets to sound with.
7 And they warred against the Midianites, as
Jehovah had commanded Moses; and they
8 slew every male. And among the slain
they slew these kings of Midian; Evi, and
Rekem, and Zur, and Hur, and Reba, five
kings of Midian: Balaam also the son of
9 Beor they slew with the sword. And the
Israelites took all the women of Midian cap-
tives, and their little ones; and they made a
spoil of all their cattle, and all their flocks,
10 and all their goods. And all their cities,
and their strong-holds in which they had dwelt,
11 they burned with fire. But all the spoil,
and all the prey, both of men and of beasts
12 they took away. And they brought the
captives, and the prey, and the spoil, to
Moses, and Eleazar the priest, and to the
"whole" congregation of Israel, to the camp
on the plains of Moab, by the Jordan, over
against Jericho.
13 And Moses, and Eleazar the priest, and
all the chiefs of the congregation, went forth
14 to meet them without the camp. And
Moses was wroth with the officers of the
host; with the captains over thousands,
and captains over hundreds, who had come
15 from the war. And Moses said to them,
"Why" have ye saved all the women alive?
16 Behold, they caused the Israelites, by the
counsel of Balaam, to commit a trespass
against Jehovah in the matter of Peor;
and there was a plague among the congre-
17 gation of Jehovah. Now therefore kill
every male among the little ones, and kill
every woman that hath carnally known man.
18 But all the women children, who have not
carnally known man, keep alive for your-
19 selves. And do ye abide without the camp
seven days: whosoever hath killed any

person, and whosoever hath touched any
slain, he shall purify himself on the third
day, and on the seventh day. Yourselves 20
and your captives, and every kind of rai-
ment; every thing made of skin, of goats'
hair and of wood, ye shall purify. "Now
Moses had said to Eleazar the priest, Say
to those men who have returned from the
war, that this is the ordinance of the law
which Jehovah commandeth. Only gold,
and silver, brass, iron, tin, and lead; What-
soever can bear the fire, ye shall make to
pass through the fire, and it shall be clean;
yet it shall be purified with the purification-
water; and whatsoever cannot bear the fire,
ye shall only pass through the water. And
ye shall wash your clothes on the seventh
day, and be clean, and afterward ye may
come into the camp."

And Eleazar the priest said to the men 21
who had come from the war, This is the
ordinance of the law which Jehovah hath
commanded Moses; Only gold, and silver, 22
brass, iron, tin, and lead; Whatsoever can
23 bear the fire, ye shall make to pass through
the fire, and it shall be clean; yet it shall
be purified with the purification-water; and
whatsoever cannot bear the fire ye shall
make to pass through the water. And ye 24
shall wash your clothes on the seventh day,
and ye shall be clean, and afterward ye may
come into the camp.

Jehovah also spoke to Moses, saying, 25
Take the sum of the prey which hath been 26
taken; both of man and of beast; thou,
and Eleazar the priest, and the paternal
chiefs of the congregation, And divide the 27
prey into two parts; between those who en-
gaged in the war and went out to battle,
and the whole congregation: Then, from 28
their half, who went forth to the war, levy
as a tribute for Jehovah, one out of every
five hundred, both of the persons, and of the
beeves, and of the asses, and of the sheep;
And give it unto Eleazar the priest, for a 29

Moses to attack all the Midianites. Those only who were
contiguous to the camp of Israel were now vanquished.

6. *The holy instruments*] Critics are not agreed what
these holy vessels or instruments were, which Eleazar
carried with him to the war. Spencer contends that the
Urim and Thummin are meant; while Geddes conjectures
that the ark and its appurtenances may be thus called. Le
Clerc thinks the trumpets only are meant; and that we
should render the following *even*. "The holy instruments,
even the trumpets to blow in his hand." This is the most
probable opinion.

7. *Slew all the males*] In ancient times it seems to have
been the usual custom in war to slay the men, and take the
women and children captives. According to Euripides,
the Greeks thus treated the Trojans. Indeed war among
the oriental nations has been carried on in the most san-
guinary manner in all ages. 12. (a) Sam. MSS.

16—18. Infidelity has reflected on the order of Moses as
equally unjust and cruel.—It may be answered, that his
conduct towards the women may be vindicated from rea-
sons of policy; but I freely confess it is difficult to justify

the order to slay all the unoffending male children. The
same principle ought to have been adopted towards the
male as the female children. It is not said that the Lord
gave Moses this order; and is it improper to believe, that
in this affair Moses acted solely from his sense of policy?

20. The order of Moses to Eleazar as now contained in
the Sam. is admitted as genuine. Eleazar seems to act
from his own authority, unless we admit that he received
from Moses the order noticed. The conclusion of the 21st
verse asserts that Moses had received such a command
from the Lord; and it is natural to infer, that the command
which he had received, he also delivered to Eleazar. (a)
Sam.

24. *Wash your clothes*] An ablution of this kind was
usual among both the Greeks and Romans. See Æneid,
ii. 718, and the Scholiast on Sophocles.

28. *And levy a tribute*] The congregation were to have
a share, because the warriors went out in their name, and
to make some reparation for what they had suffered by the
Midianites. This was done by particular directions, and
so all contests were prevented

30 heave-offering to Jehovah. And of the half of the Israelites, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the flocks, of all kinds of beasts, and give them to the Levites, who keep the charge of the tabernacle of Jehovah. And Moses and Eleazar the priest did as Jehovah commanded Moses. Now the booty, and what was left of the prey which the men of war had seized, was six hundred and seventy five thousand sheep, And seventy thousand beeves, And sixty-one thousand asses. And thirty-two thousand persons in all; of women who had not carnally known man. And the half, which was the portion of those who went out to the war, was in number three hundred and thirty-seven thousand and five hundred sheep: And Jehovah's tribute of the sheep was six hundred and seventy-five. And the beeves were thirty six thousand; of which Jehovah's tribute was seventy-two. And the asses were thirty thousand and five hundred; of which Jehovah's tribute was sixty-one. And the persons were sixteen thousand; of whom Jehovah's tribute was thirty-two persons. And Moses gave the tribute, which was Jehovah's heave-offering, to Eleazar the priest, as Jehovah had commanded him. And out of the half of the Israelites, which Moses took from the men who had gone to the war, Which half belonging to the congregation was three hundred and thirty-seven thousand and five hundred sheep, And thirty-six thousand beeves; Also thirty thousand and five hundred asses, With sixteen thousand persons; Even of Israel's half, Moses took one portion of fifty, both of men and of the cattle and gave them to the Levites, who kept the charge of the tabernacle of Jehovah; as Jehovah had commanded him.

48 And the officers who were over thousands of the host, the captains of thousands, and captains of hundreds, came near to Moses; And they said to Moses, Thy servants have taken the sum of the men of war who are under our charge, and there wanteth not one man of us. We have therefore brought as an oblation for Jehovah, whatsoever any hath found, utensils of gold, chains, and bracelets, rings, earrings, and tablets, to

make an atonement for our lives before Jehovah. And Moses and Eleazar the priest took of them the gold, even all the wrought utensils. And the whole gold of the offering which the captains of thousands and the captains of hundreds offered to Jehovah was sixteen thousand seven hundred and fifty shekels; Which the men of war had taken as spoil, every one for himself. And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, for a memorial for the Israelites before Jehovah.

CHAPTER XXXII.

B. C. 1452. *The Reubenites and Gadites sue for, and have their portion of land assigned them beyond the Jordan.*

Now the Reubenites and the Gadites "and the half tribe of Manasseh" had a very great multitude of cattle; and when they saw that the land of Jazer, and the land of Gilead, were places fit for cattle, The Gadites, and the Reubenites, "and the half tribe of Manasseh," came and spoke to Moses, and to Eleazar the priest, and to the chiefs of the congregation, saying, Ataroth, and Dibon, and Jazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon, The country which Jehovah hath smitten before the congregation of Israel, is a land fit for cattle; and thy servants have cattle: Wherefore, said they, if we have found favour in thy sight, let this land be given to thy servants for a possession, and let us not pass over the Jordan.

And Moses said to the Gadites and to the Reubenites, "and to the half tribe of Manasseh," Shall your brethren go to war, and shall ye abide here? And why would ye discourage the Israelites from going over into the land which Jehovah hath given to them? Thus did your fathers, when I sent them from Kadesh-barnea to see the land. For when they had gone up to the valley of Eshcol, and seen the land, they so discouraged the Israelites, that they would not go into the land which Jehovah had given to them. And at that time the anger of Jehovah was kindled, so that he swore saying, Not one of those men who came up out of Egypt, from twenty years old and upward,

49. *Not one of us*] The reason which they gave was very remarkable, 'they had not lost one man.' This would be a great encouragement to them in their wars against the Canaanites.

CHAP. XXXII. 1. *Half tribe of Manasseh*] From a comparison of Deut. iii. and Joshua xiii. it is certain, that the half tribe of Manasseh had an inheritance beyond the Jordan. This circumstance justifies the Sam. lection. The words *לחצי שבט מנשה* must have been early omitted, as there is no vestige of it in any of the versions. The request they made was natural, and the whole region between

Gilead and the Euphrates was a sort of common exceedingly fit for pasturage. No wonder then that the Reubenites and Gadites, who had a very great number of cattle, particularly of sheep and goats, desired to fix their residence in that land.

4. *Jehovah hath smitten*] The victories Israel had obtained are ascribed to the hand of Jehovah. 6. (a) Sam.

12. *The Kenazite*] Of the race of Kenaz, of the tribe of Judah. Compare Joshua xv. 17; Judg. i. 13. The Greek translators took it for an appellative, and rendered, *the distinguished*; a very proper epithet for Caleb, who had so particularly distinguished himself in the affair of the spies.

shall see the land which I swore to Abraham, to Isaac, and to Jacob that *I would give it to them*; because they refused to follow 12 me; Save Caleb the son of Jephunneh the Kenazite, and Joshua the son of Nun; because they have wholly followed Jehovah. 13 And Jehovah's anger was kindled against Israel, and he made them wander in the wilderness forty years, until that whole generation, which had done evil in the sight 14 of Jehovah, was consumed. And, behold, ye are risen up in the room of your fathers, a progeny of sinful men, to augment yet the fierce anger of Jehovah towards Israel. 15 For if ye turn away from him, he will yet again leave Israel in the wilderness; and ye will destroy all this people. 16 And they came near to him, and said, We will build sheepfolds here for our cattle, 17 and cities for our little ones: But we ourselves will go ready armed before the Israelites until we have brought them to their place; and our little ones shall dwell in the fenced cities because of the inhabitants of 18 the land. We will not return to our houses, until the Israelites do each one possess his 19 inheritance. For among them we will not inherit on the other side of the Jordan; if our inheritance fall to us on this east side of the Jordan. 20 And Moses said unto them, If ye will do this thing, if ye will keep yourselves armed 21 before Jehovah for war; And if every one of you will pass over the Jordan, armed before Jehovah, until he hath driven out his 22 enemies from before him, And the land be subdued before Jehovah: then afterward ye shall return and be guiltless before Jehovah, and before Israel: and this land shall be your possession in the presence of 23 Jehovah. But if ye do not thus, behold, ye sin against Jehovah; and be sure your 24 sin will find you out. Build cities for your little ones, and folds for your flocks; and what hath proceeded from your mouths do. 25 And the Gadites and the Reubenites, "and the half tribe of Manasseh" spoke to Moses, saying, Thy servants will do as my lord 26 commandeth. Our little ones, our wives, our flocks, and all our cattle, shall be there 27 in the cities of Gilead: But thy servants will pass over, every man armed for war,

before Jehovah to battle, as my lord saith. So concerning them Moses commanded 28 Eleazar the priest, and Joshua the son of Nun, and the paternal chiefs of the tribes of Israel: And Moses said to them, If the 29 Gadites and the Reubenites, "and the half tribe of Manasseh," will pass with you over the Jordan, every man armed for battle, before you; then ye shall give them the land of Gilead for a possession; But if they will 30 not pass over with you armed, they shall have possessions among you in the land of Canaan. And the Gadites, and the Reubenites, "and the half tribe of Manasseh" 31 answered, saying, As Jehovah hath said to thy servants, so will we do. We will pass 32 over armed before Jehovah into the land of Canaan; but let us have the possession of our inheritance on this side the Jordan. And Moses gave to them, to the Gadites, 33 and to the Reubenites, and to the half tribe of Manasseh, the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og, king of Bashan; the land, with the cities within its boundaries; the cities of the country round about.

And the Gadites rebuilt Dibon, and 34 Ataroth, and Aroer, And Aroth, Shophan, 35 and Jazzar, and Jogbehah, And Bethnimrah, 36 and Beth-haran, fenced cities; and folds for their flocks. And the Reubenites re- 37 built Heshbon, and Elealeh, and Kirjathaim, And Nebo, and Baal-meon, (its name being 38 changed) and Shibmah: and they called by their *former* names the cities which they rebuilt. And the posterity of Machir, the 39 son of Manasseh, went to Gilead, and took it, and dispossessed the Amorites who were in it. And Moses gave Gilead to the pos- 40 terity of Machir, the son of Manasseh; and they dwelt therein. And Jair, the son of 41 Manasseh went, and took some villages, and called them Havoth-jair [*THE VILLAGES OF JAIR*]. And Nobah went and took Kenath, 42 and its villages, and called it Nobah after his own name.

CHAPTER XXXIII.

B. C. 1452. *The forty-two journeys of the Israelites; and the order to destroy the Canaanites.*

THESE are the journeys of Israel, who 1 according to their hosts came out of Egypt

14-22. This proposal was fair, and to it Moses agreed. We are not to suppose that all the men fit for war were to go; if so the women and children would be exposed to destruction, as well as their property become the prey of enemies. From Josh. iv. 13, we learn that forty thousand only passed over Jordan, of these tribes. But their whole number of men fit for war was 110,580, so that 70,580 remained or the defence of their families and property, according to the number stated.

23. *Will find you out*] That is, will meet with its deserved punishment. The Greek and Arab translators render, 'And ye shall know your sin, when evils befall you.'

38. *They called by their former*] The sense of this clause has been disputed; but with Rosenmüller I consider it in opposition to what is said before, and supply *former* as understood.

CHAP. XXXIII. 1. We are not to imagine, that all the stations and encampments of the Israelites, during forty years, are here particularly enumerated. Those places only seem to be mentioned, where they resided some considerable time; whence, as from a centre, they made occasional excursions, for the sake of feeding their flocks, and other domestic animals. Compare the 13th, 14th, 15th, and 16th chapters of Exodus.

under the conduct of Moses and Aaron.
 2 And Moses wrote their departures and their journeys which were made at the command of Jehovah: and these are their departures and their journeys. And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the Israelites went out with a high hand in the sight of
 4 all the Egyptians. For the Egyptians were burying all their first-born, whom Jehovah had smitten among them: and upon their gods also Jehovah had executed judgments. And the Israelites marched from
 6 Rameses, and encamped in Succoth. And they marched from Succoth, and encamped in Etham, which is at the extremity of the
 7 wilderness. And they marched from Etham, and turned again to Pi-hahiroth, which is over against Baal-zephon: and they en-
 8 camped before Migdol. And they marched from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey into the wilderness
 9 of Etham, and encamped at Marah. And they marched from Marah, and came to Elim; and at Elim were twelve fountains of water, and seventy palm trees; and they
 10 encamped there. And they marched from
 11 Elim, and encamped by the Red Sea. And they marched from the Red Sea, and en-
 12 camped in the wilderness of Sin. And they marched out of the wilderness of Sin, and
 13 encamped in Dophkah. And they marched from Dophkah, and encamped in Alush.
 14 And they removed from Alush, and encamped at Rephidim, where was no water

for the people to drink. And they marched 15 from Rephidim, and encamped in the wilderness of Sinai. And they marched from 16 the wilderness of Sinai, and encamped at Kibroth-hattaavah. And they marched from 17 Kibroth-hattaavah, and encamped at Hazeroth. And they marched from Hazeroth, 18 and encamped in Rithmah. And they 19 marched from Rithmah, and encamped at Rimmon-parez. And they marched from 20 Rimmon-parez, and encamped at Libnah. And they marched from Libnah, and en- 21 camped at Rissah. And they marched 22 from Rissah, and encamped in Kehelathah. And they marched from Kehelathah, and 23 encamped in mount Shapher. And they 24 marched from mount Shapher, and encamped in Haradah. And they marched from Ha- 25 radah, and encamped in Makheloth. And 26 they marched from Makheloth, and encamp- ed at Tahath. And they marched from Ta- 27 hath, and encamped at Tarah. And they 28 marched from Tarah, and encamped in Mithcah. And they marched from Mithcah, 29 and encamped in Hashmonah. And they 30 marched from Hashmonah, and encamped at Moseroth. And they marched from Mose- 31 roth, and encamped in Bene-jaakan. And 32 they marched from Bene-jaakan, and en- camped at Hor-hagidgad. And they march- 33 ed from Hor-hagidgad, and encamped in Jotbathah. And they marched from Jot- 34 bathah, and encamped at Ebronah. And 35 they marched from Ebronah, and encamped at Ezion-gaber. And they marched from 36 Ezion-gaber, and encamped in the wilder- ness of Zin, which is Kadesh. And they 37

2. *And Moses wrote*] It appears clear from this passage, that records were kept of the journeys of the Israelites, and it is presumable, of all the occurrences worthy of notice.

5—9. Dr. Shaw, who visited the desert, thus describes it: 'Over against Jibbel At-tackah, at ten miles distance, is the desert, as it is called, of Shur, Exod. xv. 22, where the Israelites landed, after they had passed through the inter-jacent gulf of the Red Sea. In travelling from Shur towards Mount Sinai, we come into the desert, as it is still called, of Marah, where the Israelites met with those bitter waters, or waters of Marah, Exod. xv. 23. And as this circumstance did not happen, till after they had wandered three days in the wilderness, we may probably fix it at Corondel, where there is a small rill of water, which, unless it be diluted by the dews and rains, still continues to be brackish. Near this place, the sea forms itself into a large bay, called *Berk el Corondel*, which is remarkable for a strong current, that sets into it, from the northward. The Arabs preserve a tradition, that a numerous host was formerly drowned at this place, occasioned, no doubt, by what we are informed of Exod. xiv. 38, that "the Israelites saw the Egyptians dead upon the sea-shore." There is nothing further remarkable, till we see the Israelites encamped at Elim, Exod. xv. 27; Numb. xxxiii. 9, upon the northern skirts of the desert of Sin, two leagues from Tor, and near thirty from Corondel. I saw no more than nine of the twelve wells that are mentioned by Moses, the other three being filled up by those drifts of sand, which are common in Arabia. Yet this loss is amply made up by the great increase of the palm trees, the seventy having propagated themselves into more than two thousand. Under the shade

of these trees is the (*Hamman Mousa*) Bath of Moses, which the inhabitants of Tor have in extraordinary esteem and veneration; acquainting us, that it was here that Moses himself and his particular household were encamped. We have a distinct view of Mount Sinai from Elim; the wilderness, as it is still called, of Sin, lying betwixt us.'

14. *Rephidim*] 'After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim, Exod. xvii. 1. Here we still see that extraordinary antiquity, the rock of Meribah, Exod. xvii. 6, which hath continued down to this day, without the least injury from time or accidents. It is a block of granite marble, about six yards square, lying tottering as it were and loose in the middle of the valley, and seems to have formerly belonged to mount Sinai, which hangs in a variety of precipices, all over this plain.'

16. *Kibroth-hattaavah*] This station was in the valley of Paran, from whence Moses sent the spies. Niebuhr thus describes it: 'The famous valley of Faran has retained its name unchanged since the days of Moses, being still called *Wadi Faran*, the valley of Faran. Its length is equal to a journey of a day and half, extending from the foot of Mount Sinai to the Arabic Gulf. In the rainy season it is filled with water; and the inhabitants are then obliged to retire up the hills: it was dry, however, when we passed through it. That part of it which we saw, was far from being fertile but served as a pasture to goats, camels, and asses. The other part is said to be very fertile, so that the Arabs of the valley bring every year to Cairo an astonishing quantity of dates, raisins, pears, apples, and other fruits, all of excellent quality.'

marched from Kadesh, and encamped at mount Hor, on the border of the land of
 38 Edom. And Aaron the priest went up into mount Hor, at the command of Jehovah, and died there, in the fortieth year after the Israelites had come out of the land of Egypt, on the first day of the fifth month.
 39 And Aaron was a hundred and twenty three years old when he died in mount
 40 Hor. Then also king Arad, the Canaanite, who dwelt in the south, in the land of Canaan, heard of the coming of the Israel-
 41 ites. And they marched from mount Hor, 42 and encamped in Zalmonah. And they marched from Zalmonah, and encamped in
 43 Punon. And they marched from Punon, 44 and encamped in Oboth. And they marched from Oboth, and encamped in Ije-abarim, 45 on the border of Moab. And they marched from Ije-abarim, and encamped in Dibon-
 46 gad. And they marched from Dibon-gad, 47 and encamped in Almon-diblathaim. And they marched from Almon-diblathaim, and encamped at the mountains of Abarim,
 48 before Nebo. And they marched from the mountains of Abarim, and encamped in the plains of Moab, by the Jordan, over
 49 against Jericho. And they encamped along the Jordan, from Beth-jesimoth unto Abel-shittim, in the plains of Moab.
 50 And Jehovah spoke to Moses in the plains of Moab by the Jordan, opposite Jericho, saying, Speak to the Israelites, and say unto them, When ye have passed over
 52 the Jordan into the land of Canaan; Then ye shall drive out all the inhabitants of the land from before you, and destroy all their sculptured stones, and all their molten images shall ye destroy, and all their high places shall ye demolish. And ye shall take possession of the land, and dwell in it: for to you I have given the land for a possession.
 54 And ye shall divide the land by lot for an inheritance among your families; and to the more ye shall give a greater inheritance, and to the fewer ye shall give a less inheritance: every man's inheritance shall be in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.
 55 But if ye will not drive out the inhabitants of the land from before you; then it will be that those who remain will be pricks in

your eyes, and thorns in your sides, and will distress you in the land in which ye dwell. Moreover it shall be, that I will do to you, as I thought to do to them.

CHAPTER XXXIV.

B. C. 1452. *The boundaries of the promised land; the names of those who are to divide it.*

AGAIN Jehovah spoke to Moses, saying, 1
 Command the Israelites, and say to them, 2
 Ye are now about to enter the land of Canaan, that land which falleth to you for an inheritance; the land of Canaan with its boundaries. Your south corner shall be at 3
 the wilderness of Zin adjoining to Edom; and your south border shall be the outmost point of the salt sea eastward; And your south border shall wind to the ascent of Ak-rabbim, and pass on to Zin; and thence extending to the south of Kadesh-barnea, it shall go on to Hazar-addar, and pass on to Azmon: And from Azmon the boundary 5
 shall wind about to the river of Egypt, and its termination shall be at the sea. For 6
 your western boundary, ye shall have the great sea. This shall be your western boundary. And this shall be your north 7
 boundary: From the great sea ye shall draw 8
 a line to the top of *Lebanon*: from the top of Lebanon ye shall draw a line to the entrance of Hamath; and the boundary shall 9
 pass on to Zedad: And the boundary shall go on to Ziphron, and its termination shall be at Hazar-enan: this shall be your north- 10
 ern boundary. For your eastern boundary 11
 ye shall draw a line from Hazar-enan to Shepham: And from Shepham to Riblah, 12
 the boundary shall go on the east side of the source of the Jordan; and the boundary shall descend until it reach to the east side of the sea of Chinnereth. And the bound- 12
 ary shall go along the Jordan, and its termination shall be at the salt sea: this shall be your land with its surrounding bound- 13
 aries. And Moses commanded the Israel- 13
 ites, saying, This is the land which ye shall inherit by lot, which Jehovah hath com- 14
 manded to be given to the nine tribes, and to the half tribe; For the tribe of Reuben, 14
 according to their paternal houses, and the tribe of Gad according to their paternal houses, and the half tribe of Manasseh, have

55. *Pricks in your eyes*] This is a proverbial kind of speaking, which implies that they would suffer severely by associating with the Canaanites.

CHAP. XXXIV. 3. *South corner*] Our version is, 'south quarters.' This does not give the sense. The word פִּינָה evidently means the *corner* or *point* whence the line of the boundary commences, specified here generally, and in the next clause precisely.

4. *Akrabbim*] The meaning is scorpion-hills, and probably so called from the number of scorpions found on them.

8. *Hamath*] This is generally supposed to be Epiphania, situated on the Orontes. The length of Canaan is often

described, 'from the entrance of Hamath to the river of Egypt.' Hamath was a great city; Am. vi. 2.

11. *Source of the Jordan*] Some consider פֶּן as a proper name of a place. So the Syr. Bechart contends that it denotes the source of the Jordan. It is a small round lake, and hence called *Phana*. The Hebrew word may, without straining, admit of this sense.

12. *To the Jordan*] Though the eastern boundary passes along the Jordan, we are to remember that the two tribes and a half had obtained their inheritance east of that river, and their boundary extended to the mountains of Gilead.

14. *Have received*] I have omitted the repetition as in-

15 received their inheritance; The two tribes and the half tribe have received their inheritance on this eastern side of the Jordan, 16 opposite Jericho. Jehovah also spoke to 17 Moses, saying, These are the names of the men who shall divide the land among you: Eleazar the priest, and Joshua the son of 18 Nun; And one chief of every tribe shall ye 19 take to portion out the land. And the names of the men were these: Of the tribe of Judah, Caleb the son of Jephunneh. 20 And of the tribe of Simeon, Shemuel the 21 son of Ammihud. Of the tribe of Benjamin, Elidad the son of Chislon. And the chief of the tribe of Dan, Bukki the son of 23 Jogli. The chief of the posterity of Joseph, for the tribe of Manasseh, Hanniel the son 24 of Ephod. And the chief of the tribe of Ephraim, Kemuel the son of Shiptan. 25 And the chief of the tribe of Zebulun, Elizaphan the son of Parnach. And the chief of the tribe of Issachar, Paltiel the son of 27 Azzan. And the chief of the tribe of Asher, Ahihud the son of Shelomi. And the chief of the tribe of Naphtali, Pedahel 29 the son of Ammihud. These are they whom Jehovah commanded to divide the inheritance to the Israelites in the land of Canaan.

CHAPTER XXXV.

B. C. 1451. *The Levitical cities and their suburbs; six of them cities of refuge; laws respecting murder.*

1 AGAIN Jehovah spoke to Moses in the plains of Moab by the Jordan opposite Jericho, 2 saying, Command the Israelites that they give to the Levites out of the inheritance of their possession, cities to dwell in: and suburb-land surrounding their cities shall 3 ye give to the Levites. And the cities shall they have to dwell in; and the suburb-land shall be for their cattle, and for their substance, even all their other animals. And the suburb-land of the cities, which ye shall give to the Levites, shall extend from the wall of the city and outward a "thousand" 4 cubits round about. And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city shall be in the midst: this shall they have as the

suburb land of the cities. And among the 6 cities which ye shall give to the Levites there shall be six cities for refuge; which ye shall appoint for the man-slayer, that he may flee thither; and to them ye shall add 7 forty and two cities. So all the cities which ye shall give to the Levites shall be forty and eight cities; them ye shall give with their suburb-lands. And the cities which 8 ye shall give shall be out of the possession of the Israelites; from them that have many ye shall give many; but from them that have few ye shall give few: every one shall give of his cities to the Levites according to his inheritance which he inheriteth.

Jehovah spoke to Moses, saying, Speak 9 to the Israelites, and say to them, When ye have passed over the Jordan into the land of Canaan, Ye shall select for yourselves 11 cities to be cities of refuge; that the man-slayer may flee thither, who killeth any person at unawares. And they shall be to 12 you cities for refuge from the avenger; that the man-slayer die not, until he stand before the congregation in judgment. And of the 13 cities which ye give to the Levites, six cities shall ye have for refuge. Three cities ye 14 shall give on this side the Jordan, and three cities shall ye give in the land of Canaan, which shall be cities of refuge. These 15 six shall be cities of refuge, both for the Israelites, and for the stranger, and the sojourner among them; that every one that killeth any person unawares may flee thither. But if he smite one with an instrument of 16 iron, so that he die, he is a murderer: the murderer shall surely be put to death. And 17 if he smite one by throwing a stone, by which one may die, and he die, he is a murderer: the murderer shall surely be put to death. Or if he smite one by a hand weapon of wood, by which one may die, and he die, he is a murderer: the murderer shall surely be put to death. The avenger of 19 blood himself shall slay the murderer: when he meeteth him, he shall slay him. And if 20 he push one out of hatred, or hurl any thing at him in deceit, so that he die; Or in en- 21 mity so smite him with his hand that he die; he that smote him shall surely be put to death; for he is a murderer: the avenger of blood shall slay the murderer when he

elegant in our language; and as the sense is more clear without it.

CHAP. XXXV. 5. *Two thousand cubits*] There is an apparent difficulty attending this passage, when compared with the preceding verse. Hence some interpreters have imagined, that the word rendered *wall* in ver. 4, means the centre of the city; from which a line of 1000 cubits, drawn in four directions, would give the limits of the suburbs a square of 2000 cubits. But this is certainly a forced explanation. The common rendering of both verses is quite consistent; as will appear, if the city be supposed to be 1000 cubits square, and the measurement from each corner

1000 cubits, the whole contents of the city and suburbs will be a square of 3000 cubits. Rosenmüller is not satisfied with this solution of Serarius, but prefers the reading of Sept. Alex. *two thousand* in the former, as it is supported both by Philo and Josephus.

11. *Cities of refuge*] Moses appointed three cities of refuge beyond Jordan; and Joshua appointed three cities for the same purpose in Canaan; and these were opposite to each other. Hebron, in Judea, was opposite to Bezer in the wilderness; Shechem in mount Ephraim, to Ramoth in Gilead; and Kadesh in mount Naphtali, to Golan in Bashan.

22 meeteth him. But if he push suddenly without enmity; or have hurled any thing
23 at him without deceit; Or cast any stone, by which a man may die, without seeing him, so that he die; then as he was not his
24 enemy, neither sought his harm, The congregation shall judge between the man-slayer and the avenger of blood according to these judgments: And the congregation shall deliver the man-slayer out of the hand of the avenger of blood, and the congregation shall restore him to the city of his refuge, whither he had fled; and he shall abide in it unto the death of the high priest,
26 who was anointed with the holy oil. But if the man-slayer shall at any time come without the boundary of the city of his refuge, whither he had fled; And the avenger of blood find him without the boundary of the city of his refuge, and the avenger of blood kill the man-slayer, he
28 shall not be guilty of blood: Because he should have remained in the city of his refuge until the death of the high priest: but after the death of the high priest the man-slayer may return into the land of his
29 possession. So these things shall be for a statute of judgment to you, throughout your generations, in all your dwellings.
30 Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; but one witness shall not be deemed
31 sufficient to put one to death. Moreover ye shall take no satisfaction for the life of a murderer, who is guilty of death; but he
32 shall surely be put to death. And ye shall take no satisfaction for him who hath fled to the city of his refuge, that he should come again to dwell in the land, until the
33 death of the priest. Ye shall not pollute the land in which * ye dwell:" for blood defileth the land; nor can the land be purified from the blood that is shed, but by the
34 blood of him that shed it. Defile not, therefore, the land which ye shall inhabit, wherein I also will dwell; for I, Jehovah, will dwell among the Israelites.

CHAPTER XXXVI.

B. C. 1452. *Laws with respect to heiresses.*

1 AND the paternal chiefs of the posterity of Gilead, the son of Machir, the son of Ma-

nasseh, (of the children of Joseph,) came near, and spoke before Moses, and before the paternal chiefs of Israel: And they said, 2 Jehovah commanded my lord to give the land for an inheritance by lot to the Israelites: and my lord was commanded by Jehovah to give the inheritance of Zelophehad our brother to his daughters. Now if they 3 be married to any of the sons of the other tribes of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe into which they are married; so shall it be taken from the lot of our inheritance. And when the jubilee of the Israelites shall 4 be, then will their inheritance remain joined to the inheritance of the tribe into which they are married: so shall their inheritance be taken away from the inheritance of the tribe of our fathers. And Moses com- 5 manded the Israelites according to the word of Jehovah, saying, The tribe of Joseph hath said well. This is the thing which 6 Jehovah commandeth concerning the daughters of Zelophehad, saying, Let them marry to whom they think best; only to the family of the tribe of their father shall they marry. So shall not the inheritance of the Israelites 7 remove from tribe to tribe; for every one of Israel shall keep the inheritance of the tribe of his fathers. And every daughter that 8 possesseth an inheritance in any tribe of Israel, shall be wife to one of the family of the tribe of her father, that the Israelites may enjoy every man the inheritance of his fathers. Neither shall the inheritance re- 9 move from one tribe to another tribe; but every one of the tribes of Israel shall keep their own inheritance. Even as Jehovah 10 commanded Moses, so did the daughters of Zelophehad; For Mahlah, Tirzah, and 11 Hoglah, and Milcah, and Nanah, the daughters of Zelophehad, were married to the sons of their father's brother: And they 12 were married into the families of the sons of Manasseh, the son of Joseph, and their inheritance remained in the tribe of the family of their father. These are the com- 13 mandments and the judgments, which Jehovah commanded by Moses to the Israelites, in the plains of Moab, by the Jordan, opposite Jericho.

31—34. *No satisfaction, or atonement.* Atonement here is equivalent to *ransom*; and the Hebrew legislator very justly reprobates, and forbids, so unworthy a traffic: which, most probably, was not uncommon before his days. The law of Mohammed, with respect to avenging blood, is this: 'If any one be unjustly smitten, we give to his heir the right of demanding satisfaction; but he must not put the murderer to death in a *cruel* manner; nor avenge the blood of his relation upon any other person than the murderer.'

33. (a) Sam.

CHAP. XXXVI. 1. There is no need of explanatory

notes, except to observe, that this law extended only to heiresses, for many of their great men and priests married wives of other tribes and countries; and other women, who had brethren to inherit, were free to marry into any other tribe, though it seems they generally confined themselves to their own. If their brethren died after they were married into another tribe, they could not inherit, but the estate went to the male heir. The design of this law was, to keep the tribes distinct, and hereby to fulfil the prophecies, particularly those respecting the Messiah.

DEUTERONOMY.

INTRODUCTION.

The name of this Book is derived from two Greek words, signifying a repetition of the laws and precepts which had been before delivered. It contains a compendium of the Mosaic Institutions, though on some occasions they are enlarged and illustrated, accompanied with earnest exhortations to obedience, and prophetic denunciations of divine judgments, in cases of transgression or neglect. It was written towards the close of Moses' life, and addressed to a new generation, whose fathers had all died in the wilderness, except Caleb and Joshua. The whole book, therefore, may be considered as the last address of an aged parent to an undutiful race of children; and the earnestness and affection which prevail, render it peculiarly interesting.

It has been remarked that the prophecies of Moses become more numerous and distinct towards the close of life. He predicts the future state of the Israelites; their sufferings and dispersions; the victories of their enemies, and the extreme miseries they were to endure when besieged; their last dispersion for their rejection of Messiah;—all these things prove the truth and authenticity of this book. It abounds with the finest models of oratory and poetry; which show that the mind of Moses like his body retained its full vigour.

CHAPTER I.

B. C. 1452. Moses rehearseth God's promise to Israel; his anger on account of their unbelief and disobedience.

- 1 THESE are the words which Moses spoke to all Israel, on this side the Jordan, in the wilderness, in the plain over against Suph, between Paran, and Tophel, and Laban, and
- 3 Hazeroth, and Dizahab. And in the fortieth year, on the eleventh month, on the first day of the month, Moses spoke to the Israelites, according to all that Jehovah
- 4 had given him in command to them; After he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of
- 5 Bashan, who dwelt at Astaroth in Edrei: On this side the Jordan, in the land of Moab,
- 6 began Moses to explain this law, saying, Jehovah our God spoke to us in Horeb, saying, Ye have long dwelt by this mountain:
- 7 Turn, and take your journey, and go to the mountain of the Amorites, and to all the adjacent places, in the plain, in the hills, and in the vale; and to the south, and to the sea side; to the land of the Canaanites, and to Lebanon, to the great river, the river
- 8 Euphrates. Behold, I have set the land before you; go in and possess the land which Jehovah swore to your fathers, Abraham, Isaac, and Jacob, that he would give it unto them and to their seed after them.
- 9 And I spoke to you at that time, saying, I
- 10 am not able to bear you myself alone: Jehovah your God hath multiplied you, and, behold, ye are this day as the stars of hea-

ven for multitude. (May Jehovah the God 11 of your fathers make you a thousand times as many more as ye are, and bless you, as he hath promised you!) How can I alone 12 bear the burdensome charge of you, and of your contentions? Choose ye men wise, and 13 prudent, and known among your tribes, and I will make them rulers over you. And ye 14 answered me, and said, The thing which thou hast spoken is proper for us to do. So I took the heads of your tribes, men 15 wise, "prudent," and known, and made them chiefs over you; captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and other officers among your tribes. And I charged 16 your judges at that time, saying, Hear the causes between your brethren, and judge righteously between one man and another, and the stranger that is with him. Ye shall 17 not respect persons in judgment; but ye shall alike hear the small and the great; ye shall not be afraid of the face of man; for the judgment is God's and the cause that is too hard for you, bring it to me, and I will hear it. And I commanded you at that 18 time all the things which ye should do.

And when we marched from Horeb, we 19 went through all that great and terrible wilderness, which ye saw on the way to the mountain of the Amorites, as Jehovah our God commanded us; and we came to Kadesh-barnea: (From Horeb to Kadesh-bar- 2 nea, by the way of the mountain of Seir, are

CHAP. I. 1. *Suph.*] As Moses and the people were in the plains of Moab, *Suph* cannot mean the *Red Sea*, but some place near them; perhaps the same that is called *Zipf*, 1 Sam. ix. 6. It was so called from the *plants* or *weeds* which grew there.

9. *At that time*] That is, during their encampment at Rephidim, by mount Horeb. Compare Exod. xviii. 24.

10. *As the stars*] Some consider this as hyperbolic. But it should be remembered that this refers to the stars visible to the eye, and the number of these in both hemispheres does not amount to more than three thousand, so that the promise had been abundantly as well as literally fulfilled.

15. (a) Sept.

18. *Commanded you*] Geddes suspects that the original reading was *DOM, them*; for it was not to the people but to the judges that those instructions were given. See Exod. xviii. 25. The words may perhaps relate to the laws delivered from Sinai; and so the Targums understood them.

19. For a detail of the events after they left Horeb, compare Numb. x. 11, to xiv. 26.

2. I have followed Dr. Wall in transposing this verse after the 19th, as evidently connected with what is there related.

20 eleven days journeys.) And I said to you, ye are come to the mountain of the Amorites, which Jehovah our God hath given 21 to us. Behold Jehovah your God hath set the land before you: go up and possess it, as Jehovah the God of your fathers hath said to you; fear not, nor be discouraged. 22 And you all approached to me together, and said, We will send men before us, that they may search out the land, and bring us word by what way we must go up, and into 23 what cities we shall come. And the saying pleased me well; and I took from among 24 you twelve men, one from each tribe: And they turned and went up into the mountain, and came to the valley of Eshcol. And 25 they searched the land. And they took and brought with them to us some of its fruits; and they brought us word and said, Good 26 is the land which Jehovah our God giveth to us. Nevertheless ye would not go up, but rebelled against the command of Je- 27 hovah your God: And ye murmured in your tents, and said, Because Jehovah hated us, he hath brought us out of the land of Egypt, to deliver us into the hand of the 28 Amorites, to destroy us. How should we go up? our brethren have discouraged us, saying, The people are greater and taller than we; the cities are great and walled up to the heavens; and moreover we have seen 29 there men of the race of Anak. Then I said to you, Tremble not, nor be afraid of them. 30 Jehovah your God, who goeth before you, shall fight for you; according to all that he did for you in Egypt, before your own eyes; 31 And in the wilderness, where ye have seen how Jehovah your God hath borne you, as a man beareth his son, through all the way that ye went, until ye came to this place. 32 And in respect to this will ye not believe Jehovah your God, Who goeth in the way before you, to search out for you a place for your encampment; to show you by what way ye should go, in fire by night, and in 34 a cloud by day? And Jehovah heard the voice of your words, and was wroth, and 35 swore, saying, Surely there shall not one of these men, of this evil generation, see that good land, which I swore to their fathers. 36 that I would give them; Save Caleb the son of Jephunneh; he shall see it, and to him I will give the land on which he hath trodden, and to his children, because he 37 hath wholly followed Jehovah. Also Jehovah was angry with me for your sakes,

saying, Neither shalt thou go in thither; But Joshua the son of Nun, who waiteth 38 on thee, shall go in thither: encourage him, for he shall cause Israel to inherit it. More- 39 over your little ones, who, ye said, should become a prey; and your children, who on this day know neither good nor evil, shall go in thither, and to them will I give it; and they shall possess it. But as for you, turn 40 and take your journey by the way of the Red Sea. Then ye answered and said to 41 me, We have sinned against Jehovah "our God;" we will go up and fight, according to all that Jehovah our God hath commanded us: And ye girded on every man his weapons of war, and were ready to go up to the mountain. But Jehovah said to 42 me, Say to them, Go not up nor fight; for I am not among you; lest ye be smitten before your enemies. So I spoke to you; 43 and ye would not hear, but rebelled against Jehovah, and presumptuously went up to the mountain. And the "Amalekites and 44 Canaanites," who dwell in those mountains, came out against you; and they chased you as bees do, and destroyed you by Seir, unto Hormah. And ye returned and wept 45 before Jehovah; but Jehovah would not hearken to your voice, nor give ear to you.

CHAPTER II.

B. C. 1452. *A short account of their march through the wilderness, to the borders of the Edomites and Moabites; the conquest of Sihon and his country.*

WHEN ye had abode in Kadesh many 46 days, according to the days ye abode there; Then we turned, and marched into the wil- 1 derness by the way of the Red Sea, as Jehovah had spoken to me. And when we had compassed mount Seir many days, Then 2 Jehovah spoke to me, saying, Ye have long 3 compassed this mountain: turn towards the north. And command thou the people, 4 saying, Ye are to pass through the boundary of your brethren the posterity of Esau, who dwell in Seir, and they will be afraid of you. Take therefore good heed to yourselves: 5 Meddle not with them; for I will not give 6 you of their land, so much as a foot-breadth; because I have given mount Seir to Esau for a possession. The food which ye eat ye 6 shall buy of them for money, and the water which ye drink ye shall also buy of them for money. For Jehovah your God hath 7 blessed you in all the works of your hand; he hath directed your marching through

: 22. *We will send men*] In Numb. xiii. 1. &c. we are informed that God commanded men to be sent to search out the land; thus granting their desire, which he might do to try them, and that their spirit and unbelief might be manifested. 41. (a) Sam. Sept. Syr.

44. *Amalekites*] This various reading is justified by Numb. xiv. 43. The same occurrence is related; and they

had to contend with the same enemies. The Amorites did not dwell in that mountain; but west of the Jordan, Numb. xxi. 23. (v) Sam. Numb. xiv. 45.

46. *According to the days*] That is, as ye well know.

CHAP. II. 7. The addition of the Sam. text is conformable to Numb. xx. 17, and most critics admit it to be genuine. (a) Sam.

this great wilderness: these forty years Jehovah your God hath been with you; ye have wanted nothing. "So I sent messengers to the king of Edom, saying, Let us pass, I pray thee, through thy country: we will not pass through the fields, or through the vineyards, nor will we drink water out of the wells; we will march in the king's highway; we will not turn to the right hand or to the left, until we have passed thy borders. But he answered, Ye shall not pass through my land; lest I come forth to oppose you with the sword." We, therefore, passed by from our brethren, the posterity of Esau, who dwelt in Seir; and taking the way of the plain from Elath, and Ezion-gaber, we turned and passed on through the wilderness of Moab. And Jehovah said to me, Trouble not the Moabites, nor contend with them in battle: for I will not give you of their land for a possession; because I have given Ar to the posterity of Lot for a possession. "Now arise and march, and pass over the brook Zered. So we passed over the brook Zered. Now the space of time in which we came from Kadesh-barnea, until we had passed over the brook Zered, was thirty-eight years; until that whole generation of the men of war were wasted out from among the host, as Jehovah had sworn to them. For indeed the hand of Jehovah was against them, destroying them from among the host, until they were consumed.

16 Now when all the men of war were consumed by death from among the people, Jehovah spoke to me, saying, Ye are this day to pass through Ar, the border-city of Moab: And when ye approach towards the Ammonites, distress them not, nor meddle with them; for I will not give to you the land of the Ammonites for a possession;

because to the posterity of Lot I have given it for a possession. "Arise, march, and pass over the river Arnon; behold, I give into your hand Sihon, the Amorite king of Heshbon, and his land: begin to possess it, and contend with him in battle. This day I begin to put the dread of you and fear of you upon the nations, under the whole heavens, who shall hear the report of you; and they shall tremble, and be in anguish because of you.

And I sent messengers from the wilderness of Kedemoth to Sihon, king of Heshbon, with words of peace, saying, Let us pass through thy land: we will march along the high way; we will not turn either to the right hand or to the left. The food which we eat, thou shalt sell to us for money, and the water which we drink thou shalt give to us for money: only let us pass through as travellers; (As the posterity of Esau who dwelt in Seir, and the Moabites who dwell in Ar, did to us;) until we pass over the Jordan, into the land which Jehovah our God giveth to us. But Sihon the king of Heshbon would not let us pass through his land: for Jehovah your God suffered his spirit to become hard, and his heart obstinate, that he might deliver him into your hand, as it is this day seen. For Jehovah said to me, Behold, I begin to give up to you Sihon, "the Amorite king of Heshbon," and his land; begin to take possession of his land. Then Sihon came forth against us; he and all his people, to fight at Jahaz. And Jehovah our God delivered him up to us; and we smote him, and his sons, and all his people. And at that time we took all his cities and utterly destroyed the men, and the women, and the little ones of every city; we left none to remain: Only the cattle we took to ourselves for a prey;

10. The Emims dwelt there in times past, a people great, and many, and tall, as the Anakites. 11. Who also were accounted giants, as the Anakites; but the Moabites call them Emims. 12. The Horims also dwelt in Seir before time; but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead; as Israel did to the land of his possession, which Jehovah gave to them.—These verses seem to be an interpolation, perhaps first placed in the margin, from which they crept into the text: as may have been the case with some other passages in this and other books of the Old Testament, and even in this chapter. But I take notice of this more particularly, as the interpolation is more plainly marked than in some others: for it cuts in two the speech of God to Moses, and by a parenthesis in the midst of a speech, which has nothing to do with that speech, and which refers to a fact posterior to that speech, as already past, betrays its non-authenticity in the most glaring manner—like as did the Israelites in the land, which the Lord gave to them for a possession, which could not be written by Moses, because it records what was done after the time of Moses, after Israel had got possession of Canaan. Leave out these three verses, and the 9th and 13th will appear connected. Verses 20, 21, 22, 23, seem an interpolation of the like kind, inserted also in the midst of a speech of God to Moses.

20. This also was accounted a land of giants; giants dwelt therein in old time; and the Ammonites call them Zamzummins. 21. A people great, and many, and tall, as the Anakites; but Jehovah destroyed them before them: and they succeeded them, and dwelt in their stead: 22. As he did to the children of Esau, which dwelt in Seir, when he destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day. 23. And the Avims who dwelt in Hazerim, even unto Azzah; the Caphorims, who came forth out of Caphor, destroyed them, and dwelt in their stead.

19, 24, 25. In these verses God speaks to Moses as the leader of Israel; and I have therefore preferred the second person plural.

29. It does not appear that either the Edomites or Moabites permitted the Israelites to pass through their land: at least on the first application, according to the Sam. It is not improbable that, on more full information respecting their designs, they afterwards permitted them, and supplied them with what they wanted for money. It is only on such a supposition that the passage is reconcilable with the text itself ver. 8. and Numb. xx. 21. Rosenmüller observes that the Israelites at first desired to go through the midst of Idumea, which was refused; but the Edomites might permit them to go through the borders of their land.

and the spoil of the cities which we took.
 36 From Aroer, which is on the brink of the river Arnon, and every other city that is on the river, even unto Gilead, there was not one city too strong for us: Jehovah our
 37 God delivered up the whole to us: But to the land of the Ammonites ye approached not; nor to any place on the river Jabbok, nor to the cities in the mountains, nor to any place which Jehovah our God forbade us.

CHAPTER III.

B. C. 1452. *Og king of Bashan conquered; prayer of Moses to enter the land of Canaan; he is only permitted to see it.*

1 AGAIN we turned, and went up the way to Bashan; and Og, king of Bashan, came forth against us; he and all his people, to
 2 battle at Edrei. And Jehovah said to me, Fear him not; for I will deliver him up and all his people, and his land, into thy hand; and thou shalt do to him as thou didst to Sihon, king of the Amorites, who
 3 dwelt at Heshbon. So Jehovah our God delivered up into our hands Og also, king of Bashan, and all his people; and we smote him until none was left to him remaining. And at that time we took all his
 4 cities; there was not a city which we took not from them, sixty cities, the whole region of Argob, the kingdom of Og in Bashan.
 5 All these cities were fenced with high walls, gates, and bars; besides a great many of
 6 unvalled towns. And we utterly destroyed them; as we did to Sihon, king of Heshbon, utterly destroying the men, women, and
 7 children, of every city. But all the cattle, and the spoil of the cities, we took to ourselves for a prey. And we took at that
 8 time out of the hand of the two kings of the Amorites, the land that is on this side Jordan, from the river Arnon unto mount
 10 Hermon; *All the cities of the plain, and all Gilead, and all Bashan, unto Salchab and Edrei, cities of the kingdom of Og in Ba-
 12 shan. *And this land, of which at that time

we took possession, from Aroer, which is on the river Arnon, and half of mount Gilead, and its cities, I gave to the Reubenites and to the Gadites. And the rest of Gilead, 13 and all Bashan, the kingdom of Og, I gave to the half tribe of Manasseh, the whole region of Argob, which, of all Bashan, was alone called the land of the Rephaites. But Jair, the son of Manasseh, took all the 14 country of Argob unto the borders of the Geshurites and Maachathites; and called after his own name that part of Bashan Havoth-jair [THE VILLAGES OF JAIR]. And 15 I gave Gilead to Machir; And to the Reu- 16 benites and to the Gadites, I gave from Gilead even unto the river Arnon, the whole land within the river, even unto the river Jabbok, which is the boundary of the Ammonites; The plain also, and the coast of 17 the Jordan, from Chinnereth even unto the sea of the plain, the salt sea, under Ashdodpishgah, to the east.

And at that time I commanded you, say- 18 ing, Jehovah your God hath given you the possession of this land; but all that are fit for war shall pass over armed before your brethren, the children of Israel; And your 19 wives and your little ones, and your cattle, (for I know that ye have much cattle,) shall abide in your cities which I have given to you; Until Jehovah have given rest to your 20 brethren, as well as to you, and until they also possess the land which Jehovah your God giveth to them beyond the Jordan: and then shall ye return every man to his possession, which I have given to you.

And at that time I commanded Joshua, 21 saying, Thine eyes have seen all that Jehovah your God hath done to these two kings; so shall Jehovah do to all the kingdoms into which thou passest over. Ye shall not fear 22 them; for Jehovah your God shall fight for you. And I besought Jehovah at that 23 time, saying, O Lord God, thou hast begun 24 to show thy greatness, and thy mighty power; for what God is there in the heavens

31. (a) Sam. Sept.

36. *Every other city*] I have followed Rosenmüller in this version. I once thought that the city, here mentioned, was no other than Aroer itself, as appeared, from comparing chap. iii. 12, and Josh. xiii. 9; and that the second clause, וְהָעִיר אֲשֶׁר בְּמִלָּה, was only a more explicit determination of the site of Aroer; but I am convinced that the version given is the genuine sense of the text. Compare chap. iii. 12, and Josh. xiii. 9.

CHAP. III. 8. *Hermon*] This is one of the ridges of Lebanon, under which the Jordan takes its rise.

9. Which Hermon the Sidonians call Sirion; and the Amorites call it Shenir. 11. For only Og king of Bashan remained of the remnant of the Rephaites; behold, his coffin was a coffin of iron; is it not in Rabbath of the children of Ammon? nine cubits was its length, and four cubits its breadth, after the cubit of a man.—That these verses are an early interpolation is generally admitted. They are not connected with the narrative, and could not be written by Moses. Dathie observes, that it does not seem necessary

that Moses should inform the Israelites, that Og was a giant; for they had seen him and fought with him. The word עֵר according to Michaelis means here, not *bedstead*, but *coffin*; but whether we render 'bedstead or coffin,' neither could be known to the Israelites, till David had conquered the Ammonites, 2 Sam. iii. 31; much less to Moses, who, soon after the conquest of Og, died. But why was the coffin of Og, a king of Bashan, to be seen at the capital of the Ammonites, and not at his own capital Ashtaroth? To this it is answered, with some probability, that, being wounded in the battle with the Israelites, he fled to Rabbath, and died and was buried there.

13, 14. Some have thought all from Manasseh in the 13th to the end of the 14th verse is interpolated. I have however retained it, omitting only the last three words with Houbigant. Compare Numb. xxxii. 41; Josh. xii. 30. (a) *Unto this day.*

16. *Within the river*] The Arnon makes a great circuit from its source to the Dead Sea. All within this was part of the land given to the Reubenites.

or on the earth, that can do such mighty
 25 deeds, as thou hast done? Let me, I pray
 thee, go over, and see that good land which
 is beyond the Jordan, that excellent moun-
 26 tainous country, and Lebanon. But Jeho-
 vah was wroth with me for your sakes, and
 would not hear me; and he said to me,
 Let it suffice thee; speak no more unto
 27 me of this matter. Go up to the top of
 Pisgah, and raise thine eyes, and look west-
 ward, and northward, and southward, and
 eastward, and behold it with thine eyes;
 for over this Jordan thou shalt not go.
 28 But charge Joshua, and encourage him,
 and strengthen him; for he shall go over
 before this people, and he shall cause them
 to inherit the land which thou shalt only
 29 see. So we abode in the valley over against
 Beth-peor.

CHAPTER IV.

B. C. 1452. *An exhortation to obedience; three cities of
 refuge appointed, beyond Jordan.*

1 Now therefore, O Israel, so hearken to
 the statutes and judgments which I teach
 you, as to do them, that ye may live, and
 go in and possess the land which Jehovah
 2 the God of your fathers giveth to you. Ye
 shall not add to the word which I "this day"
 command you, nor shall ye diminish aught
 from it; that ye may keep the command-
 ments of Jehovah your God which I com-
 3 mand you. Your eyes have seen what Je-
 hovah did because of Baal-peor; for all the
 men that followed Baal-peor, Jehovah your
 4 God hath destroyed from among you; But
 ye who did cleave to Jehovah your God are
 5 all of you alive this day. Behold, I have
 taught you statutes and judgments, even as
 Jehovah my God commanded me; which
 ye should practise in the land which ye are
 6 going to take for a possession. Keep,
 therefore, and do them; for this will be
 your wisdom and prudence in the sight of
 the nations, who shall hear of all these
 statutes, and say, Surely a wise and prudent
 7 people is this great nation. For what great
 nation is there whose gods are so nigh to
 it, as Jehovah our God *is to us*, when-
 8 ever we call upon him? And what great
 nation is there that hath statutes and judg-
 ments so righteous as *all* this law, which I
 9 set before you this day? Only take heed to
 yourselves, and diligently watch over your-

selves, all the days of your lives, lest ye
 forget, or lest they should depart from your
 hearts; and make known to your children
 and to your grand-children, the things
 which your own eyes saw, On the day ye 10
 stood before Jehovah your God at Horeb;
 when Jehovah said to me, Assemble the
 people, and I will make them hear my
 words; that they may learn to fear me all
 the days that they shall live upon the earth,
 and that they may teach their children *also*
to fear me. So ye came near and stood at 11
 the foot of the mountain; and the mountain,
surrounded with darkness, clouds,
 and thick darkness, burned with fire to the midst
 of the heavens. And Jehovah spoke to 12
 you out of the midst of the fire; ye heard
 the sound of the words, but saw no simili-
 tude; ye only heard a sound. And he 13
 declared to you his covenant, which he com-
 manded you to perform, the ten command-
 ments; and he wrote them upon two tables
 of stone.

And at that time Jehovah commanded 14
 me to teach you statutes and judgments,
 that ye might do them in the land which
 ye are going to take for a possession. Take 15
 ye therefore good heed to yourselves; (for
 ye saw no manner of similitude on the day
 that Jehovah spoke to you in Horeb out of
 the midst of the fire:) Lest ye be cor- 16
 rupted, and make to yourselves any carved
 idol, after the likeness of the *human* figure,
 whether male or female; Or the likeness 17
 of any beast that is upon the earth; or the
 likeness of any winged fowl that flieth in
 the air; Or the likeness of any thing that 18
 creepeth on the ground; or the likeness of
 any fish that is in the waters beneath the
 earth: Lest when ye raise your eyes to the 19
 heavens, and when ye see the sun, and the
 moon, and the stars, all the host of the hea-
 vens, ye should be led to worship and serve
 them, as Jehovah your God hath suffered
 all nations under the whole heavens *to do*;
 But Jehovah hath taken you, and brought 20
 you from the iron furnace, from out of Egypt,
 to be his own peculiar people, as ye are this
 day. And Jehovah was angry with me for 21
 your sakes, and swore that I should not go
 over the Jordan, nor enter that good land,
 which Jehovah your God giveth to you
 for an inheritance. So I must die in this 22
 land; I must not go over the Jordan: but

CHAP. IV. 2. (a) Sam.

7. *For what great nation*] Our version applies this to the true God. Is there not a contrast intended between the gods of the nations and the God of Israel?—*So near* implies so ready to afford aid.

9, 10. I have transposed one clause of the text a little to make it perspicuous. Although the generation of grown men, in whose hearing the decalogue was given, were now dead; yet a great many of the people, who were under

twenty years at that period, must still have remembered so uncommon and tremendous a scene: and to them the appeal is here made. Compare Exod. from xix. 9, to xx. 19.

12. *A sound of words*] That is, articulated words; Jehovah audibly speaking the ten commandments.

20. *From the iron furnace*] These words are not to be understood of a furnace made of iron; but a furnace for smelting iron. The Israelites might be employed in this business in Egypt.

ye shall go over, and possess that good land.

23 Take heed to yourselves, lest ye forget the covenant of Jehovah your God, which he made with you, and make to yourselves carved idols, of any likeness, which Jehovah
24 your God hath forbidden. For Jehovah your God is a consuming fire: a jealous God.

25 Moreover, should ye beget children, and children's children, and have remained long in the land; if ye be corrupted, and make to yourselves a carved idol, of any likeness, and do evil in the sight of Jehovah, your

26 God, to provoke him to anger: I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land which ye are going over the Jordan to take for a possession; ye shall not prolong your days upon it, but shall

27 utterly be destroyed. For Jehovah will scatter you among the nations, and ye shall be left few in number among the nations,

28 whither Jehovah will drive you. And there ye shall serve gods of wood and stone, the work of men's hands, which neither see, nor

29 hear, nor eat, nor smell. But if thence thou shalt seek Jehovah thy God, thou shalt find him; if thou seek him with all thine heart

30 and with all thy soul. When thou art in tribulation, and all these things, in future days, have come upon thee; if thou turn to Jehovah thy God and hearken to his

31 voice, He will not forsake thee, nor destroy thee: nor will he forget the covenant which he confirmed by an oath to thy fathers; for Jehovah thy God is a merciful God.

32 For, inquire, I pray thee, of the days that are past, which were before thee, since the day when God created man on the earth, and from the one extremity of the heavens to the other, whether there hath been so great an event, or whether any such hath

33 been heard of, As that a people should hear the voice of the "living" God, speaking out of the midst of the fire, as thou hast heard,

34 and live? Or hath *any other* god attempted to go and to rescue one nation from the midst of another nation, by such trials, by signs, and by wonders, and war; and by so mighty a hand, and an out-stretched arm; and by such great miracles as all those which Jehovah thy God did for thee in Egypt,
35 before "thine" eyes? Thou sawest, that thou mightest know, that Jehovah alone is God;
36 besides him there is no other. From the heavens he made thee to hear his voice, that he might instruct thee; and on earth he showed thee his great fire; and out of

the midst of the fire thou heardest his words. And because he loved thy fathers, 37 he hath chosen their seed after them; and hath brought thee out in his own sight by his mighty power, out of Egypt; To drive 38 out nations from before thee greater and mightier than thou art, that he may bring thee in and give thee their land for an inheritance, as it is this day. Know therefore 39 this day, and consider it in thine heart, that Jehovah alone is God, in the heavens above, and on the earth beneath; "besides" him there is no other. Thou shalt keep, there- 40 fore, his statutes, and his commandments, which I command thee this day, that it may be well with thee, and with thy children after thee, and that thy days may be prolonged on the land which Jehovah thy God giveth to thee, in perpetuity.

Then Moses appointed three cities on the 41 eastern side of the Jordan; That the man- 42 slayer might flee thither, who should kill his neighbour unawares, and hated him not in times past; and that fleeing unto one of these cities he might live: Namely, Bezer 43 in the wilderness, in the plain country of the Reubenites; and Ramoth in Gilead, among the Gadites; and Golan in Bashan, among the Manassites.

Now this is the law which Moses set be- 44 fore the Israelites: These are the testimo- 45 nies, and the statutes, and the judgments, which Moses spoke to the Israelites, after they had come out of Egypt, On this side 46 the Jordan, in the valley over against Bethpeor, in the land of Sihon, king of the Amorites, who dwelt at Heshbon, whom Moses and the Israelites had smitten, after they had come out of Egypt. And they 47 possessed his land, and the land of Og, king of Bashan, two kings of the Amorites, who were on the eastern side of the Jordan. From Aroer, which is on the bank of the 48 river Arnon, even unto mount "Sirion," which is Hermon, And all the plain on this 49 eastern side of the Jordan, even unto the sea of the plain, "or the salt sea" below Ashdod-Pisgah.

CHAPTER V.

B. C. 1452. The covenant at Horeb; the ten commandments; Moses, at the request of the people, receiveth the law.

AND Moses called all Israel, and said to 1 them, Hear, O Israel, the statutes and judgments which I speak in your ears this day: that ye may learn them, and keep and do them. Jehovah our God made a cove- 2

29—40. The Syr. uniformly has the verbs and pronouns in the plural; but as the other retain the singular, I have followed them. 33. (a) Sam. Sept.

34. (v) Sept. Vulg.

39. (a) Sept.

41—49. Houbigant, after Calmet, suspects that these concluding verses have been added to the text by some later hand. (v) Syr. the rest, *Sin*. (a) Sam.

3 nant with us in Horeb. Jehovah made not this covenant with our fathers *only*, but with us *also*, who are all of us here alive
4 this day. From amidst the fire, on the mountain, Jehovah talked with you face to
6 face, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, from
7 the house of bondage. Thou shalt have
8 no other gods besides me. Thou shalt not make to thyself any carved idol, or any likeness of what is in the heavens above, or of what is on the earth below, or of what is in the waters beneath the earth: Thou shalt not bow thyself down to them, nor serve them; for I Jehovah, thy God, am a jealous God, punishing the iniquity of fathers upon the children to the third and fourth generation, when they hate me; But showing mercy to a thousand generations, when they
11 love me and keep my commandments. Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not acquit
12 him who taketh his name in vain. Keep the sabbath-day so as to sanctify it, as Jehovah thy God hath commanded thee. Six
13 days thou mayest labour, and do all thy
14 work; But the seventh day is the sabbath of Jehovah thy God; on it thou shalt not do any work; neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor the stranger who is within thy gates, so that thy man-servant and thy maid-servant may rest as
15 well as thyself. For remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee thence by a mighty hand, and by an out-stretched arm; therefore, Jehovah thy God hath commanded thee to keep the sabbath-day.
16 Honour thy father and thy mother, (as Jehovah thy God hath commanded thee,) that thy days may be prolonged, and that it may be well with thee, in the land which
17 Jehovah thy God giveth to thee. Thou
18 shalt not commit murder. Thou shalt not
19 commit adultery. Thou shalt not steal.
20 Thou shalt not bear false witness against
21 thy neighbour. Thou shalt not covet thy neighbour's wife, nor shalt thou covet thy neighbour's house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbours.

22 These words Jehovah spoke with a loud voice to your whole assembly by the moun-

tain, out of the midst of the fire, from the "dark and" stormy cloud; and he added no more. And he wrote them on two tables of stone, and delivered them to me. And it 23 came to pass, when ye heard the voice out of the midst of the darkness, while the mountain burned with fire, that ye came near to me, even all the heads of your tribes, and your elders; And ye said, Behold, Jehovah 24 our God hath showed us his glory and his greatness, and we have heard his voice out of the midst of the fire; we have seen this day that God may speak with man, and yet he may live. But why, now, should we die? 25 for if we hear any longer the voice of Jehovah our God, this awful fire will consume us, and we shall die. For who, of all flesh, 26 hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Approach thou, and hear 27 all that Jehovah our God shall say; and all that Jehovah our God shall say to thee, speak thou to us; and we will hear, and do it. And Jehovah heard the words which 28 ye uttered, when ye spoke to me; and to me Jehovah said, I have heard the words which this people have uttered, which they have spoken to thee. All that they have spoken is proper. O that such a heart may 29 be in them, that they would fear me and keep my commandments continually, that it may be well with them, and with their children for ever! Go say to them, Return 30 to your tents. But as for thee, stand thou 31 here by me, and I will speak to thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do them in the land which I give them for a possession. 'So I stood 5 between Jehovah and you at that time, to make known to you the word of Jehovah: for ye were afraid on account of the fire, and went not up to the mountain. Ye shall 32 observe to do therefore as Jehovah your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which Jeho- 33 vah your God hath commanded you, that ye may live, and it may be well with you; and that your days may be prolonged on the land which ye shall possess.

CHAPTER VI.

B. C. 1452. *The end of the law is obedience; an exhortation to enforce it.*

Now these are the commandments, the 1

CHAP. V. 4. *Face to face*] Clearly and distinctly. As those who converse are wont to turn their face to one another.

5. As this verse has no connexion with what precedes or follows, it is transposed after the 31st verse.

15. Some consider, that Moses here assigns a very different reason for the observance of the sabbath, from what

we have Exod. xx. 11. It does not appear to me, that he assigns here the reason why this day should be sanctified, but why servants should enjoy rest as well as their masters.

22. (a) Sam. Sept.

25. It is clear from this that the whole assembly of Israel heard the voice of God uttering articulately the decalogue.

31. (r) verse 5 here.

statutes, and the judgments, which Jehovah your God hath commanded that ye should be taught to do, in the land which ye are going
 2 to take for a possession. That thou mayest so fear Jehovah thy God, as to keep all his statutes and his commandments, which I command thee; thou, and thy son, and thy grandson, all the days of thy life; and that
 3 thy days may be prolonged. Hear, O Israel, and take heed to do; that it may be well with thee, and that thou mayest greatly multiply, (as Jehovah the God of thy fathers hath promised thee,) in a land which floweth with milk and honey.

- 4 Hear, O Israel: Jehovah is our God;
 5 Jehovah is one: Thou shalt, therefore, love Jehovah thy God, with all thine heart, and with all thy soul, and with all thy might.
 6 And these words, which I command thee this day, shall be in thine heart; And thou shalt teach them diligently to thy children; and shalt talk of them when thou sittest in thine house, and when thou walkest in the way, and when thou liest down, and when
 7 thou risest up. And thou shalt bind them for a token upon thine hands; and they shall be for frontlets between thine eyes.
 8 And thou shalt inscribe them upon the posts of thy house, and on thy gates. And it shall be, when Jehovah thy God shall have brought thee into the land which he swore to thy fathers, to Abraham, Isaac, and Jacob, that he would give to thee; with great and goodly cities, which thou buildedst
 9 not; And houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive-trees, which thou plantedst not; when thou
 10 shalt have eaten and art full; Then beware lest thou forget Jehovah "thy God," who brought thee out of the land of Egypt, from
 11 the house of bondage. Jehovah, thy God, thou shalt fear; him "only shalt thou serve;" and to him thou shalt cleave, and
 12 by his name thou shalt swear. "Thou" shalt not go after other gods, (of the gods of the people who are round about thee;)
 13 Lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from

off the face of the earth: for Jehovah thy God, who is with thee, is a jealous God.

Thou shalt not tempt Jehovah thy God, 16 as thou temptedst him at Massah. Thou 17 shalt diligently keep the commandments of Jehovah thy God, and his testimonies, and his statutes, which he hath commanded thee. And thou shalt do what is right and good 18 in the sight of Jehovah; that it may be well with thee, and that thou mayest go in and possess the good land which Jehovah swore to thy fathers, that he would give to thee: By driving out from before thee all thine 19 enemies, as Jehovah hath spoken.

When thy son shall, in time to come, ask 20 thee, saying, What mean the testimonies, and the statutes, and the judgments, which Jehovah our God hath commanded us? Then thou shalt say to thy son, We were 21 Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a mighty hand: For Jehovah showed signs and won- 22 ders, great and grievous, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he thence brought us out; 23 that he might bring us hither, to give us the land which he had sworn to our fathers *he would give*. And Jehovah commanded us 24 to do all these statutes, to fear Jehovah our God, for our good continually. that he might preserve us alive, as it is at this day. And 25 if we take heed to do all these commandments, as he hath commanded us, it will be our righteousness, before Jehovah our God

CHAPTER VII.

B. C. 1452. *Communion with other nations forbidden, for fear of idolatry.*

WHEN Jehovah thy God shall bring thee 1 to the land which thou art going to take for a possession, and shall have driven out from before thee many nations: the Hethites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites; seven nations greater and mightier than thou; And when 2 Jehovah thy God shall deliver them up before thee, thou shalt smite them, so as utterly to destroy them; thou shalt make

CHAP. VI. 4. *Jehovah is One*] This is the version of Vitringa and others. Campbell, on Mark xii. 29, has supported it with strong reasons: I am not, however, entirely satisfied with it. I think the sense of the Hebrew is, 'Jehovah is our God, Jehovah alone or only.' For this sense of אלהים compare Gen xix. 9; Eccl. iv. 10, &c. In the New Testament, *as* has the same sense, Matt. xix. 17; Mark ii. 7. Three of our old versions render, 'the Lord our God is Lord only.' The Geneva, Mark xii. 29, 'The Lord our God is the only Lord,' with which Pearce agrees. In this view Moses asserts, not only that Jehovah was the God of Israel, but the only one, and as such, him *only* they were to fear and to serve, exclusive of all the pretended gods of the nations. Ainsworth renders, 'Jehovah our God, Jehovah is one.'

8, 9. It is still customary among the Arabs, and the ori-

ental nations, to write passages of the Koran, and other moral sentences, on the gates of cities, walls, and door-posts. Michaelis observes, that these verses do not contain a *law*, but an *admonition* to the Israelites to guard against a superstitious use of their phylacteries. See Matt. xxiii. 5.

12. (a) Sam. version.

13. The reading of the Sept. and Syr. is supported by the quotation Matt. iv. 10. Indeed without this addition the text is defective, and the sense incomplete.

CHAP. VII. 2. *Utterly destroy them*] The order to exterminate the Canaanites has formed a plausible objection against the divine mission of Moses, from Tindal to Paine and Geddes. He has filled four pages with what he conceives unanswerable arguments. He goes on this obvious principle, 'that one man has no right to injure another.' This is allowed; but has not God a right to punish offend-

- 3 no covenant with them, nor show mercy to them: Thou shalt not intermarry with them; thy daughters thou shalt not give to their sons, nor shalt thou take their daughters for thy sons. For they will turn away thy sons from following me, to serve other gods; so will the anger of Jehovah be kindled against thee, and suddenly destroy thee.
- 5 Thus, therefore, shalt thou do to them; thou shalt destroy their altars, and break in pieces their images, and cut down their groves, and burn their carved idols with fire.
- 6 For ye are a holy people to Jehovah your God: Jehovah your God hath chosen you to be a peculiar people to himself, above all the people that are upon the face of the earth.
- 7 Jehovah did not set his love upon you, or choose you, because ye were more numerous than any people; for ye were the least of all people: But because Jehovah loved you, and that he might keep the oath which he had sworn to your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh, the king of Egypt.
- 9 Know, therefore, that Jehovah your God, he is the true God, the faithful God, who keepeth covenant and mercy with those who love him and keep his commandments, to a thousand generations; But he repayeth openly those who hate him by destroying them: to those who hate him, he will not delay; he will openly repay them.
- 11 Ye shall, therefore, keep and do the commandments, and the statutes, and the judgments, which I command you this day.
- 12 For it shall be, if thou hearken to these judgments, and keep, and do them, that Jehovah thy God shall keep with thee the covenant and the mercy which he swore to thy fathers.
- 13 And he will love thee, and bless thee, and multiply thee; he will also bless the fruit of thy womb, and the fruit of thy land; thy corn, and thy wine, and thine oil; the increase of thine herds, and the young of thy sheep, in the land which he swore to thy fathers, that he would give to thee.
- 14 Thou shalt be blessed above all people; there shall not be male or female barren with thee, or with thy cattle.
- 15 And Jehovah "thy God" will take away from

thee all sickness; and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all those who hate thee. And thou shalt consume all the people whom Jehovah thy God shall deliver up to thee; thine eye shall have no pity upon them. Nor shalt thou serve their gods; for that will be a snare to thee.

17 If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Be not afraid of them: remember well what Jehovah thy God did to Pharaoh, and to all Egypt: Those great trials which thine own eyes saw; and the signs, and the wonders, and the mighty hand, and the out-stretched arm, with which Jehovah thy God brought thee forth; so shall Jehovah thy God do to all the people of whom thou art afraid.

18 Moreover hornets will Jehovah thy God send among them, until they that are left, who have hidden themselves from thee, be destroyed: Be not thou affrighted at them; for Jehovah thy God is with thee, a God mighty and terrible.

19 Jehovah thy God will expel by little and little those nations from before thee: thou must not destroy them at once, lest the wild beasts increase upon thee.

But when Jehovah thy God shall have delivered them up to thee, and shall, by great and repeated overthrows, have destroyed them; And shall have delivered up their kings into thine hand; then thou shalt destroy their name from under the heavens: there shall no man be able to stand before thee, until thou have destroyed them.

20 Their carved gods thou shalt burn with fire: thou shalt not covet the silver or gold that may be on them, nor take it to thyself, lest thou be ensnared; for it is an abomination to Jehovah thy God.

21 Nor shalt thou bring an abomination into thine house, lest thou become like it, devoted to destruction; but thou shalt utterly detest it, and abhor it; for it is a devoted thing.

CHAPTER VIII.

B. C. 1452. From God's kindness Moses enforceth obedience.

ALL the commandments which I command thee this day shalt thou take heed to do; that thou mayest live, and multiply,

ing, guilty mortals? And may he not make use of one man, or one nation, to punish another? On supposition that the order issued from Moses, it is unjust; but if from God, I see no injustice in his punishing the wicked nations of Canaan, by the Israelites, or any other instruments; unless we say, it is unjust in God to punish at all.

10. *Openly*] Literally 'to his face.' So Michaelis renders. Others think the words *לפני* mean 'while he liveth,' or during this life, as the words mean Gen. xi. 28.

15. *Evil diseases of Egypt*] Such diseases as are peculiar to Egypt seem to be meant, and those plagues which God sent as tokens of his power and justice. The leprosy and

plague have ever been, and are still, the evil diseases of Egypt. (a) Sept.

22. *Wild beasts*] It is supposed in this verse, that if Judea should be thinly peopled, the wild beasts would so multiply there as to render it dangerous to the inhabitants. The prophet Ezekiel supposes the same, in a passage in which he describes the mercy granted to the land of Israel after its being re-peopled, when he should turn again the captivity of Sion, Ezek. xxxiv. 25. Every body knows that country is not very populous, and accordingly wild beasts are, at present, so numerous there, as to be terrifying to strangers.

- and go in and possess the land which Jehovah swore to thy fathers, that he would
 2 give to thee. And remember all the way through which Jehovah thy God hath led thee these forty years, in the wilderness, to humble thee, and to prove thee, to know what was in thine heart; whether thou wouldst keep his commandments or not.
 3 And he humbled thee, and suffered thee to hunger, that he might feed thee with manna, which thou knewest not, nor did thy fathers know; that he might make known to thee that man liveth not by bread only, but by whatsoever Jehovah appointeth, a man may
 4 live. Thy raiment hath not been worn out upon thee; nor have thy feet swelled for
 5 want of sandals, these forty years; That thou mayest be convinced in thine heart, that, as a man chastiseth his son, so Jehovah
 6 thy God hath chastised thee. Therefore thou shalt keep the commandments of Jehovah thy God, so as to walk in his ways, and fear him.
 7 When Jehovah thy God hath brought thee to a good "and spacious" land; a land of water-brooks, of fountains and lakes that
 8 spring out of valleys and hills; A land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and
 9 honey; A land in which thou shalt eat bread without scarcity, and shalt want nothing; a land whose stones are iron, and out of whose hills thou mayest dig copper:
 10 When thou hast eaten and art full, then thou shalt bless Jehovah thy God for the
 11 good land which he hath given thee. Beware that thou forget not Jehovah thy God, so as not to keep his commandments, and his judgments, and his statutes which I this
 12 day command thee; Lest when thou hast eaten and art full, and hast built goodly
 13 houses, and dwelt therein; And when thy herds and thy flocks have multiplied: and thy silver and thy gold are multiplied, and
 14 all that thou hast is multiplied; And thine heart be so lifted up, as to forget Jehovah thy God, who brought thee out of the land
 15 of Egypt, from the house of bondage; Who led thee through the great and terrible wilderness, full of fiery serpents, and scor-

pions; and who, in dry places, where there was no water, brought water for thee out of the flinty rock; Who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and prove thee, that in future he might do thee good; And thou say in thine heart, My power and the might of mine hand have gotten me this wealth! But thou shalt remember Jehovah thy God: for it is he that hath given to thee power to get wealth, that he may establish his covenant which he swore to thy fathers, "to Abraham, Isaac, and Jacob," as it is this day. But if thou do indeed forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against thee this day, that thou shalt surely perish. As the nations which Jehovah destroyeth before thee, so shalt thou perish; because thou wouldst not be obedient to the voice of Jehovah thy God.

CHAPTER IX.

B. C. 1452. *Moses dissuades from the opinion of their own righteousness, by rehearsing their several rebellions.*

HEAR, O Israel; Thou art now to pass over the Jordan; to go in to possess nations greater and mightier than thyself; cities great and fenced up to the heavens; A people great and tall; of the race of the Anakites, of whom thou hast heard say, Who can stand before the Anakites! Know then this day, that Jehovah thy God, who goeth over before thee, is as a consuming fire; he shall discomfit them, and subdue them before thee; so that thou shalt quickly drive them out, and destroy them; as Jehovah hath said to thee. When Jehovah thy God shall have driven them out from before thee, speak not in thine heart, saying, On account of my righteousness Jehovah hath brought me in to possess the land: for it is on account of the wickedness of these nations that Jehovah driveth them out from before thee. Not on account of thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but on account of the wickedness of these nations Jehovah thy God driveth them out from before thee; and that he may perform the

CHAP. VIII. 3. *Jehovah appointeth*] This clause is obscure in our version: 'But by every word which proceedeth from the mouth of the Lord doth man live.' How can man live by a word? The sense is obvious, that God has other means of supporting life than by bread; whatsoever he appointeth for this end will be sufficient. Compare Matt. iv. 4.

4. *Thy raiment not worn out*] The common opinion that the raiment and shoes of the Israelites wore not, is certainly absurd. The meaning of this passage, to which we may add Nehem. ix. 21, may be, like that of any other passage, taken too literally; as may also Isa. xlviii. 21, where the prophet says, the *Israelites did not suffer thirst in the desert*; which is literally false, but relatively true, as their thirst

was speedily satisfied. They had flocks of sheep and goats, and herds of cattle, (Numb. xxxii. 1, and Deut. iii. 19,) and from these were abundantly supplied with wool and skins, for clothing and sandals; and that they knew how to spin and weave, &c. see Exod. xxxv. 25. The meaning then is, God hath provided them with sufficient clothing.

5. *Chastiseth his son*] That is, correcteth him for his improvement, so hath God done to thee.

7-9. The value of the good things here said to be produced in Canaan; fountains, brooks, depths of water, wheat, barley, vines, fig-trees, pomegranates, oil, and honey, can hardly be estimated by us in Europe; but in the countries of the east they are of prime value. (a) Sam. Sept. 18. (a) Sam.

word which he swore to thy fathers, to
6 Abraham, Isaac, and Jacob. Know, then,
that it is not on account of thy righteousness
that Jehovah thy God giveth thee this good
land for a possession: for thou art a stiff-
necked people.
7 Remember, and forget not, how you pro-
voked Jehovah your God to wrath in the
wilderness. From the day that ye departed
out of the land of Egypt, until ye came to
this place, ye have been rebellious against
8 Jehovah. Even at Horeb ye provoked Je-
hovah to wrath; and Jehovah was so angry
9 with you as to have destroyed you. For,
when I went up to the mountain to receive
the tables of stone, the tables of the cove-
nant which Jehovah had made with you;
and I had abode in the mountain forty days
and forty nights; I had neither eaten bread
10 nor drunk water; Jehovah then delivered
to me two tables of stone, written with the
finger of God; and on them were written
the words which Jehovah had spoken with
you on the mountain out of the midst of
11 the fire, on the day of the assembly. Now
at the end of forty days and forty nights,
when Jehovah had given to me the two
tables of stone, the tables of the covenant;
12 Jehovah said to me, Arise, go quickly down
hence; for corrupted are the people whom
thou hast brought out of Egypt; soon have
they turned aside from the way in which I
commanded them *to walk*; they have made
13 to themselves a molten 'calf.' Moreover,
Jehovah spoke to me, saying, I have seen
this people, and behold they are a stiff-
14 necked people: Let me alone, that I may
destroy them, and blot out their name from
under the heavens, and I will make of thee
15 a nation mightier and greater than they. So
I turned and came down from the mountain,
and the mountain burned with fire; and
the two tables of the covenant were in my
16 two hands. When I looked, and beheld
that ye had sinned against Jehovah your
God, and had made to yourselves a molten
calf, and had turned so soon aside out of
the way in which Jehovah had commanded
17 you *to walk*; I then took the two tables,
and cast them out of my two hands, and
21 broke them in pieces before your eyes. 'And
I took the calf, the matter of your sin,
which ye had made, and burnt it with fire,
and ground it very small, until it was as
small as dust; and I cast its dust into the

brook that descended from the mountain."
And I fell down before Jehovah, as before. 18
Forty days and forty nights, I did neither
eat bread nor drink water, on account of all
your sins which ye had committed, by doing
wickedly in the sight of Jehovah, to pro-
voke him to anger. For I was afraid of the 19
anger and hot displeasure, with which Je-
hovah was wroth against you so as to destroy
you. But at that time also Jehovah heark-
ened to me. For I fell down before Jeho- 25
vah forty days and forty nights, as I fell
down before; because Jehovah had said he
would destroy you. I therefore prayed to 26
Jehovah, and said, O Lord God, destroy not
thy people and thine inheritance, whom in
thy greatness thou hast redeemed; whom
thou hast brought out of Egypt, with a
mighty hand. Remember thy servants, 27
Abraham, Isaac, and Jacob; look not to
the stubbornness of this people, nor to their
wickedness, nor to their sin: Lest the "peo- 28
ple of the" land, whence thou broughtest
us out, say, Because Jehovah was not able
to bring them into the land which he had
promised to them, he brought them out to
slay them in the wilderness. Yet they are 29
thy people and thine inheritance, whom thou
broughtest out by thy mighty power, and
by thine out-stretched arm. 'And Jehovah 30
was so very angry with Aaron, that he would
have destroyed him; but I prayed for Aaron
also at the same time."

CHAPTER X.

B. C. 1452. *God restored the tables of the law; an exhortation to obedience.*

AT that time Jehovah said to me, Hew 1
thou two tables of stone like to the first, and
come up to me on the mountain: And I 2
will write on the tables the words which
were on the former tables which thou
brokest: 'and make thou an ark of wood'
and put them in the ark. And I hewed 3
two tables of stone like to the former, and
went up to the mountain having the two
tables in mine hand. And he wrote on the 4
tables, as he had written on the former
tables, the ten commandments, which Jeho-
vah spoke to you on the mountain out of
the midst of the fire on the day of the as-
sembly; and Jehovah gave them to me. 5
And I turned myself and came down from
the mountain, and 'having made an ark of
shittim-wood," I put the tables in the ark

CHAP. IX. 8. *Even at Horeb*] Moses doubtless intended to represent the greatness of their sin by its being committed *even* at Horeb, where they had seen the awful majesty of Jehovah.

12. See Exod. xxxii. 7, &c. (a) Sam. 3 MSS.

21. It is generally allowed that this verse is out of its place; for the burning of the golden calf occurred before what is related in the 18th verse. I would therefore, with

little hesitation, place it between verses 17 and 18. I would also venture to transpose verse 20 to the end of the chapter, after verse 29, and verses 22, 23, and 24 to the next chapter after verse 11. I am persuaded, that the attentive reader will find this arrangement more clear and consistent than the common one: and as nothing is taken from the text, I trust such transpositions will be deemed pardonable. 28. (a) Sam. and versions.

which I had made; that there they may
 10 remain, as Jehovah commanded me. "And
 I had staid on the mountain according to
 the former time, forty days and forty nights;
 and Jehovah hearkened to me at that time
 also, so that he would not destroy you.
 11 Jehovah then said to me, Arise, and lead
 forward "this" people, that they may go in
 and possess the land, which I swore to their
 fathers that I would give them.
 22 Again at Taberah, and at Massah, and at
 Kibroth-hattaavah, ye provoked Jehovah to
 23 wrath. Likewise when Jehovah sent you
 from Kadesh-barnea, saying, Go up and
 possess the land which I give to you; then
 ye rebelled against the command of Jeho-
 vah your God, and ye believed him not,
 24 nor hearkened to his voice. Ye have been
 rebellious against Jehovah from the day that
 I knew you.
 12 Yet, now O Israel, what doth Jehovah
 thy God require of thee, but to fear Jehovah
 thy God, to walk in all his ways, and to
 love him; and to serve Jehovah thy God
 with all thine heart and with all thy soul;
 13 And to keep the commandments of Jehovah
 "thy God," and his statutes, which I com-
 14 mand thee this day for thy good? Behold, the
 heavens, yea the heaven of heavens belong
 to Jehovah thy God, the earth also, with all
 15 that is therein; Yet Jehovah regarded thy
 fathers with such love, that he chose their
 seed after them; even you above all people,
 16 as is seen this day. Circumcise, therefore,
 the foreskin of thine heart, and be no more
 17 stiffnecked. For Jehovah thy God is God
 of gods, and Lord of lords; a great God,
 a mighty, and a terrible, who regardeth not
 18 persons, nor taketh bribes: Who doeth
 justice to the fatherless and to the widow;
 and loveth the stranger, so as to give him
 19 food and raiment. Love thou, therefore,
 the stranger; for thou wast a stranger in

the land of Egypt. Thou shalt fear Jeho- 20
 vah thy God, him only shalt thou serve,
 and to him shalt thou cleave, and swear by
 his name. He is the object of thy praise; 21
 and he is thy God, who hath done for thee
 those great and terrible things, which thine
 eyes have seen. Thy fathers were only 22
 seventy persons when they went down to
 Egypt; and now Jehovah thy God hath
 made thee as the stars of heaven for mul-
 titude.

Ye shall, therefore, love Jehovah your 1
 God, and keep his charge, and his statutes,
 and his judgments, continually. For ye 2
 this day know (for I speak not to your
 children who have not known, and who have
 not seen) the chastisement of Jehovah your
 God; his greatness, his mighty hand, and
 his out-stretched arm; And his miracles, 3
 and his acts, which he did, in the midst of
 Egypt, to Pharaoh, the king of Egypt, and
 to all his land; And what he did to the host 4
 of Egypt; to their horses, and to their char-
 iots; how he made the water of the Red
 Sea to overflow them as they pursued after
 you; and how Jehovah destroyed them for
 ever; And what he did to you in the wil- 5
 derness, until ye came to this place; And
 what he did to Dathan and Abiram, the 6
 sons of Eliab, the son of Reuben; how
 the earth opened her mouth, and swallowed
 them up, "and every man who had joined
 Korah," and their households, and their
 tents, and all the substance which they pos-
 sessed in the midst of Israel. Your eyes 7
 then having seen all the great deeds which
 Jehovah did, Ye shall, therefore, keep all 8
 the commandments which I command you
 this day, that ye may be strong, and enter
 and possess the land which ye are going to
 take for a possession. And that ye may pro- 9
 long your days on the land, which Jehovah
 swore to your fathers that he would give to

CHAP. X. 6. And the children of Israel took their journey
 from Beeroth of the children of Jaakan, to Mosera: there
 Aaron died, and there he was buried; and Eleazar his son
 ministered in the priest's office in his stead. 7. From thence
 they journeyed unto Gudgodah; and from Gudgodah to
 Jotbath, a land of rivers of waters. 8. At that time Jehovah
 separated the tribe of Levi to bear the ark of the covenant
 of Jehovah, to stand before Jehovah to minister to him, and
 to bless in his name, to this day. 9. Wherefore the Levite
 hath no part nor inheritance among his brethren; Jehovah
 is his inheritance, according as Jehovah his God promised
 to him. We have here four verses, which have no kind of
 connexion with the verses before and after them; but also,
 as they stand in the present Hebrew text, directly contra-
 dict that very text: and the two first of these verses have
 not, in our Hebrew text, the least connexion with the two
 last of them. Our Hebrew text (ver. 6) says—that Israel
 journeyed from Bene-jaakan to Mosera. Whereas, that
 very text, in the complete catalogue (Numb. xxxiii. 31,)
 says—they journeyed from Mosera to Bene-jaakan. Again;
 Aaron is here said to have died at Mosera; whereas he
 died on mount Hor, the seventh station afterwards: see
 Numb. xxxiii. 38. And again: they are said to go
 from Bene-jaakin to Mosera—thence to Gudgodah—and

thence to Jotbath; whereas the complete catalogue says—
 Moseroth to Bene-jaakan—thence to Horagidgad—and
 thence to Jotbathah. But, if the marches could possibly be
 true, as they now stand in these two verses; yet, what con-
 nexion can there be between Jotbath and the separation of
 the tribe of Levi? Kennicott. Most critics agree in this
 opinion; and it is probable that the verses were early in-
 troduced by some scribe through mistake.

11. These verses are transposed here from the preceding
 chapter. See note verse 21. (a) Sam. Sept. 1 MS.

13. (a) Sam. Sept. Syr.

14. *Yea, the heaven of heavens*] That is, the highest hea-
 vens and the whole heavens.

16. *Circumcise*] That is, retrench every perverse and
 stubborn disposition.

CHAP. XI. 2. For the construction of this verse, the
 learned reader may see note, Hebrew Bible.

6. *And every man*] The clause now found in the Sam.
 ought doubtless to be admitted as a genuine part of the text.
 For, as Houbigant observes, it is scarcely probable that
 Moses should mention Dathan and Abiram, and omit Korah,
 who was leader of the rebellion. Korah himself and his
 Levites were consumed by fire. See Numb. xxvi. 10.
 (a) Sam.

them and to their seed ; a land that floweth with milk and honey.

- 10 For the land which 'ye are going to possess' is not as the land of Egypt, whence ye came, where ye sowed seed, and watered
- 11 with your foot, as a garden of herbs ; But the land which ye go to possess, is a land of hills and valleys, and is watered with rain
- 12 from the heavens ; A land which Jehovah your God careth for ; the eyes of Jehovah your God are always upon it, from the beginning of the year unto the end of the year.
- 13 And if ye will hearken diligently to the commandments which I this day command you so as to love Jehovah your God, and to serve him with all your heart and with
- 14 all your soul, 'He' will give you the rain of your land in its due season ; the autumn-rain and the spring-rain, that ye may gather in your corn, and your wine, and your oil.
- 15 And for your cattle, 'he' will give grass in your fields, that ye may eat and be satisfied.
- 16 Take heed to yourselves, that your hearts be not deceived, and ye turn aside, and
- 17 serve other gods, and worship them ; Lest the anger of Jehovah be kindled against you, and he shut up the heavens, that there be no rain, and that the land yield not its fruit ; and ye quickly perish from off the good land which Jehovah had given to you.
- 18 Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a token upon your hand ; and let them be as frontlets between your eyes.
- 19 And ye shall teach them your children, speaking of them when ye sit in your houses, and when ye walk by the way ; when ye lie down and when ye rise up.
- 20 And ye shall inscribe them upon the door-posts of your houses, and upon your city-
- 21 gates : That your days, and the days of your children may be multiplied, on the land which Jehovah swore to your fathers that he would give them ; as the days of the heavens over the earth.
- 22 For, if ye diligently keep all these commandments which I command you, so as to do them ; to love Jehovah your God, to walk
- 23 in all his ways, and to cleave to him ; Then will Jehovah drive out all these nations from before you ; and ye shall dispossess

nations greater and mightier than yourselves. Every place on which the soles of 24 your feet may tread shall be yours : from the wilderness to Lebanon, from the 'great' river, the river Euphrates, even to the western sea shall your boundary be. There 25 shall no man be able to stand before you ; for Jehovah your God shall put the fear of you and the dread of you upon every land on which ye may tread ; as he hath promised to you.

Behold, I set before you this day a bless- 26 ing and a curse ; A blessing, if ye obey the 27 commandments of Jehovah your God, which I this day command you ; And a curse, if 28 ye will not obey the commandments of Jehovah your God, but turn aside out of the way which I this day command you, to go after other gods, which ye have not known. And it shall be, when Jehovah your God 29 hath brought you into the land which ye are going to possess, that ye shall put the blessing on mount Gerizim, and the curse upon mount Ebal. (Are they not on the other 30 side of the Jordan, toward the setting sun, in the land of the Canaanites, who dwell in the plain opposite to Gilgal, nigh the turpentine-tree of Moreh 'over against Shechem?') For ye are about to pass over 31 the Jordan to possess the land which Jehovah your God giveth to you ; and which ye shall possess and dwell therein ; But ye 32 shall observe to do all the statutes and the judgments which I this day set before you.

CHAPTER XII.

B. C. 1452. *Monuments of idolatry are to be destroyed ; blood forbidden.*

THESE are the statutes and judgments, 1 which ye shall observe to do all the days that ye shall live on the earth, in the land, which Jehovah the God of your fathers giveth you for a possession. Ye shall utterly 2 destroy all the places, where the nations ye shall dispossess served their gods, whether on the high mountains, or on the hills, or under any green tree ; And ye shall over- 3 throw their altars and break their statues, and burn their groves with fire ; and ye shall hew down their carved gods, and destroy their names from that place. Ye shall not 4 do so to Jehovah your God ; But to the 5

10. *With your foot*] Pilkington conjectures that רגל, *foot*, is used metaphorically to denote *labour*. See Gen. xxx. 30 ; Isa. xxxii. and lviii. 13. He, therefore, conceives the import of the phrase is, *which thou wateredst with great labour*. I have no doubt but this is the sense, but the ingenious comment of Grotius, since confirmed by Niebuhr, explains the reason why רגל denotes *labour*. Moses alluded to a *machine* for drawing up water, which was worked *by the foot*. Such a one, Grotius long ago observed, that Philo, who lived in Egypt, has described as used by the peasants of that country in his time. (v) Syr.

14, 15. *He will give*] It is not probable Moses would

say, 'I will give you rain,' and 'I will send you grass.' The versions retain the genuine reading.—*The autumn rain*] What fell in October, after seed time.—*The spring rain*] What fell in March to plump the grain before it was cut. At these two seasons only was it usual for rain to fall, in Judea.

21. *As the days of the heavens over the earth*] That is as long as the heavens and the earth abide, or for ever.

24. *Western sea*] Literally, the *latter or hinder sea* ; the Mediterranean is so called to distinguish it from the sea of Sodom. (a) Sept. Vulg. 30. (a) Sam.

CHAP. XII. 5. *For his abode*] Literally, 'that his

place which Jehovah your God shall choose out of all your tribes for his abode, to his habitation shall ye seek, and thither shall ye come: And thither ye shall bring your burnt-offerings, and your other sacrifices, and your tithes, and your heave-offerings; and your votive, and your free-will offerings, and the firstlings of your herds and of your flocks. And there ye shall eat before Jehovah your God, and ye and your households shall rejoice that Jehovah your God hath blessed all your labours. Ye shall not do according to all that we now do here; every man whatsoever is right in his own eyes. For ye are not as yet come to the rest and to the inheritance, which Jehovah your God giveth to you. But when ye shall have gone over the Jordan, and shall dwell in the land which Jehovah your God giveth you to inherit; and when he shall have given you rest from all your surrounding enemies, so that ye dwell in safety; Then whatever place Jehovah your God shall choose for his own abode, thither shall ye bring all that I command you; your burnt-offerings, and your other sacrifices; your tithes, and your heave-offerings, and all your choice votive-offerings, which ye vow to Jehovah: And ye shall rejoice before Jehovah your God; ye, and your sons and your daughters, and your man-servants, and your maid-servants; and the Levite who is within your gates; forasmuch as he hath no part nor inheritance among you. Take heed to yourselves that ye offer not your burnt-offerings in every place that ye may see; But in that place which Jehovah shall choose among one of your tribes, there shall ye offer your burnt-offerings, and there ye shall do all that I command you. Nevertheless ye may kill and eat the flesh of your herds and flocks in all your gates, whenever ye choose, according to the blessing which Jehovah your God hath given you; the unclean and the clean may eat of it, as of the flesh of the antelope and of the deer: Only ye shall not eat the blood; ye shall pour it upon the earth as water. Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks; nor any of thy votive-offerings which

thou vowest, nor thy freewill-offerings, nor thy heave-offerings: But thou must eat 18 them before Jehovah thy God in the place which Jehovah thy God hath chosen; thou, and thy son, and thy daughter, and thy man-servants, and thy maid-servants, and the Levite who is within thy gates; and thou shalt rejoice before Jehovah thy God in respect to all thou undertakest. Take heed 19 to thyself that thou neglect not the Levite as long as thou livest on thy land.

When Jehovah thy God shall have enlarged thy boundary, as he hath promised thee, and thou shalt say, 'I will eat flesh,' because thou longest to eat flesh; thou mayest eat flesh, whensoever thou longest for it. If the place which Jehovah thy God 21 hath chosen for his abode be too far from thee, thou mayest then, within thy gates, kill and eat of the flesh of thine herds, and thy flocks, which Jehovah hath given thee, whensoever thou longest to eat, as I have commanded. Even as the antelope and the 22 deer are eaten, so mayest thou eat them; the unclean and the clean may eat of them alike. Only be sure that thou eat not the 23 blood; for the blood is the life; and the life thou mayest not eat with the flesh. Thou shalt not eat of it; thou shalt like 24 water pour it upon the earth. Eat it not; 25 that it may be well with thee, and with thy children after thee, when thou shalt do what is right in the sight of Jehovah. Yet what 26 things thou hast hallowed, and thy votive-offerings, thou shalt take, and go to the place which Jehovah shall have chosen; And thou shalt offer thy burnt-offerings, 27 both the flesh and the blood upon the altar of Jehovah thy God; and the blood of thy other sacrifices shall be poured out upon the altar of Jehovah thy God; but the flesh of these thou mayest eat. Observe and 28 hearken ^aso as to do^a all these things which I command thee, that it may ^anow^a be well with thee, and with thy children after thee for ever when thou doest what is good and right in the sight of Jehovah thy God.

When Jehovah thy God shall have cut 29 off the nations from before thee, whom thou art going to dispossess, and thou succeedest them, and dwellest in their land; Take heed 30 to thyself, after they have been destroyed

same may dwell there;' but name is frequently put for Joel himself, and the next words support the sense I have given. Others would render, 'that his name may be there invoked.'

16. *Your heave-offerings*] Here ידכם, and often elsewhere, is used for the pronoun.—*Firstlings of your herds*] It has been thought difficult to reconcile this with the law, which had ordained the firstlings of the herd and the flock to be given to the Levites; that the tithes and firstlings were mentioned are not every tithe and firstling, nor a secondary sort of firstlings and tithes: but the tithe of the tithes, and the choice, or first of the firstlings. I draw this

inference from Exod. xxiii. 18, where the Israelites are desired to bring to the house of God, not the firstlings themselves, but the *prime of the firstlings*.

15. *Eat the flesh*] The text is here brief, but sufficiently intelligible. The words put in Italic are evidently understood. The antelope and the deer were not to be offered in sacrifice; but were clean animals, and commonly used for food.

19. *As long as thou livest on thy land*] So Bate after the Sept. It may be inferred, that the Jews, in their state of exile, are not tied down to the observation of this precept.

28. (a) Sam. Syr.

that thou be not ensnared by following them, and that thou inquire not after their gods, saying, How did these nations serve their
 31 gods? even so will I do likewise. Thou shalt not do so to Jehovah thy God; for every abomination which Jehovah hateth have they done to their gods; for even their sons and their daughters they have
 32 burnt in the fire to their gods. What thing soever I command thee, observe to do it; thou shalt not add to it, nor take from it.

CHAPTER XIII.

B. C. 1452. *Enticers to idolatry are to be destroyed.*

- 1 IF there arise among you a prophet, or a dreamer of dreams; and he appoint to you
- 2 a sign or a wonder; And the sign or the wonder come to pass, and he speak to you, saying, Let us go after other gods, (which ye have not known,) and let us serve
- 3 them; Ye shall not hearken to the words of that prophet, or that dreamer of dreams; for Jehovah your God proveth you, to know whether ye love Jehovah your God with all
- 4 your heart and with all your soul. Ye shall walk after Jehovah your God, and fear him, and keep his commandments, and obey his voice, and serve him, and cleave to him;
- 5 And that prophet, or that dreamer of dreams, shall be put to death; because he hath proposed to turn you away from Jehovah your God, (who brought you out of the land of Egypt, and redeemed you out of the house of bondage,) to withdraw you from the way in which Jehovah your God commanded you to walk: So shall ye put away the evil from among you.
- 6 If thy brother, "the son of thy father," or the son of thy mother, or thy own son, or thy own daughter, or the wife of thy bosom, or thy friend, (who is dear as thy own life,) entice thee secretly, saying, Let us go and
- 7 serve other gods: (Any of the gods of the people which are round about thee, whether nigh to thee, or far from thee, from one end of the earth to the other end of the earth, 'which thou knowest not, nor thy fathers.")
- 8 Thou shalt not consent, nor hearken to him; neither shall thine eye pity him; nor shalt
- 9 thou spare or conceal him; But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and after-
- 10 wards the hand of all the people. And thou shalt stone him with stones, until he

die; because he hath sought to withdraw thee from Jehovah thy God who brought thee out of the land of Egypt, from the house of bondage; That all Israel may hear 11 and fear, and that no more such wickedness as this be done among you.

If thou shalt hear it said, that in one of 12 thy cities which Jehovah thy God hath given to thee to dwell in, Worthless men have 13 sprung up among you, and have withdrawn the inhabitants of their city, by saying, Let us go and serve other gods, which ye have not known; Then shalt thou inquire, and 14 examine, and ask diligently; and, behold, if it be true, and the thing certain, that such abomination hath been committed among you; Thou shalt surely smite the 15 inhabitants of that city with the edge of the sword; destroying it utterly, and all that is therein, and its cattle, with the edge of the sword. And thou shalt gather all the spoil 16 of it into the midst of its street, and shall burn with fire the city, and its whole spoil, to Jehovah thy God: and it shall be a heap for ever; it shall not be rebuilt. And nought 17 of the cursed thing shall cleave to thine hands; that Jehovah may turn from the fierceness of his anger, and show thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn to thy fathers; When thou shalt hearken to the voice of 18 Jehovah thy God, so as to keep all his commandments which I this day command thee, by doing what is right in the eyes of Jehovah thy God.

CHAPTER XIV.

B. C. 1452. *What may, or may not be eaten; tithes of various kinds.*

YE are the children of Jehovah your God; I ye shall not cut yourselves, nor make bald your foreheads, for the dead. For ye are a holy people to Jehovah your God, and Jehovah your God hath chosen you out of all the nations that are upon the earth, to be a peculiar people to himself.

Ye shall not eat any thing abominable. These are the beasts of which ye may eat: the ox, the sheep, and the he-goat; The deer and the antelope, and the goat-deer, and the wild goat, and the pygarg, and the wild ox, and the chamois; And every other beast whose hoof is divided into two parts, and which cheweth the cud among the

CHAP. XIII. 1. *A dreamer of dreams*] That is, one who pretends to have received prophetic dreams.

2. *And the sign come to pass*] It is implied in this, that God sometimes permitted such events as seemed to confirm the predictions of such pretenders.

6. The reading of the Sam. and Sept. is supported by the text itself; for Moses would not have noticed the son of his mother, if he had not contrasted him with the son of his father. (a) Sam. Sept. 7. (?) From verse 6.

9. *Thou shalt surely kill*] The Greek version most probably read, 'thou shalt surely bear witness against him.' It was not the province of the denouncer to kill the guilty person: the sentence of the judge was to be obtained for that purpose.

14. *Worthless men*] Literally 'sons of Belial.' I have given what is admitted to be the sense, which is more picturesque than the idiom.

CHAP. XIV. 4-20. Compare Levit. xi. 2, &c.

- 7 beasts, ye may eat. Yet of those that chew the cud, or of those who have a divided cloven hoof, these ye shall not eat: the camel, and the hare, and the jerboa: for they chew the cud, but have not a cloven hoof; therefore they shall be to you unclean.
- 8 So the swine, though he hath a divided hoof, yet as he cheweth not the cud, shall be to you unclean. Ye shall not eat of their flesh, nor touch their dead carcases.
- 9 These, of all the water-animals, ye may eat: all that have fins and scales shall ye eat: But whatsoever hath not fins and scales ye may not eat: it shall be to you unclean.
- 10 Of all clean birds ye may eat; But these are they of which ye shall not eat: the eagle, 13 and the vulture, and the ospry, And the falcon, and the kite, and the glede with its kind; And the raven with its kind; And the ostrich, and the night-owl, and the horn- 16 owl, and the hawk with its kind; The sea-gull and the cormorant, and the ibis, and 17 the swan, And the pelican, and the king-fisher, And the stork; and the heron with its kind, and the lapwing, and the bat; 19 And every flying creature that creepeth shall be to you unclean: they shall not be eaten.
- 20 But of all clean fowls ye may eat.
- 21 Thou shalt not eat of any thing that dieth of itself: thou shalt give it to the stranger who is in thy gates, that he may eat it; or thou mayest sell it to a stranger: but thou art a holy people to Jehovah thy God. Thou shalt not dress a kid in its mother's 22 milk. Thou shalt truly tithe all the increase of thy seed, which the field bringeth 23 forth, year by year. And the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks, thou shalt eat before Jehovah thy God, in the place which he shall choose for his own abode; that thou mayest learn to fear Jehovah thy 24 God continually. But if the place which Jehovah thy God shall choose for his abode, be far from thee, that from the length of the way thou art not able to carry thy tithe, (when Jehovah thy God hath blessed thee,) 25 Then thou shalt turn it into money; and shalt take the money in thine hand, and go to the place which Jehovah thy God hath 26 chosen: And thou shalt give money for whatsoever thou desirest, for oxen, or for sheep, or for wine, or for strong drink, or

for whatsoever else thou desirest: and thou shalt eat there before Jehovah thy God, and thou shalt rejoice; thou and thine household, And the Levite who is within thy 27 gates; thou shalt not neglect him; because he hath no part nor inheritance with thee.

And at the end of the third year thou 28 shalt bring forth all the tithe of thine increase of that year, and shalt lay it up within thy gates; And the Levite, (because he hath 29 no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, who are within thy gates, shall come, and eat and be satisfied; that Jehovah thy God may bless thee in every work of thine hands.

CHAPTER XV.

B. C. 1452. *Debts must not be demanded on the sabbatical year; laws respecting the release of servants.*

At the end of every seven years thou 1 shalt make a release. And this is the manner of the release: Every creditor that lendeth ought to his neighbour shall give him a release; he shall not exact it of his neighbour, who is his brother, when Jehovah's release-year is proclaimed. From a 3 stranger thou mayest exact what is thine own, but to thy brother thou shalt give a release; To the end that there may be no 4 poor with thee; for Jehovah will greatly bless thee in the land which Jehovah thy God giveth thee to possess as an inheritance. If thou carefully hearken to the voice of 5 Jehovah thy God, and observe to do all these commandments which I this day command thee. For Jehovah thy God will 6 bless thee, as he promised to thee: and thou shalt lend to many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. If there be among you a poor man, 7 one of thy brethren within any of thy gates, in thy land which Jehovah thy God giveth to thee, thou shalt not harden thine heart nor shut thine hand from thy poor brother: But thou shalt open thine hand liberally to 8 him, and shalt surely lend him what he wanteth, sufficient for his need. Beware 9 of thinking in thy wicked heart, and of saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry to Jehovah against thee, and sin be laid to thy charge. Thou shalt surely 10

13-16. I have followed the Samaritan text because it exactly agrees with the parallel place.

CHAP. XV. Michaelis and others explain this as only releasing the debtor during the year the land rested; but that afterwards the debt might be demanded. Whatever might be the right of the creditor, what follows to the 11th verse seems to regard a final remission, and to consider it a species of charity.

4. *There may be no poor*] I adopt the version of Flou-

bigant, as I think no other can reconcile this with the 11th verse. The release was to be given to the poor Israelite, that he might provide henceforward for himself, especially if aided by the liberality of his brethren.

6. *Thou shalt reign over*] The debtor, according to the law, when unable to pay, might be sold for a servant. The Israelites would not become dependent on other nations, by owing them money, but other nations would be dependent on them.

- give to him, and thine heart shall not be grieved when thou givest to him : because for this thing Jehovah thy God shall bless thee in all thy works, and in whatsoever thou engagest. For the poor will never cease out of the land ; therefore I command thee, saying, Thou shalt open thine hand liberally to thy poor and needy brother, in thy land.
- 12 And if thy brother or sister (a Hebrew man or a Hebrew woman) have been sold to thee, and have served thee six years ; then in the seventh year thou shalt let him or her go free from thee. And when thou sendest him out free from thee, thou shalt not let him go away empty-handed. Thou shalt furnish him liberally from thy flock, and from thy threshing-floor, and from thy winepress ; according as Jehovah thy God hath blessed thee thou shalt give to him.
- 15 And thou shalt remember that thou wast a bondman in the land of Egypt, until Jehovah thy God redeemed thee ; therefore do I now command thee this thing. But it shall be, if he say to his master, I will not go out from thee ; because he loveth him and his household, having been treated kindly by him, Then thou shalt take an awl, and thrust it through his ear to the door, and he shall be thy servant for ever. So also shalt thou do to thy maid-servant. It shall not seem hard to thee, to let him go from thee free ; for in serving thee six years, he hath been worth double a hired servant ; so Jehovah thy God shall bless thee in all thou doest.
- 19 All the male firstlings which are brought forth by thine herds and thy flocks thou shalt hallow to Jehovah thy God : With the firstlings of thine herds, thou shalt not labour ; and the firstling of thy flocks thou shalt not shear. Thou and thy household shall eat them before Jehovah thy God year by year, in the place which Jehovah shall choose. But if there be any blemish in them ; if they be lame, or blind, or having any other bad blemish, thou shalt not sacrifice them to Jehovah thy God.
- 22 Thou shalt eat them within thy gates ; the unclean and the clean may alike eat of them, as of the flesh of the antelope and the deer : Only their blood thou shalt not eat ; thou shalt pour it, like water, upon the ground.

20. See chapter xii. 6.

CHAP. XVI. 2. *With other sacrifices*] As the lamb was appointed for the paschal sacrifice, something must be here supplied to reconcile this passage with others. (See Ez. xii.) Delgado supplies, *besides those from the flocks and the herds*. To the same purpose Geddes, Dathe, and others. So the Arabic.

3. *Bread of affliction*] So called because intended to remind them of the affliction endured in Egypt. Isa. xxx. 20.

CHAPTER XVI.

B. C. 1452. *The three annual festivals, and what every male must offer.*

OBSEVE the month of Abib, and keep 1 the passover to Jehovah thy God ; for in the month of Abib Jehovah thy God brought thee out of Egypt by night. Thou shalt 2 therefore sacrifice the passover offering to Jehovah thy God, with other offerings of the flock and the herd, in the place which Jehovah thy God shall choose for his abode. Thou shalt not eat with it leavened bread ; 3 but seven days shalt thou eat the unleavened bread of affliction ; that thou mayest remember the day when thou camest out of the land of Egypt, all the days of thy life, for thou camest out of the land of Egypt in haste. And let no leavened bread be seen 4 with thee in all thy districts for seven days ; nor let aught of the flesh, which thou sacrificedst the first day in the evening, remain all night until the morning. Thou mayest 5 not sacrifice the passover victim within any of thy gates, which Jehovah thy God giveth to thee : But at the place which Jehovah 6 thy God shall choose for his abode, there thou shalt sacrifice the passover victim in the evening, at the going down of the sun, at the season in which thou camest out of Egypt. And thou shalt roast and eat it 7 in the place which Jehovah thy God shall choose ; but thou mayest return in the morning, and go to thine own house. Six 8 days thou shalt eat unleavened bread ; and on the seventh day shall be a solemn assembly to Jehovah thy God ; on it thou shalt do no work.

Thou shalt number to thyself seven weeks ; 9 when thou beginnest to put the sickle to the corn, begin to number the seven weeks. And 10 thou shalt keep the feast of weeks to Jehovah thy God, with a tribute of a freewill-offering from thine hand, which thou shalt give, according as Jehovah thy God hath blessed thee : And thou shalt rejoice before 11 Jehovah thy God ; thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite who is within thy gates, and the stranger, and the fatherless, and the widow, who are among you, in the place which Jehovah thy God hath chosen for his own abode. And thou shalt 12 remember that thou wast a bondman in

7, 8. *And go to thine house*] The note of Delgado is : ' In verse 7 he bids them go to their tents, the morning after the passover : how then, can this mean a solemn assembly ? The Hebrew word means *desertion from work*. But in the supposition that they went home, on the morning after the paschal sacrifice, they might return on the seventh day to hold an assembly to the Lord.

10. Archbishop Secker very properly bids us efface the words in italic in our common version of this verse : unto

Egypt; and thou shalt observe and do these statutes.

- 13 Thou shalt observe the feast of booths seven days, after thou shalt have gathered
- 14 in thy corn and thy wine; And thou shalt rejoice at thy feast; thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the stranger, and the fatherless, and the widow,
- 15 who are within thy gates. Seven days shalt thou keep a solemn feast to Jehovah thy God in the place which Jehovah thy God shall choose; for Jehovah thy God shall bless thee in all thine increase, and in all the works of thine hands, so that thou shalt surely rejoice.
- 16 Three times in a year shall all thy males appear before Jehovah thy God in the place which he shall choose; on the feast of unleavened bread, and on the feast of weeks, and on the feast of booths: and they shall
- 17 not appear before Jehovah empty: Every man shall give as he is able, according to the blessing which Jehovah thy God hath given to thee.
- 18 Judges and officers shalt thou appoint in all thy gates, which Jehovah thy God giveth to thee, throughout thy tribes; and they shall judge with just judgment the people.
- 19 Thou shalt not wrest judgment; thou shalt not respect persons, nor take a bribe; for a bribe will blind the eyes of the wise, and
- 20 pervert the words of the righteous. That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which Jehovah thy God giveth to thee.
- 21 Thou shalt not plant a grove of any sort of trees nigh to the altar, which thou shalt make to Jehovah thy God. Nor shalt thou set up for thyself statues, which Jehovah
- 1 thy God hateth. Thou shalt not sacrifice to Jehovah thy God any steer, or sheep, in

which there is a blemish, or any evil quality; for this is an abomination to Jehovah thy God.

CHAPTER XVII.

B. C. 1452. *Idolaters to be slain; the decision of difficult matters; the choice and duty of a judge.*

If there be found with thee, in any of 2 thy gates which Jehovah thy God may give to thee, man or woman, that hath wrought wickedness in the sight of Jehovah thy God, by transgressing his covenant, And hath 3 gone and served other gods, and worshipped them; either the sun or moon, or any of the host of the heavens, which I have forbidden; And it be told thee, then thou 4 shalt hearken, and inquire diligently, and, if it be true, that such an abomination hath been done in Israel: Thou shalt then bring 5 forth that man or that woman, who hath committed such evil deed, to thy gates; and shalt stone that man and that woman with stones, till they die. On the testimony of 6 two witnesses, or on the testimony of three witnesses, shall he that is guilty be surely put to death; but on the testimony of one witness he shall not be put to death. The 7 hands of the witnesses shall be first upon him to put him to death; and afterward the hand of all the people. So shalt thou put away the evil from among you.

If there arise a matter too hard for thee 8 in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates; then shalt thou arise, and go up to the place which Jehovah thy God shall have chosen; And thou shalt come to 9 the priests, the Levites, and to the judge that shall be in those days; and "they shall inquire" and show thee what is the proper judgment; And thou shalt do according to 10

the Lord thy God. They are evidently a superfluous addition.

13. *Feast of booths*] Russel, in his History of Aleppo, vol. ii. has given the following account of the manner in which the Jews of that city keep this feast. 'The tabernacles are variously constructed, and disposed in different situations, according to the size and other conveniences of the house. They are sometimes placed upon small terraces in the front of the upper rooms; but most commonly in the court yards: sometimes on the flat tops of houses. The ordinary method of building them is by fastening to the corners of a wooden divan four slender erect posts; which serve to support on all sides a reticulated work of green reeds; a small place only in the front being left for the entrance. This work on the outside is covered with fresh myrtle; and is hung on the inside with chintz or burdet hangings. The roof is thatched with reeds not stript of their leaves: and the best cushions and carpets are employed to dress the divan. These divans have the advantage of being easily moved; and two or more may be joined together. In some of the principal houses a permanent wooden *kiosk*, built upon a stone masonry, in the middle of the court, is made to serve the purpose; which, being already latticed, is easily covered with reeds and myrtle branches. There is still another method used, in order to

avoid the litter of withered leaves. This is by erecting a temporary booth, consisting of slight posts, papered over, and wreathed from top to bottom with flakes of cotton: hangings supply the place of walls; and the whole is roofed with mats.'

19. *Pervert the words of the just*] When judges are corrupted, the words of just men, giving their testimony, are perverted by chicanery. The Jews say that the throne of Solomon had six steps, and that when he ascended the first, a crier proclaimed, 'Thou shalt not wrest judgment'—when the second, 'Thou shalt not accept persons'—when the third, 'Thou shalt not receive a bribe'—when the fifth, 'Thou shalt not set up any statue'—and when the sixth, 'Thou shalt not sacrifice ox or sheep in which there is any blemish.'

CHAP. XVII. 3. *Which I have forbidden*] Literally, 'which I have not commanded;' but there is here a figure of speech, and it is better to give the sense. Matthews so rendered.

8. *Blood and blood*] That is, whether murder has been committed, or whether he who has killed another, did it unintentionally.—*Stroke and stroke*] That is, what strokes are to be inflicted. The Vulg. renders 'between leprosy and leprosy,' so that the sense may be to determine, whether leprosy or not. 9. (v) Sam. Sept.

the sentence which they shall show thee, from that place which Jehovah shall have chosen; and thou shalt observe to do according to all that they teach thee: According to the sentence of the law which they shall teach thee, and according to the judgment which they shall report to thee, shalt thou do: thou shalt not decline from the sentence which they shall show thee, to the right hand or to the left. And the man that will do presumptuously, and will not hearken to the priest that standeth to minister there before Jehovah thy God, or to the judge, even that man shall die; that thou mayest put away the evil from Israel: For all the people will hear, and fear, and do no more presumptuously. When thou art come to the land which Jehovah thy God giveth to thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like all the nations that are around me; Thou shalt assuredly set him king over thee, whom Jehovah thy God shall choose. One from among thy brethren shalt thou set king over thee; a stranger who is not thy brother, thou shalt not set over thee. But he shall not multiply horses to himself, lest he cause the people to return to Egypt, for the sake of multiplying horses: for Jehovah hath said to you, Ye shall return no more that way. Nor shall he multiply wives to himself, that his heart turn not away: nor shall he greatly multiply to himself silver and gold. And it shall be, when he sitteth on the throne of his kingdom, that he shall write himself a copy of this law in a book out of that which is before the priests the Levites: And it shall be with him, and he shall read it all the days of his life: that he may learn to fear Jehovah his God, so as to keep all the words of this law, and to do these statutes: That his heart may not

be lifted up above his brethren; and that he may not turn aside from the commandment to the right hand, or to the left; to the end that he may prolong his days in his kingdom; he, and his children, in the midst of Israel.

CHAPTER XVIII.

B. C. 1452. *Jehovah is the priests' and Levites' inheritance; a prophet like to Moses promised.*

THE priests the Levites, the whole of the tribe of Levi, shall have no part or inheritance with other Israelites: the burnt-offerings of Jehovah, which are his inheritance, they shall eat. Therefore shall they have no inheritance among their brethren: Jehovah is their inheritance, as he hath said to them.

And this shall be the priest's due from the people, from those who offer a sacrifice, whether it be ox or sheep; they shall give to the priest the shoulder, and the two cheeks, and the maw. The first fruit also of thy corn, of thy wine, and of thine oil, and the first fleece of thy sheep, shalt thou give to him. For Jehovah hath chosen him out of all thy tribes, to stand before Jehovah thy God; to minister and bless in his name; him and his sons for ever.

And if a Levite come from any of thy gates, out of all Israel, where he had sojourned; and with all the desire of his soul come to the place which Jehovah shall have chosen, Then he shall minister in the name of Jehovah his God, as all his brethren the Levites do, who stand there before Jehovah. They shall have like portions to eat, beside what ariseth from the sale of his patrimony.

When thou art come into the land which Jehovah thy God giveth to thee, thou shalt not learn to do after the abominations of those nations. Let there not be found one 10

14, 15. It is clear that Moses did not appoint a Monarchical government, but regarded Jehovah as the king of Israel; but he so framed their political constitution, that if, in future, they should wish to have a king, they might; choosing one of their own nation. This was wise and patriotic.

16. *Multiply to himself horses* In a mountainous country like Judea, cavalry could be of no essential service, and Moses wisely forbids the use of it; but both this and the following precepts, the kings of Israel little regarded.

CHAP. XVIII. 3. It is disputed whether this precept be the same as that of Lev. vii. 34, or a distinct one. Delgado observes, 'that scripture explains in one place what is omitted in another: so that the two cheeks and the maw, mentioned here, may be added in Levit. vii. 34, and the breast mentioned there may be understood here.' On the other hand, some contend that this precept has nothing to do with sacrifices offered to Jehovah, but to beasts slaughtered for private use, of which the Levites had a right to the shoulder, the cheeks, and the maw. If we adopt this latter opinion, the words 'from those who offer a sacrifice,' must be rendered, 'from those who slaughter animals.' Rosenmuller says, that נֶחֱם signifies here cattle, as Gen. xxxi. 54. 5. (a) Sam. Sept.

10. Compare Levit. x. 21, and xix. 31, and xx. 27.

15. *A prophet, one of thine own brethren, like to me* It has been much disputed whether this primarily respects the person of our Saviour, or a succession of prophets in the Jewish church. Dathe, for the latter opinion, argues from the connexion, 'that this prophet is opposed to the soothsayers, in the preceding verses; and that there would be no force in the reasoning of Moses, unless the prophet here mentioned was immediately to succeed him; and from verses 20—22, in which they are instructed how they were to distinguish between false prophets and true, he infers the whole must be applied, not to one prophet, but to a succession. It may be replied, that the Jews had no need to consult wizards and others, as they had God's written word, and as they could always consult him by Urim and Thummim; and that the 20—22 verses, do evidently imply, that he would send them prophets from time to time, as the interpreters of his will. But there is something so marked in reference to one prophet, that he is to be like to Moses, a lawgiver, a mediator, one who should introduce a new dispensation, as Moses had done; one who should equal him in power and miracles, and disobedience to whom should be accounted capital; these things seem to limit this to the person of our Saviour.' See Newton on the prophecies.

among you that devoteth by fire his son or his daughter to *Moloch*; or that useth divination, or an observer of the clouds, or an 11 enchanter, or a sorcerer, Or a charmer, or 12 a pythonist, or a necromancer. For all that do these things are an abomination to Jehovah; and because of these abominations, Jehovah thy God driveth them out from 13 before thee. Thou shalt be perfect with 14 Jehovah thy God: For these nations whom thou shalt dispossess hearkened unto the observers of the clouds, and to diviners; but Jehovah thy God suffereth thee not to do so.

15 Jehovah thy God will raise up to thee a prophet, from the midst of thee, one of thy own brethren, like to me; to him thou shalt 16 hearken; According to all that thou desiredst of Jehovah thy God in Horeb on the day of the assembly, saying, Let me not hear again the voice of Jehovah my God, nor let me see this great fire any more, that 17 I die not. And Jehovah said to me, What 18 they have spoken is right. I will raise them up a prophet from among their brethren, like to thee, and will put my words in his mouth and he shall speak to them all that 19 I shall command him. And it shall come to pass, that whosoever will not hearken to my words, which he shall speak in my 20 name, I will require it of him. But the prophet who shall presume to speak a word in my name, which I have not commanded him to speak, or who shall speak in the name of other gods, even that prophet shall 21 die. And if ye say in your hearts, How shall we know the word which Jehovah hath 22 not spoken? When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken, but the prophet hath spoken it presumptuously: ye shall not be afraid of him.

CHAPTER XIX.

B. C. 1452. *Cities of refuge for the manslayer; two witnesses necessary to establish a matter.*

1 WHEN Jehovah thy God hath cut off the nations, whose land Jehovah thy God giveth to thee; and thou hast dispossessed them, and dwellest in their cities, and in their 2 houses; Thou shalt set apart for thyself three cities, in the midst of thy land, which Jehovah thy God giveth to thee for a possession. 3 Thou shalt divide the boundaries of thy land, which Jehovah thy God giveth to thee to inherit, into three parts, and make a road so that every manslayer may flee thither.

And this is the case of the manslayer, 4 who shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; As when 5 a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, so that he die; he shall flee to one of those cities, that he may live: Lest the avenger of blood pursue the manslayer, while his heart is hot; and because the way is long, overtake him, and slay him; although he be not worthy of death, because he hated him not in time past. Therefore I command thee, saying: 7 Thou shalt set apart for thyself, three cities. And when Jehovah thy God hath enlarged 8 thy boundaries, as he hath sworn to thy fathers; and hath given to thee all the land which he promised to thy fathers that he would give, If thou wilt keep all these 9 commandments so as to do them, which I this day command thee; to love Jehovah thy God, and to walk ever in his ways; thou shalt then appoint, besides these three cities, 10 three cities more, That innocent blood may 11 not be shed in thy land, which Jehovah thy God giveth to thee for an inheritance; and that blood may not be upon thee.

But if any man hate his neighbour, and 11 lie in wait for him, and rise up against him, and smite him mortally so that he die; and flee into one of these cities; Then the elders 12 of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall 13 not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may be well with thee.

Thou shalt not remove thy neighbour's 14 landmark, which thy forefathers have set in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth to thee for a possession.

One witness shall not be sufficient against 15 a man for any iniquity, or for any sin; whatever sin he may have committed, on the testimony of two witnesses, or on the testimony of three witnesses, shall the matter be established.

If a false witness rise up against any man, 16 to testify against him some wrong; Then 17 both the men, between whom the controversy is, shall stand in the presence of Jehovah, before the priests and the judges, who shall be in those days. And the judges shall 18 make diligent inquisition; and behold, if the witness be a false witness, and hath

CHAP. XIX. 1—14. Compare Num. xxxv.
14. *Thy forefathers*} So the Greek translators render ראשיתם. They of old time is not sufficiently definite.
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Ainsworth, the first fathers; and there is no doubt but the precept refers to those landmarks to be set up on the conquest and division of Canaan.

19 testified falsely against his brother; Then shall ye do to him, as he thought to have done to his brother: that ye may put away
20 the evil from among you: For the rest will hear, and fear; and will henceforth commit
21 no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

CHAPTER XX.

B. C. 1452. The priest's and officers' charge to the people when going to battle; on besieging cities.

- 1 WHEN ye go out to battle against your enemies, and although ye see horses, and chariots, and a people more numerous than you, be not afraid of them: for with you is Jehovah your God, who brought you out of the land of Egypt. And it shall be when ye are approaching to the battle, that the priest shall draw near to the people, And shall say to them, Hear, O Israel! Ye are this day approaching to the battle against your enemies; be not faint-hearted, nor be afraid; tremble not, nor be terrified because of them; For Jehovah your God himself goeth with you, to fight for you against your enemies, and to save you.
- 5 And the officers shall speak to the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him depart and return to his house, lest he die in the battle, and another man dedicate it. And what man is there that hath planted a vineyard, and hath not yet eaten of its produce? let him depart and return to his house, lest he die in the battle, and another man eat of it. And what man is there that hath betrothed a wife, and hath not taken her? let him depart and return to his house, lest he die in the battle, and another man take her. And the officers shall speak further to the people, and shall say, What man is there that is afraid and faint-hearted? let him depart and return to his house, lest his brethren become faint-hearted, like him.
- 9 And when the officers have finished speaking to the people, captains of the hosts shall be appointed to lead on the people.
- 10 When thou approachest a city to fight
- 11 against it, then proclaim to it peace: Then if it return an answer of peace, and open to

thee its gates, it shall be, that all the people who are found in it shall be tributary to thee, and shall serve thee. But if it will
12 make no peace with thee, but engage in war against thee, then thou shalt besiege it: And when Jehovah thy God hath delivered
13 it into thine hands, thou shalt smite every male in it with the edge of the sword; But
14 the women, and the little ones, and the cattle, and whatever else is in the city, its whole spoil, thou shalt take to thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God hath given to thee. Thus shalt thou do to all the cities which
15 are afar off from thee; which are not of the cities of those nations, "whose land Jehovah thy God giveth thee for an inheritance." But of the cities of those people which Je-
16 hovah thy God giveth thee for an inheritance, thou shalt save alive nothing that breatheth; But shalt utterly destroy them;
17 namely, the "Canaanites, the Amorites, the Hethites, and the Perizzites, the Hivites, and the Jebusites;" as Jehovah thy God hath commanded thee; Lest they teach
18 thee to do after all their abominations, which they have done to their gods; and thus thou shouldst do against Jehovah thy God.

When thou shalt besiege a city a long
19 time, making war against it to take it, thou shalt not by the force of the axe destroy its fruit-trees: for of them thou mayest eat, and thou shalt not cut them down to employ them in the siege; for the fruit-trees of the field are for the support of man. Only the
20 trees which thou knowest are not trees producing food, shalt thou destroy and cut down; and with them construct bulwarks against the city that maketh war with thee, until it be subdued.

CHAPTER XXI.

B. C. 1452. Uncertain murder must be expiated; usage of a captive woman; a first-born son of a wife hated must inherit; a stubborn son to be stoned.

If one be found slain in the land which
1 Jehovah thy God giveth to thee for a possession, lying in the field, and it be not known who hath slain him; Then thy elders
2 and thy judges shall go, and measure to the cities which are around him that is slain; And the city which is nearest to the slain
3

CHAP. XX. 1. *When ye go out*] This verse is rendered in the plural, because the three following are so, both in the text and versions.

5. *Hath not dedicated it*] Rosenmuller renders, 'initiated it by dwelling in it.' We say, *warmed*, and our ancestors *hanselled*, when we first occupy a house.

6. *Hath not eaten of it*] Literally, 'profaned it.' The fruits of the vine, or of other trees, were not gathered for the first three years—the fruit of the fourth year was holy, and became the portion of the Levites—that of the fifth belonged to him who had planted it. It then became *common or profane*. See Levit. xix. 24, &c.

15. There is a striking distinction made between the cities without the boundaries of the promised land, and those within it. The former were only to be made tributaries, but the latter to be destroyed. The clause now found in the Sept. and Vulg. Geddes considers genuine, and adopts it as part of the text.

17. The Samaritan text in this verse is adopted, which both in its order and fulness is preferable to the common text.

19, 20. These two verses are obscure in the original. I trust the sense is clearly given in my version, which is partly that of Dathe.

man; even the elders of that city shall take a heifer, which hath not been wrought with, and which hath not drawn in the yoke: And the elders of that city shall bring down the heifer to an everflowing torrent, which cannot be ploughed nor sown, and shall strike off the heifer's head, into the torrent, there in the valley: And the priests, the sons of Levi, shall approach; (for them Jehovah thy God hath chosen to minister to him, and to bless in his name; and by their word shall every controversy and every assault be tried.) And all the elders of that city, which is nearest to the slain man, shall wash their hands over the heifer that hath been beheaded into the torrent; And they shall declare and say, Our hands have not shed this blood, nor did our eyes see it shed. Be merciful, O Jehovah, to thy people Israel, whom thou hast redeemed, and lay not innocent blood to the charge of thy people Israel. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from thee, when thou shalt thus do what is right in the sight of Jehovah.

1) When thou goest out to war against thine enemies, and Jehovah thy God hath delivered them into thine hands, and thou hast taken them captive; And if thou see among the captives a beautiful woman, and so desirest her as to take her for thy wife; Then thou shalt bring her home to thine house; and let her shave her head, and dress her nails; And she shall put off from her the raiment of her captivity, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in to her, and be her husband, and she shall be thy wife. But if it be that thou hast no delight in her, then thou shalt let her go whither she will: but thou shalt on no account sell her for money, or make a slave of her, because thou hast humbled her.

5) If a man have two wives, one beloved, and the other hated; and both the beloved and the hated have borne to him children; and if the first-born son be her's who is hated: When he maketh his sons to inherit what he possesseth, he may not make the son of the beloved first-born in preference

to the son of the hated, who is the real first-born; But he shall acknowledge the 17 son of the hated for the first-born, by giving him a double portion of all that he hath; for he is the beginning of his strength; the right of the first-born is his.

If a man have a stubborn and rebellious 18 son, who will not obey the voice of his father, or the voice of his mother, and who, when they have chastened him, will not hearken to them; Then shall his father and his mother lay hold on him, and bring him out to the elders of his own city, and to the gate of his own place; And they shall say to the 20 elders of his city, This our son is stubborn and rebellious; he will not obey our voice; he is a profligate, and a drunkard. And all 21 the men of his city shall stone him with stones, until he die: so shalt thou put away evil from thee; that all Israel may hear, and fear.

If a man have committed a sin worthy of 22 death, and thou hang him on a tree; His 23 body shall not remain all night upon the tree, but thou shalt surely bury him that day; that thy land be not defiled, which Jehovah thy God giveth to thee for an inheritance: for accursed of God is every one that hangeth on a tree."

CHAPTER XXII.

B. C. 1452. Various civil and municipal laws.

THOU shalt not see thy brother's ox or 1 his sheep, "or any other of his cattle," go astray, and neglect them: thou shalt by all means bring them back to thy brother. And 2 if thy brother be not nigh to thee, or if thou know him not, then thou shalt bring it to thine own house, and it shall be with thee until thy brother seek after it; and thou shalt restore it to him. In like manner 3 shalt thou do with his ass; and so shalt thou do with his raiment; and so shalt thou do with any lost thing of thy brother's, which he hath lost, and thou hast found: thou shalt not neglect them.

Thou shalt not see thy brother's ass or 4 his ox, "or any other of his cattle," fall down by the way, and neglect them: thou shalt surely help him to lift them up.

A woman shall not wear what belongeth 5 to a man; nor shall a man clothe himself

CHAP. XXI. 4. *An ever-flowing torrent*] Our translators followed the Vulg. and rendered a *rough valley*. The word נַחַל denotes both a *valley* or *channel*, and the *water* which flows in it; and נָחַם denotes *strong*, but *ever rough*. In Arabic it is applied in the sense given here. An *ever-flowing torrent* is opposed to such as in summer were dried up, and whose banks, and perhaps their beds, might be ploughed and sown.

7. *Nor did our eyes*] The design of this law is to guard human life; for Jehovah will require an account of blood that has been unjustly shed, and profligately wasted.

10—14. *Dress her nails*] This is most probably thought to mean not only paring them, but staining them with henna, which gives them a yellow colour, and which is yet the custom in the east.

23. *Every one that hangeth*] The authorities in favour of this reading are sufficient to justify its adoption. The sense indeed is implied in the text. (a) Sept. Vulg. Gal. iii. 13.

CHAP. XXII. 1—8. *Not neglect*] Literally, 'Hide thyself from or overlook them.' The sense is given, and so in the next verse. (a) Sam.

- in a woman's garment : for all who do so are an abomination to Jehovah thy God.
- 6 If a bird's nest chance to be before thee in the way, in any tree, or on the ground, whether they be young ones, or eggs and the dam sitting upon the young, or upon the eggs, thou shalt not take the dam with the young ; But thou shalt in any case let the dam go, and take the young to thyself ; that it may be well with thee, and that thou may prolong thy days.
- 8 When thou buildest a new house, thou shalt make a battlement for the roof ; lest if one should fall from it, thou bring *the stain of blood* upon thine house.
- 9 Thou shalt not sow thy vineyards with divers seeds ; lest the crop of thy seed which thou hast sown, and the increase of thy vineyards, become sacred.
- 10 Thou shalt not plough with an ox and an ass together.
- 11 Thou shalt not wear a garment made of divers materials, as woollen and linen.
- 12 Thou shalt make strings for the four corners of thy bed-covering, with which thou coverest thyself.
- 13 If any man take a wife, and go in to her, and hate her ; And with words accuse her, and bring an evil name upon her, and say, I took this woman, and when I came to her, I found her not a virgin ; Then shall the father of the damsel, and her mother, take and bring forth the proof of the damsel's virginity to the elders of the city, at the gate ; And the damsel's father shall say to the elders, I gave my daughter to this man to wife, and he hateth her ; And, lo, he hath accused her in words, saying, I found not thy daughter a virgin ; and yet this is the proof of my daughter's virginity. And they shall show the proof of her virginity to the elders of the city. And the elders of that city shall take that man and chastise him ;
- 19 And they shall fine him in a hundred shekels of silver, and give them to the father of the damsel, because he hath brought up an evil name on a virgin of Israel. And she shall remain his wife ; he may not put her

away all his days, and the proof of the damsel ; The damsel to the doo the men of her ov stones until she d a profligate deed harlot in her fat put away the evil

If a man be fo woman, then the both the man tha the woman : so sl from Israel.

If a damsel wh to a husband, and and lie with her ; both out to the shall stone them v the damsel, becau a city ; and the r bled his neighbou away the evil from

But if a man f the field, and th with her, then th her shall die ; Bu do nothing ; ther worthy of death : against his neigh even so is this ma the field, and the and there was no

If a man find who is not betrot and lie with her, the man that lay damsel's father fi she shall become humbled her, he his days.

A man shall no discover his father

CHA

B. C. 1452. *Who ma gation ; uncl*

No one who i

9. *Become sacred*] That is, become devoted to the sanctuary. This was designed to preserve their vineyards from being over cropped.

10. Harmer has proved, that the ass is sufficient, and is often used alone, to plough the light land of Syria ; and Isa. xxxii. 20, supposes that this animal was then used for the purpose. The prohibition can then only relate to the impropriety of joining two creatures of different species.

12. *Make strings*] These strings or ribbons were to tie the coverlet to the bedposts ; which might be deemed the more necessary, as a whole family often sleep in one chamber, on different beds ; and these only covered with a single rug. See Harmer's Observations.

13—21. It is presumed this law was consonant to physical causes ; and that the proofs could be in that country always produced, if necessary. Without such a supposition the

law would be absurd, a punishment. Somethi Arabs. Niebuhr foun among the Arabs in Y

CHAP. XXIII. 1. *I* two sorts of eunuchs b deprived of the testicl prived of both testicles ; congregation of the I Hebrew woman : for i body from becoming ; be persuaded that the phrase signifies an in Genesis xxxiv. 16, wh lidates an alien with meaning is, he shall no the rights of a Jewish c

- parts of generation shall enter into the congregation of Jehovah. A bastard shall not enter into the congregation of Jehovah; even to his tenth generation shall he not enter into the congregation of Jehovah. An Ammonite or Moabite shall not enter into the congregation of Jehovah; they shall not enter into the congregation of Jehovah for ever; Because they met thee not with bread and with water in the way, when thou camest out of Egypt; and because they hired against thee Balaam the son of Beor, from Pethor of Mesopotamia, to curse thee. Nevertheless Jehovah thy God would not hearken to Balaam; but Jehovah thy God turned the curse into a blessing to thee, because Jehovah thy God loved thee. Thou shalt never seek their peace nor their prosperity, all thy days.
- Thou shalt not abhor an Edomite; for he is thy brother: thou shalt not abhor an Egyptian; because thou wast a sojourner in his land. The children that are begotten of them may, in their third generation, enter into the congregation of Jehovah.
- When the host goeth forth against thine enemies, then keep thyself from every wicked thing.
- If there be any man among you, who is not clean from what occurs to him by night, then shall he go out of the camp; he shall not return to the camp "Until he have washed his body in water, and until the sun be set; afterward he shall come into the camp."
- Thou shalt also have a place without the camp, whither thou shalt go out: And thou shalt have a paddle among thy weapons; and it shall be, when thou shalt have occasion to ease thyself abroad, with it thou shalt dig a hole, and turn back and cover thine ordure. For as Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy; lest he see with thee what is offensive, and turn away from thee.
- Thou shalt not deliver up to his master, the servant who hath escaped from his master to thee: With thee shall he dwell, even in that place which he shall choose, or in

any one of thy gates, which he preferreth: thou shalt not oppress him.

There shall be no prostitute among the daughters of Israel; nor a sodomite among the sons of Israel. Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of Jehovah thy God for any vow: for even both these are an abomination to Jehovah thy God. Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury: To a stranger thou mayest lend upon usury; but to thy brother thou shalt not lend upon usury: that Jehovah thy God may bless thee in all that thou undertakest, in the land which thou art going to take for a possession.

When thou shalt make a vow to Jehovah thy God, thou shalt not delay to perform it: for Jehovah thy God will surely require it of thee; and it would be sin in thee not to perform it: But to forbear to vow, shall not be accounted sin to thee. That which is gone out of thy lips thou shalt perform; according to the vow which thou hast made to Jehovah thy God, and what thou hast promised with thy own mouth, shalt thou do.

When thou comest into thy neighbour's vineyard, then thou mayest eat grapes until thou art fully satisfied; but thou shalt not put any of them into thy basket. When thou goest into the standing corn of thy neighbour, thou mayest pluck the ears with thine hand; but thou shalt not move a sickle to thy neighbour's standing corn.

CHAPTER XXIV.

B. C. 1452. On divorce, pledges, leprosy, justice, and charity.

WHEN a man hath taken a wife, and "gone in to her" as her husband, and she find no favour in his sight, because he hath found some unpleasant defect in her: then let him write, and put into her hand, a bill of divorce, and send her out of his house. And if, when she hath departed out of his house, she go and become another man's wife; And if the latter husband hate her, and write, and put into her hand, a bill of divorce, and send her out of his house; or if the latter husband die, who took her

2. *A bastard*] Michaelis considers the word as denoting 'stranger'; but the usual sense is preferable. It signifies a child of a strange, unknown father; a brothel-child.

3. *An Ammonite or Moabite*] From Nehem. xiii. 4, it is clear that the words (*to the tenth generation*) have been repeated from the preceding verse; and indeed the text itself shows their interpolation. For how could they be excluded *for ever*; if they might enter in the tenth generation?

10, 11. The Samaritan text is followed, which affords the most clear and connected sense. (*n*) Sam.

15. *Escaped from his master*] This cannot refer to

slaves or thieves; but to those of the surrounding nations who from cruel usage sought a refuge in Israel.

CHAP. XXIV. 1. *And have gone in to her*] Houbigant justly observes that the Sam. has preserved the genuine lection. For as matrimonial converse is clearly implied, and as בעלה does not in any place denote it, we must admit וּבָא אֵלֶיהָ as necessary.—*Some unpleasant defect*] It is probable that either some very great bodily blemish, or some base immoral habit, was meant by the legislator. Delgado has well remarked, that the first three verses in this chapter contain a chain of successive events, finishing with the case in verse 3; and verse 4 expresses what will be the law in such a case. (*a*) Sam. Arab.

- 4 to be his wife; Her former husband, who sent her away, may not take her again to be his wife, after she is defiled; for that would be an abomination to Jehovah: and thou shalt not bring guilt on the land, which Jehovah thy God giveth to thee for an inheritance.
- 5 When a man hath newly taken a wife, he shall not go out to war, nor shall he be charged with any business: but he shall be free at home, one year, that he may rejoice with his wife whom he hath taken.
- 6 No man shall take for a pledge the nether or the upper millstone: for he taketh the means of life for a pledge.
- 7 If a man be found stealing any of his brethren, of the children of Israel; and hath enslaved him, or sold him; then that thief shall die; and thou shalt put away the evil from thee.
- 8 Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests, the Levites, shall teach thee: as I commanded them, so shalt thou take heed to do. Remember what Jehovah thy God did to Miriam, by the way, after thou hadst come out of Egypt.
- 10 When thou lendest thy brother any thing, thou shalt not go into his house to fetch his pledge. Thou shalt wait without, and the man to whom thou hast lent any thing shall bring out to thee the pledge. And if the man be poor, thou shalt not sleep with his
- 13 pledge in thy possession: Thou shalt surely return him the pledge when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be accounted to thee as an act of kindness, before Jehovah thy God. Thou shalt not oppress a hired servant who is poor and needy, whether he be one of thine own brethren, or of the sojourners that may be in thy land, within thy
- 15 gates: On each day thou shalt give him his hire, nor shalt thou let the sun go down upon it: because he is poor, and anxiously expecteth it: that he may not cry against thee to Jehovah, and sin be imputed to thee.
- 16 The fathers shall not be put to death for the children; nor shall the children be put to death for the fathers: every man shall be put to death for his own sin.
- 17 Thou shalt not pervert the judgment of the stranger, nor of the fatherless: nor take
- 18 the widow's raiment as a pledge: But thou

shalt remember that thou wast a bondman in Egypt, and Jehovah thy God thence redeemed thee: therefore I command thee to do this thing.

When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow: that Jehovah thy God may bless thee in all the work of thine hands. When thou hast beaten thine olive trees, thou shalt not go over the boughs again: what remaineth shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not afterward glean it: what remaineth shall be for the stranger, for the fatherless, and for the widow. For thou shouldst remember that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

B. C. 1452. Stripes must not exceed forty; raising seed to a brother; on unjust weights; the memory of Achan to be blotted out.

IF there be a controversy between men, and they come into judgment; then shall the judges judge them; and shall justify the righteous, and condemn the wicked. And if the wicked man be worthy of stripes, the judge shall cause him to lie down, and to be scourged in his presence, with so many stripes as his crime deserveth. Forty stripes he may give him, but not exceed; lest, if he should exceed, and scourge him with many more stripes, thy brother should faint before thine eyes.

Thou shalt not muzzle an ox when he treadeth out the corn.

If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry out to a stranger; her husband's brother shall go in to her, and take her to him for a wife, and perform the duty of a husband's brother to her. And it shall be, that the first-born "son" which she beareth shall succeed in the name of his brother who is dead, that his name be not blotted out from Israel. And if the man consent not to take his brother's wife, then let his brother's wife go up to the gate to the elders, and say, My husband's brother refuseth to raise up to his brother a name in

6. *The upper or nether millstone*] Every family had, in general, their own portable mill, or *quern*; which was daily employed in grinding a quantity of grain sufficient for the day. To take away this utensil, therefore, was to deprive the family of their daily bread, called here emphatically *their life*. This explains that part of the Lord's prayer, 'give us our daily bread.'

8. *Shalt thou take heed to do*] The Syr. applies this to the Levites, and renders, 'As I commanded them, shall

they observe and do.' The connexion supports the other versions. Compare Levit. xiii. 14, &c.

CHAP. XXV. 2, 3. The rabbins tell us, that the scourge used had three cords, so that every stroke was counted three stripes: by which means they could not give more than 39, without passing the number 40.

5—10. Putting off the shoe, most probably signified, that he was unworthy to be regarded as a freeman, but to be viewed as a slave; for slaves went barefoot. (a) Sam. Vulg.

Israel; he will not perform the duty of my
 8 husband's brother. Then the elders of his
 city shall call him, and speak to him; and
 if he persist, and say, I will not consent to
 9 take her; Then shall his brother's wife come
 to him in the presence of the elders, and
 loose his shoe from off his foot, and spit in
 his presence, and shall speak and say, So
 shall it be done to that man who will not
 10 build up his brother's house. And his
 family-name shall be called in Israel, The
 family of him that had his shoe pulled off.

1 When men strive one with another; and
 the wife of one approach in order to deliver
 her husband out of the hand of him who
 smiteth him: and she putteth forth her
 hand, and taketh him by the secret parts:
 2 Then thou shalt cut off her hand; thine eye
 shall not pity her.

3 Thou shalt not have in thy bag divers
 4 weights; a greater and a smaller. Thou
 shalt not have in thine house divers mea-
 5 sures; a greater and a smaller. But thou
 shalt have one perfect and just weight; one
 perfect and just measure shalt thou have;
 that thy days may be prolonged on the land
 which Jehovah thy God giveth to thee.
 6 For all that do such things; all that do
 unrighteously, are an abomination to Jeho-
 vah thy God.

7 Remember what Amalek did to thee by
 the way, when thou hadst come out of
 8 Egypt: How he met thee by the way, and
 smote the hindmost of thee, all the feeble
 who were in the rear, when thou wast faint
 9 and weary; and he feared not God. There-
 fore it shall be, when Jehovah thy God hath
 given thee rest from all thine enemies
 around, in the land which Jehovah thy God
 giveth to thee to possess as an inheritance,
 that thou shalt blot out the remembrance of
 Amalek from under the heavens; thou shalt
 not forget it.

CHAPTER XXVI.

1. C. 1452. *Confession on offering the first-fruits; prayer
 on offering the third year's tithe, and the covenant be-
 tween God and the people.*

AND when thou art come into the land
 which Jehovah thy God giveth to thee to
 possess for an inheritance, and dwellest in
 it; Thou shalt take some of the first-fruits
 of the ground, which thy land which Jeho-
 vah thy God giveth to thee, produceth; and

shalt put it in a basket, and go to the place
 which Jehovah thy God shall have chosen
 for his abode; And thou shalt go to the 3
 priest that shall be in those days, and say
 to him, I profess this day to Jehovah thy
 God, that I am come to the country which
 Jehovah swore to our fathers that he would 4
 give to us. And the priest shall take the
 basket out of thine hand, and set it down
 before the altar of Jehovah thy God. And 5
 thou shalt speak and say before Jehovah
 thy God, A wandering Syrian was my fa-
 ther, and he went down into Egypt, and
 sojourned there with a few; and there he
 became a nation, great, mighty, and popu- 6
 lous: And the Egyptians ill-treated us, and
 afflicted us, and imposed on us hard service:
 And when we cried to Jehovah, the God of 7
 our fathers, Jehovah heard our voice, and
 looked on our affliction, and our labour, and
 our oppression; And Jehovah brought us 8
 out of Egypt with a mighty hand, and with
 an out-stretched arm, and with great and
 terrible signs and wonders: And he hath 9
 brought us into this place, and hath given
 us this land; a land that floweth with milk
 and honey. And now, behold, I have 10
 brought the first-fruits of the land, which
 thou, O Jehovah, hast given to me. And
 thou shalt set it before Jehovah thy God,
 and worship before Jehovah thy God: And 11
 thou shalt rejoice in every blessing which
 Jehovah thy God hath given to thee, and to
 thine household: thou and the Levite, and
 the stranger who is with thee.

When thou hast finished tithing all the 12
 tithes of thine increase the third year, (which
 is the year of titling,) and hast given them
 to the Levite, the stranger, the fatherless,
 and the widow, within thy gates that they
 may eat, and be filled; Then thou shalt say 13
 before Jehovah thy God, I have cleared
 away the hallowed things from mine house,
 and have given them to the Levite, and to
 the stranger, to the fatherless, and to the
 widow, according to all thy commandments
 which thou hast commanded me: I have
 not transgressed thy commandments, nei-
 ther have I forgotten them. I have not 14
 eaten of what is hallowed in my mourning;
 nor have I taken away aught of it for com-
 mon use, nor given aught of it for the dead;
 but I have hearkened to the voice of Jeho-
 vah my God, and have done according to all

13—16. Compare Leviticus xix. 35, 36.

18. *How he met*] Compare Exod. xxvii. 8, &c.

CHAP. XXVI. 5. *A wandering Syrian*] The sense
 given to אֲמֹרֵי, or אֲמֹרֵי in the common version, does not
 seem appropriate to the condition of Abraham, Isaac, and
 Jacob. They were not, *ready to perish*, but were rich and
 prosperous. I have therefore followed Dathé and others,
 who justly observe, that the word is applied to the sheep-
 lich who has wandered from the fold, Psal. cxix. 176, and that

the word in this sense is suited to the life of the patriarchs.
 Compare Jer. i. 6. Ezek. xxxiv. 4, 16, and Isa. xxvii. 13;
 and see Gesen. in vers. Abraham was a Syrian by birth,
 and by the call of God, a wanderer from his kindred and
 country. Though God gave to him many promises, yet the
 only possession he had in Canaan, was that of a burying-
 place. Isaac and Jacob lived a like wandering life. These
 patriarchs, as the root of the Jewish people, are meant by
father.

15 that thou hast commanded me: Look down from thy holy habitation, from the heavens, and bless thy people Israel, and the land which thou hast given us, as thou sworest to our fathers; a land that floweth with milk and honey.

16 This day Jehovah thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy

17 soul. Thou hast avouched Jehovah this day for thy God; and that thou wilt walk in his ways, and keep his statutes, and his commandments, and his judgments, and

18 hearken to his voice: And Jehovah hath avouched thee this day for his peculiar people, as he promised to thee; and that if thou wilt keep all his commandments,

19 Then he will place thee above all nations which he hath made, in praise, and in fame, and in honour; and that thou shalt be a holy people to Jehovah thy God, as he hath spoken.

CHAPTER XXVII.

B. C. 1452. *The law to be written on stones; the tribes divided on Gerizim and Ebal; the curses pronounced from Ebal.*

1 AND Moses, with the elders of Israel, commanded the people, saying, Keep all the commandments which I this day command thee. And it shall be on the day when thou shalt pass over the Jordan into the land which Jehovah thy God giveth to thee, that thou shalt set up great stones, and plaster them with plaster: And thou shalt inscribe upon them all the words of this law; for thou art about to pass over, that thou mayest go into the land which Jehovah thy God giveth to thee; a land that floweth with milk and honey; as Jehovah the God of thy fathers hath promised.

4 Therefore it shall be when thou hast passed over the Jordan, that thou shalt set up these stones, which I this day command thee, by mount 'Ebal,' and thou shalt plaster them

8 with plaster; 'And shalt inscribe on the stones, most plainly, all the words of this law.' And there thou shalt build an altar to Jehovah thy God, an altar of stones; thou shalt not lift up an iron tool upon

them. Thou shalt build the altar of Jehovah thy God of unhewn stones; on which thou shalt offer burnt-offerings to Jehovah thy God; And thou shalt offer feast-sacrifices, and shalt eat there, and rejoice before Jehovah thy God.

And Moses, and the priests the Levites, spoke to all Israel, saying, Take heed, and hearken, O Israel! This day thou art become a people 'hallowed' to Jehovah thy God: Thou shalt therefore obey the voice of Jehovah thy God, and do his commandments and his statutes, which I this day command thee.

And Moses charged the people the same day, saying, These shall stand upon mount Gerizim for the blessing of the people, when ye have passed over the Jordan; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin; And these shall stand upon mount Ebal for the curse; Reuben, and Gad, and Asher, and Zebulun, and Dan, and Naphtali.

And the priests the Levites shall speak, and say to all the men of Israel with a loud voice, Accursed be the man who maketh any carved or molten idol, an abomination to Jehovah, the works of the hands of the craftsmen, and setteth it up in secret. And all the people shall answer and say, Amen. Accursed be he, who despiseth his father or his mother. And all the people shall say, Amen. Accursed be he who removeth his neighbour's landmark. And all the people shall say, Amen. Accursed be he who maketh the blind to wander out of the way. And all the people shall say, Amen. Accursed be he who perverteth the judgment of the stranger, the fatherless, and the widow. And all the people shall say, Amen. Accursed be he who lieth with his father's wife; because he uncovereth his father's skirt. And all the people shall say, Amen. Accursed be he who lieth with any kind of beast. And all the people shall say, Amen. Accursed be he who lieth with his sister, the daughter of his father, or the daughter of his mother. And all the people shall say, Amen. Accursed be he who lieth with his mother-in-law. And all the people shall

CHAP. XXVII. 2. *Plaster them with plaster*] It is doubtful whether the stones were to be plastered over with plaster, or only joined together with it. Michaelis considers the plaster was to preserve the stones and the engraved laws from injury; and of course it covered the stones.

3. *The words of this law*] Some say the ten commandments, and others, the whole of these five books of Moses; but most probably, only an abridgement of this book of Deuteronomy, or the blessings and curses here set down. Compare Joshua viii. 34.

4. *Mount Ebal*] Kennicott has laboured to prove, that the Samaritan is the true reading; but his arguments have been examined, and the force of them, at least, diminished by Verschuir. As it is doubtful which is the true reading, I have adhered to the text. (v) *Gerizim*, Sam.

5, 6. Compare Exodus xx. 25.

9. (a) Syr. 2 MSS.

14. *And the priests the Levites*] So Joshua, chap. viii. 33, and Josephus; and the text supports this. They stood in the middle, by the ark and the altar; and thence denounced a benediction to the observers, and maledictions to the transgressors of the law. The common Levites stood among the other tribes.

15. Here one naturally expects to find the benediction, or benedictions, precede the maledictions; nor is it easy to account for this omission. The most probable supposition that occurs to me is, that the benedictions were all included in the general one, appointed by God himself. Numb. vi. 21—26.

26. *All the words of this law*] The word *all*, which our

24 say, Amen. Accursed be he who smiteth his neighbour secretly. And all the people
25 shall say, Amen. Accursed be he who taketh a bribe to slay an innocent person. And
26 all the people shall say, Amen. Accursed be he who continueth not to do "all" the words of this law. And all the people shall say, Amen.

CHAPTER XXVIII.

B. C. 1452. *The blessings of obedience, and the curses of disobedience.*

1 Now it shall be, if thou wilt hearken to the voice of Jehovah thy God, to observe and to do all his commandments which I this day command thee, that Jehovah thy God will place thee above all nations of
2 earth: And all these blessings shall come on thee, and abide with thee, if thou wilt hearken to the voice of Jehovah thy God.
3 Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shalt thou be in the fruit of thy body and in the fruit of thy ground, and in the fruit of thy cattle; in the increase of thine herds, and
4 the flocks of thy sheep. Blessed shall be thy basket and thy kneading-bowls. Blessed shalt thou be when thou comest in; and blessed shalt thou be when thou goest out.
7 Jehovah will cause thine enemies who rise up against thee, to be smitten before thy face: they shall come out against thee one way; and shall flee before thee by seven
3 ways. Jehovah will command a blessing upon thee in thy storehouses, and on whatsoever thou undertakest; and he will bless thee in the land which Jehovah thy God
3 giveth to thee. Jehovah will establish thee as a people holy to himself, as he hath sworn unto thee, if thou wilt keep the commandments of Jehovah thy God, and walk in his
10 ways. And all the people of the earth shall see that thou art called by the name of Jehovah; and they shall be afraid of thee.
11 And Jehovah will make thee abound in good things; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground; in the land which Jehovah swore to thy fathers that he would give to
12 thee. Jehovah will open to thee his good

treasures, the heavens, to give the rain to thy land in its season, and to bless all the work of thine hand: and thou shalt lend to many nations, and thou shalt not borrow of any. For Jehovah will make thee superior 13 and not inferior, and thou shalt be above only, and thou shalt not be beneath; if thou wilt hearken to the commandments of Jehovah thy God, which I this day command thee, so as to observe and do them: And thou shalt not turn aside from any of 14 the words which I this day command thee, to the right hand or to the left, to go after and serve other gods.

But it shall be, if thou wilt not hearken 15 to the voice of Jehovah thy God, to observe to do all his commandments and his statutes which I this day command thee; that all these curses shall come upon thee, and cleave to thee. Accursed shalt thou be in 16 the city; and accursed shalt thou be in the field. Accursed shall be thy basket and thy 17 kneading-bowls. Accursed shall be the 18 fruit of thy body, and the fruit of thy land, the increase of thine herds, and the flocks of thy sheep. Accursed shalt thou be when 19 thou comest in; and accursed shalt thou be when thou goest out. Jehovah will send 20 upon thee cursing, vexation, and rebuke, in whatsoever thou undertakest to do, until thou be destroyed, and thou perish quickly; because of thine evil deeds, by which thou hast forsaken him. Jehovah shall make the 21 pestilence cleave to thee, until he hath consumed thee from off the land, which thou art going to take for a possession. Jehovah 22 will smite thee with consumption, and with fever, and with the ague, and with inflammation; and with drought, and with blasting, and with mildew; and they shall pursue thee, until thou perish. And the heavens 23 which are over thy head shall be brass; and the earth which is under thee shall be iron. Jehovah will give, instead of rain to thy 24 land, dust; and from the heavens shall dust descend upon thee, until thou be destroyed. Jehovah will cause thee to be smitten before 25 thine enemies; thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the

translators have inserted as wanting before the words of this law, was thought by Jerom absolutely necessary to justify St. Paul's quotation, in Gal. iii. 10. And it is very remarkable, that this important word is now found here, not only in the Sam. text and its version, but also in six Hebrew MSS.

CHAP. XXVIII. 5. *Thy kneading troughs or bowls*] The word כִּשְׂמִיתֶיךָ is rendered troughs, Exod. xii. 34, in the authorized version; and this is the sense here, and not store. The meaning is, 'thou shalt have abundance of fruits, to fill thy basket, and plenty of meal, for thy kneading-bowls.' See note, Exod. xii. 34.

7. *One way, and shalt flee seven*] This is a proverbial saying, to denote a complete overthrow.

13. *Thou superior and not inferior*] That is, chief among

the nations, and not subject to any. Literally, 'thee the head and not the tail.' I have followed in sense the Bishops' Bible, 'chiefest, and not the lowest.'

22—24. *The ague*] So the Sept. Vulg. and Arab. render. —*Drought*] This is the rendering of the Sam. Vulg. and Arab. versions; and as it is classed with other calamities which affect the fruits of the earth, this is more apposite than *sword*. If these diseases be such as arise from a violently heated state of the atmosphere, from a want of cooling rains and refreshing dews, then we see the connexion and climax of the whole, in the following verses: 'Thy heaven—atmosphere—over thy head, shall be brass; and the earth under thee shall be iron. The Lord shall make the rain of thy land powder and dust; from heaven—the atmosphere—shall it come down on thee, till thou be destroyed.'

26 kingdoms of the earth. And thy carcase shall be food for all the fowls of the air, and for the wild beasts of the earth, and no man shall scare them away. Jehovah will smite thee with the ulcer of Egypt, and with the piles, and with the scab, and with the itch; of which thou canst not be healed. 28 Jehovah will smite thee with madness, and 29 blindness, and weakness of mind; So that thou shalt grope at noonday, as the blind gropeth in darkness; and thou shalt not prosper in thy ways, but thou shalt be only oppressed and plundered continually, and 30 no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her; thou shalt build a house, but shalt not dwell in it; thou shalt plant a vineyard, but shalt 31 not gather its grapes. Thine ox shall be slain before thine eyes, but thou shalt not eat of it; thine ass shall be violently taken away before thy face, and shall not be restored to thee: thy sheep shall be given to thine enemies, and thou shalt have none to 32 rescue them. Thy sons and thy daughters shall be given to a strange people, and thine own eyes looking on, and languishing for them, yet shalt thou have no power to 33 save them. The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up; and thou shalt be only 34 oppressed and crushed continually: So that thou shalt be mad at the sight which thine 35 own eyes shall see. Jehovah will smite thee in the knees, and in the legs, with an ulcerous sore that cannot be healed; from the sole of thy foot to the crown of thy head. 36 Jehovah shall bring thee, and thy king whom thou shalt have set over thee, to a nation which neither thou nor thy fathers have known; and there shalt thou serve 37 other gods, of wood and stone. And thou shalt become an astonishment, a proverb, and a by-word, among all the nations whither Jehovah shall lead thee. Thou shalt 38 carry much seed out into the field, and shalt gather but little in; for the locust 39 shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes;

for the worms shall eat them. Thou shalt 40 have olive-trees throughout all thy districts, but thou shalt not anoint thyself with the oil; for thine olive-trees shall cast their fruit. Thou shalt beget sons and daughters, but 41 thou shalt not enjoy them; for they shall go into captivity. All thy trees, and the 42 fruit of thy land, shall the locusts consume. The stranger that is within thee shall get 43 up far, far above thee; and thou shalt be far, far down below him. He shall lend to 44 thee, and thou shalt not lend to him; he shall be superior, and thou shalt be inferior. Moreover, all these curses shall come upon 45 thee, and shall pursue thee, and cleave to thee, till thou be destroyed: because thou didst not hearken to the voice of Jehovah thy God, so as to keep his commandments, and his statutes, which he commanded thee: And they shall be upon thee for a sign and 46 for a wonder, and upon thy seed perpetually. Because thou servedst not Jehovah thy God 47 with joyfulness, and with gladness of heart, for the abundance of all things; Therefore 48 shalt thou serve thine enemies, whom Jehovah shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee. Jehovah will bring a nation against 49 thee from far, from the end of the earth, with the speed of an eagle; a nation whose tongue thou wilt not understand; A nation 50 of fierce countenance, who will not regard the person of the aged, nor show favour to the young: And they will eat the fruit of 51 thy cattle, and the fruit of thy land, until thou be destroyed: who will not leave to thee either corn, wine, or oil; or the increase of thine herds, or the flocks of thy sheep, until they have destroyed thee. And they 52 shall besiege thee in all thy gates, until thy high and fenced walls come down, in which thou trustedst, throughout all thy land: yea, they shall besiege thee in all thy gates throughout all thy land, which Jehovah thy God hath given to thee. And thou shalt 53 eat the fruit of thine own body, the flesh of thy sons and of thy daughters, whom Jehovah thy God hath given to thee, in the

27. *Ulcer of Egypt*] That species of leprosy called the *elephantiasis*, which is common in Egypt as are the other complaints. This disease first affects the feet and lower parts, and then the whole body.

29. *Grope at noon day*] This is proverbial, and signifies such trouble of mind, that a man does not know how to act; but errs in the plainest things.

33. *Thou knowest not, eat up*] This was the case in the Assyrian and Babylonish captivity; and it was so remarkable as not to be accounted for, without the immediate hand of God to fulfil these awful threatenings.

36. Hitherto the punishments threatened were to be inflicted on them in their own country. The following were to pursue them in their dispersion.

37. *A proverb*] This was fulfilled in their captivity;

but more especially since their dispersion by the Romans: they are a common proverb through the earth: 'you use me like a Jew, you would not have done so to a Jew,' that is, to one of the worst of men.

45. *And cleave to thee*] One punishment shall follow another, until thou art destroyed as a nation.

49. *A nation from afar*] Some of the Jewish doctors say, this is a prophecy of their destruction by the Romans, and indeed nothing is here mentioned, but what was literally applicable to that dreadful event. The soldiers in Titus's army were from France, Spain, Britain, and the ends of the earth; the eagle was their standard, and their language was unknown to the Jews, which was not entirely the case with the Chaldee language.

57. *Which she shall eat*] Accordingly Josephus tells us,

siege, and in the strait, with which thine
 54 enemies shall distress thee. The man the
 most dainty and delicate with thee shall
 grudge to give to his brother, and to the
 wife of his bosom, and to the remainder of
 his children whom he shall have left un-
 55 eaten: He will not give to any of them of
 the flesh of his children whom he will eat;
 because he hath nothing left in the siege,
 and in the strait, with which thine enemies
 56 will distress thee, in all thy gates. The
 dainty and delicate woman, who would not
 venture to set the sole of her foot upon the
 ground, through delicacy and daintiness,
 shall grudge to give to the husband of her
 bosom, and to her son, and to her daughter,
 57 Any part of her own offspring, even the
 child which she hath born; which for
 want of every other thing, she shall eat in
 secret, in the siege, and strait, with which
 thine enemies shall distress thee, in "all" thy
 58 gates. If thou wilt not observe to do all
 the words of this law which are written in
 this book, that thou mayest fear this glo-
 rious and fearful name, **JEHOVAH THY GOD**;
 59 Then Jehovah will make thy plagues won-
 derful, and the plagues of thy seed; even
 great plagues, and of long continuance; and
 diseases, painful and of long continuance.
 60 Moreover he will bring upon thee all the
 diseases of Egypt, of which thou wast afraid,
 1 and they shall cleave to thee. Also every
 sickness, and every plague, which is not
 written in the book of this law, them will
 Jehovah bring upon thee, until thou be de-
 2 stroyed. And thou shalt be left few in
 number, whereas thou wast as the stars of
 the heavens for multitude; because thou
 wouldst not obey the voice of Jehovah thy
 3 God. And it shall be, that as Jehovah re-
 joiced over thee to do thee good, and to
 multiply thee, so Jehovah will rejoice over
 thee to destroy thee, and to bring thee to
 nought; thou shalt be plucked from off

the land which thou art going to take for a
 possession. And Jehovah will scatter thee 64
 among all people, from the one end of the
 earth unto the other; and there thou shalt
 serve other gods, of wood and stone, which
 neither thou nor thy fathers have known.
 And among these nations shalt thou find no 65
 ease, neither shall the sole of thy foot have
 rest: but Jehovah shall give to thee there,
 a trembling heart, and failing of eyes, and
 sorrow of mind: So that thy life shall hang 66
 in doubt, and thou shalt fear day and night,
 and shalt have no assurance of thy life; In 67
 the morning thou shalt say, Would God it
 were evening! and in the evening thou shalt
 say, Would God it were morning! from the
 terror of heart which thou shalt feel, and
 from the sights, which thine eyes shall see.
 And Jehovah shall bring thee to Egypt 68
 again, in ships, (for by the way of which I
 spoke to thee, thou shalt see it no more,)
 and there ye shall be sold to your enemies
 for bondmen and bondwomen, until there
 be none to buy you. These are the words 1
 of the covenant, which Jehovah commanded
 Moses to make with the Israelites in the
 land of Moab, beside the covenant which
 he had made with them in Horeb.

CHAPTER XXIX.

B. C. 1452. *Exhortation to obedience; the people enter
 into covenant before Jehovah; punishment of him who
 flattereth himself in his wickedness.*

AND Moses called to all Israel, and said 2
 to them, Ye have seen all that Jehovah did
 before your eyes in the land of Egypt, to
 Pharaoh, and to all his servants, and to his
 whole land; Those great trials which your 3
 eyes have seen; those signs, and great mi-
 racles; Yet Jehovah hath not given you, 4
 to this day, a heart to perceive, or eyes to
 see, or ears to hear. Yet "he" hath led you 5
 forty years in the wilderness; your clothes
 upon you are not worn out, nor are your

eat after eating dogs, horses, cats, &c. they ate their
 own children privately, and let none share with them.
 He particularly mentions a noble matron, who boiled part
 of her child during the siege, but the mob, smelling
 the meat, broke in, and to them she offered the rest.
 a) MSS.

61. *Every sickness and every plague*] This also is a fact,
 or in almost every nation they have been tortured and
 destroyed in a thousand ways, and exposed to all the sick-
 nesses that hunger, nakedness, and wandering about, could
 bring upon them.

62. *Be left few in number*] This was remarkably the
 case when Jerusalem was taken; and some say a million
 perished in the city by famine and the sword, and many
 hundred thousands in other parts of the kingdom.

63. *Plucked from off the land*] Titus carried away
 ninety thousand captives; and the senate joined with him in a decree,
 that no Jew should ever come within Judea, on pain of
 death; this he did out of policy, but he was fulfilling the
 counsel of Jehovah.

64. *Scatter thee*] This has been most literally fulfilled.

By the decree above noticed, they were dispersed through
 Europe and Asia.—*Gods of wood and stone*] Such were
 the gods of the Greeks and Romans, which many of them
 were induced to worship. Some have applied this to the
 laws of Spain and Portugal, by which they have been forced
 to become Catholics, and to worship their saints made of
 the same materials.

68. *Until there be none to buy you*] Titus commanded
 all under seventeen years of age to be sold; and in such
 numbers, that thirty of them were sold for a small piece of
 money. Adrian sold them in a fair like horses, and for the
 same price. Such multitudes were often exposed to sale,
 that there were not persons enough to buy them; and they
 were sent into confinement, and that so strict and severe,
 that they died by hundreds and thousands together; and in
 general, they were looked upon in so contemptible a light,
 that men would not have them even for slaves; in so re-
 markable a manner have these awful denunciations been
 fulfilled.

CHAP. XXIX. 5, 6. The various readings are adopted
 as what the connexion seems to justify; for Moses is thus
 speaker. (v) Sept. Syr. Vulg.

- 6 shoes worn out on your feet. Ye have not eaten bread; nor have ye drunk wine or strong drink: that ye might know that
- 7 Jehovah "is" your God. And when ye came to this place, Sihon, the king of Heshbon, and Og, the king of Bashan, came out against us to battle, and we smote them;
- 8 And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of Manasseh.
- 9 Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.
- 10 Ye stand this day, all of you, before Jehovah your God; the captains of your tribes, your elders, and your officers, with
- 11 all the men of Israel; Your little ones, your wives, and the strangers that are in your camp, from the hewer of wood to the
- 12 drawer of water; That ye may enter into covenant with Jehovah your God, and into his oath, which Jehovah your God maketh
- 13 with you this day: That he may establish you to day for a people to himself, and that he may be to you a God; as he hath said to you, and as he hath sworn to your fathers, to Abraham, to Isaac, and to Jacob.
- 14 Nor is it with you only I make this covenant and this oath; But with him that standeth here with us this day, before Jehovah our God, and also with him that is not
- 16 here with us, this day. For ye know *what happened* while we dwelt in the land of Egypt; and while we came through the
- 17 nations which ye had to pass. And ye have seen their abominations, and their idols of wood and stone, silver and gold, which they
- 18 had among them: *Take heed therefore*, lest there should be among you, a man, or a woman, or a family, or a tribe, whose heart turneth away, this day, from Jehovah our God, to go and serve the gods of these nations; lest there be among you a root
- 19 that produceth juice like wormwood; And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk after the inclination of mine heart, so as to gratify every desire. Jehovah will not spare him, but the anger of Jehovah, and his jealousy, shall smoke against that man, and all the curses that are written in this

book, shall lie upon him, and Jehovah shall blot out his name from under the heavens. And Jehovah shall set him apart for punishment out of all the tribes of Israel, according to all the curses of the covenant which are written in this book of the law; So that the generation to come, of your children that shall rise up after you, and the strangers that shall come from a far land, shall say, when they see the plagues of that land, and the diseases which Jehovah hath laid upon it; Sulphur and salt burning the whole land; that it is not sown, nor beareth, nor can any grass grow on it; (like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which Jehovah overthrew in his anger, and in his wrath :) Even all nations shall say, Wherefore hath Jehovah done thus to this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of Jehovah, the God of their fathers, which he made with them when he brought them out of the land of Egypt: For they went and served other gods, and worshipped them: gods whom they knew not, and whom he had not given to them: And the anger of Jehovah was kindled against this land, to bring upon it all the curses that are written in this book: And Jehovah, in anger and in wrath, and in great indignation, rooted them out of their land, and cast them into another land, as it is this day. Secret things belong to Jehovah our God: but those revealed to us and to our children for ever, that we may do all the words of this law.

CHAPTER XXX.

B. C. 1452. *Great mercies promised to the penitent; the divine law plain; death and life are set before the people.*

AND it shall be, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither Jehovah thy God hath driven thee, And thou shalt return to Jehovah thy God, and shalt obey his voice according to all that I this day command thee; thou and thy children, with all thine heart, and with all thy soul; That then Jehovah thy God will reverse thy captivity, and have compass-

18. *Produceth juice like wormwood*] Observe that *gall* is an animal secretion, and therefore, is improperly attributed to a vegetable, a *root*; yet, as some vegetables afford a juice as bitter as *gall*, that juice may with propriety be associated with wormwood.

19. *The inclination of mine own heart*] That is, I shall be happy though I forsake God and worship idols.—*So as to gratify every desire*] I have given the sense the Arab interpreter, Le Clerc, and others have attributed to the text, in preference to the idiom, because I conceive it more perspicuous. The learned reader may consult Rosenmüller.

29. *Secret things*] Some may inquire when these awful denunciations will be executed, to whom Moses replies, 'Secret things belong to Jehovah our God, &c.' The learned Archbishop Secker observes, that he thinks the meaning is, 'the chastisements which we now undergo, are a manifestation of the secret designs of the Lord against us, in case we should in any age cease to observe his laws.'

CHAP. XXX. 1, 2. *Return—with all thine heart*] This expresses the nature of genuine repentance. It is calling to mind our sins and our sorrows, and full conversion of the heart of God.

3. *Will again gather thee*] This was fulfilled in their

sion upon thee, and will again gather thee from all the nations, whither Jehovah thy
 4 God had scattered thee. Should there be any of thine driven to the extremity of the heavens, thence will Jehovah thy God gather
 5 thee, and thence will he fetch thee: And Jehovah thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee more than thy fathers.
 6 And Jehovah thy God will circumcise thine heart, and the heart of thy seed, to love Jehovah thy God with all thine heart, and with all thy soul, that thou mayest live. And Jehovah thy God will put all these curses upon thine enemies, and on them
 7 who hated and persecuted thee. And thou shalt return and obey Jehovah, and do all his commandments which I this day command thee. And Jehovah thy God will abundantly prosper every work of thine hand; in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land: for Jehovah will again rejoice over thee for good, as he rejoiced over thy fathers;
 8 If thou wilt hearken to the voice of Jehovah thy God, so as to keep his commandments and his statutes, which are written in this book of the law; and if thou wilt turn to Jehovah thy God with all thine heart, and with all thy soul.
 9 For this commandment which I this day command thee, is neither above thy understanding, nor is it far off. It is not in the heavens that thou shouldst say, Who shall go up for us to the heavens, and bring it to
 10 us, that we may hear and do it? Nor is it beyond the sea, that thou shouldst say, Who shall go over the sea for us, and bring it
 11 to us, that we may hear and do it? But the word is very nigh to thee, even in thy mouth, and in thy heart, that thou mayest do it.
 12 See, I have set before thee this day life and happiness, death and misery; *If thou do what* I this day command thee, so as to love Jehovah thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, thou shalt live and multiply; and Jehovah thy God shall

bless thee in the land which thou art going to take for a possession. But if thine heart 17 turn away, so that thou wilt not hearken, but be drawn away, and worship and serve strange gods, I denounce to thee this day, 18 that thou shalt surely perish; thou shalt not prolong thy days on the land, which thou art going over the Jordan to possess. I call 19 heaven and earth to record this day against thee, that I have set before thee life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live: That thou mayest love Jehovah thy 20 God, and that thou mayest obey his voice, and cleave to him; for he is thy life, and the length of thy days: that thou mayest dwell in the land which Jehovah swore to thy fathers, to Abraham, to Isaac, and to Jacob, that he would give to thee.

And Moses wrote this law, and delivered 9 it to the priests, the sons of Levi, who bore the ark of the covenant of Jehovah, and to all the elders of Israel. And Moses com- 10 manded them, saying, At the end of every seven years, on the solemnity of the year of release, at the feast of tabernacles, When all 11 Israel cometh to appear before Jehovah thy God in the place which he shall have chosen; this law shall be read in the hearing of all Israel. Assemble the whole people, men, 12 and women, and children; and the stranger who is within thy gates: that they may hear, and learn, and fear Jehovah thy God, and observe to do all the words of this law. And 13 that their children, who have not known, may hear, and learn to fear Jehovah thy God, as long as thou livest in the land which thou art going over the Jordan to possess.

CHAPTER XXXI.

B. C. 1452. Moses encourageth the people and Joshua; gives the law to the Levites, and maketh a solemn protest to the elders.

JEHOVAH now said to Moses, Behold, 14 the days approach that thou must die. Call Joshua, and present yourselves in the congregation-tabernacle, that I may give him a charge. And Moses and Joshua went, and presented themselves in the congregation-tabernacle. And Jehovah appeared in the 15

return from the Babylonish captivity, and it is conceived, will yet have a further accomplishment.

5. *Do thee good*] After their return from the captivity they were great and numerous, but were oppressed by the Persians and Grecians, and at length destroyed by the Romans; so that this prophecy is yet to be fulfilled, when they shall see their crime in crucifying Christ.

6. *Will circumcise*] See note, chapter x. 16.

12. *It is not in the heavens*] There is no need of deep research or extensive travel to comprehend this precept. Ye have only to repeat it often, and to keep it in mind, and to square all your actions by it.

15. *Life and happiness*] The order of the Greek is more usual and natural, and Dr. Roberts prefers it to the text.

20. *The length of thy days*] It is he alone, who can preserve thee, and make thy days long on the earth.

9—13. I have, with Geddes, transposed these verses here from the next chapter, as clearly connected with what precedes. They have no connexion, where they stand in the common version. The order of the next chapter has been much disturbed; and as a transposition alters nothing in the text it ought to offend no one, as Kennicott has proved that many such exist in the Hebrew MSS.

CHAP. XXXI. 9. *Wrote this law*] This law means this book only, which contains a summary of the laws given to Israel, and most impressive exhortations to obedience. The whole Pentateuch could scarcely be read in the space of time mentioned.

- tabernacle, in a pillar of cloud; and the pillar of cloud stood over the tabernacle door.
- 23 And he gave Joshua the son of Nun a charge, and said, Be strong and of good courage; for thou shalt bring the Israelites into the land which I swore to them: and I will be with thee.
- 1 And Moses went and spoke these words to all Israel. And he said to them, I am one hundred and twenty years old this day; I can no more go out and come in. Also Jehovah hath said to me, Thou shalt not go over this Jordan. Jehovah thy God himself will go over before thee, and he will destroy those nations from before thee, and thou shalt dispossess them; and Joshua shall go over before thee, as Jehovah hath said. And Jehovah will do to them as he did to Sihon and to Og, kings of the Amorites, and to their land, whom he hath destroyed. So will Jehovah give them up before thee, that thou mayest do to them according to all the commandments which I have commanded thee. Be strong and of good courage; fear not, nor be afraid of them; for Jehovah thy God himself goeth with thee; he will not leave thee nor forsake thee.
- 7 Moses then called Joshua, and said to him in the sight of all Israel, Be strong and of good courage; for thou must go with this people to the land which Jehovah hath sworn to their fathers that he would give to them; and thou shalt cause them to inherit it. For Jehovah himself goeth before thee, and will be with thee; he will not leave thee, nor forsake thee: fear not, nor be dismayed.
- 16 Again Jehovah said to Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go astray after the strange gods of the land into which they are going, and will forsake me, and break my covenant which I have made with them.
- 17 Then mine anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?
- 18 And I will surely hide my face in that day, on account of all the evils which they shall have wrought, by having turned aside to

other gods. Now, therefore, write this song 19 and teach it the people of Israel; put it in their mouths, that this song may be a witness for me against the people of Israel. For when I shall have brought them into 20 the land which I swore to their fathers, "that I would give to them;" a land that floweth with milk and honey; and they shall have eaten and filled themselves, and become fat; then will they turn aside to other gods, and serve them, and provoke me, and break my covenant. And it shall be when many evils 21 and troubles have befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their disposition, by what they have done, even now, before I have brought them into the land, which I swore "to their fathers, that I would give to them."

Moses therefore wrote this song the same 22 day, and taught it the people of Israel.

And it came to pass, when Moses had 24 made an end of writing the words of this law in a book, until they were finished, That Moses commanded the Levites, who 25 bore the ark of the covenant of Jehovah, saying, Take this book of the law, and put it 26 in the side of the ark of the covenant of Jehovah your God, that it may be there for a witness against you. For I know ye are a 27 rebellious and stiff-necked people; behold, while I am yet alive with you this day, ye have been rebellious against Jehovah, and how much more after my death?

Gather to me all the elders of your tribes, 28 and your officers, that I may speak these words in their hearing, and call the heavens and the earth to witness against them. For 29 I know that after my death ye will be wholly corrupted, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of Jehovah, to provoke him to anger through the work of your hands.

CHAPTER XXXII.

B. C. 1452. Song of Moses, setting forth the perfection of God; his goodness to his people; their ingratitude and disobedience.

AND Moses spoke in the hearing of the 30 congregation of Israel the words of this song, until they were ended.

2. *I am one hundred*] The life of Moses may be divided into three periods. He was forty years in the court of Egypt, acquiring their wisdom; and forty in Midian, preparing for his mission; and forty led and instructed and ruled the Israelites. Though the last was the most important period, yet it was in many respects the most trying. Exalted as he was in Israel, and distinguished by the greatest privileges, he found them counterbalanced by cares, anxieties, and perplexities arising from the temper and conduct of the

people he had to govern. Now he was bidding them farewell, and was soon to enter into the heavenly Canaan.

19. *Write this song*] The song intended is that contained in the following chapter, and from its excellence, it deserved to be committed to memory, and preserved as a witness against them. 20, 21. (a) Sam. Sept.

24. *This law*] It is probable that this signifies the song which follows. Indeed it is this which he is charged to write, and to teach the people of Israel; it is also most

- 1 Give hear, O heavens, and I will speak ;
And hear, O earth, the words of my mouth.
- 2 My doctrine shall drop as the rain,
My speech shall distil as the dew ;
As showers upon the tender herb,
And as copious rain upon the grass :
- 3 For the name of Jehovah I will proclaim.
Ascribe ye greatness to our God !
- 4 The Creator ! whose work is perfect ;
And all whose ways are equitable ;
A God of truth, and without iniquity,
Righteous and upright is he !
- 5 Corrupted are his own polluted children :
A generation perverse and prevaricating.
- 6 Is it thus ye requite Jehovah,
O people foolish and unwise ?
Is not he your father, who bought you ?
Hath not he made you and established you ?
- 7 Call to mind the days of old ;
Consider the years of every generation :
Ask your fathers, and they will inform you ;
Your elders, and they will declare to you :
- 8 That when the Most High divided the nations,
When he dispersed the sons of Adam,
He fixed the boundaries of the people,
In respect to the number of the Israelites.
- 9 For the portion of Jehovah is his people :
Jacob is the lot of his inheritance.
- 10 He "supported" them in the wilderness,
And nourished them in the sandy desert.
He protected them, he trained them up ;
He defended them as the apple of his eye.
- 11 As an eagle stirreth up her nest,
And hovereth over her young ;
Or spreadeth her wings, and taketh them up,
And beareth them on her pinions ;
- 12 So Jehovah alone conducted them ;
And with him there was no strange god.
- 13 He placed them on hilly regions,

And made them eat the produce of the field ;
He nourished them with honey from the rock,
And with oil from the flinty cliffs ;
With the cream of herds and milk of flocks ; 14
With the fattest of lambs and of kids ;
With rams and goats of the breed of Bashan
And with flour of the best wheat, [drink.
And pure blood of grapes he made them
"But Jacob ate and was satiated ;" 15
Jeshurun became fat and kicked !
Grown fat, grown thick, and satiated,
They forsook the God who made them,
And despised the rock of their salvation.
They moved him to jealousy by strange 16
gods ;
By abominations they incensed him.
They sacrificed to demons, and not to God, 17
To gods whom they knew not ;
To new gods, come from their neighbours,
Whom their fathers never feared.
The Creator, who begot them, they deserted, 18
The God, who formed them, they forgot.
Jehovah saw, and he was indignant 19
At the provocation of his sons and daughters :
And he said, I will hide my face from them, 20
I will see what their end will be :
For a perverse generation they are ;
Children in whom there is no fidelity.
They have made me jealous by what is not 21
God ;
They have incensed me by their idols :
And I will make them jealous, by an abject
people ;
By a profligate nation I will incense them.
For a fire is kindled in mine anger, 22
And shall burn to the lowest Hades ;
It shall consume the earth with its increase,
And set on a blaze the foundations of the
mountains.
I will heap calamities upon them : 23

probably this, that Moses gave to the priests to be laid up beside the ark of the covenant.

CHAP. XXXII. 1. How sublime is this exordium ! Isaiah has borrowed from Moses. Virgil has also the same fine apostrophe: 'Esto nunc Sol testis, et hæc mihi Terra vocanti.' After noticing the excellence of divine truth, (1—3,) Moses reproves the ingratitude of the people, (5, 6,) and then reminds them of the favours with which they had been blessed. (6—14.) Next, he foretells their settlement in Canaan, and speaks as if seeing their prosperity and defection from God to the worship of idols ; (15—18 ;) and then introduces Jehovah himself as speaking. (20—42.) The whole concludes with the praise of divine justice and mercy ; justice in rejecting his own people, and mercy in adopting the Gentiles.

4. *Creator*] The Sept. and Vulg. either found a different word in their copies, or gave what they deemed the sense. The term *צור* in the Chald. and Syr. signifies *to form, to create* ; and *צור* as a verbal noun may denote the Creator. So the two Arabs Saad. and Erpen. render. This sense best connects with what follows.

5. *His own polluted children*] Literally, 'His own children have corrupted themselves, by their pollution.' For the text followed, see note Hebrew Bible.

8. *In respect to the*] The meaning is, 'that when God fixed the boundaries of other nations, he allotted also a land sufficiently large to contain the number of the children of Israel ; and he so favoured them by revealing his will to

them, and dwelling among them, that they may be said to be his own inheritance.'

10. *He supported them*] The present text is contrary to historical fact ; for God did not *find Israel* in the wilderness but brought them into it. For this reason the Sam. reading is adopted.—*In the sandy desert*] So the Sam. and Sept. which the connexion justifies.

11, 12. Every reader of taste must admire this beautiful comparison. The female eagle is the most attentive of all birds to her young, until they are able to provide for themselves. She has usually but two ; and as she is considerably larger and stronger than the male, she takes upon herself the defence of the nest, and the care of its contents. —*With him*] i. e. God alone conducted them, without the aid of any of the gods of the nations.

13, 14. See note on the 1st verse.

15. *But Jacob*] This hemistich is yet happily preserved in the Sam. and Sept. As for Jeshurun, Geddes thought it was a poetic abbreviation for Israel. The Syr. Onk. and Persic have Israel in the text. With Rosenmüller I consider it a poetic name of Israel, which in Arabic signifies, 'One who prospers.'

21. *By an abject people*] Literally, 'by a no-people ;' that is, a people of no account, sunk in ignorance and vice. The apostle applies this to the calling of the Gentiles. Rom. x. 19.

24. *Emaciated*] James's translators have followed the interlineary versions and rejected the apposite one of the

- Upon them I will exhaust mine arrows.
 24 They shall be emaciated by famine,
 And shall be devoured by rapacious birds,
 With the most bitter destruction :
 I will also let loose upon them the teeth
 of beasts,
 With the rage of serpents of the ground.
 25 Without, the sword shall bereave,
 And in secret chambers, terror shall destroy ;
 The young man together with the virgin ;
 The suckling with the man of grey-hairs !
 26 I would say, I will cut them off, [men
 And make their remembrance cease among
 27 Were it not that I fear the pride of the
 enemy ;
 Lest their foes should become haughty ;
 Lest they should say, Our own high hand,
 And not Jehovah, hath done all this !
 28 For a nation without counsel are they,
 And in them there is no understanding.
 29 'O' that they were so wise as to discern this !
 As to consider their own latter end.
 30 How could one chase a thousand of Israel,
 And two put ten thousand to flight ;
 Unless their own Rock had sold them,
 And Jehovah had delivered them up ?
 31 (For not like our Rock is their Rock,
 Our enemies themselves being judges.)
 32 For of the vine of Sodom is their vine,
 And of the blasted fields of Gomorrah.
 Their grapes are grapes of poison ;
 Their clusters are *clusters* of bitterness.
 33 Their wine is the poison of serpents,
 And the cruel venom of aspics.
 34 Is not this laid up in store with me,
 And sealed up among my treasures ?
 35 For vengeance is 'mine,' and I will repay :
 At the time when their foot shall slide.
 Yea at hand is the day of their destruction,
 And what is determined rapidly approacheth.
 36 For Jehovah will judge his people
 And repent concerning his servants,

- When he shall see that their power is gone,
 And none, whether bond or free, remaining.
 Then will he say, Where are your gods ? 37
 The supporters in whom you trusted ?
 Who have eaten the fat of your sacrifices, 38
 And drunk the wine of your drink-offerings ?
 Let them arise and afford you aid ;
 Let them become your protection.
 See now that I am He ; 39
 And there is no God besides me.
 I kill, and I preserve alive ;
 I wound, and I also heal ;
 And from mine hand none can deliver.
 For to the heavens I will raise mine hand 40
 And say, Surely as I live for ever,
 When I whet my glittering sword, 41
 And mine hand layeth hold on judgment,
 I will render vengeance to mine enemies,
 And will requite those who hate me. 42
 Mine arrows I will make drunk,
 And my sword shall devour flesh ;
 With the blood of the slain and the captives ;
With flesh from the hairy crown of the
 enemy.
 Rejoice, ye nations, "with" his people ; 43
 For he will avenge the blood of his servants,
 And to his adversaries he will render ven-
 geance ;
 But will be pacified to the land of his people.
 And Moses went and spoke all the words 44
 of this song in the hearing of the people ;
 he and Joshua the son of Nun. And Moses 45
 made an end of speaking all these words to
 all Israel ; And he said to them, Consider 46
 attentively all the words which I testify
 among you this day ; and ye shall command
 your children to observe "and" do, all the
 words of this law. For this is not a light 47
 matter to you ; yea on this *depends* your
 life : And by this ye will prolong your days
 on the land which ye are going over the
 Jordan to possess.

Greek and Vulg. Is it proper in any language to say, *burnt with famine* ? The effect of famine is not burning, but leanness, emaciation. This is now admitted to be the real sense of the word. Gesenius renders, *burning pestilence*, and rejects the rendering of the ancient versions.—*Rapacious birds* [Michaelis has proved that רשף signifies a *bird of prey* ; (see Suppl. Lex.) and this is most apposite and suitable.

29. *O that they were so wise*]. The Sam. reading (they are not wise) affords as good a sense, if not a better than the text : Instead of which it declares a fact, and prepares for what follows. I include the 31st verse in a parenthesis, as being the language of Moses. For the illustration of the 30th verse, compare Leviticus xxvi. 8.

32. *For of the vine of Sodom*]. Michaelis understands by the vine of Sodom, whose grapes yield poison, the plant called *Solanus*, or the *Nightshade*. This, according to Hasse, abounds round the sea of Sodom. Compare Isa. v. 2, where we find a similar image ; and the 7th verse explains both the image of the prophet, and of Moses, in this and the next verse. The meaning is, 'The deeds of Israel are wicked and destructive.'

34. *Is not this stored up*]. All the evils before mentioned God has treasured up, and is prepared to inflict them on his disobedient people.

35. *And I will repay*]. I have adopted this reading as best supported. The other yields a good sense. (v) Syr. Vulg. Rom. xii. 19.—*But the time*]. That is, when they turn from my law, and worship other gods. Compare Psa. xxxvii. 31.

36. *Repent concerning*]. Repent that they ever were his servants. The Greek 'will be comforted in his servants,' that is, in their punishment. In this verse Moses again speaks.

39. *I am He*] i.e. God. The pronoun is often thus used emphatically.

42. *With flesh from the hairy*]. The parallelism requires the repetition of the noun ; and it is clearly implied in the text. Moses represents God as upbraiding his people with the worship of idols, (37, 38,) and (39, 42) as vindicating his own honour in the punishment of his enemies.

43. *Ye nations with his people*]. Some render, 'ye nations, his people ;' but as many of the Jews believed, and were in fact the beginning of the Christian church, I prefer the reading of the Sept. If the nations were to rejoice with the believing Jews, as being partakers of the same privileges, they are assured, that though they might be persecuted, God would avenge their blood, &c. (a) Sept. Rom. xv. 10.

46. (a) Sam. version.

CHAPTER XXXIII.

B. C. 1452. *The majesty of God; the blessing of the twelve tribes, and the happiness and the safety of Israel.*

48 AGAIN Jehovah spoke to Moses on that
49 same day, saying, Go up to this mountain
Abarim, to mount Nebo, which is in the
land of Moab, that is over against Jericho;
and behold the land of Canaan, which I
50 give to the Israelites for a possession: And
die on the mount whither thou goest up,
and be gathered to thy people; as Aaron
thy brother died on mount Hor, and was
51 gathered to his people: Because ye tres-
passed against me among the Israelites at
the waters of Meribah-Kadesh, in the wil-
derness of Zin; for ye did not sanctify me
52 in the midst of the people of Israel. Yet
thou shalt see the land before thee; but
shalt not go into the land which I give to
the Israelites.

1 Now this is the blessing, with which
Moses, the man of God, blessed the Israelites
before his death, "when the chiefs of the
people, of the tribes of Israel, were assem-
bled:"

2 And he said,
Jehovah came from Sinai,
And dawned on them from Seir;
He shone forth from mount Paran!
The holy one came with multitudes;
Fire from his right hand was a signal to
them.

3 Yea, he loved the people;
All "his" hallowed ones he "blessed":
They sat down at "his" feet,
And they received of his words: [ritance

4 The law which he enjoined us for an inhe-
ritance for the assembly of Jacob;

5 For he was king in Jeshurun.
Then of Reuben and Simeon he said;

6 Let Reuben live, and not die;
And "Simeon," let not his men be few.

CHAP. XXXIII. 2. *Jehovah came from Sinai*] Moses alludes to some more remarkable appearances of God; and borrows a metaphor from the sun, which first dawns, and then shines brighter and brighter, to the perfect day.—*The holy one came*] The meaning is, 'God led the multitudes,' or *ten thousands* of Israel.—*A fire from his right hand*] The cloud of glory is called 'the right hand,' and this was the signal to them, when to march and when to en-
camp. Compare Hab. iii. 5. This is the most easy sense of the text; for *דבר* in Syr. signifies a signal. See note, Fam. or Hebrew Bible.

3. *All his hallowed ones he blessed*] The Syr. has preserved the true reading, which is parallel with the first line. The context justifies the reading *his feet, his words*, with the versions noticed. (v) Sept. Vulg.

4. *The law which he*] The common text has *Moses*; but this is generally admitted to be an error. This verse and the next relate to Jehovah.—*He commanded—he was king*—the only king of Israel.

6. (a) Sept. Alex. Aldine and Complut. Edit.

8. *Thy Thummim and Urim*] The Urim and Thummim were appropriated to the high priest, (see Exod. xxviii. 30,) and this phrase must apply to him in its literal

And he said this of Judah, 7
Hear, O Jehovah, the voice of Judah,
And bring him back safe to his people;
Let his own hand be sufficient for him,
And be thou his help against his enemies.

And of Levi he said, [pious one 8
Let thy Thummim and Urim be with thy
Whom thou didst prove at Massah,
"And" strovest with at the waters of Meribah;
Who said of his father and mother, 9
I regard them not;
Who acknowledged not his own brethren;
Who had no respect to his own children;
For he observed thy word and kept thy
covenant.

They shall teach Jacob thy judgments, 10
And make known thy law to Israel:
They shall place incense before thee,
And lay holocausts upon thine altar.
Bless, O Jehovah, their substance; 11
And favour the works of their hands:
Smite the loins of their opponents, [more.
Of such as hate them, that they rise up no

And of Benjamin he said, 12
The beloved of Jehovah shall dwell in safety;
The Most High shall ever protect him,
And he shall dwell among his mountains.

And of Joseph he said, 13
Blessed by Jehovah be his land,

With the precious dew of the heavens,
And with *springs* from the low-lying deep;
With the precious productions of the sun, 14
And with the precious fruits of the moon;

With the chief things of the ancient moun- 15
tains, [hills;

And the precious things of the everlasting
With the precious things of the earth and 16
its fulness; [bush

And may the favour of *him* who dwelt in the
Come upon the head of Joseph;
On the crown of the distinguished of his
brethren.

His glory is like that of the choicest bull; 17

and most obvious sense. So Green and Bate understood the passage. Others consider it as denoting *him*, of whom Aaron was only a type; and appeal to 1 Cor. x. 9, as a proof of it. See Numb. xx. 8, 12. (a) Sam.

9. *Who said to his father*] Moses refers here to what the Levites did to the worshippers of the golden calf. Exod. xxxii. 26—28.

12. *The Most High*] The conjecture of Houbigant that we should read *עליו*, has been adopted by later critics. The Sept. either read this or *אלהים*; and consider it as the nominative of the verb *חפץ*.—*Among his mountains*] Literally, 'between his shoulders.' The Targums paraphrase thus: 'and in his land, or limits, shall the majesty of the Lord reside;' alluding no doubt to the temple of Jerusalem; which was partly in the borders of Benjamin.

14. *Productions of the sun—and moon*] These denote annual and monthly productions; the former were such as wheat, barley, grapes; the latter, such as figs, olives, and other things of which they had many crops in a year.

16. *Who dwelt in the bush*] He alludes to Exod. iii. 2. Compare Gen. xlix. 26.

17. *And his horns like*] The possessions of the children of Joseph extended like two horns. Their pushing together

- And his horns like the horns of the rhinoceros !
 With them he shall push the people ;—
 He shall push them to the extreimity of the land !
 These are the ten thousands of Ephraim,
 And these the thousands of Manasseh !
 18 And of Zebulun and Issachar he said,
 Rejoice, Zebulun, in thy commerce ;
 And, Issachar, in thy tents. [mount ;
 19 They shall invite the people to the *holy*
 There they shall offer righteous sacrifices ;
 For they shall suck affluence from the seas,
 And from treasures hidden in the sand.
 20 And of Gad he said,
 Blessed be he who enlargeth Gad.
 Like a lioness he coucheth,
 And teareth both the arm and the head.
 21 And he seeth the first parts allotted to himself :
 For an assigned portion there is secured.
 Yet he shall go at the head of the people ;
 He shall execute the justice of Jehovah,
 And his judgments in favour of Israel.
 22 And of Dan he said,
 Dan is like the whelp of the lion ;
 Like such as leap from Bashan.
 23 And of Naphtali he said,
 Naphtali, satisfied with favour
 And filled with the blessing of Jehovah,
 Shall possess the sea-coast, and the south.
 24 And of Asher he said,
 Asher, blessed shall he be in his children,
 And accepted among his brethren ;
 He shall dip his foot in oil :
 25 Thy bars shall be of iron and of brass :
 And as thy days, shall thy strength be.
 26 There is none like the God of Jeshurun ;
 Who, for thine help, rideth on the heavens,
 And in his excellency on the skies.
 27 The eternal God is thy refuge ;

And everlasting arms are thy support ;
 And he shall drive out thy foes before thee,
 And shall say, Destroy them.
 Israel shall dwell alone, in safety ; [wine : 28
 The fount of Jacob in a land of corn and
 For his heavens shall drop down the dew :
 Happy art thou, O Israel ! who like thee ? 29
 A people who are saved by Jehovah !
 The shield of thy help, and sword of thy
 glory !
 To thee shall thine enemies submit,
 And on their high places thou shalt tread.

CHAPTER XXXIV.

B. C. 1452. Moses views the promised land and dieth ; his age, and mourning for him ; Joshua succeedeth him ; his character.

AND MOSES WENT UP FROM THE PLAINS OF 1
 MOAB TO THE MOUNTAIN OF NEBO, TO THE TOP OF
 PISGAH, WHICH IS OVER AGAINST JERICHO. AND
 JEHOVAH SHOWED HIM ALL THE LAND OF GILEAD
 UNTO DAN, AND ALL "THE LAND OF" NAPHTALI, 2
 AND OF EPHRAIM, AND MANASSEH ; AND ALL
 THE LAND OF JUDAH ; AND THE SOUTH, AND THE 3
 PLAIN OF THE VALLEY OF JERICHO, THE CITY OF
 PALM TREES, UNTO ZOAR. AND JEHOVAH SAID 4
 TO HIM, THIS IS THE LAND WHICH I SWORE TO
 ABRAHAM, TO ISAAC, AND TO JACOB, SAYING, TO
 YOUR SEED I WILL GIVE IT : I HAVE CAUSED THEE
 TO SEE IT WITH THINE EYES, BUT OVER INTO IT
 THOU SHALT NOT GO.

SO MOSES THE SERVANT OF JEHOVAH DIED 5
 THERE IN THE LAND OF MOAB, ACCORDING TO THE
 WORD OF JEHOVAH. AND HE BURIED HIM IN A 6
 VALLEY IN THE LAND OF MOAB, OVER AGAINST
 BETH-PEOR ; BUT NO MAN KNOWETH HIS SEPUL-
 CHRE UNTO THIS DAY.

AND MOSES WAS ONE HUNDRED AND TWENTY 7
 YEARS OLD WHEN HE DIED ; HIS EYE WAS NOT
 DIM, NOR HIS NATURAL FORCE ABATED.

AND THE CHILDREN OF ISRAEL WEPT FOR MOSES 8
 IN THE PLAINS OF MOAB, THIRTY DAYS ; SO THE

the people around them is well illustrated by a passage in Joshua xvii. 14—18.

18 Zebulun was a commercial tribe ; and that of Issachar given to agriculture and manufactures.

19 *Shall invite the people*] Being richer than the other tribes, they would invite the rest to feast with them at the holy place.—*Treasures hidden in the sand*] From the sands of the rivers Belus and Kishon, which ran into the bay of Ptolemais, or Carmel, glass was manufactured at a very early period : and to this Jonathan, in his Targum, applies these words. Pliny attests the same fact.

20 *Blessed be he who*] That is, blessed be God, who has granted Gad an ample inheritance in Gilead.—*Teareth the arm and the head*] This tribe was particularly bold and courageous ; and, like the lion, who attacks the head of an animal, on which he rushes, this tribe should attack both kings and their people.

21 *He seeth the first parts*] That is, of the land. Moses refers to the settlement of this tribe beyond the Jordan.—*An assigned portion*] So Durell ; and without any change of the text, a suitable and connected sense is given.—*Yet he shall go*] This refers to the engagement of the Gadites, Reubenites, and the half-tribe of Manasseh, to assist the other tribes in the conquest of Canaan. Numb. xxxii. 16—18.

22 *Dan is like the*] The tribe of Dan were first settled

between those of Simeon and Ephraim : but the place being found too small for them, they made an irruption into the country about Laish, toward the source of the Jordan. This irruption might well be compared to the leap of a lion's whelp. See Josh. xix. 47 ; Jud. xviii.

23. *The sea-coast and the south*] The inheritance of Naphtali was bounded on both sides by the lakes of Merom and Chinnereth ; and lay to the south of the northern Danites.

24. *Asher*] The very name imports happiness : and indeed no human felicity can be greater than what is here assigned to him. He is to be happy in his family and friends : his olive trees are to be so productive, that he may anoint even his feet with oil : (compare Job xxix. 6 :) instead of wooden bars, which are still common in the East, his were to be iron and brass : in fine, length of days and abundance of riches were to crown his posterity.

CHAP. XXXIV. 1, 2. This whole chapter was added by Joshua, or some subsequent writer ; for the concluding verses seem to indicate, that it was long after, when there had been prophets in Israel. (a) Sam. Syr.

6. *He buried him*] Perhaps gave him a command to go to some secret cavern, where his bones might rest in peace. Had the place been known, there is little doubt that a gross and superstitious people would have held it sacred ; as we find they afterward did the brazen serpent, which Hezekiah destroyed.

days of weeping and mourning for Moses were ended.

- 9 And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as Jehovah commanded Moses.
- 10 And there arose not a prophet since in

Israel like to Moses, whom Jehovah knew face to face, In all the signs and wonders 11 which Jehovah sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land; And in all that 12 mighty hand, and in all the great terror which Moses showed in the sight of all Israel.

J O S H U A.

INTRODUCTION.

This is called the Book of Joshua, because it relates the events of his life. It comprises a period of near twenty-seven years, and contains an account of the entrance of the Israelites into Canaan; the conquest of that country, or at least the greater part of it, under the command of Joshua; the division of the land, by lot, among the different tribes; the establishment of religion, by erecting the tabernacle at Shiloh, and other ordinances.

It is uncertain who was the author of this book: whether it was written by Joshua, or composed from his journals at a later period. Henry supposes, that both this, and the following historical Books, to the end of Kings, were compiled by Jeremiah. I can see no ground for such an opinion; and with others I would refer it to Joshua, near the close of his life. If he read the address contained in the last two chapters, as is most probable, he must have previously written it. I admit that some additions may have been made at some later period. This book must have been peculiarly interesting to the Israelites, as it contains the history of their conquest of the promised land, and specifies what was the portion of their respective tribes. We see in this book God's promise to Abraham fulfilled.

CHAPTER I.

B. C. 1451. *God's call of and promise to Joshua; and Joshua's orders to the officers.*

- 11 Now after the death of Moses, the servant of Jehovah, Jehovah spoke to Joshua the son of Nun, *who had been the attendant* of Moses, saying, Moses, my servant, is dead; now arise, go over this Jordan, thou, and all this people, unto the land which I give to them, to the Israelites. Every place upon which the soles of your feet shall tread, I give to you, as I said to Moses, From the wilderness and that Lebanon unto the great river, the river Euphrates,* and thence westward unto the great sea, shall be your boundary. There shall not be any man able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee: I will not leave thee, nor forsake thee. Be strong and of good courage: for unto this people shalt thou divide for an inheritance, the land which I swore to their fathers that I would give to them. Only be thou strong and of good courage in observing to do according to all the law, which Moses my servant commanded thee: from it turn not to the right hand or to the left, that thou mayest prosper whithersoever thou goest.
- 18 Let not this book of the law depart out of

thy mouth; but meditate on it day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then shalt thou have good success. Do 9 not I command thee to be strong and of good courage? Fear not, nor be dismayed; for Jehovah thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of 10 the people, saying, Pass through the host, 11 and charge the people saying, Prepare for yourselves victuals; for three days hence, ye shall pass over this Jordan, to go in to possess the land which Jehovah giveth to you.*

And to the Reubenites, and to the Gad- 12 ites, and to the half of the tribe of Manasseh spoke Joshua, saying, Remember the 13 word which Moses the servant of Jehovah commanded you, saying, Jehovah your God hath given you rest, and hath given to you this land. Your wives, your lit- 14 tle ones, and your cattle, remain in the land which Moses gave to you on this side the Jordan: but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until Jehovah *our 15 God" shall have given your brethren rest,

CHAP. I. 4. With Sept. I have omitted, *all the land of the Hethites*, because in specifying the boundaries of the promised land, it is not probable that any notice would be taken of the interjacent country; and because there seems no reason why the land of the Hethites should be mentioned exclusive of the land occupied by the other nations of Canaan.

7. *Mayest prosper*] Some render, so as to act wisely or

prudently; and though this be the more usual sense of the word, both Schindler and Castet attribute the other to it.

- 8. *Out of thy mouth*] The meaning probably is, that, as the leader and commander, he should be ever speaking of the law, and giving orders according to it.

9. In the construction of the first part of this verse the Syr. version is followed.

11. (o) *To possess it*] Sept. Vulg. Arab. 15. (a) Sept.

as he hath given to you, and they also possess the land which Jehovah your God giveth to them: then ye shall return to the land of your possession, and enjoy it; *the land* which Moses, Jehovah's servant, gave to you, on this eastern side of the Jordan.

- 16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us we will go.
- 17 According as we hearkened to Moses in all things, so will we hearken unto thee; only may Jehovah thy God be with thee, as he was with Moses.
- 18 Whosoever he be that rebelleth against thy command, and will not hearken to thy words in all that thou commandest him, he shall be put to death: only be thou strong and of good courage.

CHAPTER II.

B. C. 1451. *Rahab receiveth the spies; the covenant between them and her; their return.*

- 1 Now Joshua, the son of Nun, had secretly sent from Shittim, two men, spies, saying, Go view the land, and especially Jericho. And they went, and came into the house of an harlot, named Rahab, and lodged there.
- 2 And some one told the king of Jericho, saying, Behold, to night there came in hither, men of Israel, to search out the country.
- 3 And the king of Jericho sent to Rahab, saying, Bring forth those men who came to thee, and who entered thine house: for to search out the 'land have they come.
- 4 And the woman took the two men, and hid them, and said thus, There came men to me, but whence they came I know not:
- 5 And when it was dark, and the gate about to be shut, the men went out. Whither the men went I know not: pursue after them quickly; for ye may yet overtake them.
- 6 But she had taken them up to the roof of the house, and hidden them among raw flax, which she had spread upon the roof.
- 7 And the *other* men pursued after them the way to the fords of the Jordan; and as soon as they who pursued after them were gone out, they shut the gate after them.
- 8 Now before they had lain down, she went up

16. 18. This reply of these warlike tribes must have established the authority of Joshua, and greatly encouraged him.

CHAP. II. 1. *An harlot*] Some would derive the noun *וְיָרֵךְ* from *וְיָרֵךְ*, and render *an hostess*, a keeper of a house for the accommodation of travellers. So Castell and others. The usual sense is better founded; and is, in fact, that which the Sept. and the apostles Paul and James have given. Compare Heb. xi. 31; James ii. 25. There is, however, no reason to suppose that Rahab followed this practice at this time. It is a usual idiom of scripture, to denominate persons from what they had been. Thus Matthew, who was a publican, is, long after he left that employ, still called the publican, Matt. x. 3; and Simon, who had been afflicted with the leprosy, is called Simon the leper, chap. xxvi. 6. We may then suppose that Rahab had been an harlot, but had repented and was then reformed.

6. *Raw flax*] Literally 'flax of the wood;' that is, flax

to them, on the roof; And she said to the 9 men, I know that Jehovah hath given to you the land; for the dread of you hath fallen on us, and all the inhabitants of the land are discouraged because of you. For 10 we have heard how, when ye came out of Egypt, Jehovah dried up the water of the Red Sea before you; and what ye have done to the two kings of the Amorites, who were on the other side the Jordan, Sihon and Og, whom ye have utterly destroyed. And as soon as we heard *these things*, our 11 hearts melted, neither did there remain any courage in any man, because of you: for Jehovah your God, he is God in the heavens above, and on the earth below. Now, 12 therefore, I pray you, swear to me by Jehovah, that as I have showed you kindness, so ye will show kindness to my father's house; and give to me a sure token, That ye 13 will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death. And the men answered her, Our 14 life for yours if 'thou' utter not this our business. And it shall be when Jehovah hath given us the land, that we will deal kindly and faithfully with thee. Then 15 she let them down by a rope through the window; (for her house was on the town wall, and she dwelt on the wall;) And she said to them, Go up to the mountains, lest 16 the pursuers meet you; and there hide yourselves three days, until the pursuers have turned; and afterward ye may go on your way. And the men said to her, We 17 will be blameless of this oath which thou hast made us swear to thee. Behold, when 18 we are come into the land, thou shalt bind this scarlet coloured rope to the window, by which thou didst let us down; and thou shalt bring into thine house, thy father, and thy mother, and thy brethren, and all thy father's household. But if any of them go out of the 19 doors of thy house into the street, his blood shall be upon his own head, and we shall be guiltless: and if an hand touch him who may be with thee in the house, his blood be

with its ligneous parts, or undressed flax. Rahab had her flax arranged at the top of her house: the roofs in Judea being flat. It is impossible to vindicate this part of Rahab's conduct. She told the most manifest falsehood; nor could her motive and design justify this violation of truth. We are not allowed to do evil that good may come. God mercifully forgave this sin; and accepted that faith, which she exercised in him as God, in the heavens above, and on the earth below. Rahab affords an instance of that mixture of good and evil, virtue and vice, which the best of men feel and lament.

12. *Swear to me by Jehovah*] From the works which Jehovah had wrought, and the dread which had fallen on the inhabitants of Canaan, Rahab concluded that he would give the land to the Israelites; and her desire to obtain an oath from the spies is a proof of her faith.—14 (v) Vulg. MSS.

15. *And she dwelt on the wall*] Her house not only was built by the wall, but a part of it extended over the wall.

20) on our head. And if thou utter this our business, then will we be blameless of the oath which thou hast made us swear to
21 thee. And she said, According unto your words, so be it. And she sent them away, and they departed; and she bound the
22 scarlet coloured rope to the window. And they went, and came to the mountains, and there abode three days, until the pursuers were returned; and the pursuers sought them throughout all the way, but found them not.
23 So the two men returned, and descended from the mountains, and passed over, and came to Joshua the son of Nun, and told
24 all things that had befallen them; And they said unto Joshua, Truly Jehovah is about to deliver into our hands the whole land; for even all the inhabitants of the land melt because of us.

CHAPTER III.

B. C. 1452. Joshua cometh to the Jordan; officers instruct the people respecting the passage of that river; Joshua encouraged, encourageth the people.

1 Now Joshua had risen early on the morning of the third day: and he and all the Israelites had removed from Shittim and come to the Jordan, and had lodged
2 there before they passed over. And after the three days, the officers went through the camp; And they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then ye shall remove
4 from your place and go after it. Yet let there be a space of about two thousand cubits by measure. between you and it: come not nearer unto it, that ye may know the way by which ye must go: for ye have
5 not heretofore passed this way. And Joshua said to the people, Sanctify yourselves; for to-morrow Jehovah will do wonders among you.
7 For Jehovah had said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know, that as I was with Moses, so I will be with thee.
8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of the Jordan, ye shall stand still in the

Jordan. So Joshua spoke to the priests, 6 saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people. Then Joshua said to 9 the Israelites, Come hither, and hear the words of Jehovah your God. By this, said 10 Joshua, ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hethites, and the Hivites, and the Perizzites, and the Girgasites, and the Amorites, and the Jebusites. Behold the 11 ark of the covenant of "Jehovah," Lord of the whole earth, passeth on before you unto the Jordan. Now it shall be as soon as the 13 soles of the feet of the priests who bear the ark of Jehovah, the Lord of the whole earth, shall rest in the waters of the Jordan, that the waters of the Jordan, which come down from above, shall be cut off; and they shall stand upon an heap.

And it came to pass, when the people re- 14 moved from their tents, to pass over the Jordan, and the priests bearing the ark of the covenant before the people; And when 15 they who bore the ark were come unto the Jordan, and the feet of the priests who bore the ark were dipped in the edge of the water, (for the Jordan overfloweth all its banks during the whole time of harvest,) That the 16 waters which came down from above stood and rose into an heap very far from the city Adam, which is beside Zaretan: and those that came down toward the sea of the plain, (even the salt sea,) failed, and were cut off: and the people passed over opposite to Jericho. And the priests who bore the ark 17 of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan; while all the Israelites were passing over on dry ground; until the whole people had completely passed over the Jordan.

CHAPTER IV.

B. C. 1452. Twelve stones taken out of the Jordan, for a memorial; and twelve others set up in the Jordan; the people pass over; the stones are pitched at Gilgal.

AND it came to pass, when all the people 1 were completely passed over the Jordan, that Jehovah spoke to Joshua, saying, Choose twelve men out of the people, out of 2

20. *Made us swear to thee*] These were the three conditions, to bind the scarlet thread in the window, to have all her relations in her house, and not to tell the business on which they came, or the agreement they had made, lest others also should hang out scarlet ropes.

CHAP. III. 1. *On the morning of the third day*] This addition is necessary to make the text consistent with itself, and with what is said, chap. i. 11. Houbigant and Masius contend, that the order of this chapter has been disturbed; and there can be no doubt that some transpositions have been made.

6. This verse is evidently part of Joshua's address to the

priests, and is connected with the eighth verse, after which it is placed.

11. (a) *Syr. Arab.*

12. Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man — This verse in the text is wholly unconnected with what precedes or follows. It has been most probably inserted from the next chapter, 2d verse, where it seems proper. Most critics consider it as inserted here by mistake.

15. The harvest in Judea begins about the middle of April; when the Jordan is commonly high, from previous rain, and the melting of the snows of Lebanon.

- 3 every tribe a man, And command them saying, Take hence out of the midst of the Jordan, out of the place where the priests' feet stand firm, twelve stones; and ye shall carry them over with you, and leave them in the lodging-place, where ye shall this night lodge. Then Joshua called twelve men, whom he appointed from among the Israelites, out of every tribe a man; and Joshua said to them, Pass over before the ark of Jehovah your God, into the midst of the Jordan, and take up every one of you a stone upon his shoulder, according to the number of the tribes of Israel: That this may be a sign among you, that when your children ask, in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of the Jordan were cut off: and these stones are for a perpetual memorial to the Israelites. And the Israelites did as Joshua commanded; and took up out of the midst of the Jordan twelve stones, as Jehovah spoke to Joshua, according to the number of the tribes of Israel, and carried them over with them unto the place where they lodged, and laid them down there. [And Joshua set up twelve other stones in the midst of the Jordan, in the place where the feet of the priests, who bore the ark of the covenant, stood: and there they are unto this day.]
- 10 Now the priests who bore the ark, stood in the midst of the Jordan, until every thing was finished, which Jehovah had commanded Joshua to order the people to do. And the people passed over with speed:
- 11 And when all the people had completely passed over, the priests passed over, and the ark of Jehovah in the presence of the people.
- 12 And the Reubenites, and the Gadites, and half of the tribe of Manasseh, passed over, armed before the other Israelites as Moses
- 13 spoke to them; About forty thousand men ready prepared for war, passed before Jehovah, to the plains of Jericho.
- 14 On that day Jehovah magnified Joshua in the sight of all Israel; and they feared

him, as they had feared Moses, all the days of his life. And Jehovah spoke to Joshua, 15 saying, Command the priests who bear the ark of the testimony, that they come up out of the Jordan. Joshua therefore commanded the priests, saying, Come ye up out of the Jordan. And it came to pass, 18 when the priests who bore the ark of the covenant of Jehovah, were come up out of the midst of the Jordan, and the soles of the priests' feet were placed on the dry land, that the waters of the Jordan returned to their place, and overflowed all its banks as before.

And the people went up out of the Jordan, 19 on the tenth day of the first month, and encamped in Gilgal, on the east side of Jericho. And those twelve stones, which 20 they had taken out of the Jordan, Joshua set up in Gilgal. And he spoke to the 21 Israelites saying, When your children shall ask 'you' in time to come, saying, What mean these stones? Ye shall then inform 22 your children, saying, Israel came over this Jordan on dry land. For Jehovah your 23 God dried up the waters of the Jordan before you, until ye passed over, as Jehovah your God had done to the Red Sea, which he dried up before us, until we passed over: That all the people of the earth might 24 know how mighty is the hand of Jehovah; and that ye might fear Jehovah your God for ever.

CHAPTER V.

B. C. 1452. *The Canaanites afraid; circumcision renewed; the Passover kept, and an angel appeareth to Joshua.*

Now, when all the kings of the Amorites, 1 who were on the west side of the Jordan, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan, from before the Israelites, until they had passed over; their hearts melted, and there was no more courage in them, because of the Israelites.

At that time Jehovah said to Joshua, 2

CHAP. IV. 5. *Pass over*] The twelve men were to go beyond where the ark rested, and then take the stones out of the river, and carry them into the land of Canaan.

9. *Set up other twelve stones*] As the text stands, this is the most obvious and natural sense. Kennicott would render, 'Thus Joshua took out of the midst of the Jordan, from the place where the feet, &c.' The Syr. supports this correction; but the other versions the text. It is difficult to ascertain what purpose these stones could answer in the Jordan, unless they were so large as to form a heap which was visible. In the command given to Joshua, verse 2, 3, there is nothing said concerning twelve stones to be set up in the Jordan; and from this I suspect, that the whole verse has originated from a part of the preceding having been repeated. I have included it in brackets as of doubtful authority.

10. *According to all that Moses commanded Joshua*] On the authority of the Sept. I have omitted this clause. We nowhere read that Moses gave Joshua a charge respecting

the passage of the Jordan; or concerning the taking from its bed twelve stones, as a monument to perpetuate the miracle wrought.

11. *In the presence of the people*] The people having passed the Jordan, formed on its banks and watched the march of the ark; and on its having also reached the land, saw with wonder the waters return with their usual force.

19. *On the tenth day of the first month*] On the fifteenth day of the first month they were sent out of Egypt; so that it was forty years within five days, according to the prediction, till they entered Canaan.

21. (v) Sept. Syr. Arab.

23. *Dried up the waters*] This miracle, like that at the Red Sea, was designed to show the power and grace of God towards the seed of Abraham. Some attempt to account for the fact from natural causes; but whatever natural causes might be employed, they were directed and governed by the special influence of God.

CHAP. V. 2. *Make sharp knives*] Literally 'Flint-knives.'

Make sharp knives, and circumcise the
 3 Israelites a second time. And Joshua made
 sharp knives, and circumcised the Israelites
 4 at Gibeah-aaraloth [THE HILL OF FORE-
 SKINS.] And this is the cause why Joshua
 circumcised them: All the males of the
 people who had come up out of Egypt,
 even all the men of war, had died by the
 way in the wilderness, after they had come
 5 out of Egypt. Now all the people who
 came out of Egypt were circumcised; but
 all the people who were born in the wilder-
 ness, on the way out of Egypt, they had not
 5 circumcised. For the Israelites had walked
 forty years in the wilderness, till all the
 people who were men of war, who had
 come out of Egypt, were consumed, because
 they had not obeyed the voice of Jehovah:
 to whom Jehovah swore, that they should
 not see the land, which Jehovah had sworn
 that he would give to them, a land that
 floweth with milk and honey. And their
 children whom he had raised up in their
 stead, were those whom Joshua circumcised:
 because till now they had not circumcised
 them by the way. And when the circum-
 cision of all the people was completed, they
 abode in their place in the camp, until they
 were healed. Then Jehovah said to Joshua,
 This day have I removed from you the re-
 proach of Egypt. Therefore the name of
 this place is called Gilgal [REMOVAL] unto
 this day.

10 And the Israelites encamped in Gilgal,
 and kept the passover on the fourteenth day
 of the month, in the evening, in the plains
 1 of Jericho. And they ate of the old corn of
 the land on the morrow after the passover,
 unleavened cakes, and (on that same day)
 2 parched ears of the new. Now the manna
 ceased on the morrow after they had
 eaten of the old corn of the land; nor had

the Israelites any more manna; but they
 ate that year of the fruit of the land of Ca-
 naan.

And it happened, while Joshua was by 13
 Jericho, that he raised his eyes and looked,
 and behold, there stood a man over against
 him with his sword drawn in his hand; and
 Joshua went to him, and said unto him,
 Art thou for us, or for our adversaries? 14
 And he said to him, Nay; but as captain of
 Jehovah's host am I now come. Joshua
 then fell on his face to the earth, and wor-
 shipped; and said to him, What saith my
 lord unto his servant? And the captain of 15
 Jehovah's host said to Joshua, Loose thy
 shoe from off thy foot; for the place whereon
 thou standest is holy. And Joshua did so.

Now Jericho was so closely shut up on 1
 account of the Israelites, that none went out,
 or came in. And Jehovah said to Joshua, 2
 See, I give up to thee, Jericho, and its king,
 and all its men of valour. And all ye men 3
 of war shall compass the city, going once
 around it, daily. Thus shall ye do six days.
 And seven priests shall bear seven jubilee- 4
 trumpets, and shall blow them, before the
 ark; and the seventh day ye shall compass
 the city seven times, and the priests shall 5
 blow the trumpets. And when they make
 a long blast with the jubilee-horns, and
 when ye hear the sound of the trumpets, all
 the people shall shout with a great shout;
 and the wall of the city shall fall down, that
 the people may ascend up, every one straight
 before him.

CHAPTER VI.

B. C. 1452. Jericho is encompassed; and must be de-
 voted; the walls fall down, but Rahab is saved.

THEN Joshua the son of Nun called the 6
 priests, and said to them, Take up the ark
 of the covenant, and let seven priests bear

that stones may be sharpened so as to answer the purpose
 of iron, is established by facts which cannot be controverted.
 [Circumcise a second time] To what this refers, it is im-
 possible to determine. Some think all the male children
 had been circumcised at mount Sinai; and in reference to
 that, this is called the second time. This is only conjecture.
 Others understand it to mean, 'a renewed observance of
 the rite, which had been for so long a time neglected.'
 Abraham was ordered to be circumcised as a token of the
 covenant God had made with him; and the promise of this
 covenant was, that he would give to him and his seed the
 land of Canaan. Whatever might be the reasons of neg-
 lecting this rite, it was proper that it should now be ob-
 served, when they, as the seed of Abraham, were about to
 inherit the land promised. 6. (v) Syr. Arab. MSS.

9. This day have I removed] Some think the reproach
 of Egypt, applies to circumcision: 'You reproach the
 Egyptians as uncircumcised, and they might justly reproach
 you for having so long neglected it; now I have removed
 his cause of reproach.' Others contend that it refers to
 their state of degradation in Egypt, where they were slaves;
 but now they were free. There they had no country, but
 now they had a country flowing with milk and honey.

11. Unleavened cakes] They kept the feast of unlea-
 vened bread after the passover, according to divine appoint-

ment, and ate old corn, which the inhabitants had left in
 their barns, when they fled to the cities, and probably also
 ripe standing corn, both on the same day; thus coming in
 harvest time they had plenty.

13—15. This divine manifestation was designed to en-
 courage Joshua; and some Jews have interpreted it as
 being the Angel of the covenant, the future redeemer. Com-
 pare Exod. xxxiii. 14, 17, and 1 Cor. x. 4.

CHAP. VI. 2. Jehovah said] Namely, in his assumed
 form as captain of the Lord's host. This was to show
 Joshua that it was by his power they must conquer. By
 adding these verses to the fifth chapter, the design of this
 divine appearance is manifest, and the connexion is pre-
 served.—[See I give it up to thee] Literally, 'I give it into
 thine hand.' Purver renders, 'I have delivered into thy
 power.' This is the sense, but the present tense seems
 necessary.

4. Jubilee-trumpets] So Coverdale; and Parkhurst ob-
 serves, 'I cannot find that the word יביל ever signifies a
 ram; nor have the Sept. Vulg. or other ancient versions
 ever so rendered it; Exod. xix. 13, is plain against this
 rabbinical sense of the word.' In the next verse they are
 called horns, but this might be from their form. Of what-
 ever materials they might be, they were such as were to
 be used at the Jubilee, according to the Vulgate.

seven jubilee-trumpets before the ark of
 7 Jehovah. And he said unto the people,
 Pass on, and compass the city, and let him
 that is armed pass on before the ark of Je-
 8 hovah. And when Joshua had spoken to
 the people, the seven priests, bearing the
 seven jubilee-trumpets, passed on before
 Jehovah, and blew the trumpets: and the
 ark of the covenant of Jehovah followed
 9 them. And a party of armed men marched
 before the priests who blew the trumpets,
 and the rest marched after the ark, they
 still going on, and blowing the trumpets.
 10 And Joshua had commanded the people,
 saying, Ye shall not shout, nor cause your
 voice to be heard, nor shall a word pass out
 of your mouth, until the day I bid you
 shout; then shall ye shout.
 11 When the ark of Jehovah had compassed
 the city, going once about it, then they
 came to the camp, and lodged in the camp.
 12 And Joshua rose early in the morning, and
 the priests took up the ark of Jehovah.
 13 And seven priests, bearing seven jubilee-
 trumpets, went constantly before the ark of
 Jehovah and blew the trumpets; and the
 party of armed men marched before them;
 but the rest followed the ark of Jehovah,
 they still going on, and blowing the trum-
 14 pets. And the second day they compassed
 the city once, and returned into the camp:
 15 so they did, six days. But on the seventh
 day, they arose early, about the dawn of the
 day, and compassed the city after the same
 manner, seven times; on that day only they
 16 compassed the city seven times. And at
 the seventh time, when the priests blew the
 trumpets, Joshua said to the people, Shout;
 for Jehovah hath given to you the city:
 17 But the city, and all that are in it, shall be
 devoted to Jehovah: only Rahab the harlot
 shall live, she and all that are with her in
 the house, because she hid the messengers,
 18 whom we sent. And abstain ye from what
 is devoted, lest, by taking of what is de-
 voted, ye render yourselves devoted also;
 and thus make the camp of Israel a curse,
 19 and trouble it. But all the silver, and gold,
 and utensils of brass and iron, are to be

hallowed to Jehovah; into Jehovah's trea-
 sury shall they be brought. So the priests 20
 blew the trumpets; and when the people
 heard the sound of the trumpets, then "all"
 the people shouted with a great shout, and
 the wall fell down, so that the people went
 into the city, every one straight before him,
 and they took the city. And they utterly 21
 destroyed all that was in the city, both man
 and woman, young and old, and ox, and
 sheep, and ass, with the edge of the sword.
 But Joshua had said to the two men who 22
 had spied out the country, Go into the har-
 lot's house, and bring out thence the woman,
 and all that she hath, as ye swore to her.
 And the young men, the spies, had gone in, 23
 and brought out Rahab, and her father,
 and her mother, and her brethren, and all
 that she had; and they had brought out all
 her kindred, and placed them without the
 camp of Israel. And Joshua saved Rahab 24
 the harlot alive, and her father's household,
 and all that she had; and she dwelleth in
 Israel unto this day, because she hid the
 messengers whom Joshua sent to spy out
 Jericho. And they burnt the city with fire, 25
 and all that was therein: only the silver,
 and the gold, and the utensils of brass and
 iron, they put into Jehovah's treasury.

And at that time Joshua adjured them 26
 saying, Accursed be the man before Jehovah,
 who attempteth to rebuild this city Jericho:
 with the loss of his first-born son shall he
 lay its foundation, and with the loss of his
 youngest son shall he set up its gates. Thus
 Jehovah was with Joshua; and his fame
 was spread throughout all the country.

CHAPTER VII.

B. C. 1452. *Israelites smitten at Ai; Joshua's complaint; God teacheth him the reason of their defeat and what to do; Achar taken by lot; his confession and punishment.*

BUT the Israelites had committed a tres- 1
 pass in respect to the things devoted: for
 'Achar' the son of Carmi, the son of Zabdi,
 the son of Zerah, of the tribe of Judah, had
 taken some of the devoted things: and the
 anger of Jehovah was kindled against Israel.

Now Joshua had sent men from Jericho 2

10. *Ye shall not shout*] The conduct of the Israelites must have appeared singular to their enemies. Their profound silence might be designed to lead them to examine the height and strength of the walls, and to recall to their minds God's former wonders.

17. *Devoted to Jehovah*] That is, devoted to complete destruction. See Levit. xxvii. 28.

20. *The people shouted*] The common text is irreconcilable with itself; and the omission of these words in the Sept. is warranted by the connexion, and the command verse 6th. See note, Heb. Bible. (a) Sept. 4 MSS.

23. *Without the camp of Israel*] Some refer *without* to the city, and render, 'without, in the camp of Israel.' The other version, which implies, that they were placed on the outside of the camp, appears to me preferable.

25. (o) *House of*] Sept. Vulg. Arab. and 1 MS.

26. *Who attempteth to rebuild*] I have followed Vatable, in this version; for rising up refers to the action of building. This idiom is frequent in Hebrew. The adjuration of Joshua does not interdict the rebuilding of Jericho, but foretells in what manner it should be done. For the fulfilment, see 1 Kings xii. 34.

CHAP. VII. 1. *For Achar*] That the final has been writ instead of the γ through the mistake of a transcriber is admitted by the best critics. That his name was $\alpha\chi\alpha\rho$ appears clear from the 25th verse, where there is an evident reference to the import of the word. Of this opinion was Houbigant. The text itself, 1 Chron. ii. 7. justifies this correction.

5. *To Shebarim*] So the Vulg. the other versions, *until*

to Ai, (which was by Beth-aven, on the east side of Bethel,) and had spoken to them, saying, Go up and view the country. And the men had gone up and viewed Ai; And they had returned to Joshua, and said to him, Let not all the people go up; but let about two or three thousand men go up and smite Ai; fatigue not all the people by sending them thither; for they are but few. So there went up thither of the people about three thousand men, but they fled before the men of Ai. And the men of Ai smote of them six and thirty men: for they chased them from the city-gate to Shebarim, and smote them in the descent: therefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah, until the evening; he and the elders of Israel, and put dust upon their heads. And Joshua said, Alas, O Lord Jehovah, why hast thou at all brought this people over the Jordan, to deliver us into the hands of the Amorites, to destroy us? O that we had been content, and dwelt on the other side the Jordan! O Lord, what can I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land will hear of it, and environ us, and cut off our name from the earth: and what wilt thou do for thine own great name?

And Jehovah said to Joshua, Arise; why liest thou thus upon thy face? The people of Israel have sinned, and have also transgressed my covenant which I commanded them; for they have even taken of what was devoted; yea they have also stolen it, and put it among their own stuff. Therefore the Israelites cannot stand before their enemies; before their enemies they will turn their backs because they have incurred the curse: nor will I be with you any more, except ye destroy him who hath incurred the curse from among you. Arise, sanctify the people, and say, Sanctify yourselves against to-morrow: for thus saith Jehovah the God of Israel, There is a devoted thing, O Israel: ye cannot stand before your ene-

mies, until ye take away the devoted thing from among you: In the morning, therefore, ye shall be brought out according to your tribes; and it shall be, that the tribe which Jehovah taketh shall come by families; and the family which Jehovah shall take, shall come by households; and the household which Jehovah shall take shall come man by man. And it shall be, that he that is taken with the devoted thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of Jehovah, and because he hath done a wicked deed in Israel.

So Joshua rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken: And he brought forth the families of Judah; and the family of the Zerahites was taken: and he brought forth the family of the Zerahites house by house; and the house of Zabdi was taken: And he brought his household man by man; and Achar, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken. And Joshua said to Achar, My son, give, I pray thee, glory to Jehovah the God of Israel, and to him make confession; and tell me now what thou hast done; hide it not from me. And Achar answered Joshua, and said, Indeed I have sinned against Jehovah the God of Israel, and so and so have I done. I saw among the spoils a good Babylonish mantle, and two hundred shekels of silver, and an ingot of gold of the weight of fifty shekels, and I coveted them and I took them away: and behold, they are hidden in the earth in the midst of my tent, and the silver undermost.

So Joshua sent messengers, and they ran to the tent; and, behold, the things were found hidden in his tent, and the silver undermost. And they took them out of the tent, and brought them to Joshua, and to all the Israelites and spread them before Jehovah. And Joshua, and all Israel with him, took Achar the son of Zerah, and the silver, and the mantle, and the ingot of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that belonged to him: and

they had routed them. Geddes, to the barriers, and supposes the rivulet or ravine, at the bottom of the hill, on which Ai stood, to be meant. The meaning of the word in Arabic supports this version. As the sense is uncertain, I have adhered to the common version.

11. This clause, and have dissembled also, though in all the versions except the Sept. I suspect to be an interpolation, and have omitted it. We do not read that any inquiry had been made, and of course no occasion had been given to lie concerning it. The deed had been done in secret; and no suspicion even attached to the person who had done it.

12. A devoted thing. Geddes renders, sacrilege, taking what was by the law devoted to God.

17. Families. It is allowed that we ought to read here כִּשְׁפָתִים. For Joshua brought all the families of Judah before the Lord, that it might be ascertained to what family he belonged, who had stolen the devoted thing. The 14th verse supports the reading of the Syr. in this. All Israel came near by tribes, and one tribe was fixed on: then, that tribe came by its families, and one family was fixed on: then came that family by its household, and one household was fixed on: and then that household coming man by man, one man was fixed on.

18. (v) Sept. Vat. Syr. and so always.

21. A good Babylonish mantle. Babylonish mantles, or robes, are famous in antiquity: they were considered marks of dignity, and worn by kings.

- they brought them unto the valley of Achar.
- 25 And Joshua said, Why hast thou distressed us? Jehovah shall this day distress thee. And all Israel stoned him with stones, and, after they had stoned them with stones, they burned himself; and all that belonged to him," with fire. And they raised over them a great heap of stones: and Jehovah turned from the fierceness of his anger. Therefore the name of the place is called, The valley of Achar, unto this day.

CHAPTER VIII.

B. C. 1452. *God encourageth Joshua; the stratagem by which Ai was taken; the king hanged.*

- 1 JEHOVAH now said to Joshua, Fear not, nor be dismayed: take all the people of war with thee, and arise, go up against Ai. See, I give up to thee the king of Ai, and
- 2 his people, and his city, and his land; And thou shalt do to Ai and its king, as thou didst to Jericho and its king: save that its spoil, and its cattle, ye shall take for a prey to yourselves: place an ambush behind the city.
- 3 So Joshua arose, and all the people of war to go up against Ai; and Joshua chose 'three' thousand men of valour, and sent
- 4 them away by night. And he commanded them, saying, Behold, ye shall lie in wait against the city, behind the city: go not far from the city, but be ye all ready. For I, and all the people that are with me, will approach the city, and when they come against us, as at first, we will flee before
- 6 them, While they pursue us till we have drawn them from the city; for they will say, They flee before us, as at first. And when we flee before them, Then ye shall rise up from the ambush, and seize on the city; for Jehovah your God will deliver it
- 8 up to you. And it shall be, when ye have taken the city, that ye shall set the city on fire: according to the command of Jehovah
- 9 shall ye do. See I have commanded you. Joshua therefore sent them forth, and they went to lie in ambush, and abode between Bethel and Ai; but Joshua lodged that
- 10 night among the people. Now Joshua

arose early on the next morning, and numbered the people, and went up, he and the elders of Israel, before the people, towards Ai. And all the people of war that were 11 with him, went up, and drew nigh, and came in sight of the city, and encamped on the north side of Ai, and there was a valley between them and Ai. Thus an ambush 12 having been placed between Bethel and Ai, on the west side of the city, And the people, 13 the whole host, they placed on the north of the city, so that its extremity reached to the west of the city; Joshua then 'took about five thousand men,' and went that night into the midst of the valley.

And when the king of Ai, "and his people" 14 saw this, they hastened and arose early in the morning; and they went out, he and all his people, the men of the city, at an appointed time, to fight with Israel, on the open plain; but he knew not that there was an ambush laid against him, behind the city. And 15 Joshua and all Israel made as if they were beaten before them, and fled by the way to the wilderness. And all the people that 16 were in Ai were called together to pursue them; and they pursued Joshua, and were drawn away from the city. And there was 17 not a man left in Ai, that went not out after Israel: and they left the city open, and pursued Israel. And Jehovah said to Joshua, 18 Stretch out the spear which is in thine hand towards Ai; for I will give it up to thee. And Joshua stretched out the spear which was in his hand towards the city. And as 19 soon as he had stretched out his hand, the ambush arose quickly from their place, and they ran and entered the city, and took it; and immediately they set the city on fire. And when the men of Ai looked behind 20 them, they saw, and, behold, the smoke of the city ascended up to the heavens, and they had no power to flee either this way or that way: and the people of Israel who had fled to the wilderness turned back upon their pursuers. For when Joshua and all 21 Israel saw that the ambush had taken the city, and that the smoke of the city ascended, they then turned about, and slew the men

25. *Distressed us*] In this there is an allusion to the name of the offender: for *Achar* signifies *distress*: a proof that this, and not Achan, was his real name. (a) Syr. Vulg. Arab.

CHAP. VIII. 1. *See, I give up to thee*] Literally, 'I give into thine hand.' I prefer the sense of the idiom.

3. *Three thousand*] The text and all the versions have *thirty* thousand, which cannot be right. For how an army could lie in ambush a whole day, between Bethel and Ai, without being perceived, it is impossible to conjecture. And as the whole inhabitants of Ai are said to have been only twelve thousand, three thousand must have been sufficient to take it, as the chief part of the defenders had been induced to pursue Joshua. Errors in numbers have frequently occurred.

12. This verse, as it now stands in the text, is totally unimportant.

telligible. It runs thus—'And Joshua took about 5000 men, and placed them in ambush between Bethel and Ai, on the north west side of Ai.' But we learn from ver. 3, that the ambush consisted of 30,000 (read 3000) men, who had been sent thither the preceding night. By transposing some words with Houbigant, the difficulties, which, in the common order, are insuperable, are all removed.

13. *Its extremity reached to the west*] Joshua's main army was so posted, that the most northern part of it was within sight of the ambuscade. Compare verse 19.

14. (a) Syr.

17. The words omitted, *and in Bethel*, on the authority of the Sept. are an evident interpolation. The whole chapter contains no reference to Bethel, nor to its inhabitants. See note, Hebrew Bible.

30—35. Geddes transposes these verses after the 1st

22 of Ai. And the other party issued out of the city against them; so they were in the midst of Israel, some being on this side, and some on that side: and they smote them, so that none of them was left to escape. And the king of Ai they took alive, and brought him to Joshua. And when Israel had made an end of slaying all the inhabitants of Ai, who had pursued them into the fields, in the wilderness, and when they had all fallen by the edge of the sword, until they were all consumed, all Israel returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, the whole people of Ai. For Joshua drew not back his hand with which he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city, Israel took for a prey to themselves, according to the word of Jehovah which he commanded Joshua. And Joshua burnt Ai, and made it a perpetual heap, a desolation unto this day. And the king of Ai he hanged on a tree until evening; but as soon as the sun was set, Joshua commanded that they should take down his body from the tree, and cast it at the entrance of the city-gate, and raise upon it a great heap of stones, which remaineth unto this day.

CHAPTER IX.

C. 1452. *The kings combine against Israel; the Gibeonites by craft obtain a league, and are condemned to perpetual bondage.*

Now when this was reported, all the kings who were on this side the Jordan, whether among the mountains, or in the valleys, or on all the coasts of the great sea near to Lebanon; of the Hethites, and the Amorites, the Perizzites, the Hivites, "the Girgasites," and the Jebusites; They gathered

rise of chapter 18th. This account of building an altar, describing the law on stones, and reading the blessings and the curses, has no relation to the narrative. The Israelites had not yet made a conquest of the people, or cities north of Ai; and it is by no means probable, that they could leave their enemies unsubdued in the rear, and advance a distance of 60 miles into the midst of them; after having performed what is here related, that they should again retrace their steps, and go and besiege Bethel. The order of the conquest of Canaan, as related in this book, shows, that these events here recorded, could not occur sooner than where Geddes has placed them. Compare *Gen. xxvii. 1, &c.*

CHAP. IX. 1. *Now when this was reported*] Some think what is here said refers not to the destruction of Ai, but to the approach of the Israelites to the Jordan; which induced the kings on the west of Jordan to make a league for their defence. Compare *Deut. i. 7, 19, 20.* (a) Sept. 14. *They acted with subtilty also*] As there is mention made of Ai, also refers to the stratagem by which Joshua had taken that city.—*Wine bottles*, which were made of skins, and might be rent and mended. I have preferred the reading of the versions, and MSS. *prepared provisions*

themselves together, to fight with Joshua and with Israel, with one accord.

And when the inhabitants of Gibeon 3 heard what Joshua had done to Jericho, and to Ai, They acted with subtilty also. For "they prepared provisions for a journey," 4 and took upon their asses worn sacks and skin wine bottles, worn and rent, but bound up; And worn and clouted shoes on their 5 feet, and worn garments upon them; and all their provision-bread was dry and mouldy. And they went to Joshua, unto the camp 6 at Gilgal, and said to him, and to the men of Israel, We are come from a far country; now therefore make ye a league with us. And the men of Israel said to these Hivites, 7 Perhaps ye dwell among us; and how can we make a league with you? And they said 8 to Joshua, We are thy servants. And Joshua said to them, Who are ye, and whence come ye? And they said to him, 9 From a very far country thy servants are come, because of the name of Jehovah thy God: for we have heard his fame, and all that he did in Egypt, And all that he did to 10 the two kings of the Amorites, who were beyond the Jordan, to Sihon king of Heshbon, and to Og, king of Bashan, who dwell at Ashtaroth. Wherefore our elders and all 11 the inhabitants of our country spoke to us saying, Take provisions with you for the journey, and go to meet them, and say to them, We are your servants: therefore make ye a league with us. This our provision- 12 bread we took hot from our houses on the day we set out, to come to you; but now, behold, it is dry and mouldy! And these 13 wine bottles we filled, were new: and, behold, they are rent! and these, our garments and our shoes, are worn out, from the great length of the journey. And the chiefs of 14 Israel took of their provisions, and consulted not the will of Jehovah. And Joshua 15 treated them kindly, and made a league

for a journey, to the text, which is, *feigned themselves to be ambassadors.*

7. *Those Hivites*] That is, the Gibeonites, who were a part of the Hivites.—*Perhaps ye dwell*] That is, in a country which we are to inhabit; in a part of the promised land.

9—13. In the reply of the Gibeonites, they avoid coming to particulars, and answer only in general terms. At length they pretend that religion was their motive, and a regard to the God of Israel; they thought this the best way to secure Joshua's favourable opinion. Puffendorf justifies this artifice of the Gibeonites, as agreeable to the law of nature; but divines, in general, consider no circumstance can justify deliberate falsehood.

14. *Chiefs of Israel*] So the Sept. render, and the 18th and following verses support this sense of the word.—*Took of their provisions*] This was considered in those times, and still is considered among the Arabs, as a certain pledge of peace and friendship.—*Consulted not*] This is noticed as their sin. They had the Urim and Thummim among them, and ought to have consulted God by them.

15. *Treated them kindly*] I suppose he made a feast for them, and treated them as persons of consequence.

with them, that they should be preserved; and the chiefs of the congregation swore to them.

16 But at the end of three days, after they had made a league with them, they heard that they were their neighbours, and dwelt among them. And the Israelites journeyed, and came to their cities on the third day. Now their cities were Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim. And the Israelites smote them not, because the chiefs of the congregation had sworn to them by Jehovah the God of Israel. And the whole congregation murmured against the chiefs. But all the chiefs said to the whole congregation, We have sworn to them by Jehovah the God of Israel: we may not, therefore, now touch them. This we may do to them; we will even let them live, lest wrath be upon us, because of the oath which we swore to them. And the chiefs said to them, Let them live as the chiefs have promised them; but let them be hewers of wood and drawers of water to the whole congregation.

22 And Joshua called for them, and he spoke to them, saying, Why have ye beguiled us saying, *We dwell far from you*; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water, for the house of my God. And they answered Joshua, and said, Because it was certainly told thy servants, how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land, from before you; we therefore were greatly afraid of our lives because of you, and have done this thing. And now, behold, we are in thy power; as it seemeth good and right unto thee to do, do to us. And so did he to them, and delivered them from the Israelites, that they slew them not. And Joshua made them that day hewers of wood and drawers of water for the "whole" congregation, and for the altar of Jehovah, even unto this day, in the place which he should choose.

CHAPTER X.

B. C. 1452. *Five kings fight against Gibeon; Joshua rescueth it; and obtaineth a complete victory; twelve kings conquered.*

1 Now when Adonizedek, king of Jerusa-

19. From this whole history, we learn, that promises, though got by deceit, yet when confirmed by oath, are to be kept, when they do not oblige us to any thing that is sinful. So great a regard ought believers to have for the name of God!

21. *Hewers of wood.* That is, for the benefit of the whole congregation; who being bound to find wood and water, for the service of God in the tabernacle, laid this burden upon them. 27. (a) Sept. Vulg.

lem, had heard how Joshua had taken Ai and had utterly destroyed it; and as he had done to Jericho and its king, so had he done to Ai and its king; and how the inhabitants of Gibeon had made peace with Israel, and were among them; "He feared" greatly, because Gibeon was a great city, as one of the royal cities, and because it was greater than Ai, and its men were all valiant. Wherefore Adonizedek, the king of Jerusalem, sent unto Hoham the king of Hebron, and unto Piram the king of Jarmuth, and unto Japhia the king of Lachish, and unto Debir the king of Eglon, saying, Come up to me, and help me, that we may smite Gibeon, for it hath made peace with Joshua and with the Israelites. So the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, assembled, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent to Joshua, unto the camp to Gilgal, saying, Withhold not thine assistance from thy servants; come up to us quickly, and help and save us: for all the kings of the Amorites who dwell in the mountains are assembled against us. Then Joshua went up from Gilgal, he, and all the people of war with him, and all the tried men of valour.

And Jehovah said to Joshua, Fear them not; for into thine hand I deliver them; not a man of them shall stand before thee. So Joshua, going from Gilgal all that night, came suddenly upon them; and Jehovah discomfited them before Israel, who slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah and Makkedah. And as they fled from before Israel, and were on the descent to Beth-horon, Jehovah cast down, from the heavens, great hail-stones upon them, unto Azekah, so that they died: more were they who died by the hail-stones than they whom the Israelites slew with the sword.

Then spoke Joshua to Jehovah on the 1 day when he delivered the Amorites before the Israelites; and he said in the sight of Israel,

Sun, stand thou still, over Gibeon;

And thou, moon, over the valley of Ajalon.

And the sun stood still, and the moon 1

CHAP. X. 2. *All valiant*] Houbigant observes that the word נָבִיִּים without the ו denotes *men*, but in most places has the ו inserted when it is taken adjectively, and signifies *stout, valiant*. (v) Sept. Vulg. 1 MS.

3. *Adonizedek*] Many suppose that he was the successor of Melchizedek, and that Salem, and Jerusalem did note the same city. This is probable. Compare Judg 21, and xix. 10.

stayed, until the people had avenged themselves of their enemies. Is not this written in the book of Jasher? Thus the sun stood still in the midst of the heavens, and hasted not to go down when the day was complete.

14 And there was no day like that, before or after it, when Jehovah hearkened to the voice of man! For Jehovah fought for Israel.

16 Now those five kings had fled, and hid-
17 den themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hidden in a cave at Makkedah.

18 And Joshua said, Roll great stones upon the mouth of the cave, and set men by it,

19 to watch them: But stay ye not, but pursue your enemies, and smite their rear; suffer them not to enter into their cities; for Jehovah your God hath delivered them into

20 your hand. And when the Israelites had made an end of slaying them with a very great slaughter, until they were consumed, or that they who remained of them had en-

21 tered into fenced cities; Then all the people returned to the camp to Joshua at Makke-

22 dah in peace, none moving his tongue against any of the Israelites. And Joshua said, Open the mouth of the cave, and bring out those five kings to me from the cave.

23 And they did so, for they brought forth those five kings to him from the cave; the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, and

24 the king of Eglon. And when they had brought out those kings to Joshua, Joshua called for all the men of Israel, and said to the captains of the men of war who went

with him, Come near, put your feet upon the necks of these kings. And they drew near, and put their feet upon their necks. And Joshua said to them, Fear not, nor be 25 dismayed; be strong and of good courage; for thus shall Jehovah do to all your enemies against whom ye fight. And after- 26 wards Joshua smote them, and slew them, and hanged them up on five trees; and on the trees they hung until the evening. But 27 at the time of the sun-setting, Joshua commanded, and they took them down from the trees, and cast them into the cave in which they had hidden themselves, and laid great stones at the cave's mouth, which remain unto this day.

And that day Joshua took Makkedah, 28 and smote it with the edge of the sword; and its king he utterly destroyed, and all the persons that were therein; he let none remain: he did to the king of Makkedah as he did to the king of Jericho. Then Joshua 29 passed from Makkedah, and all Israel with him, unto Libnah, and fought against Libnah: And Jehovah delivered it also, and 30 its king, into the hand of Israel; and all the persons who were therein; he let none remain in it, but did to its king as he did to the king of Jericho.

And Joshua passed from Libnah, and all 31 Israel with him, unto Lachish, and encamped against it, and fought against it. And Jehovah delivered Lachish into the 32 hand of Israel, who took it, on the second day, and smote it with the edge of the sword, and all the persons who were therein, ac-

10. To Beth-horon] That is, by the way of the mountain on which Beth-horon was afterwards built. Compare 1 Chron. vii. 24.

11. *Hail-stones*] It is indubitable that hail-stones of great magnitude often fall in Judea and the mountainous parts of Arabia; and if this hail-storm happened by night, all the effects ascribed to it are natural. See Harmer, vol. iii. p. 484.

12—14. *Sun, stand thou still!*] It is said by a writer, posterior in point of time to this transaction, 'that no prophet was like to Moses, with respect to the signs and wonders which he wrought.' (Deut. xxxiv. 11.) But if the common interpretation of what is here said be just, this miracle far exceeds them all. In the Psalms, almost every other miracle, recorded in the historical books, is either expressly mentioned, or alluded to; and it is singular, that even the apostle, when describing the fruits of faith, notices the destruction of Jericho, and the conduct of Rahab; but is silent respecting this transaction. The prophet Habakkuk is thought to allude to this chap. iii. 11; see note there. The whole narrative, nevertheless, proves that there was something miraculous in this transaction; and the nature of the miracle depends on the words כִּי־יָמַד הַיּוֹם, which are rendered in the common version, *about a whole day*. If this version be admitted, the earth must have ceased to revolve on its axis for a whole day, which would have produced the effect noticed, so that the sun and moon would have appeared stationary. That Omnipotence could accomplish this, would be preposterous to deny; but if the words will bear another sense, a sense by which a miracle is maintained, and yet the great law of motion preserved, the justest rules of interpretation demand, that we should admit it. That they will admit the version I have given is

not denied. I consider then the miracle to be, that when the day was *complete*, Jehovah, at the request of Joshua, sent the hail-storm, and by the unusual density of the atmosphere produced such a refraction of the light, that the sun and moon appeared above the horizon, 'until the people had avenged themselves of their enemies.' Nor is it an objection to this opinion, that the sun and moon are said to stand still, *in the midst of the heavens*. Some understand this to mean the *mid-day*; but when was the moon seen at mid-day? *The midst of the heavens*, only signifies, the place or station they occupied.—The author of this book confirms his account by a reference to the book of Jasher; but does not quote from it. The learned reader may consult notes, Hebrew Bible.

15. *And Joshua returned, and all Israel with him, unto the camp to Gilgal*] This verse is a manifest interpolation, and inconsistent with the narrative. For, as Dr. Wall observes, the Greek agrees with the Hebrew at verse 21; that, as soon as the battle was ended, all the people returned to Joshua, to the camp at Makkedah. Makkedah was nigh the place of battle; Gilgal a great way off. And that Joshua, who (in the next words, ver. 17.) hearing of the five kings hid in a cave, commanded that they should be shut in; yet the soldiers should not stay, but pursue the enemy—that he, I say, should, in the mean time, have led back the army to their camp at Gilgal, about fifteen miles off, is very improbable.

24. *Put your feet*] This treatment of enemies was usual, in those times, and even the brave Romans long after, in like manner, trampled on those they had conquered.

26, 27. Compare Deut. xxi. 23.

29—39. These various places were in the south-west part of Canaan.

- cording to all that he had done to Libnah.
- 33 And Horam, king of Gezer, had come to help Lachish, and Joshua smote him and his people, until he left him none remaining.
- 34 And from Lachish Joshua passed unto Eglon, and all Israel with him; and they encamped against it, and fought against it;
- 35 And they took it on that day, and smote it with the edge of the sword, and all the persons who were therein he utterly destroyed that day, according to all that he had done to Lachish. And Joshua went up from Eglon, and all Israel with him, unto Hebron; and they fought against it,
- 37 And they took it, and smote it with the edge of the sword, and its king, and all its towns and all the persons who were therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the persons who were therein.
- 38 Then Joshua, and all Israel with him, turned to Debir; and fought against it,
- 39 And took it, and its king, and all its towns; and they smote them with the edge of the sword, and utterly destroyed all the persons who were therein; he left none remaining: as he had done to Hebron, so he did to Debir and to its king; and as he had done also to Libnah and its king.
- 40 Thus Joshua smote all the *people of the* mountainous country of the south, and of the valleys and of the rising grounds, and all their kings: he left none remaining, but utterly destroyed all that breathed, as Jehovah the God of Israel had commanded.
- 41 And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country
- 42 of Goshen, unto Gibeon. And all those kings and their land did Joshua take at one time, because Jehovah the God of Israel
- 43 fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER XI.

B. C. 1452. *Many kings vanquished at Merom; Hazor taken and burnt; the whole country subdued, and the Anakites cut off.*

1 AND when Jabin king of Hazor had

41. *Goshen*] Some have, with little probability, imagined that this is the same with the Goshen of Egypt. I am of opinion it was the country of the *Geshurites*, mentioned chap. xiii. 2, and called from the city Goshen, mentioned chap. xv. 51.

CHAP. XI. 1. *King of Hazor*] This was situated in upper Galilee, and was afterwards given to the tribe of Naphtali, chap. xix. 36. *Jabin* seems to have been the common name of the kings of Hazor, Judges iv. 2. From verse 10 it appears that Hazor was the capital city of the northern parts of Canaan, and though now subdued, it must have recovered its former power, before the time of the judges.—*Madan*, Calmet would read *Maron*, with the Sept. Vat. and conjectures the land of Merez, Judg. v. 23, might be the country of Madan. *Shimron* fell to the lot of Ze-

bulon; and *Achshaph*, by Josephus and others *Ecdippe*, to that of Asher, chap. xix. 25.

5. *The lake Merom*] Literally, 'the higher water,' by which, according to some, is meant the lake called afterwards Samechon, not far from Phiala, the source of the Jordan. Others think that Jabin and his confederates advanced as far as *Tachana*, by the river Kishon, and fought with Joshua, where the Israelites afterwards conquered the forces of Sisera. Judges iv. 7, and v. 19.

8. *Misrephoth-maim*] Houbigant would render, '*Misrephoth* on the west.' The Vulg. 'to the waters of *Misrephoth*.' The Sept. as a proper name, whom I have followed with our last translators. See note Hebrew Bible.

9. *Hamstring*] That is, cut the tendons, or sinews of the ham, by which they were disabled.

heard these things, he sent to Jobab the king of 'Madon,' and to the king of Shimron, and to the king of Achshaph, And to the kings who *dwell* on the northern mountains, and in the plains, south of Chinne-roth, and in the valley, and on the western borders of Dor; And to the Canaanites on the east and on the west, and to the Amorites, and to the Hethites, and to the Perizites, and to the Jebusites in the mountains, and to the Hivites under Hermon in the land of Mizpeh. And they went out, they and all their hosts with them, a people numerous as the sand upon the sea-shore, with very many horses and chariots. And when all these kings were met together, they went and encamped together, by the lake Merom, in order to fight with Israel.

And Jehovah said to Joshua, Be not afraid because of them; for to-morrow about this time will I deliver them up all slain before Israel: thou shalt ham-string their horses, and burn their chariots with fire. So Joshua and all the people of war with him, went out against them to the lake Merom: and suddenly fell upon them. And Jehovah delivered them into the hand of Israel, who smote them, and chased them unto Great Sidon, and unto Misrephoth-maim, and eastward unto the valley of Mizpeh; and they smote them, until they left none remaining. And Joshua did to them as Jehovah bade him; he ham-strung their horses, and their chariots he burned with fire. And at that time Joshua turned back, and took Hazor, and smote its king with the sword: (for Hazor was the capital of all those kingdoms.) And he smote all the persons who were therein, with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire. And all the cities of those kings, and all their kings, did Joshua take, and smote them with the edge of the sword, and he utterly destroyed them, as Moses the servant of Jehovah had commanded. But the cities which stood on the hills, Israel burned none of them, save Hazor only which Joshua burned. And the whole 14 spoil of those cities, and the cattle, the

Israelites took for a prey to themselves; but every man they smote with the edge of the sword, until they had destroyed them; 15 neither left they any to breathe. As Jehovah had commanded Moses his servant, so Moses commanded Joshua, and so Joshua did; he left nothing undone of all that Jehovah had commanded Moses.

16 Thus Joshua took that whole land, even all the southern hill-country, and all the land of Goshen, and the valleys, and the 7 mountains of Israel, and its valley; From mount Halak, that extendeth to Seir, unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he 8 took, and smote, and slew them. A long time Joshua made war with all those kings: 9 For there was not a city which made peace with the Israelites, save the Hivites the inhabitants of Gibeon: all the rest they 10 took by war. For it was Jehovah's will that they should be so courageous as to meet Israel in battle, that they might utterly 11 destroy them; that they might show to them no favour, but destroy them, as Jehovah had commanded Moses.

12 And at that time came Joshua, and cut off the Anakites from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua utterly 13 destroyed them with their cities. There was none of the Anakites left in the land of the Israelites: they remained only in Gaza, 14 in Gath, and in Ashdod. Thus Joshua took the whole land according to all that Jehovah had said to Moses; and Joshua gave it for an inheritance to Israel, according to their portions by their tribes. So the land rested from war.

CHAPTER XII.

1. C. 1432. *Recapitulation of the conquests of Moses and Joshua on both sides the Jordan.*

Now these are the kings of the land, whom the Israelites smote, and whose land they possessed, on the other side the Jordan, towards the rising sun, from the river Arnon unto mount Hermon, and the whole eastern 1 plain. *The land of Sihon* the king of the

Amorites, who dwelt in Heshbon, and ruled from Aroer, which is upon the bank of the river Arnon, and the interior of that river, and half Gilead, even unto the river Jabbok, which is the border of the Ammonites. And the plain, from the east side of the 3 sea of Chinneroth, unto the east side of the plain, or the salt sea; and southward by the way of Beth-jeshimoth, under Ashdod-pisgah. And the country of Og, king 4 of Bashan, (a remainder of the Rephaites,) who dwelt at Ashtaroth and at Edrei, And 5 ruled in mount Hermon, and in Salcah, and in all Bashan, unto the boundary of the "Girgasites," and the Maacathites, and half Gilead, the boundary of Sihon king of Heshbon. Those kings Moses the servant of Je- 6 hovah and the Israelites had smitten; and Moses the servant of Jehovah had given *their land* for a possession unto the Reubenites, and the Gadites, and the half tribe of Manasseh.

And these are the kings of the country, 7 whom Joshua and the Israelites smote on this west side of the Jordan, from Baalgad in the valley of Lebanon, even unto the mount Halak, that extendeth to Seir; whose *land* Joshua gave to the other tribes of Israel for a possession, according to their portions; In the mountains and in 8 the valleys, and on the rising grounds, and in the wilderness, and in the south country; the kings of the Hethites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

The king of Jericho, one; the king of 9 Ai, (beside Bethel,) one: The king of Jerusalem, one; the king of Hebron, one; The king of Jarmuth, one; the king of La- 11 chish, one; The king of Eglon, one; the 12 king of Gezer, one: The king of Debir, 13 one; the king of Geder, one; The king of 14 Hormah, one; the king of Arad, one; The 15 king of Libnah, one; the king of Adullam, one; The king of Makkedah, one; the king 16 of "Bethel," one; The king of Tappuah, 17 one; the king of Hepher, one; The king 18 of Aphek, one: the king of Sharon, one; The king of "Madon," one; the king of 19 Hazor, one; The king of Shimron-meron, 20

13. *Stood on the hills*] Pilkington has observed, that our common version of this passage conveys no particular idea, 'As for the cities that stood still in their strength, &c.' the Sam. and Vulg. have rendered properly; *quæ erant in collibus*. For *הר* in Chal. and Arab. signifies, *collis, mons, &c.* The word ought to be so rendered Jerem. xxx. 18.

16. *Mountains of Israel*] If this be not an addition to the text, Israel must be understood as including all the tribes except Judah, as in verse 21.

18. *A long time*] This may be estimated from the age of Caleb. He was forty years old when sent to spy out the land. (See chap. xiv. 7—10.) Above thirty-eight of these forty-five years were spent before the Israelites passed the Jordan, which leaves from six to seven for the conquest of Canaan.

21. *Anakites or Tragliutites*] A hardy gigantic race, who lived in the most inaccessible parts of the country, and chiefly in dens and caves. Compare Numb. xiii. 22, and Deut. ix. 2.

CHAP. XII. 2. *The interior of the river*] See note on Deut. iii. 16. 5. (v) Sept. Vat.

7. *Halak*] Calmet proposes to render, instead of Halak, *the mountains of separation, or division*, because they separated Canaan from Idumea.

18. *Sharon*] I have followed the Vulg. and our marginal version. Jerom says it was a region between Mount Tabor and the lake of Tiberias; extending from Casarea to Joppa. It was extremely fat and fertile. 1 Chron. xxvii. 29; Cant. ii. 1.

19. (v) *Maren*, Sept.

21 one; the king of Achshaph, one; The king of Taanach, one; the king of Megiddo, one; 22 The king of Kadesh, one; the king of Joknean of Carmel, one; The king of Dor, in the country of Dor, one; the king of Gaim 24 in 'Galilee,' one; The king of Tirzah, one; all the kings thirty and one.

CHAPTER XIII.

B. C. 1445. *The land not as yet conquered; the inheritance of the two tribes and half beyond the Jordan; Balaam slain; the sacrifices given to the Levites instead of an inheritance.*

1 Now Joshua was old, and far gone in years; and Jehovah said to him, Thou art old, far gone in years, and yet there remaineth very much land unpossessed. This is the land that yet remaineth; the whole territory of the Philistines; and of the Geshurites, From Sihor which is before Egypt, even unto the northern border of Ekron which is to be accounted a part of Canaan; the five lordships of the Philistines; of the Gazathites, and the Ashdathites, the Eshkalonites, the Gathites, and the Ekronites; 4 also the Avites on the south. Also all the land of the Canaanites, and Mearah, (which belongeth to the Sidonians,) unto Aphek, to the borders of the 'Aramites;' And the land of the Gibleites, and all the eastern side of Lebanon, from Baal-gad unto mount 6 Hermon unto the entrance of Hamath. All the inhabitants of the mountains from Lebanon unto Misrephoth-maim, all the Sidonians, will I drive out from before Israel: divide thou it only unto the Israelites for an inheritance, as I have commanded thee. 7 Now therefore divide this land for an inheritance unto the nine tribes, and the half 8 tribe of Manasseh. *For two tribes and a half, the Reubenites and the Gadites, and the other half of the tribe of Manasseh had received their inheritance; which Moses had given to them, on the east side of the

Jordan;* *The land* from Aroer, which is upon the bank of the Arnon, and every city on the interior of the river, and the whole plain of Medeba unto Dibon; And all the cities of Sihon king of the Amorites, who reigned in Heshbon, unto the border of the Ammonites; And Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and all Bashan unto Salcha; The whole kingdom of Og (in Bashan) who reigned in Ashtaroth and in Edrei, who was the only one left of the Rephaites: for those kings Moses had smitten and dispossessed. But the Israelites expelled not the Geshurites, nor the Maachathites; but the Maachathites dwell among the Israelites unto this day.

*This is the division which Moses made to the Israelites in the plains of Moab, on the other side the Jordan, opposite to Jericho." And Moses gave unto the tribe of Reuben an inheritance, according to their families. And their territory was from Aroer, which is on the bank of the river Arnon, and every city on the interior of the river and the whole plain unto Medeba: Heshbon, and its cities which are on the plain; Dibon, Bamoth-baal, and Beth-baal-meon, And Jahaza, and Kedemoth, and Mephaath, And Kirjathaim, and Sibmah, and Zareth-shahar, on mount Enak, And Beth-peor, and Ashdath-pisgah, and Beth-jeshimoth; Even all the cities of the plain, and the whole kingdom of Sihon king of the Amorites, who reigned in Heshbon, whom Moses smote, with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, who were dependent friends of Sihon, dwelling in the country. Balaam also, the son of Beor, the soothsayer, the Israelites slew with the sword among those who were slain by them. And the west boundary of the Reubenites was the Jordan. *This was the inheritance of the Reubenites

23. *Dor, in the country of Dor*] A maritime city of Manasseh, Judg. i. 27. 1 Chron. vii. 1. From this is derived *En-dor*, or *Oin-dor*, the fountain of Dor, Josh. xvii. 11; 1 Sam. xxviii. 7, written *Oindor*, Psa. lxxxiii. 10; also *Namath Dor*, or the hot baths of Dor, in the tribe of Naphtali, Josh. xix. 35; written *Hamath Dor*, chap. xxxi. 32, and *Hamon*, the hot baths of *Aun*, 1 Chron. vi. 76.—*Gaim in Galilee*. Compare Gen. xiv. 1. Isa. ix. 1. (v) Sept. the rest *Gilgal*.

CHAP. XIII. 1. *Unpossessed*] Literally, 'to be possessed.' I have given the sense.

3. *Sihor*] Some understand a branch of the Nile to be meant, while others the *Rhinocortura*.

4. *Aramite*] This is one of the places which must be corrected by criticism, without the aid of either MSS. or versions. It is clear from chap. ix. 3. that the Amorites dwelt in the hilly country about Hebron, but if this be correct they dwelt beyond Sidon in Syria. Admit that the letter *h* has been transposed, and all is plain and connected.

5. See Numb. xxxiv. 8.

8. I have followed in this verse the Sept. Syr. and Vulg. as containing the genuine text. The common one is in-

consistent with itself, and with the whole history. See note Hebrew Bible.

9. *Every other city*] Compare Deut. ii. 36, and not there. Dathe renders, in the above place and here, as verse 16, 'And from the city which is on the island of the river, &c.' I can find nothing in Reland, or Danville, to justify this version, and I still think the sense given is that of the text.

14. This whole verse is found repeated verse 33, and is there wanting in the Sept. Modern critics reject this as an early mistake of some scribe; and contend that the 33 is its proper place. It has no reference here to what is said.

15. What is contained in the Sept. is so apposite, and introduces the paragraph following so properly, that I cannot but deem it a part of the text.

16. *Territory*] The word *נָחַל* not only denotes a boundary, but the country or territory included, as is evident through the whole chapter.

19. *On mount Enak*] I have followed the Sept. in considering this a proper name. The common reading is singular, the mount in the valley.

23. (v) *And the border*, Vulg.

according to their families, and these their cities and their villages.

- 21 And Moses gave to the tribe of Gad, an
25 inheritance, according to their families. And
their territory was Jazer, and the cities of *a*
great part of Gilead, and half of the land of
26 the Ammonites, unto Aroer, which is before
Rabbah; And from Heshbon unto Ramath-
mizpeh, and Betonim; and from Mahanaim
27 unto the border of Debir; And in the
valley, Beth-aram, and Beth-nimrah, and
Succoth, and Zaphon, the rest of the king-
dom of Sihon, king of Heshbon, along the
Jordan, unto the extremity of the sea of
Chinneroth on the other, the east side of
28 the Jordan. This is the inheritance of the
Gadites according to their families; these
29 were their cities, and their villages. And
Moses gave to the half tribe of Manasseh,
'an inheritance, according to their families.
30 And their territory, *beginning* from Maha-
naim, was all Bashan, all the kingdom of
Og king of Bashan, and all the sixty towns
31 of Havoth-jair, which are in Bashan: And
half of Gilead, and Ashtaroth, and Edrei,
cities of the kingdom of Og in Bashan,
these were given to the posterity of Machir
the son of Manasseh, the one half of the
posterity of Machir, according to their fam-
32 ilies. These are the territories which
Moses distributed for an inheritance in the
plains of Moab, on the other, the east side
33 of the Jordan, opposite Jericho. But unto
the tribe of Levi, Moses gave no inheritance:
Jehovah the God of Israel was their inher-
itance, as he had said unto them.

CHAPTER XIV.

B. C. 1444. *The nine tribes and half are to inhabit Canaan; Caleb receives a portion among them, by special privilege.*

- 1 AND these are the territories which the
Israelites inherited in the land of Canaan,
which Eleazar the priest, and Joshua the
son of Nun, and the chiefs of the tribes of
Israel, distributed for an inheritance to them.
2 To nine tribes and a half tribe was their in-
heritance *distributed* by lot as Jehovah had
3 commanded "Joshua." For Moses had
given an inheritance to two tribes and a
half tribe, on the other side of the Jordan:
but to the Levites he gave no inheritance

29. (o) *The half tribe of the Manassites.* Sept. Arab.
CHAP. XIV. 2. *Joshua*] I prefer this reading of the
Sept. because, though Moses commanded the land to be
divided, he did not divide it; and because, there is an evi-
dent distinction between what Joshua divided by lot, and
what Moses gave to the two tribes and half, mentioned in
the following verse. Compare Numb. xxxiv. 17, &c. and Josh.
i. 6.—*By lot*] This was the best method of doing it, as it was
acknowledging God's right to the land, and leaving it to his
disposal; it was the way to prevent murmuring, and it would
make it evident that the prophecies of Jacob and Moses con-
cerning the situation of the several tribes were from God.

among them. For the posterity of Joseph 4
were two tribes, those of Manasseh and
Ephraim: therefore they gave no part to
the Levites in the land, save cities to dwell
in, with their suburbs for their cattle and
for their substance. As Jehovah had com- 5
manded Moses, so the Israelites did; and
they divided the land.

Now the Judahites came to Joshua in 6
Gilgal; and Caleb, the son of Jephunneh,
the Kenezite, said to him, Thou knowest the
thing which Jehovah said to Moses, the man
of God, concerning me and thee, in Ka-
desh-barnea. Forty years old was I, when 7
Moses, the servant of Jehovah, sent me
from Kadesh-barnea to spy out the land;
and I brought him a report according to
my own conviction. Nevertheless, my bre- 8
thren, who went up with me, discouraged
the hearts of the people; but I wholly fol-
lowed Jehovah my God. And Moses swore 9
on that day, saying, Surely the land on
which thy feet have trodden shall be thine
inheritance, and thy children's for ever, be-
cause thou hast wholly followed Jehovah
thy God. And now, behold Jehovah hath 10
kept me alive, as he said, these forty-five
years since Jehovah spoke this word to
Moses, during *forty of which* Israel hath
wandered in the wilderness; and now, lo!
I am this day eighty-five years old. Yet I 11
am this day, as strong as I was on the day
that Moses sent me *to spy out the land*.
As my strength then was, even so is my
strength new, either for war, or any other
business. Now therefore, give to me this 12
mountain, which Jehovah promised on that
day, for on that day thou heardest. Al-
though the Anakites are there, and although
the cities are great and fortified, Jehovah
being with me, as he hath said, I shall be
able to drive them out. And Joshua blessed 13
him, and gave to Caleb, the son of Jephun-
neh, Hebron for an inheritance. Hebron 14
thus became the inheritance of Caleb the
son of Jephunneh, the Kenezite, unto this
day, because that he wholly followed Jeho-
vah, the God of Israel. Now the name of 15
Hebron was before Kirjath-arba [THE CITY
OF ARBA]; which Arba was a great man
among the Anakites.

6. *They came to Joshua*] That is, before the partition
of the land, and the final reduction of Hebron.

7. *According to my own conviction*] Literally, 'my own
heart;' but this term not only means the mind, but the
affections and sentiments of the mind. In the report Caleb
brought to Moses, he followed his own unbiassed judgment.

11. *Yet I am this day as strong*] This passage contains
a striking proof of the overruling providence of God. While
the whole generation of the rebellious Israelites had died in
the wilderness, Caleb and Joshua survived according to the
divine promise; and though the former had reached his
85th year, was vigorous as a young man.

CHAPTER XV.

B. C. 1443. *The boundary of Judah's lot described; Othniel's valour rewarded, and the cities allotted to Judah.*

- 1 Now when the land had rest from war, this was the lot of the tribe of Judah, according to their families. On the south, to the border of Edom, *their boundary was* the wilderness of Zin, from the extremity of
- 2 Teman. Thus their southern boundary was from the shore of the salt sea, from its most southern bay. And it went along the south side of Maaleh-acrabbim, and passed on to Zin, and ascended to the south side of Kadesh-barnea, and passed along to Hezron, and went on to Adar, and winded about
- 4 Karkaa. Thence it passed on to Azmon, and went along to the river of Egypt; and terminated at the "great" sea. This was
- 5 "their" southern boundary. And the east boundary was the salt sea to the mouth of the Jordan. And their northern boundary was from the bay of the *salt* sea to the mouth of the Jordan: And the boundary went to Beth-hoglah, and passed along north of Beth-arabah; thence the boundary went up to Eben-Bohan-ben-Reuben [*THE STONE OF BOHAN, THE REUBENITE*]. And the boundary went on, from the valley of Achar, to Debir, and then turned northward towards "Geliloth," which is opposite to the height of Adummim, on the south side of the torrent. The boundary then passed on to the waters of En-shemesh, and extended
- 8 along to En-rogel. Thence the boundary went on through the valley of Hinnom, to the south side of Jebus, (which is Jerusalem;) the boundary then went on to the top of the mountain which lieth at the west end of the valley of Ben-Hinnom, and at the north end of the valley of the Rephaites
- 9 [*THE GIANT'S VALLEY*]. And from the top of that hill, the boundary was drawn to the water-spring of Nephtoa, and went on to mount Ephron; thence the boundary was drawn to Baalah, (which is Kirjath-jearim.)
- 10 The boundary then winded westward from Baalah unto mount Seir; and passed along the north side of mount Jearim, (which is

Chesalon,) and went down to Beth-shemesh, and passed on to Timnah. And the 11 boundary went on to the north side of Ekron and was drawn to Shicron, and passed along to mount Baalah, and went on unto Jabneel; and the termination of the boundary was at the sea. And the western 12 boundary was the great sea, and its coast. This was the surrounding boundary of the Judahites, according to their families. But 13 to Caleb, the son of Jephunneh, was given a part among the posterity of Judah, according to the command of Joshua: Kirjath-arba [*THE CITY OF ARBA*], the father of Anak, which city is Hebron. And Caleb 14 drove thence three Anakites, Sheshai, and Ahiman, and Talmi, the posterity of Anak. And he went up thence against the inha- 15 bitants of Debir; and the name of Debir was formerly Kirjath-sepher. And Caleb 16 said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter for a wife. And Othniel, the son 17 of Kenaz, the "younger" brother of Caleb, took it: and he gave him Achsah his daughter for a wife. And it came to pass, 18 when she was going *home*, that she persuaded him to let her ask a field from her father; and she alighted from her ass. And Caleb said to her, What "wouldst thou, "my daughter?" She answered, Give to me a 19 blessing; for thou hast given to me a south land; give me also water springs. And "Caleb" gave to her both upper-springs and nether springs.

This is the inheritance of the tribe of 20 Judah, according to their families. And 21 the uttermost cities of the tribe of Judah, on the south, towards the border of Edom, were Kabzeel, and Eder, and Jagur, And 22 Kinah, and Dimonah, and Adadah, Kadesh, 23 and Hazor, and Uthnan, Ziph, and Telem, 24 and Bealoth, And New-hazor, and Keriioth- 25 "hezron," (which is also called Hazor,) Amam, and Shema, and Moladah, And 26 Hazar-gaddah, and Heshmon, and Beth- 27 palet, And Hazar-shual, and Beer-sheba, 28 and Bizjothjah, Baalah, and Iim, and 29 Azem, And Eltolad, and Chesil, and Hor- 30

CHAP. XV. 1. *Teman*] I have followed the Arabic translators, Houbigant and Geddes, who take Teman for a proper name. Compare Gen. xxvi. 15, 34. 4. (v) Sept.

6. *Eben-Bohan-ben-Reuben*] I have retained the original name at length. We know nothing more of this Bohan, or his stone; which was probably a monument set up by him to commemorate some achievement.

7. *Geliloth*] Masius, Le Clerc, and others adopt this reading of the Syr. as genuine; for Gilgal, in the plain of Jericho, cannot be meant.—*Torrent*] Most probably the torrent Kedron is intended.

8. *Valley of Ben-Hinnom*] This valley lay to the east of Jerusalem, and was exceedingly fertile. Here the worshippers of Moloch sacrificed their children. 2 Kings xxiii. 10, and Jer. vii. 32. Josiah polluted the place; and afterwards all the filth of Jerusalem was carried thither,

where fires were kept burning to consume it. Hence it became the emblem of the place of future punishment. Matt. xviii. 9; xxiii. 33.

9. (v) *Cities of*; Sept. Syr.

17. (v) Versions, Judg. i. 13.

18. *When she was going*] Not surely to him! for how could she speak to him before she had come to him? Othniel was conducting his bride to his own house, when she thus addressed him. (v) Syr.

19. *Both upper and nether springs*] That is, high and low land, both well watered. (v) Sept. Syr. Vulg.

25. *New-Hazor*] I have followed in this rendering the Vulg. and consider חזרה not a part of the name, but a mere Chaldaism for חורש; for many such have been admitted into the sacred text.—*Keriioth-hezron*] All the old versions, except the Arabic make this but one city.

31 mah, And Ziklag, and Madmannah, and
 32 Sansannah, And Lebaath, and Shilhim, and
 Ain, and Rimmon: all the cities "thirty-
 33 six," with their villages. And in the low
 land, Eshtaol, and Zoreah, and Ashnah,
 34 And Zanoah, and En-gannim, Tappuah,
 35 and Enam, Jarmuth, and Adullam, Socoh,
 36 and Azekah, And Sharaim, and Adithaim,
 and Gederah, and Gederothaim; "fifteen"
 37 cities, with their villages. Then Zenan,
 38 and Hadashah, and Mig-dal-gad, And
 39 Dilean, and Mizpeh, and Joktheel, Lachish,
 40 and Bozkath, and Eglon, And Cabbon,
 41 and Lahmam, and Kithlish, And Gederoth,
 Beth-dagon, and Naamah, and Makkedah;
 42 sixteen cities, with their villages. Then
 43 Libnah, and Ether, and Ashan, And Jiph-
 44 tah, and Ashnah, and Nezib, And Keilah,
 and Achzib, and Mareshah; nine cities,
 45 with their villages. Also Ekron, with its
 46 towns and its villages. And from Ekron
 unto the sea, all the towns near to Ashdod,
 47 with their villages: Ashdod with its towns
 and its villages, Gaza with its towns and its
 villages, to the river of Egypt; and the
 great sea was their boundary.
 48 And among the mountains Shamir, and
 49 Jattir, and Socoh, And Dannah, and Kirjath-
 50 ennah, (which is Debir,) And Anab, and
 51 Eshtemoh, and Anim, And Gosheu, and
 Holon, and Giloh; eleven cities, with their
 52 villages. Then Arab, and Dumah, and
 53 Eshean, And Janum, and Beth-tappuah,
 54 Aphekah, And Humtah, and Kirjath-arba,
 (which is Hebron,) and Zior; nine cities
 55 with their villages. Then Maon, Carmel,
 56 and Ziph, and Juttaah, And Jezreel, and
 57 Jokdeam, and Zanoah, Cain, Gibeah, and
 Timnah; ten cities, with their villages.
 58 Then Halhul, Beth-zur, and Gedor, And
 59 Maarath and Beth-anoth, and Eltekon; six
 cities, with their villages. "Then Theco,
 and Ephratha, (which is Bethlehem,) and
 Phagor, and Elan, and Kulon, and Tatam,
 and Thobes, and Karam, and Galun, and
 Thether, and Manoch: eleven towns, and
 60 their villages." Then Kirjath-baal, (which
 is Kirjath-jearim,) and Rahbah; two cities,
 61 with their villages. In the wilderness, Beth-
 62 arabah, Middin, and Secacah, And Nibshan,

and Ishamelach, and En-gedi; six cities,
 with their villages.

As for the Jebusites, the inhabitants of 63
 Jerusalem, the Judahites could not drive
 them out: but the Jebusites dwell with the
 Judahites, at Jerusalem, unto this day.

CHAPTERS XVI. XVII.

B. C. 1444. *The general boundary of the sons of Joseph:
 and then that of Ephraim; and afterwards that of
 Manasseh.*

NEXT came up the lot of the posterity of 1
 Joseph, *whose south boundary* was from the
 Jordan by Jericho, unto the waters of Jeri-
 cho, on the east of the wilderness; and
 went up from the *waters* of Jericho, over
 mount Bethel. And from mount Bethel it 2
 went along to LUZ [THE CITY OF BETHEL];
 and passed along unto the border of Archi-
 Ataroth; And went down westward near 3
 the border of Japhleti to the border of
 nether Beth-horon, and to Gezer: and its
 termination was at the great sea. *North* 4
of this boundary, the posterity of Jo-
 seph, Manasseh, and Ephraim had their
 inheritance.

Now this was the boundary of the Ephraim- 5
 ites, according to their families. Also the
 boundary of their inheritance went on the
 east side of Ataroth-adar, to upper Beth-
 horon; And the boundary went along on 6
 the north-west side of Michmethah; and
 then winded eastward to Taanath-shiloh,
 and passed eastward on to Janoah; And it 7
 went down from Janoah to Ataroth, and to
 Naarath, and came to Jericho, and ter-
 minated at the Jordan. The boundary 8
 went westward from Tappuah to the torrent
 Kanah; and its termination was at the
 great sea. This is the inheritance of the
 Ephraimites, according to their families:
 Besides all the separate cities which the 9
 Ephraimites had among the inheritance of
 the Manassites, all the cities with their
 villages. But they drove not out the 10
 Canaanites who dwelt in Gezer: so the
 Canaanites dwell among the Ephraimites
 unto this day, and serve under tribute.

HERE also was a lot for the tribe of Ma- 1
 nasseh; for he was the first-born of Joseph;

32. *Thirty-six*] The Syr. alone, in several places, has preserved the true number. The common reading, twenty-nine, is at variance with the catalogue.

36. (v) Syr. the rest *fourteen*.

59. As these cities are in both copies of the Sept., with Kennicott and others, I deem them genuine.

CHAP. XVI. 1. It seems plain that the historian meant to describe the south boundary of the tribes of Ephraim and Manasseh, in general, in the first four verses; and then afterwards the particular boundaries of each tribe.—*Waters of Jericho*] Now called 'the well of Elisha.' 2 Kings ii. 18–25.—*Wilderness of Jericho*] now called *Quarantania*, where it was said our Lord was tempted by the devil. See Matt. iv. 1, and Note there.

5. Having before drawn the general boundary that separated the children of Joseph from the tribe of Judah, from the Jordan to the Mediterranean sea, the historian now describes the whole boundary of the particular inheritance of the Ephraimites; beginning, not at the sea, or even at Gezer, because that tract remained in the possession of the Canaanites; but at Ataroth-adar, which seems to have been the most western town belonging to the Ephraimites, on the south side of their inheritance.

8. He omits mentioning the coast of the Jordan, or east boundary, from Beth-hoglah to Tappuah; but from the latter place draws the north boundary to the torrent Kana and the great sea.

CHAP. XVII. 5 *Ten portions*] The posterity of Abiesec,

- that is, for Machir the first-born of Manasseh, the father of Gilead, for *Gilrad* was a man of war, and had obtained Gilead and
- 2 Bashan. But a lot was yet *to be given* to the rest of the posterity of Manasseh according to their families; to the posterity of Abiezer, and to the posterity of Helek, and to the posterity of Asriel, and to the posterity of Shechem, and to the posterity of Hephher, and to the posterity of Shemida: these were the male posterity of Manasseh the son of Joseph according to their families.
- 3 But Zelophehad, the son of Hephher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these are the names of his daughters, Mahlah, and Nanah, Hoglah, Milcah, and
- 4 Tirza. And they drew near to Eleazar the priest, and to Joshua the son of Nun, and to the chiefs ^aof Israel," saying, Jehovah commanded Moses to give to us an inheritance among our brethren. So according to the commandment of Jehovah, an inheritance was given to them among the brethren
- 5 of their father. ^aAnd there fell ten portions to Manasseh, beside the land of Gilead and Bashan, which were on the other side the
- 6 Jordan;" Because the daughters *descended* from Manasseh had an inheritance among his *great-grand* sons: but the rest of Manasseh's great-grand sons had the land of Gilead.
- 7 Now the boundary of Manasseh was from Asher to Michmethah, which is opposite to Shechem; and the boundary went along on the south of the inhabitants of En-tappuah.
- 8 (For to Manasseh belonged the land of Tappuah; but the city Tappuah on the boundary of Manasseh belonged to the
- 9 Ephraimites.) Thence the boundary descended to the torrent Kanah; south of the torrent, the cities of Ephraim are among the cities of Manasseh; but the boundary was on the north side of the torrent, and its
- 10 termination was at the *great* sea. The south part belonged to Ephraim, and north to Manasseh, and the great sea was their boundary. And they were contiguous to Asher on the north and to Issachar on the

south. And Manasseh had in Issachar, 11 and in Asher, Bethshan and its towns, and Ibleam and its towns, and the inhabitants of Endor and its towns, and the inhabitants of Taanach and its towns, and the inhabitants of Megiddo and its towns, ^aa third part of Nopheth." Yet the Manassites could 12 not drive out the inhabitants of those cities; but the Canaanites would dwell in that land. Nevertheless, when the Israelites 13 became stronger, they put the Canaanites under tribute, but did not utterly drive them out.

And the posterity of Joseph spoke to 14 Joshua, saying, Why hast thou given us but one lot and one portion to inherit, seeing we are so great a people, Jehovah having hitherto so much blessed us? And Joshua 15 answered them, Since ye are so great a people, and since mount Ephraim is too narrow for you; go up to the waste land country, and clear away for yourselves there in the land of the Perizzites and Rephaites. And the posterity of Joseph said, The hill 16 country is not enough for us; and all the Canaanites who dwell in the low land have chariots of iron; those who dwell in Bethshan and its towns, and those who dwell in the valley of Jezreel. Again Joshua spoke 17 to the house of Joseph, to Ephraim and Manasseh, saying, Ye are a great people, and have great power: ye shall not have one lot only: But the mountain shall be 18 yours; and though it be wood, ye may clear it, and its boundaries shall be yours: for ye may drive out the Canaanites, though they have iron chariots, and be strong.

CHAPTER XVIII.

B. C. 1444. *The remainder of the land described and divided into seven parts: and the particular lots of Benjamin, Simeon, Issachar, Asher, Naphtali, and Dan.*

AND the whole congregation of Israel 1 assembled at Shiloh, and set up the congregation-tabernacle there. And the land was now subdued before them.

Then Joshua built an altar to Jehovah, 30 the God of Israel, on mount Ebal, As Moses 31 the servant of Jehovah had commanded the Israelites, as it is written in the book of the

Helek, Shechem, and Shemidah, had five portions; Hephher's five daughters other five: yet equal, it may be supposed, to only a sixth part of the whole. Houbigant adopts and defends the Sept. See Note, Hebrew Bible. 4. (a) Syr.

11. *A third part of Nopheth*] I have followed the Sept. and Vulg. in considering נֶפֶת as a proper name. Others render, 'three tracts or districts.' Bochart considers it a third part of the territory of Dor, which was towards the sea.

16. *Chariots of iron*] Some interpreters suppose these chariots were armed with iron-scythes; but it is more probable, that the frame was really made of iron.

18. *But the mountain*] Calmet supposes the mountain to be Gilboa, which stood north of Manasseh, and extended from the country above Kishon as far as to Beth-shan.

CHAP. XVIII. 1. *At Shiloh*] This city was in the tribe of Ephraim, about ten or twelve miles from Shechem, according to Eusebius and Jerom. Usher places it about fifteen miles from Jerusalem in the very heart of the country. Here the tabernacle was erected, in which was placed the ark of the covenant, and it remained until the time of Samuel, about 328 years, according to Usher. The city might be called Shiloh, (*tranquil, peaceful*), because the Israelites were now tranquil.

CHAP. viii. 30. From Shiloh to Ebal was but a short distance; and the body of the Israelites might easily assemble there, to perform what is here related. See Note, Ch. viii. 29, whence the verses 30 to 35 are transposed, and compare Deut. xxvii. 5, &c. 31. (v) Sept. Vulg. Arab.

law of Moses, An altar of whole stones, on which no man had laid an iron tool : and on it "he" offered burnt-offerings to Jehovah, and sacrificed feast-offerings.

32 And there, upon stones, he inscribed a copy of the law of Moses, which he had

33 written for the Israelites. And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests, the Levites, who bore the ark of the covenant of Jehovah, as well the stranger as the native ; half of them over against mount Gerizim, and half of them over against mount Ebal ; as Moses the servant of Jehovah had commanded ; that they should in the first place bless the

34 people of Israel. And afterward he read all the words of the law, the blessings and curses, according to all that is written in the

35 book of the law. There was not a word of all that Moses commanded, which Joshua read not before the whole congregation of Israel ; the women, and the little ones, and the strangers who were conversant among them.

2 There still remained among the Israelites seven tribes, which had not yet received

3 their inheritance. And Joshua said to the Israelites, How long will ye neglect to go to possess the land, which Jehovah, the God

4 of your fathers, hath given you ? Take from among yourselves three men for each tribe ; whom I will send, and they shall set out, and go through the land, and describe it for your inheritance ; and then return to

5 me. And they shall divide it into seven parts. Judah shall abide in their own southern territory ; and the house of Joseph shall abide in their more northern territory.

6 But the rest of the land ye shall describe into seven parts, and bring the description hither to me, that I may cast lots for you

7 here, before Jehovah our God. For the Levites have no part among you ; for the priesthood of Jehovah is their inheritance ; and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance

8 to them. And the men arose, and went away : and Joshua had charged those who went to describe the land, saying, Go and walk through the land, and describe it, and return to me, that I may here cast

lots for you, before Jehovah in Shiloh. And the men went and passed through the 9 land and described it in a book, by cities, into seven parts, and they returned to Joshua, unto the camp at Shiloh. And 10 Joshua cast lots for them in Shiloh, before Jehovah : and there Joshua divided the land unto the Israelites, according to their portions.

And the first lot came up for the tribe of 11 Benjamin, according to their families : and the boundary of their lot fell between the Judahites and the posterity of Joseph. And their north boundary was from the 12 Jordan, and went on the north side of Jericho, and went up westward through the mountains ; and stretched forward to the wilderness of Bethaven. And the boundary 13 thence passed on towards Luz, to the south side of Luz, (which is Bethel,) and the boundary descended to Ataroth-ada, by the hill that lieth on the south side of nether Beth-horon. And the boundary was 14 drawn, and winded south-west from the hill that lieth south of nether Beth-horon ; and its termination was at Kirjath-Baal, (which is Kirjath-jearim,) a city of the children of Judah : this was the west corner. And the 15 south side from the end of Kirjath-jearim, the boundary went westward, and went on to the water-spring of Nephteah. The 16 boundary thence descended to the end of the mountain that lieth before the valley of Hinnom, and which is to the north of the valley of the Rephaites, and descended by the valley of Hinnom, to the south side of Jebus, and went on to En-rogel. And it 17 was drawn from the north, and went on to En-shemesh ; and then forward to Geliath, which is opposite the height of Adummim. Then it descended to Eben-Bohan-ben-Reuben, And passed along northward, to 18 the side over against Arabah, and went down to Arabah. And the boundary 19 passed along northward by the side of Beth-hoglah : and the termination of the boundary was at the north bay of the salt sea, at the end of the Jordan. This was the southern boundary. And the Jordan was 20 its eastern boundary. This was the inheritance of the Benjamites, with its surrounding boundaries, according to their families. Now the cities of the tribe of 21 Benjamin, according to their families, were

32. *A copy of the law of Moses*] Some render, the second law of Moses, and suppose the whole book of Deuteronomy is meant. This is more probable than the opinion of others, who imagine the whole law, as contained in Exodus, Leviticus, Numbers, and Deuteronomy, to be intended. The Greek and Arabic translators confine it to the last book. Some limit it to the 27 and 28 chapters of Deuteronomy.

5, 6. The meaning is, they should not at present notice

the land occupied by Judah, Ephraim, and Manasseh, but should measure what remained, and divide it into seven parts. We find in the next chapter, that Judah had received a portion too large, and gave up a part to the tribes of Dan and Simeon.

11. *The first lot came up*] God disposed the lot, that Benjamin the brother of Joseph should join to Ephraim and Manasseh, his sons, and dwell between them and Judah, as Moses had predicted, Deut. xxxiii. 12.

Jericho, and Beth-hoglah, and Emek-
 22 Keziz, And Beth-arabah, and Zemaraim,
 23 and Bethel, And Avim, and Parah, and
 24 Ophrah, And Chephar-haamonai, and Ophni,
 and Gaba; twelve cities, with their villages.
 25 Then Gibeon, and Ramah, and Beeroth,
 26 And Mizpeh, and Chephirah, and Mozah,
 27 And Rekem, and Irpeel, and Taralah,
 28 And Zelah, Eleph, and Jebus, (which is
 Jerusalem,) Gibeath, and Kirjath-jearim;
 fourteen cities, with their villages. This is
 the inheritance of the Benjamites, according
 to their families.

- 1 And the second lot came up for Simeon,
 for the tribe of Simeon, according to their
 families: and their inheritance was within
 the inheritance of the posterity of Judah.
- 2 And they had in their inheritance Beer-
 3 sheba, and Moladah, And Hazar-shual, and
 4 Balah, and Azem, And Eltolad, and Bethul,
 5 and Hormah, And Ziklag, and Beth-mar-
 6 caboth, and Hazar-susah, And Beth-lebaoth,
 and Sharuhin; thirteen cities with their
 7 villages: Ain-Remmom, "and Tachon," and
 Ether, and Ashan; four cities with their
 8 villages: And all the villages which are
 round about those cities as far south as to
 Baalath-beer-Ramath. This is the inher-
 itance of the tribe of Simeon, according to
 9 their families. Out of the portion of the
 posterity of Judah, the inheritance of the
 Simeonites was given: for the portion of
 the Judahites was too much for them: there-
 fore the Simeonites inherited within their
 inheritance.
- 10 And the third lot came up for the Zebu-
 lunites, according to their families. And the
 boundary of their inheritance began at
 11 Sarid: And their boundary went along the
 west side to Maralah; and reached to Dab-
 basheth, and to the torrent which is opposite
 12 Jokneam. And from Sarid it turned east-
 ward, to the sunrising, unto the border of
 Chisloth-tabor, and then goeth on to Dabe-
 13 rath, and ascendeth to Japhia. And thence
 along on the east by Gittah-Hepher, to Ittah-
 kazin; and thence passeth on to Remmon-
 14 methoar-Neah. And the boundary on the

north side windeth to Hannathon, and its
 termination is in the valley of Jiphthah-el.
 And Kattath, and Nahallal, and Shimron, 15
 and Idalah, and Bethlehem: twelve cities,
 with their villages. This is the inherit- 16
 ance of the Zebulunites, according to
 their families: these their cities, with their
 villages.

And the fourth lot came up for Issachar, 17
 for the posterity of Issachar, according to
 their families. And their boundary began 18
 at Jezreel, and included Chesulloth, and
 Shunem, And Haphraim, and Shihon, and 19
 Anaharath, And Rabbith, and Kishion, 20
 and Abez, And Remeth; and En-gannim, 21
 and En-haddah, and Beth-pazzez. And 22
 the boundary reacheth to Tabor, and Sha-
 hazimah, and Beth-shemesh; and the ter-
 mination of their boundary is at the Jordan;
 sixteen cities, with their villages. This is 23
 the inheritance of the tribe of Issachar, ac-
 cording to their families; these the cities
 with their villages.

And the fifth lot came up for the tribe of 24
 Asher, according to their families. And 25
 their boundary was Helkath, and Hali, and
 Beten, and Achsaph, And Alammelech, 26
 and Amad, and Misheal. And westward it
 reacheth to Carmel, and to Shihor-libnath;
 And eastward it turneth to Beth-dagon, 27
 and reacheth to Zebulun, and to the valley
 of Jiphthahel; on the north side *it went on*
 to Beth-emek and Neil; then more north,
 it passeth to Cabul, And Hebron, and Re- 28
 hob, and Hammon, and Kanah, unto great
 Sidon. And the boundary then turneth to 29
 Ramah, and towards the strong city Tyre;
 and thence the boundary turneth to Hosah;
 and its termination was at the great sea
 from Hebel to Achzib. Ummah also, and 30
 Aphek, and Rehob: twenty and two cities,
 with their villages. This is the inheritance 31
 of the tribe of Asher, according to their fa-
 milies: these the cities, with their villages.

The sixth lot came up for Naphtali, for 32
 the posterity of Naphtali, according to their
 families. And their boundary was Heleph- 33
 malon, (in Zaanannim,) and went on to

CHAP. XIX. 1—9. The portion of Simeon is within that
 of Judah. This was one of the smaller tribes of Israel; and
 thus shut up it was dispersed in Israel, as Jacob had fore-
 told, (Gen. xlix. 6, 7;) while their brethren the Levites
 were scattered throughout all the tribes. (o) *Sheba*,
 1 Chron. iv. 28. 7. (a) Sept.

11—16. The description of the boundaries of Zebulun is
 hardly intelligible: and our best geographers have been
 extremely puzzled how to place them. The cities mentioned
 could not be all occupied by this tribe. Two others are
 mentioned, xxi. 34, 35. According to Jacob, Gen. xlix. 13,
 the coasts of Zebulun were havens for ships lying on the
 great sea, west, and on that of Tiberias, east. Nazareth was
 in this tribe, where our Lord dwelt; mount Tabor, on which
 he is supposed to have been transfigured; and the borders
 of the sea of Galilee, where he wrought many miracles.

18. *Boundary*] This word, both here and in the descrip-
 tion of the following tribes, is not to be understood simply

of the bounding line, but also of all the towns within it. It
 might be rendered territory.

22. *Tabor*] Not the mountain, but a city nigh to it.

23. The tribe of Issachar was numerous, had the great
 sea west, the Jordan east, Manasseh on the south, and Ze-
 bulun on the north. In this tribe lay the fertile plain of
 Jezreel; Ahab's royal city of Shunem, in which dwelt the
 hostess of Elijah; the torrent Kishon, famous for Deborah's
 victory; Gilboa, where Saul fell, and the valley of Megiddo,
 where Josiah was slain.

26. *Carmel*] Mount Carmel was on the south side of
 the Kishon; the tribe of Asher on the north, opposite to
 Carmel.—*Shihor-libnath*, or the Belus; famous for its ma-
 nufactory of glass.

31. The tribe of Asher had a rich soil; and being con-
 tiguous to Ante-Libanus had plenty of iron and brass.
 Deut. xxxiii. 25.

33. *Heleph-malon*] I take this to be one name. It seems

Adam, Nekeb, and Jabneel, unto Lakum ;
 34 and its termination is at the Jordan. And
 the boundary then turneth westward to
 Aznoth-tabor ; and thence passeth on to
 Hukkok, and reacheth on the south side to
 Zebulun, and on the west side reacheth to
 Asher, and "to the banks" of the Jordan, on
 35 the east side. And the fenced cities are Zid-
 dim, Zer, and Hamath, Rakkath, and Chin-
 36 neroth, And Adamah, and Ramah, and Hazor,
 37 And Kadesh, and Edrei, and Enhazor,
 38 And Iron, and Migdol-el, Horem, and Beth-
 anath, and Beth-shemesh ; nineteen cities
 39 with their villages. This is the inheritance
 of the tribe of Naphtali, according to these
 their cities, with their villages.
 40 And the seventh lot came up for the tribe
 41 of Dan, according to their families. And
 the boundary of their inheritance was Zorah,
 42 and Eshtaol, and Ir-shemesh, And Shaa-
 43 labbin, and Ajalon, and Jethlah, And Elon,
 44 and Thimnathah, and Ekron, And Eltekeh,
 45 and Gibbethon, and Baalath, And Jehud,
 46 and Bene-berak, and Gath-rimmon, And
 Me-jarkon, and Rakkon, with the country
 48 before Japho. This is the inheritance of
 the tribe of Dan, according to their families ;
 these their cities, with their villages. "But
 the Danites could not drive out the Amo-
 rites, who harassed them on their moun-
 tains, and suffered them not to come down
 47 to the low grounds." So the boundary of
 the Danites, being too narrow for them, the
 Danites therefore went up to fight against
 Leshem, and took it, and smote it with the
 edge of the sword, and possessed it, and
 dwelt therein, and called Leshem, Dan, after
 the name of Dan their father.
 49 When they had finished dividing the land
 for an inheritance according to their bound-
 aries, the Israelites gave an inheritance to
 50 Joshua, the son of Nun, among them. Ac-
 cording to the word of Jehovah, they gave
 to him the city which he asked ; Timnath-
 serah, in mount Ephraim ; and he rebuilt
 51 the city, and dwelt therein. These are the
 inheritances, which Eleazar the priest, and
 Joshua the son of Nun, and the chief-
 fathers of the tribes of Israel, divided
 for an inheritance by lot in Shiloh, before
 Jehovah, at the door of the congregation-
 tabernacle. Thus they finished dividing
 the country.

to have been built on the place where a large turpentine-
 tree had formerly stood.

34. *To the banks of the Jordan*] In supplying 'banks,'
 I have followed the emendation of Houbigant. *To Judah*,
 must be an error, and as it is wanting in the Sept. I omit
 it. The tribe of Naphtali could not border on Judah in
 any direction.

35. *Hamath*] See Numb. xiii. 21, and xxxiv. 8. This
 was the most northern city of Canaan. Some think it was
 built by the youngest son of Canaan, as Sidon was by his
 eldest. Gen. x. 18.—*Chinneroth* was on the lake of Chinne-

CHAPTER XX.

B. C. 1444. Cities of refuge appointed.

AGAIN Jehovah spoke to Joshua, saying, 1
 Speak to the Israelites, saying, Appoint for 2
 yourselves cities of refuge, of which I spoke
 to you by Moses : That the man-slayer who 3
 killeth any person unwarily and uninten-
 tionally may flee thither : and they shall be
 to you for a refuge from the blood-avenger,
 "until he have stood before the congregation
 for judgment." Now he who fleeth unto 4
 one of those cities shall stand at the entrance
 of the city gate, and shall declare his cause
 in the hearing of the elders of that city ; who
 shall take him into the city unto them, and
 give him a place, that he may dwell among
 them. And if the blood-avenger pursue 5
 him, then they shall not deliver up the man-
 slayer into his hand ; because he smote his
 neighbour unintentionally, and hated him
 not beforetime. And he shall dwell in that 6
 city, until the death of the high priest, who
 shall be in those days ; then may the man-
 slayer return, and come to his own city, and
 unto his own house, unto the city whence
 he fled.

And they appointed Kadesh in Galilee, 7
 in the hill-country of Naphtali ; and She-
 chem, in the hill-country of Ephraim, and
 Kirjath-arba, (which is Hebron,) in the hill-
 country of Judah. And on the other side 8
 of the Jordan, eastward from Jericho, they
 assigned Bezer in the wilderness, in the
 plain-country of the tribe of Reuben ; and
 Ramoth in Gilead out of the cities of the
 tribe of Gad ; and Golan, in Bashan, out
 of the cities of the tribe of Manasseh. These 9
 were the cities appointed for all the Israel-
 ites, and for the stranger who sojourned
 among them, that whosoever killed any
 person undesignedly, might flee thither and
 not die by the hand of the blood avenger,
 until he had stood before the congregation.

CHAPTER XXI.

B. C. 1444. Eight and forty cities are given to the Le-
 vites, by lot, out of the other tribes.

THEN came near the chief-fathers of the 1
 Levites to Eleazar the priest, and to Joshua
 the son of Nun, and to the chief-fathers of
 the tribes of Israel ; And they spoke to 2
 them at Shiloh, in the land of Canaan,

reth, or Tiberias, and is celebrated for its gardens, and
 called in the New Testament, 'Geneseret.'

47. *To fight against Leshem*] For an account of what is
 here related, see Judg. xviii. 1, &c. 48. (a) Sept.

CHAP. XX. 1—6. See notes on Numbers xxxv. and
 Deut. xix.

3. (a) Sept.

9. *The cities appointed*] They were all Levitical cities,
 as we learn from the next chapter, so that they who fled
 thither might find persons to instruct them, and make their
 confinement a blessing.

- saying, Jehovah commanded by Moses, that cities to dwell in should be given to us, 3 with their suburbs for our cattle. And the Israelites gave to the Levites out of their inheritance, at the command of Jehovah, 4 these cities and their suburbs. And the first lot came up for the families of the Kohathites: of whom the Levites, the posterity of Aaron the priest, had by lot thirteen cities, out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin. And the rest of the families of Kohath had, by lot, ten cities out of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of 6 Manasseh. And the posterity of Gershon had, by lot, thirteen cities, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out 7 of the tribe of Manasseh in Bashan. The posterity of Merari by their families, had twelve cities, out of the tribe of Reuben, and out of the tribe of Gad, and out of the 8 tribe of Zebulun. And the Israelites gave, by lot, to the Levites, these cities with their suburbs, as Jehovah had commanded by Moses.
- 9 And they gave out of the tribe of Judah, and out of the tribe of Simeon, these cities 10 which are mentioned by name. Which the posterity of Aaron of the families of the Kohathites, who were of the posterity of Levi, had; for theirs was the first lot. 11 And they gave to them Kirjath-Arba [THE CITY OF ABRA], the father of Anak, which is Hebron, in the hill-country of Judah, with 12 its surrounding suburbs: But the fields of the city, and its villages, they had given to Caleb, the son of Jephunneh, for his possession.
- 13 Thus they gave to the posterity of Aaron the priest, Hebron, (a city of refuge for the man-slayer,) with its suburbs; and Libnah, 14 with its suburbs; And Jattir, with its suburbs; and Eshtemoa, with its suburbs; 15 And Holon, with its suburbs; and Debir, 16 with its suburbs; And 'Ashan' with its suburbs; And Juttah with its suburbs; and Beth-shemesh, with its suburbs; nine cities 17 out of these two tribes. And out of the

tribe of Benjamin, Gibeon with its suburbs; Geba, with its suburbs; Anathoth, with its 18 suburbs; and Almon, with its suburbs; four cities. All the cities of the posterity of 19 Aaron, the priests, were thirteen cities with their suburbs.

And the families of Kohath, the Levites 20 who remained of the Kohathites, even they had the cities of their lot, out of the tribe of Ephraim. And they gave to them Shechem, (a city of refuge for the man-slayer,) with its suburbs, in mount Ephraim; and 21 Gozer, with its suburbs; And Kibzaim, with its suburbs; and Beth-horon, with its suburbs; four cities. And out of the tribe of 23 Dan, Eltekeh, with its suburbs; Gibbethon, with its suburbs; Aijalon, with its suburbs; 24 Gathrimmon, with its suburbs; four cities. And out of the half tribe of Manasseh, 25 Taanach with its suburbs; and 'Beth-shan,' with its suburbs; two cities. All the cities 26 were ten, with their suburbs, for the families of the Kohathites that remained.

And to the Gershonites, of the families of 27 the Levites, out of the other half tribe of Manasseh, they gave Golan in Bashan, (a city of refuge for the man-slayer,) with its suburbs; and 'Ashtaroath,' with its suburbs; two cities. And out of the tribe of Issachar, 28 Kishon, with its suburbs; Daberath, with its suburbs; Jarmuth, with its suburbs; 29 Engannim, with its suburbs; four cities. And out of the tribe of Asher, Mishal, with 30 its suburbs; Abdon, with its suburbs; Helkath, with its suburbs; and Rehob, with 31 its suburbs; four cities. And out of the 32 tribe of Naphtali, Kadesh, in Galilee, (a city of refuge for the man-slayer,) with its suburbs; and Hammoth-dor, with its suburbs; and 'Kirjathaim,' with its suburbs; three cities. All the cities of the Gershonites, according to their families, were thirteen cities, with their suburbs. 33

And to the families of the Merarites, the 34 rest of the Levites, were given out of the tribe of Zebulun, Jokneam, with its suburbs; and Kartah, with its suburbs; Dimnah, with 35 its suburbs; Nahalal, with its suburbs; four cities. And out of the tribe of Reuben, 36 Bezer, 'in the wilderness, (a city of refuge

CHAP. XXI. 5. I have adopted the emendation of Houbigant, as it is supported by the context, referring *families* to Kohath, and not to the tribe of Ephraim.

16. *Ashan*! We have no city of this name mentioned except chap. xix. 7. See note there. In 1 Chron. vi. 59, this city is called עש and which is the same city as is mentioned chap. xix. 17, among the cities which fell to the tribe of Judah. The Sept. here read עש.

18. *Almon*! In 1 Chron. vi. it is called עלמית. A change of the letters from the similarity, might easily be made. The text here I think correct.

22. *Kibzaim*! In the parallel place it is called קיבעים. It is difficult, if not impossible, to decide which is the genuine lection. The Syr. adds, at the end of this, and after all the verses containing the number of the cities, 'with

the suburbs.' This is certainly implied, as in the directions given respecting the Levitical cities their suburbs were to be included. Compare Numbers xxxv. 5, &c.

25. *Beth-shan*! The common reading is here erroneous: Gathrimmon was a city in the tribe of Dan, mentioned verse 24. Beth-shean, or shan, was, certainly a Levitical city; and it is happy that some copies of the Sept. have preserved this lection.

27. *Ashtaroath*! The Masorets read אשטרוח; and so it is read before בעשורה. Some copies of Sept. *Bosoro*: Vulg. *Bosra*. But. Syr. and p. p. 1 Chron. vi. 71, have *Ashtaroath*. Hence it is very probable that the true original reading was *Beth-Ashtaroath*. 32. (v) Sept.

36. (a) Sept. many MSS.

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Moses, the servant of Jehovah, charged you; to love Jehovah, your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul. So Joshua blessed them, and sent them away; and they went unto their own tents. And also when Joshua sent them away unto their own tents, he blessed them, And spoke unto them, saying, With great wealth, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment, return to your own tents; and divide with your brethren, the spoils of your enemies.

And the Reubenites, and the Gadites, and the half tribe of Manasseh, returned and departed from the Israelites, out of Shiloh, which is in the land of Canaan, to go unto the country of Gilead; to the land of their own possession, of which they had been put in possession, according to the word of Jehovah, by Moses. And when they came unto the banks of the Jordan, which are opposite the land of Canaan, the Reubenites, and the Gadites and the half tribe of Manasseh, built there an altar, by the Jordan, a great altar, that it might be conspicuous.

And the Israelites heard say, Behold! the Reubenites, and the Gadites, and the half tribe of Manasseh, have built an altar over against the land of Canaan, on the banks of the Jordan, at the passage of the Israelites; The whole congregation of the Israelites assembled at Shiloh, to go up to make war against them. And the Israelites sent to the Reubenites, and to the Gadites, and to the half tribe of Manasseh, into the land of Gilead. Phinehas, the son of Eleazar the priest, And with him, ten chiefs, a chief from each chief-house, through all the ten tribes of Israel; and each one was head of the house of their fathers, among the thousands of Israel.

And they came unto the Reubenites, and to the Gadites, and to the half tribe of Manasseh, unto the land of Gilead, and they spoke with them, saying, Thus saith the whole congregation of Jehovah, What trespass is this that ye have committed against the God of Israel, in turning now away from following Jehovah; in building for

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next verse ex-

plains this. For the obvious sense of אל נל is *over against*, that is, on the eastern side of the Jordan, in their own territory. We must then give the preposition נ a rather unusual sense in this verse, to make it agree with what follows. It often signifies *against*, or *towards*. See Noldius. Had the altar been on the west side of Jordan, the other tribes would soon have destroyed it. They built it large, that it might be seen at a distance.

[12. *The whole congregation*] This can only mean their chiefs and rulers.

- yourself an altar, and so rebelling this day against Jehovah? Is the iniquity of Peor too little for us; from which, although there was a plague in the congregation of Jehovah, we are not cleansed, unto this day, 18 But that ye must turn away now from following Jehovah? For it will be, that as ye, to-day, rebel against Jehovah, to-morrow he will be wroth against the whole congregation of Israel! If the land of your possession be deemed unclean, pass ye over unto the land of Jehovah's possession, where Jehovah's tabernacle dwelleth; and take possession among us: but rebel not against Jehovah, nor rebel against us, by building for yourselves an altar, besides the altar of 20 Jehovah, our God. Did not Achar, the son of Zerah, commit a trespass in what was devoted? and was there not wrath on the whole congregation of Israel? For that man perished not alone in his iniquity. 21 Then the Reubenites, and the Gadites, and the half tribe of Manasseh, answered, and said unto the heads of the thousands 22 of Israel, God of gods is Jehovah; the God of gods is Jehovah; himself knoweth our design; and Israel he shall know it. If it be in rebellion, or if in transgression against Jehovah, 'let him' not this day spare 23 us. If we have built an altar for ourselves to turn from following Jehovah, or if to offer thereon burnt-offering, or wheaten-offering, or to offer feast-offerings thereon, 24 let Jehovah himself require it! But have we not rather done it for fear of this thing, saying, In time to come your posterity might speak unto our posterity, saying, What have ye to do with Jehovah, the God of 25 Israel? For Jehovah hath made the Jordan a boundary between us and you, ye Reubenites and Gadites; ye have no part in Jehovah: thus your posterity may make 26 our posterity cease to fear Jehovah. Therefore we said, Let us now for ourselves build an altar; not for burnt-offering, or for other 27 sacrifice; But that it may be a witness between us and you, and our generations after us, that we may perform the service of Jehovah in his presence, with our burnt-offerings, and with our sacrifices, and with our feast-offerings; that your children may not say to our children in time to come, Ye 28 have no part in Jehovah. For we said it shall be, if they should thus say to us or to

our generations, in time to come, that we may say, Behold the pattern of the altar of Jehovah, which our fathers made, not for burnt-offerings, nor for other sacrifices; but as a witness between us and you. Far be 29 it from us, that we should rebel against Jehovah, and turn this day from following Jehovah, by building an altar for burnt-offerings, for wheaten-offerings, or for other sacrifices, besides the altar of Jehovah, our God, which is before his tabernacle.

And when Phinehas the priest, and the 30 chiefs of the congregation and heads of the thousands of Israel who were with him, heard the words that the Reubenites, and the Gadites, and the Manassites spoke, they were satisfied. And Phinehas, the son of 31 Eleazar the priest, said to the Reubenites, and to the Gadites, and to the Manassites, This day we perceive that Jehovah is among us, because ye have not committed this trespass against Jehovah: now ye have delivered Israel from the avenging hand of Jehovah.

And Phinehas, the son of Eleazar the 32 priest, and the chiefs, returned from the Reubenites, and from the Gadites, out of the land of Gilead, unto the land of Canaan, to the Israelites, and brought them the answer. And the answer satisfied the Israel- 33 ites; and the Israelites blessed God, and spoke no more of going to make war against them, to destroy the land in which the Reubenites and Gadites dwelt. And the 34 Reubenites and the Gadites called the altar Ed [A WITNESS]: for (said they) it is a witness between us that Jehovah "He" is God.

CHAPTER XXIII.

B. C. 1427. Joshua's first charge to the people, reminding them of former benefits, and of renewing the promises and threatenings.

AND many days had now passed, after 1 Jehovah had given rest unto Israel from all their surrounding enemies; and Joshua was old and far gone in days. And Joshua 2 called for all Israel, for their elders, and for their chiefs, and for their judges, and for their officers, and said unto them, I am old, far gone in days. And ye have seen 3 all that Jehovah your God hath done unto all these nations for your sakes; for Jehovah your God is he that hath fought for you. Behold, I have divided to you by lot 4 these nations that remain, to be an inherit-

17. *Is the iniquity of Peor*] Compare Numb. xxv. 3, 4. Building another altar for sacrifice was rebellion against Jehovah; and turning from his appointed method of worship.

19. *Be deemed unclean*] If ye do not consider it as part of the promised land, or as not holy because the altar of Jehovah is with us, come back and inherit among us.

20. *Perished not alone*] Geddes renders, 'nor was he the only man who perished for, &c.'

22. *Let him not*] The textual reading refers to Eleazar,

'spare thou us not.' The reading of the versions which I have adopted, refers to Jehovah, who is before mentioned. The whole of this reply to Eleazar is very affecting; and shows the deep interest the two tribes and half took in maintaining their religious privileges.

34. (a) Chald. many MSS.

CHAP. XXIII. 1. *Many days had passed*] Fourteen years from the conquest of the land, and seven after the division of the country.

ance for your tribes, with all the nations that I have cut off from the Jordan even unto the great western sea. And Jehovah your God, he shall expel them from before you, and drive them out of your sight; and ye shall possess their land as Jehovah your God hath promised to you. Be ye therefore most strenuous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside from it, to the right or to the left; That ye mix not with those nations, those who remain among you; nor make mention of, nor swear by, the name of their gods, nor serve them, nor bow down yourselves to them: But cleave unto Jehovah your God, as ye have hitherto done. Hence Jehovah hath driven out from before you, great and powerful nations; so that no man hath hitherto been able to stand before you. One man of you shall chase a thousand, for Jehovah your God, himself will fight for you, as he hath promised to you. Take good heed, therefore, to yourselves, that ye love Jehovah your God. For if ye indeed turn aside and cleave to the remnant of those nations, those who remain among you, and intermarry with them, and mix with them, and they with you: Know for certain, that Jehovah your God will no more drive out "any" of these nations from before you; but they shall become to you nets and snares: spurs in your sides, and thorns in your eyes; until ye perish off this good land which Jehovah your God hath given to you. And now behold! I am going the way of all the earth; and ye all know in your hearts and in your souls, that not one of all the good things which Jehovah, your God, promised to you, hath failed; all have come to you; not one of them hath failed. Therefore it shall be, that as all the good things which Jehovah, your God, promised, have come to you; so, if ye disobey him, Jehovah will bring upon you every kind of evil, until he have destroyed you from off this good land, which Jehovah, your God, hath given to you. When ye transgress the co-

venant of Jehovah, your God, which he hath commanded you to keep, and go and serve other gods, and bow down yourselves to them; then will the anger of Jehovah be kindled against you, and ye shall perish quickly from off the good land, which he hath given to you.

CHAPTER XXIV.

B. C. 1427. Joshua's second address to the whole assembly of the Israelites; he reneweth the covenant with them; his age and death.

AGAIN Joshua assembled all the tribes of Israel to 'Shiloh;' and called for the elders of Israel, and for their chiefs, and for their judges, and for their officers; and they presented themselves before God. And Joshua said to the whole people, Thus saith Jehovah, the God of Israel, Your fathers down to Terah, the father of Abraham, and the father of Nahor, dwelt, in time past, on the other side of the river, and served other gods. And I took your father Abraham from the other side of the river, and led him through the whole land of Canaan. And I promised to multiply his seed; and I gave to him Isaac. And I gave to Isaac, Jacob and Esau; and to Esau I gave mount Seir, for a possession; but Jacob and his children went down into Egypt; and they became there a great, numerous, and powerful nation. But the Egyptians afflicted them; And I sent Moses and Aaron, and I smote Egypt with the plagues which I caused among them: and afterward I brought you out. And I brought your fathers out of Egypt; and 'they' came unto the sea; and the Egyptians pursued your fathers with chariots and horsemen unto the Red sea. And when they cried to Jehovah, he put darkness between 'them' and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I did to the Egyptians. When ye had dwelt a long period in the wilderness, I then brought you into the land of the Amorites, who dwelt on the other side of the Jordan: and they fought with you, and I gave them into your hand, and I

4. *From the Jordan*] I have transposed these words, with Masius and others, to their proper place.

7. *That ye mix not*] I have followed the Syr. translator in this version, as best expressing the sense of the text; and so in the 12th verse, Joshua prohibits their uniting with them so as to become one nation by intermarriages.

13. *Spurs in your sides*] Literally, 'the prickles of the acacia thorn.' Others render, 'scourges'; but the context requires the version given; and so Castalia and Tugurine render. (a) Many MSS.

14. *I am going the way*] That is, to die, as all other men must. Age and infirmities reminded him, that the time of his departure was near.

CHAP. XXIV. 1. *Shiloh*] No reason can be assigned, why, in case the textual reading be retained, Joshua should leave the tabernacle, and assemble them elsewhere. But from the text itself they assembled, where the tabernacle was, as they 'presented themselves before God'; which uniformly signifies 'before the ark,' which was in the tabernacle.

nacle. The 26th verse confirms this remark, and proves Shiloh, and not Shechem, is the true reading.

2. *River; i. e. the Euphrates.—Your fathers*] The turn given to this verse is necessary; for Terah only is mentioned, to whom *fathers* cannot apply. Their remote ancestors, down to Terah, had lived in the east, but Terah crossed the river, and came to Haran, where he died. They, like others, had been idolaters.

5. *And I promised to multiply.*] The whole history requires this version, as the following words restrict the meaning of יאמר to this sense. See note, Hebrew Bible.

4. The clause retained by the Sept. renders the narrative more full, complete, and connected. 6, 7. (v) Syr. Arab.

5. *You out*] Many of the people to whom these words are addressed, had been brought out of Egypt; and although they were at that period under twenty years of age, they could not have forgotten what their own eyes had seen.

12. *And I sent the hornet*] This had been promised, Exod. xxiii. 28; and again Deut. vii. 20 Yet we do not

destroyed them from before you that ye might possess their land. Then Balak, the son of Zippor, king of Moab, arose to make war against Israel, and sent and called Balaam, the son of Beor, to curse you: But I would not hearken to Balaam; therefore he still blessed you: thus I delivered you out of his hand. And ye passed over the Jordan, and came unto Jericho; and the men of Jericho fought against you *as did* the Amorites, and the Perizzites, and the Canaanites, and the Hethites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand. And I sent the hornet before you, which drove out "twelve" kings of the Amorites from before you; for not with your sword, nor with your bow, *were they* *vanquished*. And I have given to you a land, for which ye did not labour, and in cities which ye built not, ye dwell; ye eat of vineyards and oliveyards which ye did not plant. Now therefore fear Jehovah, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the river, and in Egypt; and serve Jehovah. Or if it seem evil to you to serve Jehovah, choose ye this day whom ye will serve; whether the gods which your fathers served on the other side of the river, or the gods of the Amorites, in whose land ye dwell! But as for me, and my household, we will serve Jehovah. The people then answered and said, Far be it from us that we should forsake Jehovah, to serve other gods; For Jehovah is our God; he it is brought us and our fathers out of the land of Egypt, from the house of bondage, and who did those great signs in our sight, and hath preserved us in all the ways in which we walked, and among all the nations through which we passed. And Jehovah hath driven out from before us, all the people, even the Amorites, who dwelt in the land: Jehovah we also will serve; for he is our God. And Joshua said to the people, Ye cannot serve Jehovah; for he is a most holy God; he is a jealous God; he will not bear your transgressions and your sins. If ye forsake Jehovah and serve strange gods, then, after that he hath done good to you,

he will turn and afflict you, and consume you. And the people said to Joshua, Nay; but Jehovah we will serve. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen Jehovah, and engaged to serve him *only*. And they said, We are witnesses. Now, therefore, put away, said he, the strange gods that are among you, and incline your heart to Jehovah, the God of Israel. And the people said to Joshua, Jehovah, our God, will we serve, and his voice will we obey. Thus Joshua made a covenant, that day, with the people, and made it a statute and an ordinance in "Shiloh," before the tabernacle of the God of Israel."

And Joshua wrote these words in the book of the law of God; and took a great stone, and set it up there under a turpentine-tree, which was by the sanctuary of Jehovah. And Joshua said to all the people, Behold! this stone shall be a witness against you; for it hath heard all the words of Jehovah, which he hath "this day" spoken to you: it shall therefore be a witness against you; lest ye deny your God. Then Joshua sent away the people, every one unto his inheritance.

And after these things, Joshua, the son of Nun, the servant of Jehovah, died; being an hundred and ten years old. And they buried him in the border of his own inheritance, in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash. And Israel served Jehovah all the days of Joshua, and all the days of the elders that overlived Joshua, and who had known all the works of Jehovah which he had done for Israel.

And the bones of Joseph, which the Israelites brought up out of Egypt, they buried in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred pieces of silver: and it became an inheritance of the posterity of Joseph. And Eleazar, the son of Aaron, "the priest," died; and they buried him in Gebaath; which had been given to his son Phinehas, in mount Ephraim.

read of its having happened in the conquest of Canaan. I consider the words figurative. See Note, Exod. xxiii. 28. (v) Sept. the rest *two*.

19. *Ye cannot serve Jehovah*] Some modern interpreters have supposed that the true reading here should be, *cease ye not*. The conjecture is ingenious, but unsupported by any MS. or ancient version: nor is it necessary. The original word does not always imply an impossibility. It here implies only a doubt, as if a general should say to his troops, ardently desirous to attack the enemy, 'ye cannot conquer them'; while he seems to doubt their valour, he, in fact, exhorts them to display it.

23. *Put away the strange gods*] From this it is evident, that though they worshipped Jehovah publicly, many privately had their idols.

25. *Thus Joshua made a covenant*] The people had three

times most solemnly promised to serve Jehovah; and as God's minister, confirmed their engagement, in the usual manner, by ordering sacrifices to be offered, before the tabernacle of the God of Israel. (v) Sept. Arab. (a) Sept. 26, 27. Joshua took care that this public and solemn covenant should be recorded for the benefit of future generations. Hence a copy of the covenant was written in the book of the law of God; perhaps that which was laid up before the ark; and next he took and set up a great stone by the sanctuary, as a witness of the transaction. (a) Sept.

30. *The hill of Gaash*] The Sept. and Arab. add after this, "And with him in the same monument, were deposited the sharp (stone) knives, with which, as the Lord had commanded, the children of Israel were circumcised; and there they remain unto this day."

33. (a) Sept.

JUDGES.

INTRODUCTION.

This book is called *Shophim*, שופטים, which may be rendered, 'the book of the avenging deliverers.' The Judges, as they are usually called, were not only the chief magistrates, but the military commanders of the people. Their authority arose from their superior valour and prudence; and usually continued to the end of their lives. Some of them seem to have been the Judges of particular tribes only.

Who was the author is uncertain. It is generally ascribed to Samuel, who was the last of the Judges; and who, at the request of the people, resigned his authority to Saul, chosen the king of Israel. The book has been divided into two parts, the first containing an account of the Judges from Othniel to Samson, ending at the sixteenth chapter; the second containing several incidents which occurred not long after the death of Joshua, and are placed towards the end of the book, in the seventeenth and following chapters. What relates to the two last Judges, Eli and Samuel, is placed in the 1st Book of Samuel. The Chronology of this period is attended with many difficulties. If we allow 34 years, after the death of Joshua to Othniel, the first Judge, to the 21st of Samuel, the government of the Judges continued for about 317 years.

CHAPTER I.

B. C. 1425. The deeds of Adoni-bezek requited: Jerusalem and Hebron taken; the conquest of other places; a messenger comes from Gilgal.

- 1 Now after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who shall go up first, to fight for us, against
- 2 the Canaanites? And Jehovah said, Judah shall go up; behold! I deliver the land
- 3 into his hand. And Judah said to Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot.
- 4 So Simeon went with him. And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand; and they slew of them in Bezek, ten thousand men. And they found Adoni-bezek,
- 5 in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites. And Adoni-bezek fled; and they pursued him, and caught him, and cut off
- 6 his thumbs and his great toes. And Adoni-bezek said, Seventy kings, having their thumbs and their great toes cut off, gathered their food under my table! As I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.
- 8 The Judahites then fought against Jerusalem, and took and smote it with the edge
- 9 of the sword, and set the city on fire. And afterwards the Judahites went down to fight against the Canaanites, who dwelt in the

southern mountains, and in the plains. And 10 Judah went against the Canaanites who dwelt in Hebron; (but the name of Hebron was formerly Kirjath-arba :) 'And they gave 20 Hebron to Caleb, as Moses had said; and he expelled the three Anakites,' Sheshai, and Ahiman, and Talmi, and they were slain. And thence they went against the inhabitants of Debir: (but the name of Debir was formerly Kirjath-sepher.) And Caleb said, 12 He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife. And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah his daughter to wife. And 14 it came to pass, when she was going *with him*, that she persuaded him to let her ask a field from her father: and she alighted from her ass; and Caleb said unto her, What wouldst thou, 'my daughter?' And 15 she said to him, Give to me a blessing: for thou hast given to me a south land; give to me also springs of water. And Caleb gave her upper springs and nether springs.

And the posterity of 'Hobab, the' Ke- 16 nite, Moses' kinsman, went up out of the city of palm-trees, with the Judahites, into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people. And Judah went with 17 Simeon his brother, and they slew the Canaanites who inhabited Zephath, and utterly destroyed it. And the name of the city

CHAP. I. 1. *They inquired of Jehovah*] That is, through the medium of the High Priest, who put on the Urim and Thummim, and returned the answer which God gave.

5. *Adoni-Bezek*] Literally, 'My Lord of Bezek.' He seems to have been a considerable sovereign, and a cruel tyrant; whose capital was Bezek; a town still existing in the days of Jerom, between Shechem and Bethshan.

7. *Seventy kings*] Doubtless chiefs, or heads of small hordes.

8. The king of Jerusalem is numbered among those smitten by Joshua: chap. xii. 10; but either the city was not then taken, or had been retaken by the Jebusites.

Even after this sacking, it seems to have been rebuilt, and repossessed by its ancient inhabitants. See 2 Sam. v. 6.

10—15. These verses occur Joshua xv. 14—20. What is here related happened after the death of Joshua; so that in this place we have the proper order of time. They are related in the book of Joshua, because there the writer treats of the division of the land; and Caleb, according to the divine command, had Hebron and the contiguous country allotted to him. See notes, Joshua xv. 18, &c.

14. (a) Sept.

16. *Hobab—the kinsman*] The word חותן signifies, 'a relation by marriage;' and as it is most probable he was

- was called Hormah, [THE DEVOTED PLACE].
 18 But Judah took "not" Gaza with its territories, nor Askelon with its territories, nor Ekron with its territories. And Jehovah was with Judah; and he drove out the inhabitants of the mountain; but *went* not to drive out the inhabitants of the plain, because they had chariots of iron.
 21 Nor did the Benjamites drive out the Jebusites who inhabited Jerusalem; but the Jebusites dwell with the Benjamites in Jerusalem, unto this day.
 22 And the posterity of Joseph also went up against Bethel; and Jehovah was with
 23 them. And the posterity of Joseph sent to desecry Bethel; the name of which city was
 24 Luz. And the watch saw a man come out of the city, and they said unto him, Show to us, we pray thee, the entrance into the
 25 city, and we will show mercy to thee. And when he had showed to them the entrance into the city, they smote the city with the edge of the sword; but they let go the
 26 man and all his family. And the man went into the land of the Hethites, and built a city, and called its name Luz; which is its name unto this day.
 27 Nor did Manasseh drive out the inhabitants of Beth-shan and its towns, nor those of Taanach and its towns, nor the inhabitants of Dor and its towns, nor the inhabitants of Ibleam and its towns, nor the inhabitants of Megiddo and its towns: but in that land,
 28 the Canaanites continued to dwell. But when Israel was strong, they put the Canaanites under tribute, and did not utterly drive them out.
 29 Nor did Ephraim drive out the Canaanites who dwell in Gezer; but the Canaanites dwelt in Gezer among them,
 30 Nor did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

the brother-in-law, I have rendered by a general term. See note, Numb. x. 29. (a) Sept.

18. *But they took not* The whole of the following history proves, that the Philistines were not now subdued, nor their cities possessed by the Israelites. Hence the reading of the Sept. is adopted.

19. *But went not* As the text is here elliptical, and something must be supplied, we ought to supply in such a manner as to vindicate the divine character. It has been said, that God would not so assist Judah as to expel the inhabitants of the plain, because they had iron chariots. If we adhere to the textual reading, we ought to supply a verb, and then the blame is laid on the unwise policy and unbelieving fear of Judah.

20. This verse is transposed as evidently connected with the 10th.

27. *Continued to dwell* The verb יָדָל denotes, to *resolve*, to *determine*, but seems here and in other places, when connected with לִשְׁכֹּת, to *dwell*, to signify the consequence of their resolution. For though they were harassed by the Israelites, and reduced under tribute, they still continued to dwell in that land.

36. *From Selah and upwards* Geddes renders, the

Nor did Asher drive out the inhabitants 31 of Acccho, nor the inhabitants of Sidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob: But the Asherites 32 dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Nor did Naphtali drive out the inhabit- 33 ants of Beth-shemesh, nor the inhabitants of Beth-anath; but they dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them. And the Amorites confined the chil- 34 dren of Dan in the mountains; for they would not suffer them to come down to the valleys; But the Amorites continued to 35 dwell in mount Heres, in Aijalon, and in Shaalbim; yet the hand of the children of Joseph prevailed, so that they became tri- butaries. And the boundary of those Amo- 36 rites was among the heights of Akkrabbim, from Selah and upwards.

Now a messenger of Jehovah came up 1 from Gilgal to Bochim, and said to the Israelites, Thus saith Jehovah, I brought you out of Egypt, and have brought you unto the land which I swore to your fathers; and I said, I will never break my covenant with you; But ye shall make no league with 2 the inhabitants of this land, "nor worship their gods;" but "their statues ye shall break down and" their altars ye shall destroy. Yet ye have not obeyed my voice! Why have ye thus done? Therefore I also 3 say to you, I will not drive them out from before you; but they shall be as traps for you, and their gods shall be to you as snares! And when the messenger of Jehovah had 4 spoken these words to all the Israelites, the people raised their voice, and wept. And 5 they called the name of that place Bochim, [THE WEEPING PLACE.] And "there they sacrificed to Jehovah."

upper Selah; and observes there were two Sela's, or Petras: one in Arabia Petrea, the other in Palestine. The latter seems here designated.

CHAP. II. 1. *A messenger* The Hebrew word signifies either a messenger or an angel: the context here seems to require the former; and so it is understood by our best modern critics. He was probably some prophet who resided at Gilgal. It was not usual, when an angel appeared, to mention the place from which he came.—*Bochim* The Greek translator supposed it to be in the neighbourhood of Bethel: and this is highly probable. Compare 2 Sam. v. 23, and 1 Chron. xiv. 14. The additions to the second verse from the old versions seem necessary. (a) Sept.

3. *Traps* Our version renders *sides*. Dathe adopts the notion of Schultens, and from the Arabic renders *adversaries*. Schindler renders as I have done.

5. *And there they offered* Hence it has been inferred, that Bochim was the same with Shiloh; as sacrifices, by the law of Moses, were to be offered only before the ark. But the law, in this respect, was not always observed, and the ark itself was occasionally carried from place to place. Compare chap. vi. 19; 1 Sam. xvi. 2, and 2 Sam. xxiv. 25.

6—9. Compare Joshua xxiv. 29—31. (v) MSS.

CHAPTER II.

B. C. 1425. What occurred on the death of Joshua; the wickedness of the new generation; the Canaanites left to punish them.

- 6 Now when Joshua dismissed the people, the Israelites went to possess the land, every
7 man unto his inheritance. And the people served Jehovah all the days of Joshua, and all the days of the elders who overlived Joshua; who had seen all the great works
8 of Jehovah, that he did for Israel. And Joshua the son of Nun, the servant of Jehovah, died, being an hundred and ten years
9 old. And they buried him in the border of his inheritance, in "Timnath-serah," in mount Ephraim, on the north side of the
10 hill Gaash. And all that generation also were gathered unto their fathers; and there arose another generation after them, who knew not Jehovah, nor yet the works which
11 he had done for Israel. And the Israelites did evil in the sight of Jehovah, and served
12 the Baals of the Canaanites. And they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the people who were round about them, and worshipped them, and provoked Jehovah
13 to anger. So they forsook Jehovah, and served Baal and Ashtaroth.
14 And the anger of Jehovah was kindled against Israel, and he delivered them into the hands of pillagers, who pillaged them; and he gave them up into the hands of their enemies round about, so that they could not any longer stand before their enemies.
15 Whatsoever they undertook, the hand of Jehovah was against them for evil, as Jehovah had said, and as he had sworn to them.
16 Nevertheless when they were greatly distressed, Jehovah raised up judges, who delivered them out of the hand of those who
17 pillaged them. And yet to their judges they would not hearken; but went astray after other gods, and worshipped them. They turned quickly from the way in which their fathers walked, who obeyed the com-

mandments of Jehovah; but not so did they. For when Jehovah raised them up 18 judges, and Jehovah was with the judge, and delivered them out of the hand of their enemies all the days of the judge, (for Jehovah repented because of their groanings through those who oppressed them;) Yet 19 when the judge was dead, they returned and corrupted themselves more than their forefathers, in following other gods, and in serving and worshipping them; they departed not from their own evil deeds, nor from their own perverse way. Therefore the anger of 20 Jehovah was kindled against Israel; and he said, Because that this people have transgressed my covenant which I commanded their fathers, and have not hearkened to my voice; I also will not henceforth drive out 21 from before them any of the nations which Joshua left when he died; That by them 22 Israel may be proved whether they will keep the way of Jehovah to walk therein, as their fathers kept it, or not! For this reason Je- 23 hovah had left those nations, without driving them out hastily; nor had he delivered them into the hand of Joshua.

Now these are the nations which Jehovah 1 left, to prove Israel by them; as many of them as had not known all the wars of Canaan; Also that the generations of the 2 Israelites might learn war; at least such as knew nothing thereof: The five lordships 3 of the Philistines, and all the Sidonian Canaanites, and the Hivites that dwelt about mount Lebanon, from mount Baal-hermon unto the entrance of Hamath. And by 4 them were Israel to be proved, to know whether they would hearken to the commandments of Jehovah, which he commanded their fathers by Moses.

CHAPTER III.

B. C. 1406. The children of Israel intermarry with the Canaanites, and worship their idols; Othniel delivered them from Chushan-rishathaim; and Ehud from Eglon king of Moab.

AND the Israelites dwelt among the Ca- 5 naanites, Hethites, and Amorites, and Perizzites, and Hivites, and Jebusites; And they 6

15. *Whatsoever they undertook*] Literally, 'whithersoever they went.' The sense is preferred to the idiom. See Poole and Bochart.

17. *Their fathers who obeyed*] There is a reference here to their immediate fathers, who entered into Canaan, and who are said to have obeyed and served the Lord; and in the 19th verse to their forefathers, who perished in the wilderness.

20—23. It has been urged, that the author of this book contradicts Moses, who asserts that God commanded the Canaanites to be destroyed, lest they should be 'a snare' to his people, and promised to give them the power to do it; but here we are told he left these Canaanites, that by them he might prove his people, whether they would hearken to his voice or not. Compare Deut. vii. 16, 24, and xx. 16. Whoever reads the passages referred to, and considers their connexion, will conclude, that they were

conditional; their fulfilment depending on the obedience of the people. But instead of obeying they went and served the gods of the land: hence God said, 'I also will not drive out any, &c.; but by them ye shall be proved or tried. If ye keep the way of Jehovah, ye shall prosper; but if not, they shall harass and oppress you.' In this I can see no contradiction; I see only what Moses so often urged as a motive to obedience, the calamities which would follow disobedience.

CHAP. III. 1—4. Here the author assigns another reason, why certain Canaanites were suffered to remain; that a military spirit might be preserved, and those who had not known the wars waged in the conquest of Canaan, might be trained to arms, lest the whole kingdom should be vanquished by some of the surrounding nations.

3. *All the Sidonian Canaanites*] Literally, 'all the Canaanites, even the Sidonians.'

took their daughters to be their wives ; and gave their own daughters to their sons and
 7 served their gods. And the Israelites did evil in the sight of Jehovah, and forgot Jehovah their God, and served Baals and
 8 Ashtaroths. Therefore the anger of Jehovah was kindled against Israel, and he gave them into the hand of Chushan-rishathaim, king of Mesopotamia ; and the Israelites
 9 served Chushan-rishathaim eight years. And when the Israelites cried to Jehovah, Jehovah raised up a deliverer to Israel, who delivered them, even Othniel, the son of
 10 Kenaz, Caleb's younger brother. And the Spirit of Jehovah came upon him, and he judged Israel, and went out to war ; and Jehovah delivered Chushan-rishathaim, king of Mesopotamia, into his hand ; and his hand prevailed against Chushan-rishathaim.
 11 And the land had rest forty years.
 12 And Othniel, the son of Kenaz, died ; And the Israelites again did evil in the sight of Jehovah ; and Jehovah strengthened Eglon, the king of Moab, against Israel, because they had done evil in the sight of
 13 Jehovah. And he gathered to him the Ammonites and Amalek, and went and smote Israel, and possessed the city of palm-trees. And the Israelites served Eglon,
 14 the king of Moab, eighteen years. But when the Israelites cried to Jehovah, Jehovah raised them up a deliverer, Ehud, the son of Gera, a Benjamite, a left-handed man ; and by him the Israelites sent a present
 16 to Eglon, the king of Moab. Now Ehud had made for himself a two-edged dagger, of a cubit's length ; and he had girded it under his garments, upon his right thigh.
 17 And he brought the present to Eglon, king of Moab ; (now Eglon was a very fat man.)
 18 And when he had made an end of offering the present, he sent away the people who
 19 had carried the present. But he himself returned from the carved idols which were

by Gilgal. and said, I have a secret message to thee, O king ! *The king* said, "Withdraw." So all who attended him went out from him. Then Ehud came to him, and he was sitting alone in a summer-chamber, which he had for himself. And Ehud said, I have a message from God to thee. And he arose from his seat. And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly : And the haft also went in after the blade ; and the fat closed upon the blade, so that he could not draw the dagger out of his belly ; and it went through behind. Then Ehud, when he had shut the doors of the chamber upon him, and locked them, went out through the porch. When he was gone, Eglon's servants came ; and they looked, and lo ! the doors of the chamber were locked ; and they said, Surely he reposeth in his summer-chamber. And they waited until they were ashamed ; and, behold, he opened not the doors of the chamber ; therefore they took a key, and opened them : and, behold ! their lord was lying dead on the ground. And Ehud, during their consternation, escaped, and passed beyond the carved idols, and got safe to Seirath. And when he had come, he caused the trumpet to be blown in mount Ephraim, and the Israelites went down with him from the mount, and he before them. And he said to them, Follow me ; for Jehovah hath delivered your enemies, the Moabites, into your hand. And they followed him, and took the fords of the Jordan, towards Moab, and suffered not a man to pass over. And they slew of Moab, at that time, about ten thousand men, all stout, and all men of valour ; and not one escaped. So Moab was subdued, that day, under the hand of Israel. And the land had rest eighty years.

And after Ehud. was Shamgar, the son of Anath, who slew of the Philistines, six

7. *Baals and Ashtaroths*] I have rendered in the plural, because I think there is a reference to the various compound images of Baal and Ashtaroth ; that is, the sun and the moon.

8. *The Israelites served*] This implies, at least, that they paid an annual tribute to Chushan-rishathaim ; and might be subject to other grievous exactions. So the phrase must be understood afterwards.

10. *The Spirit of Jehovah came upon him*] By this phrase, which often occurs in this book, seems to be meant a spirit of courage and bravery, by which Othniel and others were impelled to avenge their country's wrongs, and to maintain their liberty and independence.

13. *City of palm trees*] That is, Jericho. He had crossed the Jordan, and seized this city as a post, whence he might attack other parts of the country.

15. *A left-handed man*] The 1 Chron. xii. 2. supports the opinion, that they could sling stones, or shoot with the bow, with the left hand. It is often mentioned by the heathen poets as a qualification of their heroes, that they could use both hands alike.

17. *Brought the present*] This was under pretence of honouring him, and of conciliating his favour.

19. *Carved idols*] So both the Sept. and Vulg. render ; and there is no authority for the common version, *quarries*. These idols had been probably erected by Eglon ; and the sight of them might inspire Ehud with new ardour to execute his purpose.—*Withdraw*] The Arab. seems to have read differently, from the present text ; what follows strongly supports this reading.

20. *Sitting in a summer chamber*] What Shaw calls a kiosk ; a room raised above the rest, and built beyond the house for the sake of retirement and coolness.

22. *And it went through behind*] The Hebrew word rendered *behind*, is found only here. It seems not to have been in the copy of the Greek translator ; and is probably an interpolation, or corruption.

23. From what Shaw says, it appears there was usually a private passage from these rooms into the porch. When Ehud had effected his purpose, he fled by this way.

24. *Surely he reposeth*] Literally, 'he covereth his feet.' All our old versions understood this to mean, *easing nature*. Most modern critics more properly consider it as denoting, 'lying down to sleep ;' and so the Syr. and Arab. render the words, 1 Sam. xxiv. 3.

31. *And after Ehud*] Geddes supposes Shamgar to

hundred men, with ox goads; and so he, in that quarter, delivered Israel.

CHAPTER IV.

B. C. 1316. *Deborah and Barak deliver Israel from Jabin and Sisera. Jael killeth Sisera.*

- 1 AND when Ehud was dead, the Israelites
2 again did evil in the sight of Jehovah; And
Jehovah gave them into the hand of Jabin,
a king of Canaan, who reigned in Hazor;
the captain of whose host was Sisera, who
3 dwelt in Harosheth-goin. And the Israelites
cried to Jehovah; for he had nine hundred
iron chariots, and for twenty years had
grievously oppressed the Israelites.
4 And Deborah, a prophetess, the wife of
5 Lapidoth, at that time judged Israel. And
she dwelt under the palm-tree, *now called*
that of Deborah, between Ramah and
Beth-el, in mount Ephraim; and the Israel-
6 ites went up to her for judgment. And she
sent and called Barak, the son of Abinoam,
out of Kadesh-naphtali, and said unto him,
Hath not Jehovah, the God of Israel, com-
manded, saying, Go and draw towards
mount Tabor, and take with thee ten thou-
sand men of the Naphtalites, and of the
7 Zebulunites? And I will draw to thee, to
the river Kishon, Sisera, the captain of
Jabin's army, with his chariots and his mul-
titude; and I will deliver him into thine
8 hand. And Barak said to her, If thou wilt
go with me, then I will go: but if thou wilt
9 not go with me, then I will not go. And
she said, I will surely go with thee; but
the expedition which thou makest will not
be for thine honour; for Jehovah shall give
Sisera into the hand of a woman. And
Deborah arose, and went with Barak to
Kadesh.
10 And Barak called Zebulun and Naphtali
to Kadesh; and he went up with ten thou-
sand men after him: and Deborah went up
12 with him. And they showed Sisera that
Barak, the son of Abinoam, was gone up to
13 mount Tabor. And Sisera assembled all
his chariots, nine hundred iron chariots,

and all the people that were with him, from
Harosheth-goin, unto the river Kishon.
And Deborah said unto Barak, Arise now; 14
for this is the day, in which Jehovah deli-
vereth Sisera into thine hand: is not Jeho-
vah gone out before thee? So Barak went
down from mount Tabor, and ten thousand
men after him. And Jehovah discomfited 15
Sisera, and all his chariots, and all his host,
with the edge of the sword, before Barak;
so that Sisera alighted from his chariot, and
fled on foot. But Barak pursued the cha- 16
riots, and the host, unto Harosheth-goin:
and all the host of Sisera fell by the edge of
the sword; not one man was left.

But Sisera had fled on foot to the tent of 17
Jael, the wife of Heber, the Kenite: for
there was peace between Jabin, the king of
Hazor, and the house of Heber, the Kenite.
Now Heber, the Kenite, was of the children 11
of Hobab, the kinsman of Moses; and he
had separated from the Kenites, and pitched
his tent near the turpentine-tree of Zaanaim,
which is by Kadesh. And Jael went out to 18
meet Sisera, and said unto him, Turn in, my
lord, turn in to me; fear not. And he had
turned in with her into the tent, and she
covered him with a mantle. And he said 19
to her, Give me, I pray thee, a little water
to drink; for I am thirsty. And she opened
a bottle of milk, and let him drink, and
again covered him. He then said to her, 20
Stand in the door of the tent; and should
any one come and inquire of thee, and say,
Is there any man here? thou shalt say, No.
But Jael, Heber's wife, took a tent-pin, and 21
had an hammer in her hand, and went softly
unto him, and smote the nail into his tem-
ples, until it was fixed in the ground, (for
he was fast asleep,) and he writhed and
died. And, behold, as Barak pursued 22
Sisera, Jael came out to meet him, and said
to him, Come and I will show thee the man
whom thou seekest. And he went with her
into the tent, and, behold! Sisera, lay dead,
with the tent-pin in his temples. So God 23
subdued on that day, Jabin, the king of

have been contemporary with Ehud; and that while the Moabites oppressed the eastern tribes, the Philistines oppressed the western tribes.—*Ox goad*] In Judea this was in some respects equal to a spear, and was often employed as an offensive weapon. Maundrel measured several, and found them eight feet long, with a paddle of iron at the end, strong and massive. We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines: but was accompanied with what Israelites he could assemble, in the quarter next to the Philistines. After all, his victory seems to have been only an occasional one.

CHAP. IV. 2. *Gave them*] The sense of מָכַר is to transfer property into the possession of the purchaser; and in such a connexion as this, it signifies 'to give up, to deliver to.'—*Harosheth-goin*] I have rendered as a proper name the latter word; for what propriety is there in the common version? All, 'not of the seed of Abraham, were Gentiles.' Compare Josh. xi. 1, 10.

3. *Nine hundred iron*] The strength of Jabin's army consisted in these, chap. i. 19. The ancient Britons had similar chariots, which had scythes projecting from the axle on each side. See Comment. Cæsar's.

4. *Deborah a prophetess*] God raised individuals to teach and instruct his people; and from what follows, it appears, that Deborah not only instructed, but judged them.

6, 7. Deborah here announces the divine will to Barak; and he is assured of victory. This must have been a great encouragement to undertake the enterprise.

19. *A bottle of milk*] It is supposed to have been oxygal, or sour camel's milk, which is not only very cooling, but also inebriating. If Sisera drank freely of this, Jael might with more safety destroy him in the manner stated.

21. *And he writhed and died*] I point with several of the ancient versions, and with them consider עָרַר in the sense of rolling, agitating, as a bird its wings,

24 Canaan, before the Israelites. And the hand of the Israelites prospered, and prevailed against Jabin, the king of Canaan, until they had destroyed Jabin, the king of Canaan.

CHAPTER V.

B. C. 1296. *The triumphant song of Deborah and Barak.*

- 1 THEN sang Deborah, and Barak the son of Abinoam, on that day, saying,
- 2 IN the naked defenceless state of Israel—
For the voluntary exertions of the people
Praise ye Jehovah.
- 3 Hearken, ye kings! give ear ye princes!
While I, even I, to Jehovah will sing;
Sing psalms to Jehovah the God of Israel:
- 4 O Jehovah, when thou camest from Seir,
When thou didst march from the fields of
Edom, [solved;
The earth trembled, the heavens were dis-
Yea the clouds were dissolved into waters!
- 5 Mountains melted at the presence of Je-
hovah; [Israel.
Sinai itself at the presence of the God of
- 6 In the days of Shamgar, Ben-Anath,^o
The high ways were unfrequented,
And in by-paths travellers travelled:
- 7 Deserted were the villages in Israel;
Deserted, until I, Deborah, arose—
Until I arose to be a mother in Israel.
- 8 New gods they had chosen—
Then was war brought to their gates.

Among forty thousand in Israel
Was there a spear or a shield to be seen?
My love to those leaders of Israel 9
Who willingly came among the people:
Bless ye Jehovah.
Riders on streaked asses, who sit in judg- 10
ment [sighed
And those who walked along the way,
At the noise of archers between the water- 11
ing-places. [hovah,
Then they rehearsed the just acts of Je-
His just acts towards the villages of Israel:
Then went down to the gates Jehovah's
people.
Awake, awake, Deborah! 12
Awake, awake, utter a song.
Arise, Barak, son of Abinoam,
And lead thine enemies captive.
Then came down a residue of nobles; 13
To me came down the people of Jehovah.
Among the mighty were the sons of 14
Ephraim,
Those settled near mount Amalek:
Next among thy people was Benjamin.
From Machir came down leaders,
And from Zebulun, sceptre-bearing scribes.
With Deborah were the chiefs of Issachar; 15
Issachar also was Barak's steady guard,
When he marched into the valley.
In the districts of Reuben
Were great deliberations!
Why abodest thou within thy boundaries. 16
To listen to the whistling herdsmen?

CHAP. V. 1. *On that day*] Not on the very day of battle, but soon after; probably in a solemn assembly of the people. The composition is highly poetical; and has been deservedly admired; though some parts of it are very obscure, and others in the common version, unintelligible.

2. This verse is evidently an introductory exposition of the subject of the song. Parkhurst has observed there is no authority for attributing to the word פָּרַע the sense of 'avenging.' It denotes, to be free, dissolute, exposed. He would render, 'For the deliverance wrought for Israel, &c.' but this, I think, is foreign from the radical sense.

3. This is an elegant apostrophe to the neighbouring kings, and their counsellors.

4, 5. An appeal to past times, when Israel was under the special protection of the Lord; compared with their late disastrous situation.

6. (a) *In the days of Jael*, 1 MS.

7. *Deserted were the villages*] All the unfenced towns and single homesteads; which were continually liable to be pillaged by the enemy.

8. The general sentiment is, that in consequence of their idolatry, the enemy not only ravaged the open country, but was brought to the gates of their fortified cities: nor had the Israelites spirit to defend them. See note Heb. Bible.

9. *My love*] Literally, 'my heart'; but the heart often signifies the affections. Cranmer's and the Bishops' Bible have, 'My heart loveth, &c.'

10. *Riders on streaked asses*] Harmer supposes that the asses are called צִמְרִית, *white*, or *streaked*, from their caparisons, or various coloured cloths on which they rode, as it is the present custom of the Arabs. Bochart understands asses of the zebra kind to be meant, which are party-coloured.—*Who sit*] I give this sense to the verb as here necessary, and consider this line as describing, by their office, those who rode on fine streaked asses. The sentiment is, 'that the nobles who rode, and the common people who walked on foot, were equally unsafe.'

11. *Then they rehearsed*] Their distresses led them to confess the justice of God in his conduct towards them. Then they went down to the gates; they assembled to deliberate on what might be done, to obtain deliverance, and to supplicate divine aid.

12. *Utter a song*] This can only signify, as its connexion verifies, rousing, animating words; for the point was to rouse the people from their supine and spiritless state. The address to Barak is beautiful, and produced the effect intended. At the call of Deborah, he collected forces and sprang to action.—*Lead thine enemies*] Literally, 'lead thy captivity, captive'; that is, lead those captive, whose captive thou art. So the Syr. which is doubtless the sense.

13. *Then came down*] Not one of the ancient translations supports our version in rendering יָרַד *to have dominion*. They all give the sense of the version adopted. Deborah now begins to describe the brave men who formed the army, and obtained so signal a victory.—*Among the mighty*] I join the last word of the preceding verse to this. See note, Hebrew Bible.—*Those settled near*] Literally, 'rooted, or planted.' I follow the Sept. in considering Amalek the name of a mountainous tract in the territory of the Ephraimites. Compare chap. xii. 15. It is probable it was thus called because the Amalekites had once occupied it.

14. *Sceptre-bearers*] The standards of the tribe, or of such as mustered the troops.

15. *Were the chiefs*] See note, Hebrew Bible.—*When he marched*] Hebrew, *sent forth his feet*, &c. Namely, when he went down from mount Tabor, to meet the enemy on very disadvantageous ground; having no cavalry.—*Great deliberations*] This is a delicate but severe irony; as appears from its repetition after, and indeed from the context. The Reubenites deliberated much, but did nothing.

16, 17. *Why abodest thou*] The Reubenites, Gadites, Danites, and Asherites, remained inactive, and preferred their occupations to the dangers of war. The tribes of

- In the districts of Reuben
Were great deliberations!
- 17 'Gad," too, abode beyond the Jordan;
And Dan continued among his ships.
Asher abode by the sea-shore,
And remained among his havens.
- 18 Zebulun was the people that braved
death, [field.
And Naphtali,—on the high places of the
- 19 The kings advanced,—they fought!
Then fought the kings of Canaan,
In Taanach by the waters of Megiddo:
A fragment of silver they took not away.
- 20 From the heavens the stars fought!
In their courses they fought against Sisera.
- 21 The torrent Kishon swept them away!
That ancient torrent, torrent Kishon!
On the mighty, my soul, thou didst tread.
- 22 'Then were broken the horse's hoofs,
From the headlong speed of his rider!
- 23 Curse ye Meroz, (saith the messenger of
Jehovah.)
Curse ye bitterly its inhabitants, [vah;
Because they came not to the help of Jeho-
To the help of Jehovah, among the mighty!
- 24 Blessed above other women be Jael,
The wife of Heber, the Kenite!
Blessed shall she be, above women of the tent.
- 25 He asked water, she gave to him milk;
In a costly bowl she brought butter-milk.
- 26 With her left hand she seized a pin,
And with her right a ponderous hammer:
And she smote Sisera, she smote his head;
She pierced and struck through his temples.
- 27 At her feet he tumbled,—he fell down;
At her feet he tumbled,—he fell:
Where he tumbled, there he lay dead.

Benjamin, Zebulun, Naphtali, Issachar, only joined the Ephraimites. Not the least mention is made of Judah or of Simeon. (v) Syr. others *Gilead*.

18. *High places of the field*] That is, in the most dangerous places. They nobly sustained the attack of the enemy, and repulsed him.

19. *A fragment of silver*] They expected victory, and a large spoil as the consequence, but were greatly disappointed.

20. *From the heavens the stars*] A most beautiful image. A tempest, meeting the enemy in the face, discomfited them; and the torrent Kishon was so suddenly swelled by the rain, that many of them were swept away by it in their precipitate flight: hence the poetess calls it the *first*, or *prince* of torrents. The whole is exceedingly poetical.

21. *On the mighty*] I have restored the common version as most agreeable to the present text. In this view Deborah speaks of herself as triumphing over the fallen enemies of her country, as she had been the instrument of exciting their courage.

22. *Horse's hoofs broken*] In those times horses were not shod; nor are they yet in many parts of the east.—*Speed of his rider*] So Castel renders דרך. Two nouns in construction as the text; the latter is taken as an adjective in the superlative degree.

23. *Meroz*] The same, perhaps, with Merom, mentioned in Josh. xi. 5.—*Saith the messenger*] Probably he who was sent to summon them to the standard of Barak. Some think Barak himself is meant: and so the Chaldee paraphrase understood it.—*To the help of Jehovah*] That is, of his people; for this cause is also his.—*Among the mighty*] The versions favour this sense of the preposition; and it is

The mother of Sisera gaz'd through a 29 window;

Through a lattice, she, lamenting, cried,
Why is his chariot so long in coming?
Why linger the wheels of his chariot?
'The wisest' of her ladies answered her; 29
Yea she returned *these* words to her:
Have they not sped, and are dividing the 30
spoil?

To every chief man, a damsel or two?
To Sisera a spoil of various colours,
A spoil of various coloured embroidery,
A spoil of coloured embroideries for the
neck?

So perish all thine enemies, O Jehovah! 31
But may they who love 'thee' become
Like the sun, when he riseth in his glory!
And the land, *after this*, had rest forty years.

CHAPTER VI.

B. C. 1256. *Israelites oppressed by Midian; an angel appears to Gideon, and gives him a commission to deliver them.*

AGAIN the Israelites did evil in the sight 1
of Jehovah; and Jehovah delivered them
into the hand of Midian, for seven years.
And the hand of Midian prevailed against 2
Israel; and the Israelites fled from the
face of Midian, and made for themselves
the dens which are in the mountains, and
the caves, and the strong-holds. And when 3
the Israelites sowed *their land*, then the
Midianites and the Amalekites, and other
people of the east, came up against them;
And they encamped against them, and 4
destroyed the increase of the earth, till one
came unto Gaza, and left no sustenance for

more natural to suppose Deborah would ascribe bravery to the victors than to their conquered enemies.

27. Geddes rightly observes, this is most beautifully expressed in the original: every word of which, to use a common phrase, tells; yet the repetition seems to me to add force to the sentiment.

28. Nothing could be more happily imagined, than this poetical transition, from Sisera, lying dead in the tent of Jael, to his mother anxiously waiting his triumphant return.

29. *Yea, she returned*] The common version is, 'yea, she returned answer to herself.' The sense of this line depends on the preceding; and if the reading of the Syr. Vulg. Arab. and six MSS. be adopted, the version given is the true one. Is it probable that the author would introduce *all her ladies*, or one of them, as giving an answer to soothe her agitated and anxious mind; and then, without telling us what they said, bring her forward again as replying to her own questions? As this does not seem probable, the various reading is preferred, and the next verse considered as the words which one of her ladies returned in answer to her.

33. *A damsel or two*] Females were generally taken in those days as the slaves of the conquerors.—*A spoil of coloured*] The spoil alluded to seems to have been rich, short mantles, which warriors used to wear.

31. *So perish*] In this line, remarks Bishop Lowth, the fatal disappointment of female hope and credulity, tacitly insinuated, by the sudden and unexpected apostrophe, is expressed more forcibly by this very silence of the person who was just speaking, than it could possibly have been by all the powers of language.

CHAP. VI. 3. *Other people of the east*] The various Arab tribes. 8. (a) Versions and MSS.

Israel, neither sheep, nor oxen, nor asses. 5 For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they came into 6 the land to lay it waste. Thus was Israel greatly impoverished by the Midianites. 7 But the Israelites cried to Jehovah. And when the Israelites cried to Jehovah, because of the Midianites, Jehovah sent a prophet to the Israelites, who said to them, 8 Thus saith Jehovah, the God of Israel, I brought you up from "the land of" Egypt, and brought you out of the house of bondage; 9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you; and drove out from before you, *these nations*, and gave you 10 their land; And I said unto you, I am Jehovah your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice. 11 There then came the angel Jehovah, and sat under the turpentine-tree which was in Ophrah, which belonged to Joash, the Abiezrite; and his son Gideon was threshing wheat by the wine-press, to hide it from the 12 Midianites. And the angel Jehovah appeared unto him, and said to him, Jehovah is with thee, thou mighty man of valour. 13 And Gideon said to him, Oh my Lord, if Jehovah be with us, why then hath all this befallen us? and where are all his miracles which our fathers told us of, saying, Did not Jehovah bring us from Egypt? but now Jehovah hath forsaken us, and delivered 14 us into the hands of the Midianites. And the angel Jehovah turned to him and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: 15 have not I sent thee? And he said unto him, Oh my Lord by what *means* shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's 16 house. And the "angel" Jehovah said to him, Surely I will be with thee, and thou shalt smite the Midianites as one man. 17 And he said to him, If now I have found favour in thy sight, then show me a token 18 that thou speakest with me. Depart not hence, I pray thee, until I come to thee, and

bring forth my present, and set it before thee. And he said, I will tarry until thou come again.

And Gideon went in, and made ready a 19 kid, and unleavened cakes of an ephah of flour; the flesh he put in a basket, and pure wine he put in a pot, and brought it to him under the turpentine-tree, and presented it. And the angel God said to him, Take the 20 flesh and the unleavened cakes, and lay them upon this rock, and pour out the pure wine. And he did so. Then the angel Jehovah put forth the end of the staff which he had in his hand, and touched the flesh and the unleavened cakes; and fire issued from the rock, and consumed the flesh and the unleavened cakes: and the angel Jehovah vanished from his sight. Gideon now 22 perceived that he was the angel Jehovah, and Gideon said, *Alas for me, Jehovah!* since I have thus seen, face to face, the angel Jehovah. But Jehovah said to him, 23 Peace be to thee; fear not: thou shalt not die.

Then Gideon built an altar there to Jehovah, and called it JEHOVAH-SHALOM [JEHOVAH SPEAKEETH PEACE]. Unto this day it remaineth in Ophrah of the Abiezrites. For on that same night, Jehovah said to 25 him, Take thy father's young bullock, and a second bullock, seven years old, and throw down the altar of Baal, which belongeth to thy father, and cut down the grove that is by it; And build an altar to Jehovah thy 26 God, upon the top of this rock, on which the former offering was placed, and take the second bullock, and offer for a burnt-offering, with the wood of the grove which thou shalt cut down. Then Gideon took from 27 among his servants, ten men, and did as Jehovah had said to him; and, because he feared his father's household, and the men of the city, he could not do it by day, so he did it by night.

And when the men of the city arose early 28 in the morning, behold, the altar of Baal was broken down, and the grove was cut down that was by it, and the second bullock was offered upon the altar which was built. And they said one to another, Who hath 29 done this thing? And they inquired and

11. *Was threshing wheat*] The word rendered *threshing*, seems to denote *beating with rods*; that the noise might be small as possible. 16. (a) Sept

17. *Show me a token*] The Sept. render at least, clearly, 'And do, now, what thou hast said to me.' As Gideon supposed the person addressing him to be a prophet, I prefer the version given, as explained by the words added.

19. *Pure wine*] The term *המרק* is generally rendered *broth*; but I think that the Syr. and Arab. have given the sense; rendering *pure wine*, as every wheaten-offering was accompanied with a drink-offering.

21. *Vanished*] The angel disappeared, so that Gideon did not see him depart.

23. *But Jehovah said to him*] Probably in a dream, that night; and at the same time, that he suggested to him the demolition of Baal's altar, &c. as is related ver. 25. For ver. 24 is an historical anticipation, very common in scripture narratives; which has not been always attended to by translators.

26. *The second bullock*] It is not said what he was to do with the other young bull or steer: but we may readily suppose he was to be offered as a simple sin-offering, or eucharistic sacrifice; the flesh of which might be eaten by the offerer and his associates.

31. *Should ye preserve him*] I have adhered to the order of the text, and the sense given, I am satisfied, is that in-

sought, and some said, Gideon, the son of
 30 Joash, hath done this thing. Then the
 men of the city said to Joash, Bring forth
 thy son, that he may die, because he hath
 broken down the altar of Baal, and because
 he hath cut down the grove that was by it.
 31 And Joash said to all that stood against
 him, Will ye contend for Baal? Should ye
 preserve him who hath contended with him,
 he will die ere the morning dawn. If he
 be a god, he will contend for himself, with
 32 him who hath broken down his altar. From
 that day hence he was called Jerubbaal
 [LET BAAL CONTEND], from his father's say-
 ing, Baal will contend for himself, with him
 who hath broken down his altar.
 33 Then all the Midianites and Amalekites
 and other people of the east, assembled and
 passed over the Jordan, and encamped in
 34 the valley of Jezreel. And the spirit of
 Jehovah came upon Gideon, and he blew
 a trumpet; and Abi-ezer was gathered to
 35 him. And he sent messengers throughout
 all Manasseh; who also was gathered to
 him: and he sent messengers to Asher, and
 to Zebulun, and to Naphtali; and they
 came up to meet them.
 35 And Gideon said to God, If thou wilt
 save Israel by mine hand, as thou hast said,
 37 Behold, I will put a fleece of wool on this
 threshing floor; and if dew be on the fleece
 only, and all the ground be dry, then I shall
 know that thou wilt save Israel by mine
 38 hand, as thou hast said. And it was so;
 for he arose early on the morrow, and
 squeezed the fleece, and wrung the dew
 39 from the fleece, a bowl full of water. And
 Gideon said unto God, Let not thine anger
 be kindled against me and I will speak but
 this once: let me prove, I pray thee, but
 this once with the fleece; let it now be dry
 only upon the fleece, and upon all the
 40 ground let there be dew. And God did so
 that night: for it was dry upon the fleece
 only, and there was dew on all the ground.

CHAPTER VII.

B. C. 1249. *Gideon's army reduced to three hundred; encouraged by the dream of a Midianite; stratagem of lamps in pitchers.*

1 THEN Jerubbaal, (who is Gideon,) and

tended. The common version is contradictory. It makes Joash propose, that he who pleaded for Baal, should be immediately put to death, and then assert that Baal would plead for himself. I have followed Menochius, (see Poole,) and consider the meaning to be, 'If Baal be really a god, ye need not avenge his quarrel, or desire the death of my son: Baal will speedily avenge himself; and you will see the demolisher of his altar die a sudden death.'

36—40. Gideon, by the signs requested, desired to know, whether the Lord would now fulfil his promise; and also to satisfy the people that God had sent him.

CHAP. VII. 3. *Mount Gilboa*] I have adopted the conjectural emendation of Houbigant and Le Clerc. Serarius,

all the people who were with him, arose
 early, and encamped beside En-Harod; so
 that the host of the Midianites were on the
 north side of them, in the valley by the hill
 of Moreh. And Jehovah said to Gideon, 2
 The people who are with thee are too many
 for me to give the Midianites into their
 hands, lest Israel vaunt themselves against
 me, saying, Our own hand hath saved us.
 Now, therefore, go, proclaim in the hearing 3
 of the people, saying, Whosoever is fearful
 and terrified, let him return and depart early
 from mount 'Gilboa.' And there returned
 of the people twenty-two thousand; and
 there remained ten thousand. And Jehovah 4
 said to Gideon, The people are yet too
 many; bring them down to the water, that
 there I may try them for thee: and it shall
 be, of whomsoever I say to thee, This shall
 go with thee, the same shall go with thee;
 and of whomsoever I say to thee, This shall
 not go with thee, the same shall not go.
 So he brought down the people to the water: 5
 and Jehovah said to Gideon, Every one that
 lappeth of the water with his tongue, as a
 dog lappeth, thou shalt set apart by himself;
 so also every one that boweth down on his
 knees to drink. And the number of those 6
 who lapped, putting their hand to their
 mouth, were three hundred men; but all
 the rest of the people bowed down on their
 knees to drink water. And Jehovah said to 7
 Gideon, By the three hundred men who
 lapped, will I save you, and deliver the
 Midianites into your hand: and let all the
 other people go, every one to his own place.
 So they took the victuals of the people, 8
 and their trumpets, for their own use: he
 retained only those three hundred men, but
 sent all the rest of Israel, every one to his
 own tent.

Now the host of Midian was beneath him
 in the valley. And that same night, Jeho- 9
 vah said to him, Arise, go down to the camp;
 for I deliver it into thine hand. But if 10
 thou be afraid to go down, *with thy men*,
 go down thyself to the camp, with Phurah
 thy servant; And thou shalt hear what they 11
 say; and afterwards thou shalt be encour-
 aged to go down to the camp *with thy men*.
 Then he went down with Phurah his ser-

Menochius, and others adopt the same opinion. (See Poole.) Note, Hebrew Bible.

4. *Try them*] Literally, 'prove them as silver is proved by the fire.'

5. *Every one that lappeth*] Lapping water from the hollow of the hand was considered as a mark of sobriety and promptitude. The manly, active soldier contented himself with a passing sup of the refreshing stream; while the more dainty kneeled down to draw large draughts from the water's brim.

8. *They took*] That is, Gideon and the three hundred men took the provisions and trumpets of those who were sent home. I have followed the order of the text in the

- vant, to the outermost of the armed men
 12 who belonged to the camp. And the Midianites and the Amalekites and all the other people of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand
 13 by the sea-shore for multitude. And when Gideon had come, behold, one man was telling a dream to another, and said, Behold, I dreamed a dream, and, lo, a cake of barley bread tumbled into the camp of Midian, and came to a tent, and smote it that it fell, and so overturned it, that the
 14 tent lay flat. And his companion answered and said, This is nothing but the sword of Gideon the son of Joash, a man of Israel; into whose hand God delivereth Midian, and the whole camp.
 15 And when Gideon heard the telling of the dream, and its interpretation, he worshipped, and returned into the camp of Israel, and said, Arise; for Jehovah delivereth into
 16 your hand the camp of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps
 17 within the pitchers. And he said to them, Look on me, and do likewise; and, behold, when I come to the outside of the camp, as
 18 I do, so shall ye do. When I and all who are with me blow the trumpet, then blow ye the trumpets also, on every side of the whole camp, and say, "The sword" of Jehovah, and of Gideon.
 19 So Gideon and the hundred men who were with him, came to the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and broke the
 20 pitchers which were in their hands. And the three companies blew the trumpets, and broke the pitchers; and they held the lamps in their left hands, and in their right hands the trumpets, to blow with; and they cried, The sword of Jehovah, and of Gideon.
 21 And they stood still, every one in his place, round about the camp. And the whole camp was thrown into confusion; and they

first clause, and transposed the latter for the sake of perspicuity.

11. *Shall be encouraged*] Literally, 'thine hand shall be strengthened.'

13. *A cake of barley-bread*] This seems to allude to the low condition of Gideon, mentioned chap. vi. 15. If a huge stone had rolled against a tent, there would have been no wonder if it overturned it; but that this should be done by a poor barley cake was wonderful indeed.—The words *a man of Israel*, in the next verse, appear also to have a reference to the meanness of Gideon's family. It was neither king nor chief, that was to subdue them; but a common Israelite.

16. *Empty pitchers*] According to Harmer, these were a part of the camp equipage. They were used to conceal the lamps, until the proper occasion. 18. (a) MSS. &c.

19. *Middle watch*] That is, about midnight. This stra-

cried out and fled. And the three hundred 22 men blew the trumpets, and Jehovah set every man's sword against his fellow, throughout the whole camp; and the whole camp fled to Beth-shittah of Zererath, and to the border of Abel-meholah by Tabbath. The men of Israel then assembled out of 23 Naphtali, and out of Asher, and out of all Marasseh, and pursued the Midianites.

Gideon now sent messengers throughout 24 all mount Ephraim, saying, Come down against the Midianites, and take before them the waters at Beth-barah and the Jordan. Then all the men of Ephraim assembled and took the waters at Beth-barah and the Jordan. And they took two princes of the 25 Midianites, Oreb and Zeeb; and they slew Oreb upon the rock, *from this called Oreb*, and Zeeb they slew at the wine-press, *from this called Zeeb*, and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon, on the other side of the Jordan.

CHAPTER VIII.

B. C. 1229. *The Ephraimites pacified; Zebah and Zalmunna taken; Succoth and Peniel destroyed; Gideon avengeth the death of his brethren; maketh an ephod.*

AND the men of Ephraim said to him, 1 Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they contended with him sharply. But he said to them, 2 How little have I done now in comparision of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered up the princes of 3 Midian, Oreb and Zeeb; and what was I able to do in comparision of you? Then their anger was abated towards him, when he had spoken these words.

And Gideon came to the Jordan, and 4 passed over, he, and the three hundred men who were with him, faint yet pursuing. And he said to the men of Succoth, Give, I 5 pray you, some loaves of bread to the people that follow me; for they are faint, and I am pursuing Zebah and Zalmunna, kings of Midian. And the chiefs of Succoth said, 6

tagem, blowing the trumpets, breaking the pitchers, and the instant blaze of 100 lamps, must have excited fear and produced confusion through the whole camp of Midian.

22. *Set every man's sword*] In their hurry and consternation, they could not, in the darkness of the night, distinguish friend from foe.

24. *Beth-barah*] Geddes conjectures this to be the same place as Beth-abara.

CHAP. VIII. 1. *Why hast thou served*] The tribe of Ephraim was, after Judah, the most powerful of all the Israelites; and extremely jealous of their superiority. On this occasion, they were affronted that a mean Abiezrite, from beyond the Jordan, should have undertaken so great an enterprise without consulting them. Hence their exostulation with Gideon, whose prudent and modest answer was well calculated to pacify them. Compare chap. xi. 1—16.

Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine host? And Gideon said, Therefore when Jehovah hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with wilderness-thorns and with briars.

And he went up thence to Peniel, and spoke to them in like manner; and the men of Peniel answered him as the men of Succoth had answered him. And he spoke also to the men of Peniel, saying, When I come again in peace, I will break down this tower.

Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all who were left of all the hosts of the people of the east: for there had fallen one hundred and twenty thousand men who drew the sword. And Gideon went up by the way of those who dwell in tents, on the east of Nobah and Jogbehah, and smote the camp, when the camp was secure. And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited the whole host.

And Gideon, the son of Joash, returned from battle by the height of Hares, and caught a young man of the men of Succoth, and inquired of him; and he described to him the chiefs of Succoth, and its elders, seventy and seven men. And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye upbraided me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread to thy men who are weary? And he took the elders of the city, and wilderness-thorns and briars, and with them he chastised the men of Succoth.

And he beat down the tower of Peniel, and slew the men of the city.

Then said he to Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the son of a king. And he said, They were

my brethren, the sons of my own mother: as Jehovah liveth, if ye had saved them alive, I would not slay you. And he said 20 to Jether his first-born, Rise and slay them. But the youth drew not his sword: for he feared, as he was yet a youth. Then Zebah 21 and Zalmunna said, Rise thou, and fall upon us; for according to one's age is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took for himself the crescents, and pendants, and purple garments that were on them, and the collars, that were on their camels' necks.

Then the men of Israel said to Gideon, 22 Rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And 23 Gideon said unto them, I will not rule over you, neither shall my son rule over you; Jehovah shall rule over you. Gideon also 24 said to them I will make but one request to you, that ye would, every one, give to me the pendants of his prey: (for those slain, who were Ishmaelites, wore golden pendants.) And they answered, We will 25 willingly give them. And they spread a garment, and cast therein every one the pendants of his prey. And the weight of 26 the golden pendants which he had requested, was one thousand and seven hundred shekels of gold; besides the crescents, and the drops and purple garments, that were on the kings of Midian, and besides the collars that were about the camels' necks. And Gideon 27 made an ephod of it, and put it in his own city, in Ophrah; and all Israel went thither astray after it: which thing became a snare to Gideon, and to his house.

Thus was Midian subdued before Israel, 28 so that they lifted up their heads no more: and the land had rest, in the days of Gideon, forty years. And Jerubbaal, the son of 29 Joash, went and dwelt in his own house. And Gideon had twenty sons, of his own 30 body begotten; for he had many wives. And 31 his concubine who was at Shechem, also bare to him a son, whose name he called

6. *And the chiefs of Succoth*] It may seem astonishing that the inhabitants of Succoth and Peniel should refuse bread to their famished brethren: but having been seven years under the domination of the Midianites, they dreaded their vengeance; and deemed it highly improbable that Gideon could succeed.

13. *By the height of Hares*] So all the versions render, except the Vulg. which our translators followed. The route of Gideon, from Peniel, seems to have been across the mountains of Gilead, to the north-east of the Jabok, through a tract of country inhabited by Scenites or Bedouins: hence he came unexpectedly upon the camp of the Midianites, who looked for no attack from that quarter. If Jogbehah be the same with Ramoth-Gilead, as the Chaldee paraphrast supposes, the Midianites were probably encamped somewhere about Abela, called, chap. xi. 33, Abel-cheramim, that is, the plain of the vineyards. Gideon appears to have returned to Succoth by another short way; namely, by the heights of Hares, or sunhills; probably so called, because,

over them, the rising sun was first seen by the inhabitants of the low country about the Jordan; and, indeed, by all the Israelites, who resided on the western side of that river.

21. *According to one's age*] So the Vulg. which gives the clearest sense. The words in italic, from verse 26, seem to have dropped out of the text. Most probably a line has been omitted, through haste, or inadvertency.

26. *Crescents and drops*] These are allowed to be what the original terms signify. See Parkhurst on the words.

27. *Made an ephod*] A rich sacerdotal garment; made, probably, in imitation of that worn by the high priest; and then kept at Shiloh. Whether Gideon meant this as a mere commemorative trophy; or whether he had a levitical priest in his house, it is hard to say. The latter I think more probable. Compare chap. xvii. 5.—*All Israel*] All those who lived in Gilead, and on the east side of the Jordan; who, having now an ephod and worship in their own country, would not so readily go over to the tabernacle at Shiloh.

32 Abimelech. And Gideon, the son of Joash, died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abi-ezrites.

CHAPTER IX.

B. C. 1209. Israel relapses to idolatry; Abimelech and the Shechemites murder all Gideon's sons, except Jotham; his parable; war between Abimelech and the Shechemites.

- 33 AND as soon as Gideon was dead, the Israelites again went astray after Baal; and they made Baal-berith their special
34 god. And the Israelites remembered not Jehovah their God, who had delivered them out of the hands of all their enemies on every
35 side; Nor did they show regard to the house of Jerubbaal, or Gideon, according to all the kindness which he had showed to
1 Israel. For Abimelech, the son of Jerubbaal, went to Shechem, to his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Speak, I pray you, in the hearing of all the leading men of Shechem, Whether is it better for you, that all the sons of Jerubbaal, threescore and ten persons, reign over you, or that one reign over you? Remember also that I am your own bone and your own flesh. And his mother's brethren spoke for him, in the hearing of all the leading men of Shechem, all these words: and their hearts inclined to follow Abimelech; for they said, He is our brother. And they gave to him seventy shekels of silver out of the house of Baal-berith, with which Abimelech hired vain and
4 light persons, who followed him. And he went to his father's house at Ophrah, and slew his brethren, the sons of Jerubbaal, seventy persons, upon one stone; yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself. And all the leading men of Shechem assembled, and all the house of Millo, and went, and made Abimelech king, by the turpentine-tree, which stands near Shechem.
7 And when they told this to Jotham, he went and stood on the top of mount Gerizim, and raised his voice, and cried, and said to them, Harken to me, ye leading men of

Shechem! so God may hearken to you. 8 The trees went forth to anoint a king over them; and they said to the olive tree, Reign thou over us. But the olive-tree 9 said unto them, Shall I relinquish my oil, with which God and men are honoured, and go to rule over the trees? The trees then 10 said to the fig-tree, Come thou, and reign over us. But the fig-tree said to them, 11 Shall I relinquish my sweetness, and excellent fruit, and go to rule over the trees? Then said the trees to the vine, Come thou, 12 and reign over us. And the vine said to 13 them, Shall I relinquish my wine, which giveth joy to God and man, and go to rule over the trees? Then said all the trees to 14 the bramble, Come thou, and reign over us. And the bramble said to the trees, If ye 15 truly intend to anoint me king over you, come, take shelter under my shade; and if not, let fire come out of the bramble, and devour the cedars of Lebanon. Now, there- 16 fore, if ye have done truly and uprightly, in making Abimelech king; and if ye have treated kindly Jerubbaal and his house, and have done to him according to his claims upon you; (For my father fought for you, 17 and risked his life, and delivered you out of the hand of Midian: Yet have ye, this day, 18 risen up against my father's house, and have slain his sons, seventy persons, on one stone; and have made Abimelech, the son of his bondmaid, king over the men of Shechem, because he is your brother;) If then ye 19 have dealt truly and uprightly with Jerubbaal and with his house this day, then rejoice in Abimelech, and let him also rejoice in you: But if not, let fire come out from Abi- 20 melech, and devour the leading men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. And Jotham fled with speed, 21 and went to Beer, and dwelt there, for fear of Abimelech his brother.

When Abimelech had reigned over Israel 22 three years, God sent a spirit of discord be- 23 tween Abimelech and the leading men of Shechem; and the leading men of Shechem dealt treacherously with Abimelech; That 24 the cruelty done to the seventy sons of

CHAP. IX. 1. *Baal-berith*] A Canaanite god; supposed to be the avenger of a breach of covenant.

5. *On one stone*] They were beheaded like the sons of Ahab. See 2 Kings x. 7.

6. *Leading men*] Rendered בָּלִיָּם, because the term never denotes men in general, but conveys always the idea of rule, authority, and distinction.—*The house of Millo*] Millo appears to have been a fortress or citadel; and is called, verses 46 and 49, the tower of Shechem. Here those who inhabited it are understood.

8. This is the first fable or apologue which we read in the Hebrew scriptures. It is elegantly turned, and the application is strikingly sarcastical. The genuine and gene-

rous offspring of Jerubbaal had no wish to be kings; but the spurious bramble-like Abimelech eagerly grasps the regal power.

9. *God and men are honoured*] God was honoured by the oil used in sacrifices, to feed the lamps, and anoint the priest: and it was useful to man in food and medicine.

13. *Which giveth joy*] Wine was used in sacrifices: it was a part of the provisions of God's house and altar, with which he was delighted, and men were cheered. Thus all these noble trees, that is, Gideon and his sons, much better men than Abimelech, had refused the dignity of which he was so ambitious.

21. *To Beer*] This was a city in the tribe of Judah, or

Jerubbaal might be avenged, and their blood laid upon Abimelech, their brother, who had slain them; and on the leading men of Shechem, who had assisted him in
 25 the slaughter of his brethren. And the leading men of Shechem set ambushes for him, on the top of the mountains; and they robbed all who came by them that way; and
 26 it was told Abimelech. Now Gaal, the son of Ebed, came with his brethren, and went over to Shechem; and the leading men of
 27 Shechem put their confidence in him. And they went out into the fields, and they gathered their vineyards, and trode the grapes; and then made a feast, and went into the house of their god, and ate and drank, and
 28 cursed Abimelech. And Gaal, the son of Ebed, said, Who is Abimelech, and who *the king* of Shechem, that we should serve him? Have not the son of Jerubbaal, and Zebul, his officer, made the men of Hamor, the father of Shechem, slaves? yet why should
 29 we be slaves to him? O that this people were under my hand! I would soon remove Abimelech: 'I would say' to Abimelech, Increase thine host, and come forth.
 30 And when Zebul, the governor of the city, heard the words of Gaal, the son of
 31 Ebed, his anger was kindled. And he privately sent messengers to Abimelech, saying, Behold, Gaal, the son of Ebed, and his brethren have come to Shechem; and behold, they fortify the city against thee.
 32 Now, therefore, arise by night, thou and the people who are with thee, lie in ambush
 33 in the field; And do thou rise early in the morning, as soon as the sun is up, and rush upon the city; and, behold, when he and the people who are with him come out against thee, then mayest thou do with them as thou shalt find it necessary.
 34 And Abimelech rose up and all the people who were with him, by night, and they laid ambushes against Shechem, in four
 35 companies. And Gaal, the son of Ebed, went out, and stood at the entrance of the city-gate; and Abimelech, and the people who were with him, rose up from the am-
 36 bush. And when Gaal saw the people, he said to Zebul, Behold, people are coming down from the top of the mountains. And

Zebul said to them, Thou seest the shadow of the mountains as if they were men. And 37 Gaal again spoke, and said, See people come down from the heights; and another company come along by the turpentine-tree of Meonenim. Then said Zebul to him, 38 Where now are thy words, which thou saidst, Who is Abimelech, that we should be slaves to him? Is not this the people whom thou didst despise? go out now, I pray, and fight with them. And Gaal went out before the 39 men of Shechem, and fought with Abimelech. And Abimelech attacked him, and he fled 40 before him; and many were overthrown and wounded, even to the entrance to the city-gate. And Abimelech dwelt at Arumeh, 41 until Zebul had driven out Gaal and his brethren, from among the inhabitants of Shechem. But on the morning after, some 42 persons told Abimelech that the people went out into the field; And he took his own 43 people, and divided them into three companies, and lay in ambush in the field, until he saw, and, behold, the people had come forth from the city; and he rose up against them, and smote them. For Abimelech, 44 and the company which was with him, rushed forward, and stood at the entrance of the city-gate; and the other two companies fell upon all who were in the fields, and slew them. And Abimelech fought against the 45 city all that day; and he took the city, and slew the people that were in it; and he demolished the city, and sowed it with salt.

And when all the men of the tower of 46 Shechem heard this, they went into the strong-hold of the temple of the god Berith. And it was told Abimelech, that all the men 47 of the tower of Shechem were there crowded together; And Abimelech went up to mount 48 Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took it, and laid it on his shoulder, and said unto the people that were with him, Ye have seen what I have done; And all 49 the people likewise cut down every man his bough, and followed Abimelech; and they put them to the strong-hold, and with them they set the strong-hold on fire. Thus, also, died all the men of the tower

Benjamin, not far from Jerusalem. From this it appears, that the dominion of Abimelech was confined to Shechem and the places contiguous.

27. *Make a feast*] So the Syr. The feast was made in honour of their idol.

28. *Who is the king of Shechem*] This is supplied for the sake of precision. Others think by Shechem is meant the Shechemites, which does not seem probable. See Sept. and Vulg. 29. (r) Sept. the rest, *He said*.

36. *Shadow of the mountains*] Josephus represents Zebul as telling him, he mistook the shadow of the rocks for men. A commentator might be at a loss to account for this change, that had not read Doubdan's representation of

some part of the holy land, in which he tells us, that in those places there are many detached rocks scattered up and down, some growing out of the ground, and others are fragments, broken off from precipices, the shadow of which, it appears, Josephus thought might be most naturally imagined to look like troops of men at a distance, rather than the shadow of mountains.

45. *Sowed it with salt*] In the scripture a *land of salt* denotes a barren land; and by sowing Shechem with salt, Abimelech showed his hatred, wishing that it might never be rebuilt. The transactions of this whole chapter resemble those of feudal times in our own history.

of Shechem; about a thousand men, and the women.

50 Then went Abimelech to Thebez, and
51 encamped against Thebez, and took it. But
there was a strong tower within the city;
and thither fled all the men and women,
even all the inhabitants of the city; and
they beset the entrance and went up to the
52 top of the tower. And Abimelech came
unto the tower, and fought against it; and
he approached to the door of the tower to
53 burn it with fire. And a certain woman
cast a piece of a millstone upon Abimelech's
54 head; and it broke his skull. Then he
called hastily unto the young man, his
armour-bearer, and said to him, Draw thy
sword, and slay me, that men may not say
of me, A woman slew him. And his young
55 man thrust him through, and he died. And
when the men of Israel saw that Abimelech
was dead, they departed every one to his
own place.

56 Thus Jehovah requited the wicked deed
of Abimelech, which he did to his father, by
57 slaying his own seventy brethren; And all
the evil deeds of the men of Shechem, Je-
hovah brought upon their own heads; and
upon them came the curse of Jotham, the
son of Jerubbaal.

1 AND after Abimelech there arose to de-
fend Israel Tola the son of Puah, the son
of Dodo, a man of Issachar; and he dwelt
2 in Shamir in mount Ephraim. And he
judged Israel twenty-three years, and died,
and was buried in Shamir.

3 And after him arose Jair, a Gileadite, and
4 judged Israel twenty-two years. And he
had thirty sons, who rode on thirty young
asses, and thirty villages, which are called
Havoth-jair [THE VILLAGES OF JAIR] unto
this day, which are in the land of Gilead.

5 And Jair died, and was buried in Camon.

CHAPTER X.

B. C. 1161. *The Israelites are again enslaved and oppressed by the Philistines; they are reproved for their idolatry, but on their repentance, God hath compassion, and raiseth up Jephthah.*

6 AND the Israelites again did evil in the
sight of Jehovah, and served Baals, and
Ashtaroth, and the gods of Syria, and
the gods of Sidon, and the gods of Moab,
and the gods of the Ammonites, and the
gods of the Philistines; and they forsook
7 Jehovah, and him they served not. And
the anger of Jehovah was kindled against

Israel, and he gave them up into the hands
of the Philistines, and into the hands of
the Ammonites. And at that time they 8
vexed and oppressed the Israelites eighteen
years; all the Israelites that were on the
other side of the Jordan, in the land of the
Amorites, which is in Gilead. Moreover 9
the Ammonites passed over the Jordan, to
fight also against Judah, and against Ben-
jamin, and against the house of Ephraim;
so that Israel was greatly distressed.

And the Israelites cried to Jehovah, say- 10
ing, We have sinned against thee, both be-
cause we have forsaken our God, and also
served Baals. And Jehovah said to the 11
Israelites, Did not I deliver you from the
Egyptians, and from the Amorites, and from
the Ammonites, and from the Philistines?
The Sidonians also, and the Amalekites, 12
and the 'Midianites' oppressed you; and
ye cried to me, and I delivered you out of
their hand. Yet ye have forsaken me, and 13
served other gods; wherefore I will deliver
you no more. Go and cry to the gods 14
whom ye have chosen; let them deliver you
in the time of your tribulation. And the 15
Israelites said to Jehovah, We have sinned;
do thou to us whatsoever seemeth good to
thee; only deliver us, we pray thee, this day.
And they put away the strange gods from 16
among them, and served Jehovah 'only,'
and his soul was grieved for the misery of
Israel.

The Ammonites were now gathered toge- 17
ther, and encamped in Gilead; and the
Israelites assembled, and encamped in Miz-
pah. And the chief people of Gilead said 18
one to another, What man is he that will
begin to fight against the Ammonites? he
shall be head over all the inhabitants of
Gilead.

Now Jephthah, the Gileadite, (for Gilead 1
begot Jephthah,) was a mighty man of
valour; although he was the son of a harlot.
And the wife of Gilead bare to him sons; 2
and his wife's sons grew up, and they drove
out Jephthah, and said to him, Thou shalt
not inherit in our father's house; for thou
art the son of a strange woman. Then 3
Jephthah fled from his brethren, and dwelt
in the land of Tob; and idle men flocked
to Jephthah, and went out with him.

Now, in process of time, the Ammonites 4
made war against Israel. And when the 5
Ammonites made war against Israel, the
elders of Gilead went to fetch Jephthah

CHAP. X. 6. *The gods of Syria*] The spirit of their own
law, as well as its express commands, they violated; and
from this verse we learn they served the idols of the nations
which were around them.

8. *And at that time*] The words are rendered indefi-
nitely, as the context requires, after the Greek translators.
See note, Hebrew Bible.

12. *Midianites*] As we have no account of a people
called *Maanites*, the reading of the Sept. Alex. is adopted.
From chap. viii. we know the Midianites had oppressed
Israel, and that God, by Gideon, had delivered his people
out of their hands. 16. (a) Sept.

CHAP. XI. 3. *And went out with him*] That is, made
attacks upon the various hordes around them. This kind

6 from the land of Tob; And they said unto Jephthah, Come, and be our captain, that
 7 we may fight with the Ammonites. And Jephthah said to the Gileadites, Did not ye hate me, and expel me from my father's house? and why do ye come to me now when ye are in distress? And the elders of Gilead said to Jephthah, For that reason we now apply to thee, that thou mayest go with us, and fight against the Ammonites, and be our chief, over all the inhabitants of Gilead. And Jephthah said to the elders of Gilead, If ye bring me home again to fight against the Ammonites, and Jehovah deliver them before me, shall I be your
 10 chief? And the elders of Gilead said to Jephthah, Jehovah be witness unto us, if
 11 we do not so, according to thy words. Then Jephthah went with the elders of Gilead, and the people made him chief and captain over them; and Jephthah uttered all his words before Jehovah in Mizpeh.
 12 And Jephthah sent messengers to the king of the Ammonites, saying, What hast thou to do with me, that thou art come
 13 against me to fight in my land? And the king of the Ammonites answered the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from the Arnon unto the Jabbok, and the Jordan: now therefore restore those
 14 lands peaceably. Again Jephthah sent messengers to the king of the Ammonites,
 15 And said to him, Thus saith Jephthah, Israel took not away the land of Moab, nor
 16 the land of the Ammonites; But when Israel came up from Egypt, and had walked through the wilderness unto the Red Sea, and were come to Kadesh; Then Israel sent messengers to the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not consent. And in like manner they sent to the king of Moab; but he would not consent: so Israel abode in Kadesh. They then went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of the Arnon, but came not within the boundary of Moab; for the Arnon was the
 19 boundary of Moab. And Israel sent messengers unto Sihon, king of the Amorites, the king of Heshbon; and Israel said to

him, Let us pass, we pray thee, through thy land, unto our own place. But Sihon would not trust Israel to pass through his territory; but Sihon assembled all his people, and encamped in Jahaz, and fought against Israel. And Jehovah, the God of 21 Israel, delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that country. And 22 they possessed all the territories of the Amorites, from the Arnon unto the Jabbok, and from the wilderness unto the Jordan. So now Jehovah, the God of Israel, hath dis- 23 possessed the Amorites of *that land*, on account of his people Israel, and wouldst thou possess it? Wilt not thou possess what 24 Chemosh thy god hath given thee to possess? So will we possess the *land* of all those whom Jehovah our God shall drive out before us. And now hast thou in any 25 thing a better claim than Balak, the son of Zippor, king of Moab? Did he then contend with Israel, or did he ever fight against them? Three hundred years hath Israel 26 dwelt in Heshbon and its towns, and in Aroer and its towns, and in all the cities which are along the coasts of the Arnon? why, during that time, have ye not recovered them? We, 27 then, have not offended against thee, but thou doest us wrong to war against us: let Jehovah, the Judge, decide this day, between the Israelites and the Ammonites. Nevertheless the king of the Ammonites 28 would not hearken to the words of Jephthah, which he sent to him.

Then the Spirit of Jehovah came upon 29 Jephthah, and he passed through Gilead and Manasseh, and passed on to Mizpeh of Gilead, and from Mizpeh of Gilead he passed on towards the Ammonites. And Jeph- 30 thah made a vow to Jehovah, and said, If thou wilt, without fail, deliver the Ammonites into my hands, Then it shall be, that 31 whatsoever cometh out of the doors of my house to meet me, when I return in peace from the Ammonites, shall surely belong to Jehovah, or I will offer it up for a burnt-offering. Then Jephthah passed on 32 to the Ammonites, to fight against them; and Jehovah delivered them into his hands. And he smote them with a very great 33 slaughter from Aroer, all the way to Minnith, and unto Abel-cheramin; twenty cities.

of warfare was then common, as it is still, in those countries. See Dathe's remarks, Hebrew Bible.

11. *Uttered all his words*] There was a convention of the people at Mizpeh; and Jephthah repeated the terms of agreement with the Gileadites, before Jehovah; that is, solemnly ratifying it; and regulating all things necessary for conducting the war.

13—28. The answer of the king of Ammon, is certainly as void of truth as of justice; and the reply of Jephthah is distinguished by both. Were kings to listen to reason, how

few wars would there be! Ambition is the principal cause of fighting.

24. *What Chemosh thy god*] Jephthah here argues on his own principle. He ought to be satisfied with what Chemosh gives to him.

31. *Shall belong to Jehovah*] That is, if it be a person or animal which cannot be offered in sacrifice, it shall be consecrated to the service of Jehovah; or if what is proper to be offered, it shall be offered. I follow our marginal version in rendering, *or instead of and*.

Thus the Ammonites were humbled before Israel.

- 34 And Jephthah came to Mizpeh to his own house; and behold! his daughter came out to meet him with tabours and with pipes: and she was his only child; beside
35 her he had neither son nor daughter. And when he saw her, he rent his clothes, and said, Alas! my daughter! thou hast brought me low indeed! and thou art among those who distress me: for I have opened my mouth to Jehovah, and I cannot reverse it.
36 And she said unto him, My father, if thou hast opened thy mouth to Jehovah, do to me according to that which hath proceeded out of thy mouth; forasmuch as Jehovah hath taken vengeance for thee of thine enemies, of the Ammonites. And she said to her father, Let this thing be done for me: Let me alone two months, that I may go up and down upon the mountains, and with
38 my companions bewail my virginity. And he said, Go. And he sent her away for two months: and she went, and with her companions bewailed her virginity upon the
39 mountains. And it came to pass at the end of two months, that she returned to her father, who did with her according to his vow which he had made; and she knew no man.
40 And it became a custom in Israel, For the daughters of Israel to go yearly to lament with the daughter of Jephthah the Gileadite, four days in the year.

CHAPTER XII.

B. C. 1143. *A civil war between the Ephraimites and Gileadites; the former conquered; Jephthah dies, and Ibzan, Elon, and Abdon successively judge Israel.*

- 1 AND the men of Ephraim assembled, and went northward, and said to Jephthah, Why didst thou pass on to fight against the Ammonites, and didst not call us to go with thee? We will burn thy house about thee
2 with fire. And Jephthah said to them, I and my people had a great contest with the

Ammonites; and when I called you, ye would not deliver me out of their hands. And when I saw that ye would not deliver
3 me, I exposed my life, and passed on against the Ammonites, and Jehovah delivered them into my hand: wherefore then are ye come up to me this day, to fight against me? Then Jephthah assembled all the men of
4 Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye are only fugitives of Ephraim: Gilead is a *base breed* between Ephraim and Manasseh! And the Gileadites took the fords
5 of the Jordan before the Ephraimites: and when any of those Ephraimites who had escaped, said, Let me go over: the men of Gilead said to him, Art thou an Ephraimite? If he said, Nay; Then said they to
6 him, Say now Shibboleth: and he said Sibboleth: for he could not rightly pronounce it; then they took him, and slew him at the fords of the Jordan. And there fell at that time, of the Ephraimites, forty-two
7 thousand. And Jephthah judged Israel six years. Then died Jephthah, the Gileadite, and was buried in "his own city," in Gilead.

And after him Ibzan of Bethlehem judged
8 Israel. And he had thirty sons, and thirty
9 daughters: those he married out, and took in thirty maidens for his sons. And he judged Israel seven years. Then died Ibzan, 10 and was buried at Bethlehem.

And after him, Elon, a Zebulunite, judged
11 Israel; and he judged Israel ten years. And 12 Elon the Zebulunite died, and was buried in Aijalon, in the country of Zebulun.

And after him Abdon the son of Hillel, a 13 Pirathonite, judged Israel. And he had 14 forty sons and thirty nephews who rode on seventy young asses: and he judged Israel eight years. And Abdon the son of Hillel, 15 the Pirathonite, died, and was buried in Pirathon, in the land of Ephraim, on mount Amalek.

34. *His only child*] She was therefore more dear to her father; and as he had devoted her to God, all hope of posterity by her was cut off. This accounts for his distress.

36. *If thou hast opened*] The reply of Jephthah's daughter shows both piety and magnanimity. Since God had made him the instrument of saving her country, she was content to die in her virgin state.

39. *And she knew no man*] Some suppose Jephthah offered his daughter as a burnt-offering to Jehovah; a sentiment which is unsupported by the text. Dathe has produced strong arguments against this opinion; and the remark which concludes this verse is decisive. For if she was put to death in her virginity, it is needless to inform us, she knew no man; but if she was devoted to a virgin state, then this remark is just.

40. *To lament with the daughter*] The marginal version is adopted; as giving the genuine sense. According to Houbigant this custom only continued during the life of Jephthah's daughter, as we find no reference to it afterwards.

CHAP. XII. 1. The conduct of the Ephraimites on this occasion shows that they affected rule and authority over the other tribes. The whole history proves their ambition and love of preeminence.

4. *Fugitives of Ephraim*] The Ephraimites abused their brethren. I have followed the order of the text, and supplied with Geddes, as to the sense.—*A base breed*] That is, a mixed breed, belonging neither to them nor to Manasseh. They intend what is reproachful.

6. *Say Shibboleth*] This shows that the Gileadites, though they spoke the same language, had a different mode of pronunciation; as the people of Nazareth had in the time of Jesus Christ. The word *shibboleth* signifies a *stream*; which would naturally occur to the Gileadites as a test, being an object before their eyes.

7. *In his own city*] I suppose the true reading to be *עיר*, and the *vau* might easily be made a *jod*. Sept.

15. *Mount Amalek*] So the Sept. Compare chap. iii. 13, 27, and v. 14.

CHAPTER XIII.

B. C. 1161. The Philistines oppress Israel; an angel appeareth to the wife of Manoah and then to him also; a son promised, and Samson born.

- 1 AND the Israelites again did evil in the sight of Jehovah; and Jehovah delivered them into the hand of the Philistines, forty years.
- 2 Now, there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and
- 3 bare not. And the angel Jehovah appeared to the woman, and said to her, Behold now, thou art barren, and bearest not; but thou shalt conceive, and bear a son.
- 4 Now therefore beware, I pray thee, and drink no wine nor strong drink, nor eat of any thing unclean. For, lo! thou shalt conceive, and bear a son; but let no razor come on his head: for the child must be a Nazarite to God from the womb: and he shall begin to deliver Israel out of the hands of the Philistines.
- 6 Then the woman came and told her husband, saying, A man of God came to me, and his countenance was like the countenance of an angel of God, very awful: but I asked him not whence he came, nor did he tell his name. But he said unto me, Behold, thou shalt conceive, and bear a son; but drink now no wine nor strong drink, nor eat any thing unclean; for the child shall be a Nazarite to God from the womb, to the day of his death.
- 8 Then Manoah entreated Jehovah, and said, O my Lord, let the man of God whom thou didst send come again to us, and teach us what we shall do to the child that shall be born. And God hearkened to the voice of Manoah; and the angel God came again to the woman as she sat in the field; but Manoah her husband was not with her.
- 10 And the woman made haste, and ran, and showed her husband, and said to him, Behold, the man hath appeared unto me, that
- 11 came unto me the other day. And Manoah arose, and went after his wife, and came to the man and said unto him, Art thou the man who spakest to the woman? And he
- 12 said, I am. And Manoah said, When thy words come to pass, how shall we train up the child? and what shall we do to him?
- 13 And the angel Jehovah said to Manoah,

Of all that I said to the woman, let her beware. She must not eat of any thing 14 that cometh from the vine; and she must not drink wine or strong drink, nor eat of any thing unclean: all that I commanded her let her observe.

And Manoah said to the angel Jehovah, 15 I pray thee, let us detain thee, until we shall have made ready a kid for thee. And 16 the angel Jehovah said to Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it to Jehovah. For Manoah knew not that he was the angel Jehovah. And 17 Manoah said to the angel Jehovah, What is thy name, that when thy sayings come to pass we may do thee honour? And the 18 angel Jehovah said to him, Why askest thou thus after my name? It is a secret. So 19 Manoah took a kid with a wheaten-offering, and offered them upon a rock to Jehovah; when a wonderful thing was done, while Manoah and his wife looked on. For when 20 the flame went up towards the heavens from off the altar, the angel Jehovah ascended amid the flame from the altar. And when Manoah and his wife saw this, they fell on their faces to the ground. And as the angel 21 Jehovah appeared no more to Manoah or to his wife, Manoah then knew that he was the angel Jehovah. And Manoah said to 22 his wife, We shall surely die, because we have seen God. But his wife said to him, 23 If Jehovah had intended to kill us, he would not have received a burnt-offering, and a wheaten-offering at our hands, nor would he have showed us all these things, nor have now told us such things as these.

CHAPTER XIV.

B. C. 1141. Samson falleth in love with a woman of Timnath; on his journey thither killeth a lion; on a second journey findeth honey in its carcass; his marriage feast and his riddle.

AND the woman bare a son, and called 24 his name Samson: and the child grew, and Jehovah blessed him. And the Spirit of 25 Jehovah began to move him at times, in the camp of Dan, between Zorah and Eshtaol. And Samson went down to Timnath, and 1 saw a woman in Timnath of the daughters of the Philistines. And he came up, and 2 told his father and his mother, and said, I have seen a woman in Timnath, of the

CHAP. XIII. 1. *Forty years*] This was a long period of cruel oppression, but it was justly deserved.

5. *A Nazarite to God*] That is, separated to that service, which God designed, to weaken the power of the Philistines. The mother is commanded to live as Nazarites did. See Numb. vi. and notes there.

6. *Very awful*] That is, full of majesty and grace, something like the countenance of Stephen. See Acts vi. 15.

12. *How shall we train up*] I have preferred the sense

to the idiom, with Houbigant. The words allude to what was said verse 8.

19. *When a wonderful thing*] Some make the wonderful thing to be, that fire came out of the rock, to consume the sacrifice; but it is clear that this is mere supposition, and that the wonder was the angel's ascending amid the flame towards the heavens.

CHAP. XIV. 1. *To Timnath*] Jerom informs us, that this place was on the confines of three tribes, Judah, Dan, and Ephraim, between Ptolemais and Gazah.

- daughters of the Philistines: now, therefore,
 3 get her for a wife to me. Then his father and his mother said to him, Is there no woman among the daughters of thine own brethren, or among all 'thine own' people, that thou wouldst go to take a wife from 'among the daughters' of the uncircumcised Philistines? And Samson said to his father, Get her for me; for she pleaseth me well.
 4 Now his father and his mother knew not that he was moved by Jehovah, and that he sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.
 5 Then went Samson down, and his father and his mother, to Timnath; and they came to the vineyards of Timnath; and, behold!
 6 a young lion roared against him. And the Spirit of Jehovah came mightily upon him, and he tore him to pieces as he would have torn a kid, though he had nothing in his hand: [but he told not his father or his mother what he had done.] And he went down and talked with the woman: and she pleased Samson well.
 8 And, after some time, he returned to take her for his wife; and he turned aside to see the carcass of the lion; and, behold! there was a swarm of bees and honey, in the carcass of the lion. And he took some of it in his hands, and went on eating; and when he came to his father and mother, he gave some of it to them, and they ate: but he told them not that he had taken the honey out of the carcass of the lion.
 10 So his father and mother went down unto the woman; and Samson made there a feast 'of seven days;' for it was the custom for young men on their marriage to do so.
 11 And when the Philistines saw this, they brought thirty companions to be with him.
 12 And Samson said to them, I will now put forth a riddle to you: if ye can certainly find it out and expound it to me within the seven days of the feast, then I will give you thirty shirts and thirty suits of raiment:
 13 But if ye cannot declare it to me, then shall

ye give me thirty shirts and thirty suits of raiment. And they said to him, Put forth thy riddle, that we may hear it. And he 14 said unto them, Out of the eater came eatables, and out of the fierce came sweetness. And, during three days they could not expound the riddle. And it came to pass on 15 the 'fourth' day, that they said to Samson's wife, Entice thy husband, that he may declare to thee the riddle; else we will burn thee and thy father's house with fire. Have ye called us to take what we have? Is it not so? And Samson's wife wept before him, 16 and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle to the children of my people, and hast not told it to me. And he said to her, Behold, I have not told it to my father or my mother, and shall I tell it to thee? And she wept before 17 him the seven days, while their feast lasted: and it came to pass, on the seventh day, that he told her, because she strongly pressed him; and she told the riddle to her people. And the men of the city said unto him on 18 the seventh day, before the sun went down, What is sweeter than honey? and what is more fierce than a lion? And he said to them, If ye had not plowed with my heifer, ye had not found out my riddle.

And the Spirit of Jehovah came upon 19 him, and he went down to Ashkelon, and slew of them thirty men, and took their spoil, and gave suits of raiment to them who expounded the riddle. And his anger was kindled, and he went up to his father's house. But Samson's wife was given to his com- 20 panion, whom he had used as his friend.

CHAPTER XV.

B. C. 1140. *Samson denied his wife; burneth the corn of the Philistines; they burn his wife and her father; he is bound and delivered to the Philistines; but routeth them with the jaw-bone of an ass.*

BUT it came to pass, in a while after, in 1 the time of wheat harvest, that Samson visited his wife with a kid: and he said, I will go in to my wife into the chamber. But

3. (v) Syr. Arab. (a) 3 MSS.

6. The clause in brackets has the appearance of an interpolation. For how could Samson do this attended by his father and mother, and they not know it? And if they knew, how could he conceal it from them? Some suppose that on hearing the roaring of the young lion he went to attack him, but did not tell his father or his mother what he had done. But this seems scarcely probable.

10. *Seven days*] That the words added have been omitted in the text seems clear from what follows, 'that so young men did.' For it was not necessary to inform his readers, that on the marriage of a person a feast was usually made; but it was necessary to tell them, that it was the custom to keep the feast *seven days*. Compare *chap. 12. (a)* versions.

12. *Thirty shirts*] So our old versions after the Greek and Vulg. and Harmer has proved that this is the meaning, and conformable to existing customs, among the better sort of people.

14. *Fierce came*] So the word is rendered, in the common version, Isa. xix. 4, and in this connexion more proper.

15. (v) Sept. Syr. Arab, the rest *seventh*.

18. *Before the sun went down*] It is probable that they expounded his riddle, before they ate.—*Plowed with my heifer*] This seems to have been a proverbial expression; the purport of which is, if ye had not dived into my secret, through my petulant bride, ye would not have been able to solve my riddle.

20. *Whom he had used as his friend*] That is, the friend of the bridegroom, his first attendant. Samson seems to have been displeased with the treachery of his wife and the mean spirit of her relations; and on this account he departed. The conduct of his wife and her friends shows how little regard was paid to matrimonial rights in those days.

CHAP. XV. 1. *With a kid*] Kids were and are considered, in the east, as the most delicious food. Hence Samson intended by this present to do honour to his wife.

- her father would not suffer him to go in.
- 2 And her father said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.
- 3 And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred jackals, and took firebrands, and turned tail to tail, and put a firebrand in the middle between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burned up both the piled up corn, and also the standing corn with the vines and the olives.
- 6 Then the Philistines said, Who hath done this? And some answered, Samson, the son-in-law of the Timnite, because he hath taken his wife and given her to his companion. And the Philistines came up and burned with fire both her and her father's house." Then Samson said to them, Since ye have done this, will I be avenged of you, and then will I cease. And he smote them shoulder upon thigh, with a great slaughter; and he went down and dwelt in a cleft of the rock Etam.
- 9 Then the Philistines went up and encamped in Judah, and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us. Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did to me, so have I done to them.
- 12 And they said to him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson

said to them, Swear to me that ye will not fall upon me yourselves. And they spoke 13 to him, saying, No; but we will bind thee fast, and deliver thee into their hand; but assuredly we will not kill thee. And they bound him with two new cords, and brought him from the rock.

And when he came to Lehi, the Philistines 14 shouted against him; and the Spirit of Jehovah came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his hands were loosed from off his hands. And he 15 found a new jaw-bone of an ass, and put forth his hand and took it, and smote a thousand men with it. And Samson said, With 16 the jaw-bone of an ass, I have utterly routed them; with the jaw-bone of an ass I have smitten a thousand men. And when he 17 had made an end of speaking, he cast away the jaw-bone out of his hand, and called that place Ramath-lehi [THE JAW-BONE HILL].

And he was exceedingly thirsty, and called 18 on Jehovah, and said, Thou hast wrought this great deliverance by the hand of thy servant; and shall I now die through thirst, and fall into the hand of the uncircumcised? God then opened a crevice which was at 19 Ramath-lehi, and from it water issued forth; and having drunk, his spirit was restored and revived. Hence he called the name of that well En-hakkore [THE INVOCATION-WELL], which is to this day in Ramath-lehi."

CHAPTER XVI.

B. C. 1120. Samson carrieth away the gates of Gaza; Delilah, corrupted by the Philistines, enticeth him; his eyes are put out; his strength being recovered he pulleth down the house on himself and the Philistines.

THEN Samson went to Gaza, and saw 1 there a harlot; and went in to her. "And 2 it was told" the Gazites, saying, Samson is come hither. And they surrounded him and lay in wait for him all night, near the city-

4. *Jackals*] It is now generally allowed that the animal meant is the jackal. It is a gregarious animal, somewhat like a fox, but far less cunning, and more easily caught. They abounded in Judea. Those commentators, who would render 'sheaves,' have surely never attended to the context. It has been thought that Samson tied one tail to another, so that the animals would pull different ways. But he might tie tail to tail, so that they might run side by side, and nothing is said to lead us to judge otherwise.

6. (*a*) Versions and MSS.

8. *Shoulder upon thigh*] That is, so thickly, that the shoulder of the one fell upon the thigh of the other. At least if this be not the meaning, I understand not the words. *Dathe* supposes the word to be proverbial, and the meaning to be expressed by מכה כדוריה 'a great slaughter.'—*Etam*] An almost inaccessible rock, in the tribe of Judah, 2 Chron. xi. 6.

15. *Smite them*] The Hebrew word, which we render *smite*, is not always equivalent to *kill*. It means any sort of discomfiture; and seems here to denote the total rout of those Philistines after mentioned.

16. *Utterly routed them*] The Sept. Chald. and Syr.

render so as clearly to prove, that they read the two last words as verbs and not as nouns, according to the present Masoretic points. They render with perspicuity and force; 'with the jaw-bone of an ass I have utterly routed them,' &c. See note, Hebrew Bible.

19. *A crevice which was at Ramath-lehi*] The name of Ramath-lehi was given to the place where Samson cast away the jaw-bone. To consider the word, then, as an appellative, in the next verse; and to say that, 'when Samson was thirsty, God clave an hollow place that was in the jaw, and there came water thereout,' must be through want of common attention; because they immediately subjoin, 'wherefore he called the name thereof En-hakkore, (that is, the well of him that called,) which is in Lehi, unto this day.'

20. (*a*) *And he judged Israel in the days of the Philistines twenty years*] It is probable that this com. has been inserted here through mistake; as we find it in its proper place at the end of the next chapter.

CHAP. XVI. 1. Samson must have gone to Gaza privately. His conduct in going in to a harlot cannot be justified. It was his sin, and had nearly proved his ruin.

2. (*a*) Sept. Syr. Chald.

gate, and were quiet all the night, saying, In the morning, when it is day, we will kill
 3 him. And Samson lay till midnight; and at midnight he arose, and took the doors of the city-gate, and the two posts, with the bar; and having put them on his shoulders, he went away with them, and carried them up to the top of a hill which is opposite to Hebron.
 4 Now, after this, it happened, that he loved a woman in Nahal-sorek, whose name was
 5 Delilah. And the lords of the Philistines came up to her, and said to her, Entice him, and see wherein lieth his great strength, and by what means we may prevail against him, so as to bind him and humble him: and we will each of us give to thee eleven
 6 hundred *shekels* of silver. And Delilah said to Samson, Tell me, I pray thee, wherein lieth thy great strength, and with what thou
 7 mayest be bound and humbled? And Samson said to her, If they bind me with seven green withes which were never dried, then shall I be weak, and be as another
 8 man. Then the lords of the Philistines brought up to her seven green withes which had not been dried, and she bound him
 9 with them. Now, while men lay waiting in her chamber, she said to him, The Philistines are about to fall upon thee, Samson. And he broke the withes, as a thread of tow is broken when it toucheth the fire. So
 10 the cause of his strength was not known. And Delilah said to Samson, Behold, thou hast deceived me, and told me lies; now tell me, I pray thee, with what thou mayest
 11 be bound. And he said to her, If they bind me fast with new ropes which have never been used, then shall I be weak, and be as
 12 another man. Delilah therefore took new ropes, and bound him with them, and while men were waiting in the chamber, she said to him, The Philistines are about to fall upon thee, Samson. And he broke the
 13 ropes from off his arms like thread. And Delilah said to Samson, Hitherto thou hast deceived me, and told me lies: tell me with what thou mayest be bound. And he said to her, If thou interweave the seven locks of my head with that web, and fasten them to the pin, I shall become weak, and be as

another man. So, while he was asleep, she interwove with the web the seven locks of his head," And she fastened them to the 14 pin, and said to him, The Philistines are about to fall upon thee, Samson. And he awoke out of his sleep, and went away with the pin of the beam, and with the web.

And she said to him, How canst thou 15 say, I love thee, when thy heart is not with me? thou hast deceived me these three times and hast not told me in what thy great strength lieth. Now as she pressed him 16 daily with her words, and urged him, so that his soul was vexed unto death, He told her 17 all his mind, and said unto her, There hath not come a razor upon my head; for I have been a Nazirite to God, from my mother's womb; were I shaved, my strength would depart from me, and I should become weak and be like any other man. And when 18 Delilah saw that he had told her all his mind, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath showed me all his mind. Then the lords of the Philistines came up to her, and brought money in their hand. And 19 she made him sleep upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to humble him, for his strength had departed from him. And she said, The 20 Philistines are about to fall upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at former times, and rouse up myself: for he knew not, as yet, that Jehovah had departed from him. The Philistines now took him, and put out 21 his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he was made to grind at a mill in the prison-house.

The hair of his head after he had been 22 shaved began now to grow again. And the 23 lords of the Philistines assembled to offer a great sacrifice to Dagon, their god, and to rejoice: for they said, Our god hath delivered Samson, our enemy, into our hand. And when the people saw him, they praised 24 their god, for they said, Our god hath delivered into our hands our enemy, and the

4. *Nahal-sorek*] This was in the tribe of Dan, not far from Eshtaol. Delilah was doubtless a courtesan; and Samson's attachment to her proved his ruin.

6. *Tell me, I pray thee*] Had Samson given her a positive refusal, he would have acted more like a man of honour, than by repeatedly imposing on her. His conduct shows the influence this woman had over him; and justifies the remark of Solomon, that by such a character many strong have been cast down.

13, 14. The Sept. read here as in the other instances; and there can be no doubt but some transcriber omitted a whole line, and others have followed his faulty codex. In order to have some idea of what is here told, the reader must know, first, that the looms of Palestine were extremely simple; probably, not unlike those that are still used in

many parts of Asia and Africa: secondly, that they were worked by women: thirdly, that the web was narrow, little more, perhaps, than a hand's breadth: fourthly, that the woof was driven into the warp, not by a reed but by a wooden spatula: fifthly, that the end of the web was fastened to a pin or stake, fixed probably in the wall, or driven into the ground: sixthly that Samson was, probably, sleeping with his head on Delilah's lap, when she wove his hair into the web. Compare v. 19.

20. *He knew not, as yet*] It was natural to expect that as he had forsaken God, indulged a most criminal passion, and betrayed a secret which he ought to have kept, God would so far forsake him as to let him know the consequence of his conduct.

27. *Upon the roof*] The temple of Dagon seems to have

destroyer of our country, who slew so many
 25 of us. And when their hearts were merry,
 they said, Call for Samson that he may
 make us sport. And they called for Samson
 out of the prison-house; and they set him
 between the pillars of the house: and he
 26 made them sport. And Samson said unto
 the lad that held him by the hand, Suffer
 me that I may feel the pillars upon which
 the house standeth, that I may lean upon
 27 them. Now the house was full of men and
 women; and all the lords of the Philistines
 were there; and there were upon the roof
 about three thousand men and women, who
 28 beheld while Samson made sport. And
 Samson called to Jehovah, and said, O
 Lord Jehovah, remember me, I pray thee,
 and strengthen me, I pray thee, only this
 once, O God, that I may be at once avenged
 29 of the Philistines for my two eyes. And
 Samson took hold of the two middle pillars
 upon which the house stood, and by which it
 was borne up, of the one with his right hand,
 30 and of the other with his left. And Samson
 said, Let me die with the Philistines. And
 he bowed himself with all his might; and
 the house fell upon the lords, and upon all
 the people that were in it. So the dead
 whom he slew at his death were more than
 31 those whom he had slain in his life. Then
 his brethren and all the house of his father
 came down, and took him, and brought him
 up, and buried him between Zorah and
 Eshtaol in the burying-place of Manoah his
 father. And he judged Israel twenty years.

CHAPTER XVII.

B. C. 1406. *Images made of the money which Micah first stole, and then restored to his mother; he hires a Levite to be his priest; Danites come and take his gods and the Levite.*

1 AND there was a man of mount Ephraim,
 2 whose name was Micah. And he said to
 his mother, The eleven hundred shekels of
 silver that were taken from thee, about
 which thou cursedst, and spakest of also in
 mine hearing; behold, the silver is with
 me; I took it. And his mother said,
 3 Blessed of Jehovah be my son. And when
 he had restored the eleven hundred shekels
 of silver to his mother, his mother said, I

been a round, or oval edifice. In the middle were two main posts, from which, beams diverging to the wall supported a gallery that went round the building. Samson was placed between those posts, that he might be seen, not only by those who were below, but also by those who were in the gallery. This gallery is here called the roof. So Dr. Shaw explains it, which seems most probable.

CHAP. XVII. 1. See Introductory Remarks to this Book. The things now related must have occurred soon after the time of Joshua.

3. *An engraved, molten image*] I agree with those critics, who consider both the words פסל ויכסה as only denoting one image; which was first cast by the founder and then

had wholly dedicated the silver to Jehovah on account of my son; that it might be made into an engraved, molten image: therefore to thee I will now return it. But 4
 he gave back the money to his mother, and his mother took two hundred shekels of the silver, and gave them to the founder, who made of them an engraved, molten image: and it was placed in the house of Micah. And the man Micah had a house for his god; 5
 and he made an ephod, and teraphs, and consecrated one of his sons, who became his priest. In those days there was no king in 6
 Israel; so every man did what was right in his own eyes.

Now there was a young man from Beth- 7
 lehem-Judah, who was a Levite, and had sojourned there. And the man departed 8
 out of the city of Bethlehem-Judah, to sojourn where he could find a place: and he came to mount Ephraim, to the house of Micah, as he journeyed. And Micah said 9
 to him, Whence comest thou? And he said to him, I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find a place. And Micah said to him, Dwell with 10
 me, and be to me a father and a priest, and I will give to thee every year ten shekels of silver, and a suit of clothes, and thy victuals. So the Levite went in. And the Levite 11
 was content to dwell with the man; and the young man was to him as one of his sons. And Micah consecrated the Levite; and 12
 the young man became his priest, and was in the house of Micah. Then said Micah, 13
 Now know I that Jehovah will do me good, seeing I have a Levite for my priest.

In those days, there was no king in Israel; 1
 and in those days the tribe of the Danites sought an inheritance to dwell in; for to that day all their inheritance had not fallen to them among the tribes of Israel. And the 2
 children of Dan sent five men of their own family, men of valour, from their own boundaries, from Zorah, and from Eshtaol, to spy out the land and to search it; and they said unto them, Go, search the land. And they came to mount Ephraim, near to the house of Micah, and they lodged there. 3
 When they were near the house of Micah, they distinguished the voice of the young

engraved. The verb in the end of the next verse is singular, in the text and versions, and makes it evident that only one image is here intended. For it is, not *they were placed*, but *it was placed*.

7. In the common text two words have been inserted by mistake; and had we no authority for their omission, but the general history, they ought to be omitted; for how could a man be a Levite, and yet of the family of Judah? (*o*) *Of the family of Judah*, Syr. Arab. 1 MS.

CHAP. XVIII. 1. *The Danites sought*] The inheritance first assigned to the Danites was too narrow for them, which forced them to undertake this expedition. See Josh. xix. 47.

man, the Levite; and they turned in thither, and said to him, Who brought thee hither? and what doest thou in this place? and
 4 what is thine office here? And he said to them, Thus and thus Micah treateth me, and I am his priest. And they said to him,
 5 Ask counsel, we pray thee, of God, that we may know whether our enterprise on which
 6 we go, shall be prosperous. And the priest said to them, Go in peace: Jehovah is with you, in your enterprise, on which ye go.
 7 Then the five men departed, and came to 'Leshem;' and they saw that the people who dwelt in it were careless; after the manner of the Sidonians, quiet and secure; and there was nothing to molest them in the land: they possessed also riches without restraint. And they were far from the Sidonians, and had no intercourse with other
 8 men. And they came to their brethren to Zorah and Eshtaol; and their brethren said
 9 to them, What is your report? And they said, Arise, let us go up against them; for we have seen the land, and behold, it is very good: hasten therefore, delay not to go and
 10 take possession of the land. When ye go, ye shall come to a secure people, and to an extensive country; a place in which there is no want of any thing on the earth; and which God will deliver into our hands.
 11 And there went thence of the family of the Danites, from Zorah and from Eshtaol, six hundred men armed with weapons of
 12 war. And they went up, and encamped near Kirjath-jearim, in Judah; hence that place, to this day, is called Mahaneh-Dan [THE CAMP OF DAN]: behold, it is behind
 13 Kirjath-jearim. And they passed thence to mount Ephraim, and came to the house of
 14 Micah. Then spoke the five men who had gone to spy out the country of Leshem, and said to their brethren, Do ye know that there is in these houses an ephod, and teraphs, and an engraved, molten image? now therefore consider what ye have to
 15 do. And they turned thitherward and came to the house of the young man, the Levite, to the house of Micah, and saluted
 16 him. And the six hundred men, armed with their weapons of war, who were of the children of Dan, stood near the en-
 17 trance of the gate. And the five men who had gone to spy out the land, went up, and

came in thither, and took the engraved, molten image, and the ephod, and the teraphs; and the priest stood near the entrance of the gate, with the six hundred men, who were armed with weapons of war. So these men went into Micah's house, and brought out the engraved, molten image, the ephod, and the teraphs. Then said the priest to them, What are ye about to do? And they said to him, Be thou silent; lay 19 thine hand upon thy mouth; and go with us, and be to us a father and a priest. Is it better for thee to be a priest to the house of one man, or to be a priest to a tribe-family in Israel? And the priest's heart was glad, 20 and he took the ephod, and the teraphs, and the engraved, molten image, and went along with the people. So they turned and de- 21 parted, and put before them the little ones, and cattle and substance.

When they were a good way from the 22 house of Micah, the men whose houses were near to Micah's house assembled and followed after the Danites. And they cried 23 to the Danites; and they turned their faces, and said to Micah, What aileth thee, that thou thus 'criest aloud?' And he said, Ye 24 have taken away the gods which I made for myself, and the priest, and ye are gone away: and what have I more? and how can ye say to me, What aileth thee? And the 25 Danites said to him, Let not thy voice be heard among us, lest angry men rush upon thee, and thou lose thy life, with the lives of thy household. And the Danites went 26 on their way; and when Micah saw they were too strong for him, he turned and went back to his own house.

So they took the gods which Micah had 27 made, and the priest which he had, and came to Leshem, to a people quiet and secure; and they smote them with the edge of the sword, and burnt the city with fire. And there was no deliverer, because it was 28 far from Sidon, (for it was in the valley which is by Bethhoreb,) and the people had no intercourse with other men. And they rebuilt the city, and dwelt in it; And they 29 called the name of the city Dan, after the name of Dan their father, who was born to Israel: but the name of the city was formerly Leshem. And the Danites set up 30 the engraved image of Micah; and Jona-

7. *Leshem*] So the place is called, Josh. xix. 47, where this history is briefly related. The context leads to the version given. They lived secluded from others in a rich fertile vale; and, being unprepared for war, might easily be conquered.

21. *The little ones*] The text is here doubtful; and most suppose the little ones, and cattle, and substance, to belong to the Danites. I agree with Geddes in thinking they belonged to the Levite. 23. (v) Sept., &c.

30. *Son of Moses*] It is disputed whether we should read משה or משהו. The Jews themselves confess the latter has been

inserted, or, as it is in many MSS. and editions, suspended, for the honour of Moses, to denote that Jonathan was more worthy to be the grandson of Manasseh, the idolatrous king of Israel, than of Moses the legislator. Some critics still contend for Manasseh, and among these I am surprised to find Dathe. If he had been consistent with himself (see his note on the 17th chap.) he must have admitted that the circumstance of time invalidates this opinion; and the authorities in favour of Moses being the original reading are also of considerable weight. (v) Vulg. and copies of the Sept.

than, the son of Gershom, the son of "Moses," he and his sons were priests to the tribe of Dan until the day of the captivity of the 11 land. And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

CHAPTER XIX.

1. C. 1406. *A Levite goeth to Bethlehem to fetch his wife; an old man lodgeth him; the Gibeahites abuse his concubine-wife to death.*

AND it came to pass in those days, when there was no king in Israel, that a certain Levite who sojourned on the side of Mount Ephraim, took to him a concubine-wife out of Bethlehem of Judah. But his concubine 'disliked' him, and departed from him unto her father's house, to Bethlehem of Judah, and was there four whole months. And her husband arose, and went after her, that he might gain her affection, and bring her back, having his servant with him, and a couple of asses. And she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him again. And his father-in-law, the damsel's father, retained him; and he abode with him three days: and they ate, and drank, and lodged together. And on the fourth day, they arose early in the morning, and he prepared to depart; but the damsel's father said to his son-in-law, Refresh thyself with food, and afterwards depart. And they sat down, and both of them ate and drank together: and the damsel's father said to the man, Consent, I pray thee, to tarry all night, and enjoy thyself. And when the man rose to depart, his father-in-law urged him, so that he lodged there again. And he arose early in the morning, on the fifth day, to depart: and the damsel's father said, Refresh thyself, I pray thee. And they tarried until afternoon, and they both of them ate. And the man then rose to depart, he, and his concubine, and his servant; but his father-in-law, the damsel's father, said to him, Behold, now the day draweth towards evening, tarry, I pray thee, all night: behold the day vergeth to an end, lodge here, and enjoy thyself; and early to-morrow go on your way, and get

home. But the man would not tarry that 10 night, but rose up and departed, and came over against Jebus, which is Jerusalem; and there were with him two saddled asses, and his concubine also was with him. And 11 when they were by Jebus, the day was far spent; and the servant said to his master, Come, I pray thee, and let us turn in to this city of the Jebusites, and lodge in it. And 12 his master said to him, We will not turn aside hither into the city of strangers, who are not of Israel; we will pass on to Gibeah. And he said unto his servant, Go on, until 13 we reach one of those places, and let us lodge in Gibeah, or in Ramath. And they 14 passed on and went forward; and the sun went down upon them when they were by Gibeah, which belonged to Benjamin. And 15 thither they turned aside, to go in to lodge in Gibeah; and when they went in, they sat down in a street in the city; for no man took them into his house to lodge.

And, behold, there came from his work 16 out of the field at even, an old man; who was likewise of mount Ephraim, although he sojourned in Gibeah: but the men of the place were Benjamites. And when he 17 raised his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou? And he said to him, We are passing 18 from Bethlehem of Judah unto the side of mount Ephraim, whence I am. And I went to Bethlehem of Judah, but am now going to the house of Jehovah; and there is no man that receiveth me to his house. Yet 19 we have both straw and provender for our asses; and bread and wine also for myself, and for thine hand-maid, and for the young man who is with thy servant: we want not any thing. And the old man said, Peace 20 be with thee; howsoever, let all thy wants lie upon me: only lodge not in the street. So he brought them unto his house, and 21 gave provender unto the asses: and they washed their feet, and ate and drank.

Now as they were enjoying themselves, 22 behold the men of the city, certain worthless men, surrounded the house, beat at the door, and spoke to the master of the house, the old man, saying, Bring forth the man

CHAP. XIX. 1. The history here recorded, is, in osepheus, placed after the expedition of the Ephraim-ites to Bethel (recorded chap. i. 22.) It is plain from hap. xx. 28, that it happened while Phinehas was high priest: and therefore is here entirely out of its place.

2. I have followed the versions in reading here, 'she disliked him'; for had she played the harlot, he would have had the right to have punished her. Besides, his going to gain her heart or affection is a proof that this is the true reading. (v) Sept. Chald.

4-9. We here see much simplicity and hospitality. The Levite succeeds in gaining the affection of his concubine-wife, and she is willing to go with him.

15. *No man took them into his house*] This shows that the people of Gibeah were unkind and inhospitable.

19. *We want not any thing*] They had provisions and necessaries with them; they only wanted shelter during the night. Such was then, and such is still, the mode of travelling, in that and other eastern countries.

22. *Worthless men*] This is allowed to be the sense of the idiomatical phrase, 'sons of Belial,' which I have preferred as not liable to be misunderstood. Their conduct shows the highest degree of depravity.

23-25. The conduct of the old man and the Levite reminds us of that of Lot. The same sense of the rights of hospitality is manifest.

26. Nothing can be more base than their conduct towards

who came into thine house, that we may
 23 know him. And the man, the master of the house, went out to them, and said to them, Nay, my brethren, I pray you, act not wickedly; seeing this man is come into mine house, do not this shameful deed.
 24 Behold, here is my daughter, a maiden, and his concubine; them I will bring out now and humble ye them, and do with them what seemeth good to yourselves: but unto
 25 this man do not so shameful a deed. But the men would not hearken; so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to dawn, they let her
 26 go. Then came the woman at the dawning of the day, and fell down at the door of the man's house, in which her husband was;
 27 where she lay till it was light. And her husband arose in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman, his concubine, was fallen down at the door of the house, and her hands were upon the thresh-
 28 old. And he said to her, Rise, and let us be going. But none answered. Then the man took her upon an ass; and the man
 29 set out and went to his own place. And when he had come to his own house, he took a knife, and dismembered his concubine, into twelve pieces, and sent her into
 30 all the districts of Israel. And whosoever saw it said, There hath been no such deed done nor seen from the day that the Israelites came up out of the land of Egypt unto this day: consider it, take advice, and speak your minds.

CHAPTER XX.

B. C. 1406. A general assembly of the Israelites; their determination; the Benjamites refuse to destroy the men of Gibeah, and twice repulse the other tribes; they are at last destroyed.

1 THEN all the congregation of Israel, from Dan even to Beersheba, with the land of Gilead, came out as one man, and held an assembly before Jehovah at Mizpeh. And the chief of all the people, of all the tribes of Israel, presented themselves in this assembly of the people of God, four hundred thousand footmen who drew the sword.
 3 And the Benjamites heard that the Israelites were gone up to Mizpeh.

Then said the Israelites, Tell us how this

strangers; and they deserved that vengeance which at last fell on them.

29. *And dismembered*] This expresses the sense of the text, without the idiom.

CHAP. XX. 1. *At Mizpeh*] This was a central place, and not far from Shiloh. This general assembly proves, that all the Israelites were not like the men of Gibeah.

9. *We will go up by lot*] I have followed the Sept. Houbigant renders, 'We will draw lots against Gibeah;' and I doubt, whether this may not be the sense.

wickedness was done? And the Levite, the husband of the woman who had been slain, answered and said, I came to Gibeah which belongeth to Benjamin, I and my concubine, to lodge; And certain men of Gibeah arose against me, and surrounded the house where I was, by night, and me they intended to have slain: and my concubine they so abused that she died. And I took my concubine and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed most shameful lewdness in Israel. Behold, ye are all children of Israel; give here your advice, and counsel.

And all the people arose as one man, saying, We will not any of us go to his tent, nor will any of us return to his own house. But now this shall be the thing which we will do to Gibeah; 'we will go up' by lot against it; and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand out of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah of Benjamin, according to the shameful deed which they of that city have wrought in Israel. So all the men of Israel were gathered and combined as one man against that city.

Still the tribes of Israel sent men through all the tribes of Benjamin, saying, What wickedness is this which hath been done among you? Now, therefore, deliver to us the men, the worthless men, who are in Gibeah, that we may put them to death, and put away evil from Israel. But the Benjamites would not hearken to the voice of their brethren, the Israelites: But the Benjamites assembled out of the other cities unto Gibeah, to go out thence to battle against Israel. And the Benjamites were numbered, at that time, out of the cities, twenty and six thousand men who drew the sword, besides the inhabitants of Gibeah, of whom were numbered, seven hundred chosen men. Among all this people there were seven hundred chosen men, left-handed; every one could sling stones at a hair, and not miss. And of the men of Israel, besides Benjamin, were numbered four hundred thousand men who drew the sword: all these were men of war.

And the Israelites arose, and went up to Bethel, and asked counsel of God, and said,

16. *Left-handed*] Geddes, after some others, renders 'lame of the right hand,' but observes it is hard to conceive how seven hundred men should all be lame of their right hand! Hard indeed! This should have convinced him that the common version is here doubtless right.

18. *Went up to Bethel*] Our translators and others render, 'the house of God.' The old versions consider Beth as meant, which lay in their way to Gibeah. Besides, the house is never called בית אל, but בית יהוה, or בית האלהים. Nor does their consulting God imply, that they had com-

which of us shall go up first to the battle against the Benjamites? And Jehovah said, 19 Judah shall go up first. And the Israelites arose in the morning, and encamped against 20 Gibeah. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight 21 against them at Gibeah. And the Benjamites came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty-two thousand men. 22 And the Israelites went up and wept before Jehovah until the evening, and asked counsel of Jehovah, saying, Shall we go up to battle against the Benjamites our brethren? And Jehovah said, Go up against them. 23 And the people, the men of Israel, encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day. And on the second day, the Israelites drew near to fight 24 the Benjamites. And Benjamin went forth against them out of Gibeah on the second day, and again destroyed down to the ground of the Israelites, eighteen thousand men; all these drew the sword. 25 Then all the Israelites, and all the people went up, and came to Bethel; and wept and sat there before Jehovah, and fasted that day until the evening, and offered burnt-offerings and feast-offerings before 26 Jehovah. And the Israelites inquired of Jehovah, (for the ark of the covenant of God was there in those days, And Phinehas, the son of Eleazar, the son of Aaron, stood before it, in those days,) saying, Shall we yet again go out to battle against the Benjamites our brother, or shall we cease? And Jehovah said, Go up; for to-morrow 27 I will deliver them into your hand. Israel now placed men in ambush round about 28 Gibeah. And the Israelites went up against the Benjamites on a third day, and put themselves in array against Gibeah, as at 29 other times. And the Benjamites went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times in the highways, one of which went up towards Bethel, and the other to Gibeah in the field, 30 about thirty men of Israel. And the Ben-

jamites said, They are smitten down before us, as at the first. But the Israelites said, Let us flee, and draw them from the city to the highways. And all the men of Israel arose out 31 of their place, and put themselves in array at Baal-tamar; and the men of Israel in ambush came forth out of their places, out of the caves of Gibeah. Hence came against 32 Gibeah ten thousand chosen men of all Israel, and the battle was dreadful; but the Benjamites knew not the evil that was near them. And Jehovah smote Benjamin before 33 Israel; and the Israelites destroyed of the Benjamites, that day, twenty-five thousand and one hundred men: all these drew the sword. For the Benjamites saw that 34 the Israelites were smitten as before: for the men of Israel gave place to the Benjamites, because they trusted to the men in ambush, whom they had placed about Gibeah. And 35 the men in ambush hastened, and rushed upon Gibeah; and they invaded and smote the whole city with the edge of the sword. Now a signal had been appointed between 36 the men of Israel and the men in ambush; namely, that they should make a cloud of smoke to rise up out of the city. And when 37 the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons; for they said, Surely, they are smitten down before us, as in the first battle. But when the cloud of 38 smoke began to rise out of the city like a pillar, the Benjamites looked behind them, and, behold the flame of the city ascended up to the heavens. And when the men of 39 Israel turned again, the men of Benjamin were confounded; for they saw that evil was come upon them. They, therefore, re- 40 treated before the men of Israel by the way of the wilderness; but the battle overtook them: and they who came out of their own city destroyed them in the mid-way. Thus they 41 surrounded the Benjamites, and chased them, and trod them down with ease, over against Gibeah, towards the sunrising. And there 42 fell of Benjamin eighteen thousand men; all these were men of valour. And the rest 43 turned and fled towards the wilderness, unto the rock of Rimmon: and they gleaned of them in the highways five thousand men!

o Shiloh to the tabernacle; for they consulted God, when they were before Gibeah, doubtless by the high priest.

21. *Twenty two thousand*] From the nature of the ground on which they fought, it is probable the numbers of the Israelites were of no advantage; and hence their final stratagem to draw the Benjamites away, and by an ambush take the city.

22, 23. These two verses have been clearly transposed. Modern critics transpose after the next, where they properly belong. The order of the narrative requires this change. Can it be supposed that the men of Israel were encouraged to set the battle in order, before they had consulted God,

and received his command to go up again before Gibeah? By transposing the two verses all is natural and easy.

27. *For the ark of the covenant*] The ark was often taken from the tabernacle, as we learn in the subsequent history; and it was now at Bethel, though the tabernacle was at Shiloh.

31. *Gibeah in the field*] Geddes supposes this might be a village, called from its situation, Gibeah in the field. This is no improbable supposition.

33. *Caves of Gibeah*] So Rabbi Levi renders, and I think justly; for how could ambushes be laid in meadows?

36. These, and the ten following verses, are a more minute account of the manner in which the battle was carried on. 45 (v) Syr. Arab.

and pursued them to "Gibeon," and slew of
 46 them two thousand men. So that all who fell
 that day of Benjamin, were twenty-five thou-
 sand men who drew the sword; all these
 47 were men of valour. But six hundred men
 turned and fled to the wilderness, to the
 rock of Rimmon; and on the rock of Rim-
 48 mon they abode four months. And the
 men of Israel returned upon the rest of the
 Benjamites, and smote whomsoever they
 found with the edge of the sword, as well
 the men of every city, as the beasts; also
 they set on fire all the cities to which they
 came.

CHAPTER XXI.

B. C. 1406. *The Israelites bewail the destruction of Benjamin; they take the virgins of Jabesh-gilead for wives to those who remained; and advise those still without to take the young women of Shiloh by surprise.*

1 Now the men of Israel had sworn in Miz-
 peh, saying, There shall not any of us give
 2 his daughter unto Benjamin to wife. And the
 people came to Bethel, and abode there till the
 evening, before God; and they raised their
 3 voices, and wept much: And said, O Jeho-
 vah, the God of Israel, why is this come to
 pass in Israel that there should be, this day,
 4 one tribe wanting in Israel? And early on
 the morrow, the people arose, and built
 there an altar, and offered burnt-offerings
 5 and feast-offerings. And the Israelites said,
 Who is there among all the tribes of Israel
 that came not up to the assembly, held be-
 fore Jehovah? For they had made a great
 oath concerning such as came not to Mizpeh,
 before Jehovah, saying, They shall surely be
 6 put to death. And the Israelites repented
 concerning Benjamin their brother, and said,
 There is one tribe cut off from Israel this
 7 day. What shall we do for wives for those
 who remain, seeing we have sworn by Jeho-
 vah, that we will not give them for wives
 any of our daughters?
 8 And they said, What one is there of the
 tribes of Israel that came not up to Miz-
 peh, before Jehovah? And behold, there
 came none to the camp and the assembly
 9 from Jabesh-gilead. For the people were

numbered, when, behold there were none of
 the inhabitants of Jabesh-gilead there. And 11
 the congregation sent thither twelve thou-
 sand of the most valiant, and commanded
 them, saying, Go and smite the inhabitants
 of Jabesh-gilead with the edge of the sword;
 with their wives and children. And this is 11
 the thing ye shall do, Ye shall utterly destroy
 every male, and every woman that hath lain
 with man; "but the virgins ye shall preserve
 alive." And they found among the inhabit- 12
 ants of Jabesh-gilead four hundred young
 virgins who had not lain with man: and
 they brought them to the camp to Shiloh,
 which is in the land of Canaan. The whole 13
 congregation then sent messengers to speak
 to the Benjamites, who were on the rock of
 Rimmon, and to proclaim peace to them.
 And the Benjamites at that time returned; 14
 and they gave to them for wives the women
 of Jabesh-gilead, whom they had preserved
 alive; but these were not sufficient for them.
 And the people repented concerning Ben- 15
 jamin, because that Jehovah had made a
 breach in the tribes of Israel.

Then the elders of the congregation said, 16
 What shall we do for wives for them that
 remain, seeing the women are destroyed out
 of Benjamin? And they said, The inherit- 17
 ance of Benjamin must be kept for those
 who have escaped, that a tribe be not de-
 stroyed out of Israel. Yet we may not 18
 give to them wives of our daughters; for
 the Israelites have sworn, saying, Cursed be
 he that giveth a wife to Benjamin. They 19
 then said, behold there is a yearly feast to
 Jehovah in a place in Shiloh, (which is on
 the north side of Bethel, on the east side of
 the highway that goeth up from Bethel to
 Shechem, and on the south of Lebonah.)
 They therefore advised the Benjamites, say- 20
 ing, Go and lie in ambush among the vine- 21
 yards; And look, and lo! when the daugh-
 ters of Shiloh come out to dance in compa-
 nies, then come ye out of the vineyards, and
 catch ye every one his woman from among
 the daughters of Shiloh, and go to the land
 of Benjamin. And it shall be, when their 22

CHAP. XXI. 3. *One tribe wanting*] Those who felt any regard to the welfare of their country must have deeply lamented the sad necessity which had nearly blotted out one of the tribes of Israel. They had many enemies around them, and civil war weakened them.

5. *They shall surely be put to death*] On solemn occasions, the Israelites, in their general assemblies, thus entered into mutual engagements, to undertake some enterprise, or to avenge some injury; and as such an assembly constituted the supreme civil power of the state, they had a right to demand aid and assistance from the nation, and to punish those who refused to give it. On principles of natural justice, the inhabitants of Jabesh-gilead deserved the treatment they received, as enemies to the state.

11. The addition now found in the Sept. and Vulg. is supported by the context; and even the cautious Dathe admits it to be genuine.

12. *In the land of Canaan*] These words may seem redundant, but it is probable they are added from Joshua, to intimate, that Jabesh-gilead was on the other side the Jordan, and strictly speaking in the land properly called Canaan.

13—15. The proposal of peace to the few Benjamites who remained, and the solicitude to provide them wives, shows the repentance of the other Israelites for what had occurred.

19. *A feast of Jehovah*] This was the feast of tabernacles, which was celebrated with rejoicing; and at this place, the young women who dwelt in Shiloh, and the cities about, used to assemble to dance when the weather permitted them.

21. *Catch every one*] This might easily be done, as there were only the young women together, the daughters of Shiloh. There were no men, as is the custom of the present day; nor did the married women so far forget their gravity, and regard to their families, as to go with them.

fathers or their brethren come to us to complain, we will say to them, Be favourable to them for our sakes; because we reserved not to each man his wife in the war: for as ye did not at this time give to any of them ye cannot be guilty. And the Benjamites did so, and took wives, according to their number, of those, whom they caught dancing:

and they went and returned into their own inheritance, and repaired the cities, and dwelt in them. And at that time the Israelites departed thence, every man to his own tribe and family; and they went thence every one to his own inheritance. In those 25 days there was no king in Israel: every one did what was right in his own eyes.

22. This contrivance to supply the Benjamites with wives, will recall to the classical reader, a like contrivance of the Romans. It is here supposed, that the brothers of

the young women ought to have defended them; and we see this custom early established. Compare Gen. xxiv. 50. and xxxiv. 25—31, and notes there.

RUTH.

INTRODUCTION.

This book is a kind of supplement to the book of Judges, and supposed to have been written by Samuel, as it brings down the history of Israel to his time. It is called the book of Ruth, because it treats of her, and details the manner in which she was united to the Israelites. It may be considered as an introduction to the history of David, whose genealogy it contains; and designed to show that the Messiah, who was the descendant of David, sprang from Judah, by Ruth, according to the prophecy of Jacob. The Jews considered it disgraceful to David, to have derived his birth from a Moabitess; and some think Shimei alludes to this in his revilings against him. This circumstance is a striking proof of its verity; for had it not been an incontrovertible fact, a circumstance so little flattering to the most beloved of their kings would not have been recorded. It has been observed that the Evangelists have also stamped the seal of divine authority on this book, by referring to it in the genealogy of our Lord; and perhaps the union of a Moabitess with the family from which our Lord sprang, was intended to intimate, that he was to be alike the Saviour of Jew and Gentile.

CHAPTER I.

B. C. 1312. Elimelech, driven by famine into Moab, dieth; his two sons also die there; Naomi, returning to Bethlehem, persuades her daughters-in-law to remain, but Ruth attends her.

1 Now in the days when the judges ruled, there was a famine in the land. And a certain man of Bethlehem of Judah went to sojourn in the country of Moab, he, 2 and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephraimites of Bethlehem of Judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two 4 sons. And they took to themselves wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth. And they dwelled there about ten 5 years. When both Mahlon and Chilion likewise died: thus the woman was left behind her two sons and her husband. 6 Then she arose with her daughters-in-law, that she might return from the country

of Moab; for she had heard in the country of Moab, how Jehovah had visited his people, by giving them bread. Therefore she 7 departed from the place where she was, and her two daughters-in-law with her; and they went on the way to return into the land of Judah. And Naomi said to her 8 two daughters-in-law, Go, return, each to her mother's house: may Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant that 9 ye may each find rest in the house of her own husband. Then she kissed them; and they raised their voice, and wept. And they 10 said to her, Surely we will return with thee unto thy people. And Naomi said, Return, 11 my daughters: why will ye go with me? are there yet any sons in my womb, that they may be husbands to you? Return, my 12 daughters, go back, for I am too old to have a husband. Should I say there is yet hope; should I this night have a husband; and should I also bear sons; Would ye tarry 13 until they were grown up? would ye on account of them be detained from having husbands? No, my daughters! although it be

CHAP. I. 8, 9. *Naomi said to her*] She probably thought that their situation would be better in their own country than in Judea; and this was the reason of her advice. She had witnessed in both her daughters-in-law, prudence and kindness, and devoutly prayed that each might again be married.

11—13. From this address it seems probable that Naomi had informed them of the nature of the Levirate law, or that some such law also obtained in Moab.

13. *Although it be more bitter*] This is the version of the Sept. Syr. Arab. and Targums. The meaning appears to be, 'My loss is greater than yours, my affliction more bit-

- more bitter to me than to you, that the hand of Jehovah hath gone forth against me.
- 14 And they raised their voice, and again wept: and Orpah kissed her mother-in-law, "and returned to her own people;" but
- 15 Ruth cleaved to her. And she said, Behold, thy sister-in-law is gone to her people, and to her gods: return thou after thy sister-in-law. But Ruth said, Intreat me not to leave thee, or to return from following thee: for, whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my
- 17 God. Where thou diest, I will die, and there will I be buried. May Jehovah do so and so to me, if ought but death part
- 18 me from thee. When she saw that she was determined to go with her, she then ceased to reason with her.
- 19 So they both went on until they came to Bethlehem; and when they were come to Bethlehem, all the city was moved about
- 20 them, and they said, Is this Naomi? And she said to them, Call me not Naomi [JOYFUL]; call me Mara [SORROWFUL]; for with bitter sorrow hath the Almighty dealt
- 21 with me. I went out full, and Jehovah hath brought me back empty; why then call me Naomi, since Jehovah hath humbled me, and the Almighty hath afflicted me?

CHAPTER II.

B. C. 1312. Ruth gleaneth in the field of Boaz; he kindly noticeeth her, and gives her liberty to glean with his maidens.

- 22 Thus Naomi returned from the country of Moab, and Ruth, the Moabitess, her daughter-in-law, with her; and they came to Bethlehem in the beginning of the barley harvest.
- 1 And Naomi had a kinsman of her husband's, of the family of Elimelech, a man of great wealth; and his name was Boaz.
- 2 And Ruth, the Moabitess, said to Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I may find favour. And she said to her, Go, my
- 3 daughter. And she went, and came, and

ter. You have only lost your husbands; I have lost both my husband and my two sons, and am too old to expect another husband and children.

14. *And returned*] All the versions have the two first words, and *returned*; the Greek only, to *her own people*.

16, 17. The artless simplicity of Ruth's reply to Naomi, the tender attachment it discovers, her firm and dignified resolution to share in her fortunes in life and death, have been justly and deservedly admired. There is not in all the compass of classic literature any thing comparable to this.

21. *Humbled me*] So all the old versions render; for 'humbled me' is parallel with 'afflicted me,' in the next clause.

22. *The beginning of barley-harvest*] According to the Targum, this was at the Passover, when they began to mow the sheaf to be waved, which was of barley

gleaned in the field, after the reapers; and she happened to light on a part of the field belonging to Boaz, who was of the family of Elimelech. And, behold! Boaz came 4 from Bethlehem, and said to the reapers, Jehovah be with you. And they answered, Jehovah bless thee. Then said Boaz to his 5 servant who was set over the reapers, Whose damsel is this? And the servant who was 6 set over the reapers, answered and said, It is the Moabitish damsel that came back with Naomi, out of the country of Moab. And 7 she said, Let me, I pray you, glean and gather after the reapers among the sheaves; so she came, and hath continued even from the morning, until now, that she hath sat 8 down in the shed. Then said Boaz to Ruth, Heardest thou not, my daughter? Go not to 9 glean in another field; nor go hence, but abide here, close by my maidens: Observe 9 on what field they reap, and go thou after them: have I not charged the young men not to touch thee? and when thou art thirsty, go to the vessels, and drink of what the young men have drawn. Then she fell on 10 her face, and bowed herself to the ground, and said to him, Why have I found such favour in thine eyes, that thou shouldst take notice of me, since I am a stranger? And 11 Boaz answered and said to her, All which thou hast done to thy mother-in-law since the death of thy husband, hath been fully made known to me: thou hast indeed left thy father and thy mother, and the land of thy nativity, and art come to a people whom heretofore thou knewest not! May Jehovah 12 recompense thy work, and a full reward be given to thee, by Jehovah, the God of Israel, under whose wings thou art come to take shelter. Then she said, Let me find 13 favour in thy sight, my lord; for since thou hast comforted me, and hast spoken kindly to thine handmaid, 'let me be as' one of thine own handmaids. And Boaz said to 14 her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. So she sat beside the reapers; and he reached her parched corn; and she

CHAP. II. [2. *And glean*] This shows both an humble soul, and a readiness to do what she could to support her aged mother-in-law.

7. *Hath sat down in the shed*] It was usual to raise temporary sheds in their harvest fields, to which they could retire during the extreme heat of the mid-day.

12. *Thou art come to take shelter*] So Purver and others; and thus the beautiful metaphor is preserved.

13. *Let me be as one of thine handmaids*] The common version of this clause shows that it is not without difficulty. 'Though I be not like unto one of thy handmaids.' How is this connected with the context? Neither the Sept. nor the Syr. read the negative $\kappa\alpha\iota$; and by this omission their version is appropriate, and expresses the request of Ruth, 'that she may be as one of his own handmaids.'

14. *Vinegar*] When Boaz is represented as having provided vinegar for his reapers, into which they might dip

15 ate, and was satisfied, and yet left. And when she rose up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not: 16 And let fall also some of the handfuls, on purpose, for her; and leave them, that she 17 may glean them, and rebuke her not. So she gleaned in the field until evening; and she beat out what she had gleaned; and it was about an ephah of barley 18 And she took it up, and went into the city; and ^vshe showed^v her mother-in-law what she had gleaned: and she brought forth, and gave to her what remained after 19 she was satisfied. And her mother-in-law said to her, Where hast thou gleaned to-day? and where hast thou laboured? blessed be he who took notice of thee. And she told her mother-in-law with whom she had laboured, and said, The man's name with whom I 20 laboured to-day, is Boaz. And Naomi said to her daughter-in-law, Blessed be ^vJehovah,^v who hath not left off his kindness, to the living nor to the dead. And Naomi said to her, The man is near of kin to us, 21 one of our next kinsmen. And Ruth the Moabitess said, He said unto me also, Thou shalt keep close by my ^vmaidens,^v until 22 they have ended all my harvest. And Naomi said to Ruth, her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any 23 other field. So she kept close by the maidens of Boaz; and gleaned unto the end of barley harvest and of wheat harvest; but she dwelt with her mother-in-law.

CHAPTER III.

(B. C. 1312. *By Naomi's direction, Ruth lieth at Boaz's feet; he acknowledges the right of a kinsman: gives her six measures of barley.*)

1 THEN Naomi, her mother-in-law, said to her, My daughter, shall I not seek rest for 2 thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou hast been? Behold! to-night

he winnoweth barley in the threshing-floor. Wash thyself then and anoint thyself, and 3 put on thy best raiment, and go down to the threshing-floor: keep thyself unnoticed by the man, until he have done eating and drinking. But when he lieth down, thou 4 shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lie down; and he will tell thee what thou must do. And she said to her, All that 5 thou sayest to me I will do.

And she went down to the threshing-floor, and did according to all that her mother-in-law bade her. And when Boaz had 7 eaten and drunk, and his heart was joyful, he went to lie down at the end of the corn-heap: and she came softly and uncovered his feet, and lay down. And at midnight, 8 the man was astonished, when he turned himself, and, behold, a woman lay at his feet. And he said, Who art thou? And 9 she answered, I am Ruth thy handmaid: take therefore thy handmaid under thy protection: for thou art a near kinsman. And 10 he said, Blessed be thou by Jehovah, my daughter: for thou hast showed more kindness in this last instance than before, inas- much as thou hast not followed young men, whether poor or rich. And now, my 11 daughter, fear not; I will do to thee all that thou requirest: for all my fellow-citizens know that thou art a virtuous woman. And now it is true that I am thy 12 near kinsman; but there is a kinsman nearer than I. Lodge this night, and it 13 shall be in the morning, that if he will perform to thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then as Jehovah liveth will I do the part of a kinsman to thee: lie still until the morn- ing. And she lay at his feet until the 14 morning; and she rose up before one could know another: for he said, Let it not be known that a woman came to the threshing-floor. Also he said, Bring the veil which is 15

their bread, and kindly invited Ruth to share with them in the repast, we are not to understand it of simple vinegar, but vinegar mingled with a small portion of oil. For even the Algerines indulge their miserable captives with a small portion of oil to the vinegar they allow them with their bread, according to the account Pitts gives of the treatment he and his companions received from them.

18. *And showed her mother*] The various reading is more apposite than the text, as it makes הוֹרָתָהּ the object of the verb הוֹרָתָהּ. Ruth returned to the city, and then showed her mother-in-law what she had gleaned. This order supposes Ruth the nominative to all the verbs; but the text makes Naomi the nominative to הוֹרָתָהּ, and also to the following, which is absurd and contradictory.

20, 21. (v) See Hebrew Bible.

CHAP. III. 3. *Until he have done eating*] The harvest being completed, it was the custom to make a feast; and though Boaz only be mentioned, I think it probable that he treated all the labourers,

7. *At the end of the corn-heap*] This ought to excite no surprise, when the heat of the climate and the custom of the country is recollected.

8. *The man was astonished*] *Fluttered, agitated*, is the radical import of the verb, and may doubtless apply to fear; but here I think the radical sense preferable. When the Levirate law is considered, (see Introduction, Pt. ii. chap. 3. § 3.) the advice of Naomi and the conduct of Ruth are free from all blame. They only did what the law ordered and justified.

9. *Take therefore thine hand-maid*] Literally, 'spread thy wing over me.' I have preferred the sense to the idiom, because the latter may be misunderstood and misapplied. She claims from him the protection and right of the Levirate law. Take me under thy protection, by marrying me, for thou art a near kinsman; or thou art the person whose right it is to redeem.

10—14 Boaz acknowledges her claim, and engages to see justice done to her. As unfavourable inferences might

upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her; and she went into the
 16 city. And when she came to her mother-in-law, she said, *How hast thou succeeded*, my daughter? And she told her all that the
 17 man had done to her. And she said, These six measures of barley he gave to me; for he said to me, Go not empty to thy mother-
 18 in-law. Then said she, Sit still, my daughter, until thou know how the matter will fall out: for the man will not rest, until he have this day finished the matter.

CHAPTER IV.

B. C. 1312. *Boaz calleth Ruth's nearest kinsman to redeem; he refuseth, and Boaz then redeems the inheritance and marrieth Ruth, who beareth Obed, the grandfather of David.*

1 THEN went Boaz to the gate, and sat down there: and, behold, the kinsman passed by, of whom Boaz had spoken; to whom, calling him by his name, he said, Turn aside, sit down here. And he turned aside,
 2 and sat down. And he took ten men of the elders of the city, and said, Sit ye down
 3 here; and they sat down. He then said to the kinsman, Naomi who hath returned from the country of Moab, hath a field to sell which belonged to our kinsman Eli-
 4 melech: So I thought *it right* to tell thee, saying, Buy it before the inhabitants, and before the elders of my people. If thou wilt redeem, redeem; but if thou wilt not
 5 redeem, tell me that I may know: for there is none to redeem besides thee; and I am next to thee. And he said, I will redeem. Then said Boaz, What day thou buyest the field of Naomi, thou must buy also Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot *on this condition* redeem for myself, lest I injure mine own inheritance: redeem thou for thyself my right; for I cannot redeem.
 7 Now this was the manner in former time in Israel, concerning redeeming and concerning changing, for the purpose of confirming all things; a man pulled off his shoe, and gave it to his neighbour: and this

was a testimony in Israel. Therefore the
 8 kinsman said to Boaz, Buy it for thyself; and he pulled off his shoe, "and gave it to him."

And Boaz said to the elders, and to all
 9 the people, Ye are this day witnesses, that I have bought of Naomi all that belonged to Elimelech, and all that belonged to Chilion and Mahlon. Also Ruth the Mo-
 10 abitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from among his fellow-citizens: ye are this day witnesses. And all the
 11 people who were in the gate, and the elders, said, We are witnesses. Jehovah make the woman who is coming into thy house, like Rachel and like Leah; those two who builded the house of Israel; and make her
 12 an example of virtue in Ephratah, and famous in Bethlehem. And may thy house be like the house of Pharez, whom Tamar bare to Judah, through the offspring which Jehovah shall give to thee by this young woman.

So Boaz took Ruth, and she became his
 13 wife; and when he went in to her, Jehovah made her fruitful, and she bare a son. And
 14 the women said to Naomi, Blessed be Jehovah, who hath not left thee this day without a kinsman, whose name shall be famous in Israel. And he shall be to thee
 15 a comforter and the support of thine old age: for thy daughter-in-law, who loveth thee, who is better to thee than seven sons, hath born him. And Naomi took the child
 16 and laid him in her bosom, and became his nurse. And the women, her neighbours,
 17 gave him a name, saying, There is a son born to Naomi; and they called his name Obed [ATTENDANT]. He was the father of Jesse, the father of David. Now these are
 18 the generations of Pharez: Pharez begot Hezron, And Hezron begot Ram, and Ram
 19 begot Amminadab, And Amminadab begot Nahshon, and Nahshon begot Salmon,
 20 And Salmon begot Boaz, and Boaz begot Obed, And Obed begot Jesse, and Jesse
 22 begot David.

be drawn from the manner in which Ruth had preferred her claim, Boaz adviseth her to return privately from the threshing-floor.

CHAP. IV. 1. *Calling him by his name*] The versions generally so render; and I cannot think it probable, that Boaz should say to a kinsman, 'Ho, such an one,' Compare 1 Sam. xxi. 2, and 2 Kings vii. 8.

5. *Thou must buy also Ruth*] The whole connexion leads to this sense. With the inheritance he must take the widow of the dead. So 1 MS. and the Syr.

7. How simple the mode of transferring property in those days! Witnesses and giving the shoe or sandal. Perhaps this last was preserved by the purchaser, and might answer the purpose of deeds. I take the meaning to be, that he

who purchased of another might be said to put on his shoes, and occupy his place. See note, Deut. xxv. 5. 8. (a) Sept. Arab.

11. *Make her an example of virtue*] So the Vulg. and I think properly. Our translators refer this to Boaz, and so Dathe and others. I take it to mean Ruth, with Jerom, Houbigant and a many other divines. Nor is the imperative mood an objection, as it is often used for the future, and vice versa. See Glasius.

13. *Made her fruitful*] The idiom of the text is unusual, and for this reason I have rendered equivalently.

17. Michaelis and Geddes conjecture, that the reason of the name has dropped from the text. They would therefore supply, *Because he will be the attendant of Naomi.*

INTRODUCTION.

Whether this and the following book are called the books of Samuel, because he was the author of them, or because his history constitutes a chief part of the narrative, is uncertain. Among the Hebrews, the two books were considered as one, and the Talmudists maintain that the first twenty-four chapters were written by Samuel and the rest by Gad and Nathan. They found this opinion on what is said, 1 Chron. xxix. 29; and it is not improbable, as the prophets are generally believed to have been the historians of contemporary events. It is certain that both these books were composed prior to those of Kings and Chronicles, as many things in these last are clearly taken from them. In the Greek and Vulg. these Books are called the 1st and 2d of Kings, and the two following the 3d and 4th. The first Book of Samuel contains a space of nearly eighty years, reckoning from the birth of Samuel to the death of Saul.

CHAPTER I.

B. C. 1171. Elkanah, a Levite, and his two wives; loveth Hannah, who was barren; her prayer; Samuel born, and presented to the Lord; Hannah's song.

- 1 Now there was a certain man of Ramathaimzuphim of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of
- 2 Zuph, an Ephrathite; And he had two wives; the name of the one was Hannah, and the name of the other Peninnah; and Peninnah had children, but Hannah had no
- 3 children. And this man went yearly from his city to worship, and to sacrifice to Jehovah "the God" of hosts in Shiloh. And
- 4 "Eli and his" two sons, Hophni and Phinehas, were the priests of Jehovah.
- 5 And whenever Elkanah offered sacrifices, he gave to Peninnah his wife, and to all her sons and daughters, portions; But to Hannah he gave a special portion; for he loved Hannah, although Jehovah had given her
- 6 no children. And her rival also greatly provoked her to fretfulness, because he had
- 7 given her no children. Thus she did year by year, when she went up to the house of Jehovah; so she provoked her; Hannah,
- 8 therefore, wept, and did not eat. Then would Elkanah her husband say to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?
- 9 Now Hannah *one year*, after she had eaten and drunk in Shiloh, arose, and went up to the tabernacle of Jehovah; and Eli the priest sat upon a seat by one of the posts
- 10 of the tabernacle of Jehovah. And she was

in bitterness of soul, and prayed to Jehovah, and wept greatly. And she made a vow to 11 Jehovah, and said, O Jehovah, God of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give to thy handmaid a male child; then will I give him to Jehovah all the days of his life; and he shall not drink either wine or strong drink; nor shall a razor come upon his head. And as she continued praying before Jeho- 12 vah, Eli marked her mouth. Now Hannah 13 spoke only in her heart; her lips moved, but her voice was not heard: therefore Eli thought that she was drunk. And Eli said 14 to her, How long wilt thou be drunk? put away thy wine from thee. And Hannah 15 answered and said, Nay, my Lord; I am a woman of a distressed mind: I have drunk neither wine nor strong drink, but have poured out my soul before Jehovah. Ac- 16 count not thy handmaid a worthless woman; for from the greatness of my distress and grief, have I hitherto spoken. Then Eli 17 answered and said, Go in peace; and the God of Israel grant thy request, which thou hast made to him. And she said, Let thine 18 handmaid find favour in thy sight. So the woman went her way "to her own lodgings," and she ate "and drank with her husband," and her countenance was no more sad.

And they arose early in the morning, 19 and worshipped before Jehovah, and returned, and came to their own house in Ramah; and Elkanah knew Hannah his wife; and Jehovah remembered her. And when, 20 after Hannah had conceived, the due pe-

CHAP. I. 1. *The son of Zuph*] Zuph, who was originally of Ephratah of Bethlehem, had removed to mount Ephraim; where his posterity were called Zuphites: and the place where they dwelt, Ramathaim-Zuphim; or Ramath of the Zuphites.

3. *God of hosts*] It is probable that, originally, אלהים uniformly obtained before צבאות. The Sept. generally so render, as if they found אלהים in their copies. The order of the Sept. is followed in the latter clause as more natural. The sons of Eli officiated under him. (a) Sept. (v) Sept.

5. *Had given her no children*] This is the meaning of the text; which, as it is not capable of any misapplication, I have preferred to the literal rendering.

9. The clause added from the Arabic renders the narra-

tive more full and complete. I mention once for all, that I uniformly render the phrases בית ייורה, and בית ייורה by *tabernacle of Jehovah*; as the terms, *house or temple of Jehovah*, ought to be appropriated to the temple of Solomon.

11. The addition now found in the Sept. is a part of the vow belonging to the Nazarites. Compare Numb. vi. 3, and Judg. xiii. 5, &c.

16. *A worthless woman*] The Bishops' and Geneva versions are, *wicked woman*; Purvor, *ungodly woman*.

18. The additions found in the Sept. are necessary to reconcile this with the following verse. For it is clear that Hannah did not now go on her way home, but abode all night at Shiloh; and that on the following day, after having performed their devotions, they all returned together.

riod had come, she bare a son, and called his name Samuel [GOD HATH HEARD]; for
 21 of Jehovah, *said she*, I asked him. And the man Elkanah, and all his household, went up "to Shiloh" to offer to Jehovah the yearly sacrifice and votive offerings, "and
 22 all his tithe." But Hannah went not up "with him;" for she said to her husband, I will not go up until the child be weaned; and then I will bring him, that he may appear before Jehovah, and there abide for
 23 ever. And Elkanah her husband said to her, Do what seemeth good to thee; abide until thou have weaned him; only may Jehovah establish thy word. So the woman abode, and suckled her son until she weaned him.
 24 And when she had weaned him, she took him up with her "to Shiloh," with "a steer three years old," and an ephah of flour, and a skin-bottle of wine, and brought him to the tabernacle of Jehovah in Shiloh: and the
 25 child was yet very young. And "his father slaughtered his yearly sacrifice to Jehovah," and then slew the steer. "And his mother
 26 Hannah" brought the child to Eli; And said, Oh my lord! as sure as thou livest, my lord, I am the woman who stood by thee
 27 here, praying to Jehovah. For this child I prayed; and Jehovah hath granted my request which I made to him; Therefore I have also devoted him to Jehovah; as long as he liveth he shall be devoted to Jehovah. And there "they" worshipped Jehovah.

- 1 Then Hannah prayed and said,
 My heart exulteth in Jehovah:
 Through Jehovah my horn is exalted:
 My mouth is opened before mine enemies,
 Because, through thy salvation, I rejoice.
- 2 There is none holy like Jehovah;
 For there is no rock like our God;
 Yea, there is no God besides thee.
- 3 Talk no more so vain-gloriously;
 Let no arrogance come from your mouth;
 For an all knowing God is Jehovah,
 And by him are events regulated.
- 4 The bows of the mighty are broken,
 And the feeble are girded with strength.
- 5 The full have hired themselves for bread,
 And the famished have ceased to want.

21—25. In these verses the Sept. supplies what appears natural and genuine.

24. *A steer three years old*] Every critic must prefer the various lection to the text, because it is the usual reading in other places, and because in the following verse it is said, they slaughtered the *steer*, not *steers*.

28. (v) *The*, Syr. Vulg. and MSS.

CHAP. II. 1. *My horn is exalted*] There is through the whole of this song an oblique reference to Peninnah, and I think a direct one to the enemies of Israel. Hannah can now lift up her head and rejoice; can open her mouth with confidence in the presence of her rival. 2. See Sept.

3. *For an all-knowing God*] Literally, 'a God of knowledge,' but the plural noun is often used in Hebrew for an adjective in the superlative degree. 8, 9. (a) MSS.

10. *But to his own king*] Under the influence of the

The barren hath borne in abundance,
 And she, abounding in children, is worn out.
 Jehovah killeth, and he maketh alive; 6
 Bringeth down to the grave, and raiseth up.
 Jehovah maketh poor, and maketh rich; 7
 He humbleth, and he exalteth:
 He raiseth up the poor from the dust; 8
 The beggar he exalteth from the dunghill;
 To place them with the nobles of the people,"
 And make them possess the seat of honour.
 For Jehovah's are the foundations of the earth,
 And on them hath he placed the world.
 The footsteps of his saints he will guard, 9
 But the wicked shall abide in darkness;
 For by "his" own strength shall no one prevail.
 Jehovah will dismay his adversaries: 10
 From the heavens, he will thunder upon them:
 The ends of the earth Jehovah will judge.
 But to his own king he will give strength,
 And exalt the horn of his anointed.
 Elkanah then went to Ramah, to his own 11
 house; but the child ministered to Jehovah,
 in the presence of Eli, the priest.

CHAPTER II.

B.C. 1165. *The profligacy of Eli's sons; Samuel ministers to the Lord; Eli reproveth his sons; prophecy against them.*

Now the sons of Eli were worthless men; 12 they regarded not Jehovah, Nor the duty of 13 the priests towards the people. When any one offered a sacrifice, the young priest came, while the flesh was boiling, with a three pronged fork in his hand; And he struck 14 it into the kettle, or caldron, or pot or pan; and all that the fork brought up the priest took for himself. Thus they did in Shiloh to all the Israelites who came thither "to sacrifice to Jehovah." Also before they burnt 15 the fat, the young priests came, and said to the man who sacrificed, Give flesh to roast for the priest; for he will not take of thee boiled flesh, but raw. And if any one said 16 to him, Let the fat by all means be burnt, as usual, then take for thyself what thy soul desireth; he would say, Nay; but now thou shalt give it, and if not, I will take it by force. Therefore the sin of the young men 17 was very great before Jehovah; for men were induced to abhor the offerings of Jehovah.

spirit, Hannah in this verse predicts the future victories of Israel over the Philistines, the rise of the monarchy, and according to Kimchi, the Saviour, the king Messiah, or anointed. In the song of the virgin, Luke i. 46, and of Zechariah, 69, 70. there seems to be a reference to the song of Hannah.—See note there.

12, 13. The song of Hannah ought to have concluded the first chapter, as properly connected with it. The punctuation of the Sept and Vulg. is followed; and this alone converts confusion into order.

14—16. The law authorized the priests to demand the 'breast and the shoulder' of all feast-sacrifices. The sin of those sons of Eli consisted, not only in demanding more than their right, but in taking what they chose, before that which belonged to God had been offered to him. See Leviticus vii. 23—25. (a) Sept.

18 Now Samuel, the child, girded with a peculiar ephod, ministered before Jehovah.
 19 Moreover his mother made for him every year a little robe, and brought it to him, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, Jehovah give to thee seed by this woman for the gift which she hath devoted to Jehovah. And
 1 they went to their own home; and Jehovah visited Hannah, and she conceived, and bare three sons and two daughters: and the child Samuel grew up before Jehovah.
 2 Now Eli was very old, and heard all that his sons did to all Israel; and how they lay with the women who ministered at the door
 3 of the congregation-tabernacle. And he said to them, Why do ye such things? for from all this people I hear of your evil
 4 deeds. Nay, my sons, truly not good is the report that I hear: ye make Jehovah's people to transgress. If one man sin against another, then judges may decide; but if a man sin against Jehovah, who shall entreat for him? But they hearkened not to the voice of their father; because Jehovah had
 5 purposed to slay them. And the child Samuel grew up, and was in favour both with Jehovah, and also with men.
 6 And a man of God came to Eli, and said to him, Thus saith Jehovah, I clearly revealed myself to the house of thy father, when they were in Egypt, in Pharaoh's
 7 house; And I chose him, out of all the tribes of Israel, to be my priest, to offer sacrifices upon mine altar, to burn incense, to wear an ephod before me; and I gave to the house of thy father all the burnt-offerings
 8 of Israel. Why spurn ye, through perverseness, at my sacrifice and my offering, which I have commanded? Yea, thy sons

thou hast honoured more than me, while ye fatten on the choicest of all the offerings of Israel my people. Therefore Jehovah, the
 30 God of Israel, saith, I said indeed that thy house, and the house of thy father, should minister before me for ever; but now, saith Jehovah, Far be it from me; for them who honour me I will honour, but they who despise me shall themselves be despised. Behold, the days come, "saith Jehovah,"
 31 that I will cut off thine arm, and the arm of thy father's house, so that there shall not be an old man in thy house. And with envy
 32 thou shalt see a rival, who in every thing shall do good to Israel; but there shall not be an old man of thy house for ever. And
 33 the man of thine, whom I cut not off from mine altar, shall remain only to consume thine eyes, and to grieve thy heart: for the whole increase of thy house shall die in the flower of their age. And this which
 34 shall come upon thy two sons, Hophni and Phinehas, shall be a sign to thee; in one day both of them shall die. And I will
 35 raise up for myself a faithful priest, who shall do according to what is in my heart and my mind; and I will firmly build up his house; and mine anointed shall minister before me continually. And every one who
 36 is left of thy house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priest's offices, that I may eat a piece of bread.

CHAPTER III.

B. C. 1141. Jehovah revealeth himself to Samuel; denounceth the destruction of Eli's house; Eli's submission.

AND the youth Samuel ministered to Jehovah before Eli, ²the priest." In those

[17. *For men. &c. to abhor*] Their conduct disgusted the Israelites, and led them to disregard the tabernacle and its offerings.

[22. *Who ministered*] See Exodus xxxviii. 8.

[25. *Then judges may decide*] That is, in matters of trespass between neighbours, there is an appointed method of arbitration; the law prescribes what is to be done, that the trespass may be forgiven; but if a man sin against Jehovah himself, rebel against the sovereign, and be guilty of treason against the majesty of heaven, who shall become an intercessor for him? As the text stands, this is obviously the sense; but I suspect that the text has suffered, and that *Jehovah* is the genuine reading in the former part as well as the latter. The Sept. Syr. and Arab. seem to have so read, admitting this reading, the version will be, 'If one man sin against another, Jehovah may be entreated; but if a man sin against Jehovah, who shall entreat for him? Coverdale's version is excellent; "If one man sin against another, the judge in redress it; but if a man sin against Jehovah who can redress it? Such a sinner must be left to the judgment of God." It, by his language, shows the greatness of the offence of his sons.—*Because Jehovah had purposed*] For their many had aggravated sins already committed.

[29. *Through perverseness*] The term *פערות* is the noun with the preposition, and the sense given, without any change in the text, is suitable and coherent. Compare chap. xviii. 9.

[30. *Thy house and the house of thy father*] There were two patriarchal families of the house of Aaron, that of Eleazar and Ithamar. Eli sprang from the latter; but when the office of high priest was taken from the family of Eleazar, or for what reasons, is not mentioned in the scriptures. It should seem some conditional promise had been made when this transfer was made; but as Eli was not so faithful as he ought to have been, and suffered his sons to disgrace the priestly office, God now assures him, that misery and disgrace should come on his race.

[31. *Cut off thine arm*] That is, thy power. The Greek translator read another word; and rendered *seed*.

[32. *Thou shalt see, with envy*] We have here the same word, as in the 29th verse. It is a word of the most general signification, denoting every kind of depravity. As it is here connected with seeing, it must have the sense attributed.

[33. *To consume thine eyes*] What is said must be thus understood, that such should be the calamities of his house, that if he were then alive, his eyes would be consumed with weeping.

[35. *And mine anointed*] The faithful priest refers to Zadok, who was of the line of Eleazar, and whom Solomon made high priest, instead of Abiathar, who was the last of Eli's house who enjoyed that office. Anointed is the nominative of the verb, and refers to the high priest.

CHAP. III. 1. *The youth Samuel*] Josephus and others

- days the word of Jehovah was rare ; prophetic vision was not common. Now, at that time it was, when Eli lay down in his own place, and his eyes had become so dim, that he could not see ; And before the lamp of God went out in the tabernacle of Jehovah, where was the ark of God, that Samuel also lay down : And Jehovah called to Samuel : and he answered, Here I am. And he ran to Eli, and said, Here I am ; for thou calledst me. And he said, I called not ; lie down again. And he went and lay down. Again Jehovah called to Samuel. And Samuel arose and went to Eli, and said, Here am I ; for thou didst call me. And he answered, I called not, my son ; lie down again. Now Samuel did not know that it was Jehovah ; for as yet the word of Jehovah had not been revealed to him. And Jehovah called to Samuel the third time. And he arose and went to Eli, and said, Here am I ; for thou didst call me. Eli now understood that Jehovah had called to the youth. Therefore Eli said to Samuel, Go, lie down ; and it shall be if one call to thee, that thou shalt say, Speak, O Jehovah ; for thy servant heareth. So Samuel went and lay down in his own place. And Jehovah came, and stood, and called as before, Samuel, Samuel. Then Samuel answered, Speak, " O Jehovah ; " for thy servant heareth. And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one who heareth of it, shall tingle. In that day, I will perform against Eli, all that I have spoken from first to last, concerning his house. For I have told him that I will judge his house for ever : because, although he knew the iniquity of his sons, who made themselves vile, he restrained them not. And therefore, I have sworn concerning the house of Eli, that the iniquity of Eli's house shall never be expiated by sacrifice, or other offering. And Samuel lay until the morning, and opened the doors of the tabernacle of Jeho-

vah. And Samuel feared to tell the vision to Eli ; But Eli called to Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing which Jehovah hath spoken to thee ? I pray thee, conceal it not from me : God do so and so to thee, and more also, if thou conceal a thing from me of all the things which he said to thee. And Samuel told him every thing, and concealed from him nothing. And he said, it is Jehovah ; let him do what to himself seemeth good. And Samuel grew up, and Jehovah was with him, and not any of his words did he suffer to fail. And all Israel, from Dan even to Beersheba, knew that Samuel was established a prophet of Jehovah. And Jehovah again appeared in Shiloh : for in Shiloh, Jehovah revealed his own word to Samuel, and " Samuel spoke it to all Israel."

CHAPTER IV.

B. C. 1141. A disastrous war with the Philistines ; the ark of God taken, the sons of Eli slain, and his own death.

" ELI was now very old, and his sons still went on, and their way was evil before Jehovah ; and the Philistines assembled and came forth to fight against Israel." And Israel went forth against the Philistines to battle, and encamped near Eben-ezer ; and the Philistines encamped in Aphek. And the Philistines put themselves in array against Israel ; and when they joined battle, Israel was smitten before the Philistines : and they slew of the army, on the field, about four thousand men.

And when the people were come into the camp, the elders of Israel said, Why hath Jehovah smitten us to-day before the Philistines ? Let us bring to us from Shiloh, the ark of the covenant of Jehovah, that it may go among us and save us from the hand of our enemies. So the people sent persons to Shiloh, that they might bring thence the ark of the covenant of Jehovah of hosts, who dwelleth between the cherubs : And

suppose he was now upwards of twelve years old ; and under the direction of Eli performed such services in the tabernacle as were fit for his age.—*The word of Jehovah was rare*] Compare Psa. cxvi. 15, and Isa. xlii. 2. So also Poole explains, *rare or scarce*. The next words illustrate and confirm these, " *Prophetic vision was not common*." There was no publicly authorized prophet, to whom persons could apply for satisfaction in their doubts and difficulties. This contains the reason of what follows in respect of Samuel, (a) Versions, 1 MS.

7. *Did not know*] From this account it appears, that Jehovah revealed himself by an audible voice, but which Samuel, not knowing, thought it had been Eli who had addressed him.

10. *Speak, O Jehovah*] The reading of the versions is supported by the direction of Eli, in the preceding verse.

12. *From first to last*] Purver renders, "beginning and ending ;" and Cramer, "from the beginning to the ending," which is the literal sense, and to the same purport with that

given ; and so the Syr. The Vulg. after the Sept. "I will begin and make an end."

13. *Because, although*] I have followed the text as corrected on the authority of the Sept. See note, Heb. Bible.

18. *It is Jehovah*] That is, His judgments are righteous and I ought to be resigned.

19. *Any of his words*] I have preferred the sense to the idiom with our old translators, and with those of James, in other places. Compare Josh. xxi. 45 ; 1 Kings viii. 36, and Esther vi. 10.

21. *Spoke it to all Israel*] I have adopted the correction of the text proposed in my Hebrew Bible, and supported by the Sept. Syr. and Arab. versions.

CHAP. IV. 3. *Let us bring to us the ark*] They might be induced to do this from recollecting that the ark was carried by their ancestors ; and they might hope that this special token of God's presence would secure their victory.

4. *Two sons of Eli were there*] In Shiloh ; but they went with the ark to the field of battle. It does not appear

the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

- 5 Now when the ark of the covenant of Jehovah came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah was come into the camp.
- 7 And the Philistines were afraid, for they said, A god is come into the camp. And they said, Woe to us! for there hath not been such a thing heretofore. Woe to us! who shall deliver us out of the hands of those mighty gods? those gods which smote the Egyptians with every kind of plague, and did such wonders in the wilderness.
- 9 Be strong, and quit yourselves like men, O ye Philistines, that ye become not servants to the Hebrews, as they have been to you: quit yourselves like men, and fight.
- 10 And the Philistines fought, and Israel was smitten, and they fled every one to his own home: and the slaughter was very great; for there fell of Israel thirty thousand men.
- 11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.
- 12 And a man of Benjamin ran from the army, and came to Shiloh the same day, with his clothes rent, and with earth upon his head.
- 13 And when he came, lo, Eli was sitting upon a high seat by the "gate," watching; for his heart trembled for the ark of God. And when the man came to the city with the
- 14 news, the whole city cried aloud. And when Eli heard the noise of the cry, he said, What meaneth the noise of this tumult? And the man came in hastily and told Eli.
- 15 Now Eli was ninety-eight years old; and his eyes were so dim that he could not see.
- 16 And the man said to Eli, I come from the army; and from the army I this day fled. And he said, What hath been done, my son?

And the messenger answered and said, 17 Israel fled before the Philistines; and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of "Jehovah" is taken. Now when he made mention of the ark of "Jehovah," Eli fell backward from off the high seat, which was by the gate, and broke his neck, and died; for he was an old man and heavy. And he judged Israel forty years.

And his daughter-in-law, the wife of Phinehas, was with child, near the time of delivery; and when she heard the tidings, that the ark of "Jehovah" was taken, and that her father-in-law and her husband were dead, she fell in labour; for her pains came upon her. And near the time of her death, the 20 women who attended her said to her, Fear not; for thou hast born a son. But she neither answered nor regarded *what was said*. Yet she named the child Ichabod 21 [INGLORIOUS], saying, The glory is departed from Israel: because the ark of "Jehovah" was taken, and because of the death of her father-in-law and her husband. So she said, The glory is departed from Israel: for 22 the ark of "Jehovah," "the God of Israel," is taken.

CHAPTER V.

B. C. 1141. *The Philistines carry the ark to the temple of Dagon, who falls before it; they are afflicted with piles and mice; after seven months they send back the ark, with golden images of their piles and mice.*

AND the Philistines took the ark of God, 1 and brought it from Ebenezer unto Ashdod. And the Philistines having taken the ark of 2 "Jehovah," they brought it into the house of Dagon, and set it beside Dagon. But 3 on the morrow, the men of Ashdod arose early, and, behold! Dagon was fallen upon his face to the earth before the ark of Jehovah. And they took Dagon, and set him in 4 his place again. But when they arose early on the next morning, behold, Dagon was

that either Israel or the priests consulted God on this occasion, but acted according to their own will.

7-9. They speak as idolaters; and from their remarks we infer, that it had not been usual with them, or the people with whom they had intercourse, to carry the images of their gods to the field of battle. 8. (a) Syr. Chald.

12. *With his clothes rent*] These were the actual tokens of grief and distress. Compare Gen. xxxvii. 29; Josh. vii. 6, &c.

13. *Sitting upon a seat*] It was a sort of elevated throne, on which, most probably, Eli was wont to administer justice. (v) Sept.

15. *Ninety-eight years old*] So the text, Chald. Vulg. and some copies of the Sept; but the Syr. and Arab. have *seventy-eight*.

18. *Eli fell backward*] As we know not the precise form of the seat, we cannot decide in what manner this accident occurred. Excessive grief might so affect him, that falling backward, and being heavy, the high seat might also be overturned. For forty years he presided as chief, both in the administration of religious and civil affairs.

17-22. (v) Chald. Arab.

19-22. Distress of mind brought on the wife of Phinehas premature labour, which proved the occasion of her death. The name, which she gave to her son, indicates the state of her mind; and shows that she felt sensibly the loss of the ark.

CHAP. V. 1. Bishop Wilson observes, that in this chapter all the attributes of God are displayed. His *justice*, in punishing his own people for their sins. His *goodness*, in thus manifesting himself to them that knew him not. His *power*, in making the idols fall before him. His *truth*, in vindicating himself upon the Israelites for their sins, and the Philistines for their idolatry and false gods.

2. *And set it beside Dagon*] As a trophy of their victory, and a reproach to the God of Israel. (v) Chald.

4. *Dagon was fallen*] They might think the first fall was casual; but when they found the idol broken, they began to fear.—*The fish form*] The word clearly denotes this here. Dagon had the form of a man from the navel upwards; and below, the form of a fish. See Introduction Part iii. chap. 6.

fallen upon his face to the ground before the ark of Jehovah; and the head of Dagon and both the palms of his hands were cut off, and lying upon the threshold; only the fish
5 form of him remained. On this account neither the priests of Dagon, nor any of those who go into Dagon's temple, tread on the threshold of Dagon in Ashdod, unto this day.

6 But the hand of Jehovah was heavy upon the people of Ashdod, and he destroyed them and smote them with piles, Ashdod and its territory: "the land also swarmed with mice, and there was great confusion
7 and destruction in the city." And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us; for his hand is hard upon us,
8 and upon Dagon our god. They sent therefore and gathered to them all the lords of the Philistines, and said, What shall we do with the ark of the God of Israel? And the Gathites answered, Let the ark of the God of Israel be carried round to Gath.
9 And they carried round the ark of the God of Israel "to Gath." And it was so, that, after they had carried it round "to Gath," the hand of Jehovah was upon the city, with a very great destruction; for he smote the men of the city, both small and great, so that they
10 had the piles inwardly. Therefore they sent the ark of "Jehovah" to Ekron: but when the ark of "Jehovah" came to Ekron, the Ekronites cried out, saying, 'They have brought round to us the ark of the God of
11 Israel, to slay us and our people. So they sent and gathered all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to its own place, lest he slay us and our people; for when the ark of the God of Israel was carried thither, the hand of Jehovah was heavy upon them, and there was a mortal destruc-
12 tion throughout all the city. And the men who died not were smitten with the piles; so that the cry of the city went up to the heavens.

1 Now the ark of Jehovah had been in the country of the Philistines seven months.
2 And the Philistines called for the priests

and the diviners, saying, What shall we do with the ark of Jehovah? Tell us in what manner we shall send it away to its own place. And they said, If ye send away the
3 ark of the God of Israel, send it not away empty, but certainly return him a trespass-offering: then should you be healed, it will be known to you why his hand hath not been removed from you. And said they, What
4 shall be the trespass-offering which we shall return to him? They answered, five golden piles, and five golden mice, according to the number of the lords of the Philistines: for the same plague was on you all, as was on your lords. Therefore ye shall make images
5 of your piles, and images of your mice that ravage the land; and ye shall give glory to the God of Israel; perhaps he will remove his hand from off you, and from off your gods, and from off your land. Why would ye harden
6 your hearts, as the Egyptians and Pharaoh hardened their hearts? Did they not, when he exalted himself among them, let the people go, and they departed? Now, therefore,
7 make a new cart, and take two cows, on which there hath come no yoke, and tie the cows to the cart, and bring their calves home from them; And take the ark of the "God of Is-
8 rael," and lay it upon the cart; and put the golden images, which ye return him as a trespass-offering, in a coffer beside it, and send it away that it may depart. And if ye
9 see, that it goeth up by the way of his own territory to Beth-shemesh, then hath he done us "all" this great evil; but if not, then we shall know that his hand smote us not; it was only an accident that hath befallen us.

And the men did so; and they took two
10 milk cows, and tied them to the cart, and shut up their calves at home; And they laid
11 the ark of Jehovah upon the cart, and the coffer with the golden mice, and the images of their piles. And the cows took the
12 straight road to Beth-shemesh; they went along the highway, lowing as they went; and turned not aside to the right hand or to the left; and the lords of the Philistines went after them to the boundary of Beth-shemesh. And the people of Beth-shemesh
13

5. Hence we learn that they were not reformed, but long after showed their respect for Dagon, by not treading on the threshold of his temple, where he had been broken.

6. *Piles*] Geddes renders, 'blind piles.' The word only occurs in reference to this divine correction, and Deut. xxviii. 27; but according to the best lexicographers, I have given the sense. (a) Sept. Vulg. chap. vi. 4, 5.

7—10. The removal of the ark from city to city, and the plagues which attended it, so alarmed the Ekronites, that they proposed to send it back to Israel.

9. (a) Sept. Vulg. 10. (v) Chald. Chap. VI. 2. *In what manner*] That is, with what gifts; for they had before agreed to send it away.

3. *A trespass-offering*] Thereby acknowledging they had trespassed against God, and also imploring his forgiveness.

5. *And give glory*] The glory of his power in conquering you, who seemed and pretended to have conquered him; of his justice in punishing you, and of his goodness if he shall relieve you.

6. *When he exalted himself among them*] Geddes renders, 'when he had befooled them.' I follow Parkhurst; and conceive every place where the verb is used, supports this version.

7—9. This contrivance was singular; and shows in what manner these idolaters were accustomed to form conjectures respecting the will of their gods. It would be evident, they thought, if the cows took the road to the land of Israel, undirected, and leaving their calves, that the God of Israel had brought on them their plagues.

13. *Wheat-harvest*] Most probably in the month of April.

CHAPTER VII.

B. C. 1140. Samuel exhorteth the people to repentance; through his intercession the Philistines are overcome, and the cities which they had taken from the Israelites restored.

were reaping their wheat harvest in the valley; and they raised their eyes, and saw
 14 the ark, and rejoiced to see it. And the cart came into the field of Joshua, a Bethshemite, and stood there, where there was a great stone; and they clove the wood of the cart, and offered the cows a burnt-offering to Jehovah. And the Levites took
 15 down the ark of Jehovah, and the coffer that was with it, in which were the golden images, and put them on the great stone; and the men of Beth-shemesh offered burnt-offerings and slaughtered other sacrifices,
 16 that day to Jehovah. And when the five lords of the Philistines had seen all this, they returned the same day to Ekron.
 17 And these are the golden piles which the Philistines returned as a trespass-offering to Jehovah; for Ashdod one, for Gaza one, for Askelon one, for Gath one,
 18 for Ekron one; And the golden mice, according to the number of all the cities of the Philistines, of the five lords, both of fenced cities and of country villages, even unto the great "stone," on which they set down the ark of Jehovah, (and which remaineth unto this day,) in the field of Joshua, the Beth-shemite.
 19 And Jehovah smote the men of Bethshemesh, because they had looked into the ark of Jehovah, even he smote of the people "seventy" men: and the people lamented, because Jehovah had smitten the people
 20 with so great a slaughter. And the men of Beth-shemesh said, Who is able to stand before this holy God Jehovah? And to whom shall he go from us?
 21 And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of Jehovah: come ye, fetch it to you. And the men of Kirjath-jearim came, and fetched the ark of Jehovah, and brought it into the house of Abinadab, "which was" on a hill; and they sanctified Eleazar, his son, to keep
 2 the ark of Jehovah. Now the ark "of Jehovah" abode in Kirjath-jearim a long time; for it was there twenty years.

Now all the house of Israel lamented after Jehovah. And Samuel spoke to the whole house of Israel, saying, If ye return to Jehovah with all your heart, and put away the strange gods, the "Baal" and Ashtaroths from among you, and prepare your hearts for Jehovah, and serve him only: then he will deliver you from the hand of the Philistines. And the Israelites put
 4 away the Baals and Ashtaroths and served Jehovah only. And Samuel said, Gather
 5 all Israel to Mizpeh, and I will pray to Jehovah for you. And they assembled at
 6 Mizpeh, and there they drew water, and poured it out before Jehovah, and fasted on that day, and said, We have sinned against Jehovah. And Samuel judged the Israelites in Mizpeh.

And when the Philistines heard that the
 7 Israelites were assembled at Mizpeh, the lords of the Philistines went forth against Israel. And when the Israelites heard this they were afraid of the Philistines. And the
 8 Israelites said to Samuel, Cease not to cry to Jehovah our God for us, that he may save us from the hand of the Philistines. Samuel
 9 then took a sucking lamb, and offered it a whole burnt-offering to Jehovah. And Samuel cried to Jehovah for Israel; and Jehovah heard him. And as Samuel was
 10 offering up the burnt-offering, the Philistines drew near to battle against Israel; but Jehovah thundered with so great thunder, on that day, upon the Philistines, and so confounded them, that they were smitten before Israel. For the men of Israel went
 11 out of Mizpeh, and pursued the Philistines, and smote them, as far as below Beth-e'er." Then Samuel took a stone, and set it be-
 12 tween Mizpeh and Beth-shen, and called the name of it Ebenezer [THE HELP-STONE], saying, Hitherto Jehovah hath helped us.

So the Philistines were subdued, and 13

15. *And the Levites took*] Beth-shemesh was in the tribe of Judah; and given to the Levites. Josh. xv. 10.

18. *The great stone*] For *Ahel*, we should read *Ahen*, with the authorities given. This makes the narrative clear and consistent. (v) Sept. Chald. MSS.

19. *Seventy men*] In the common text, a clause has been interpolated. "He smote seventy men, and fifty thousand men." This is contrary to the usual order of the Hebrew, in which the greater number always precedes the less. See Kennicott, and note Heb. Bible.

21. The first, and part of the second, verses of the next chapter are added to this, as clearly connected with it.

CHAP. VII. 1, 2. (a) Versions and MSS.

3. *Lamented after*] They now regretted their own sin, in departing from him, and sought him by sacrifice and prayer.

3. *Baals and Ashtaroths*] I have ventured to give a

plural termination to the latter word, as I think the context requires. Various images of these gods and goddesses were formed; and these they had worshipped, either alone or in connexion with Jehovah. They now put them away.

6. *They drew water*] This was a rite of humiliation, and contained an acknowledgment of their impurity. Houbigant considers it as a part of the ceremonial of fasting. Compare 2 Sam. xiv. 14.

10. *And so confounded them*] The storm might be in the face of the Philistines, and by occasioning disorder, render the conquest easy.

12. *Beth-shen*] The Syr. and Arab. read as in the 11th verse. Gesenius suspects the text to be corrupted, and reads as Josh. xv. 52. *Eshcan*.

16. *Went yearly in circuit*] This was a proper method of maintaining the honour of the law; and from this other nations derived the custom.

they came no more into the territory of Israel; and the hand of Jehovah was against
 14 the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and their territories did Israel deliver from the hands of the Philistines. And there was peace between Israel
 15 and the Amorites. And Samuel judged Israel all the days of his life. And he went yearly, in circuit, to Bethel, and Gilgal, and Mizpeh, and judged Israel in all those places.
 17 He then returned to Ramah; for there was his house; and there he judged Israel; and there he built an altar to Jehovah.

CHAPTER VIII.

B. C. 1112. Samuel's sons govern ill; the Israelites, in consequence, desire a king; Samuel sheweth the claims of a king.

1 Now when Samuel became old, he made
 2 his sons judges over Israel. And the name of his first-born was Joel; and the name of his second, Abiah. They were judges, *the one in Bethel, and the other in Beer-sheba.* And his sons walked not in his ways, but turned aside after lucre, and took bribes,
 4 and perverted judgment. Then all the elders of Israel assembled, and came to
 5 Samuel, to Ramah; And they said to him, Behold, thou art old, and thy sons walk not in thy ways: now appoint for us a king to judge us, like all the nations.

6 But the thing displeased Samuel when they said, Give to us a king, to judge us.
 7 And Samuel prayed unto Jehovah. And Jehovah said to Samuel, Hearken to the voice of the people in all that they have said to thee: for they have not rejected thee, but they have rejected me, that I should not
 8 reign over them. According to all the works which they have done since the day that I brought them out of "the land of" Egypt, even unto this day; for they have forsaken me, and served other gods; so
 9 also do they do to thee. Now, therefore, hearken to their voice; yet solemnly protest to them, and show them the manner in which a king will reign over them.

10 And Samuel told all the words of Jehovah to the people who had asked of him a
 11 king. And he said, This will be the manner in which a king will reign over you.

CHAP. VIII. 2. *The one in Bethel*] What is supplied in *italic* is now found in Josephus, and has all the appearance of truth in its favour. It seems improbable, that Samuel would appoint his sons judges of one place only.

3. *Turned aside after lucre*] Like the sons of Eli, they perverted justice to enrich themselves, and their conduct led to their humiliation.

5. *Appoint for us a king*] They requested him to do this as a prophet. They must have known, that Moses allowed them to choose one, under certain limitations. Deut. xvii. 14.

6—9. Samuel was grieved, not so much on his own account, as for the dishonour this step reflected on God. He was in a peculiar sense their king; and by desiring another,

He will take your sons, and appoint them for his chariots and his horsemen; and some 12 shall run before his chariots. And he will appoint of them captains over thousands, and captains over "hundreds, and captains over" fifties, "and captains over tens." And he will take of them to till his ground, and to reap his harvest, and to make his instruments of war, and the furniture of his chariots. And 13 your daughters he will take to be confectioners, and cooks, and bakers. And he 14 will take the best of your fields, and of your vineyards, and of your olive yards, and give them to his servants. And he will take the 15 tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

And he will take your chosen and best men— 16 servants, and maid-servants, and your asses, and put them to his own work. He will 17 take the tenth of your sheep; and his servants ye shall be. And ye shall cry out in that 18 day because of your king whom ye yourselves have chosen; but Jehovah will not hear you in that day.

Nevertheless, the people refused to hear 19 the voice of Samuel; and they said, Nay; but we will have a king over us; That we 20 may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard 21 all the words of the people, and he rehearsed them in the ears of Jehovah. And Jeho- 22 vah said to Samuel, Hearken to their voice, and appoint for them a king. And Samuel said to the men of Israel, Go ye every man unto his own city.

CHAPTER IX.

B. C. 1095. Saul sent to seek his father's asses; by the advice of his servant he goeth to consult Samuel, who entertaineth him.

Now there was a man of Benjamin, whose 1 name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, a Benjamite, a man of great wealth. And he had a son, whose name was Saul, 2 choice and goodly young man: and among the Israelites there was not a goodlier person than he: from his shoulders and upward, he was higher than any of the people. And the asses of Kish, Saul's father, 3 were lost. And Kish said to Saul, his son, Take now one of the young men with thee,

they showed disrespect to him. He gave them a king, but it was in anger. Hosea xiii. 11. 8. (a) Syr. Arab. 2 MSS.

10—18. They wanted a king like the nations around them; and these were despotic. Hitherto the Israelites had had governors, who exacted no tribute, who kept no guards, nor standing army. Samuel, therefore, suggested to them, the sacrifices they must make, if they persisted in their demand. No doubt they found hereafter the truth of what the prophet had said. They however persisted in their request; and nothing would satisfy them but a king.

12. (a) The versions.

CHAP. IX. 1. *A man of great wealth*] This refers, I think, to Aphiah and not to Kish the father of Saul. Cover-

- and arise, go, seek the asses. "And Saul took one of the young men, and went to seek the asses of his father." And "they" passed through mount Ephraim, and through the land of Shalisha, but they found them not. They then passed through the land of Shalim, and they were not there; and "they" passed through the land of the Benjamites, but they found them not. When they were come to the land of Zuph, Saul said to his young man who was with him, Come let us return; lest my father cease to think on the asses, and become anxious for us. And he said unto him, Behold now, there is in this city a man of God, and he is an honourable man; all that he saith assuredly cometh to pass: let us now go thither; perhaps he may show us the way in which we should go.
- 7 Then said Saul to his young man, But, behold, should we go, what shall we present to the man? for the bread which was in our bags is spent, and we have not a present to bring to the man of God: what have we?
- 8 And the young man answered Saul again, and said, Behold, I have in my possession the fourth part of a shekel of silver: that 'let us' give to the man of God, that he may show us our way. Then said Saul to his young man, Thy saying is good; come, let us go. So they went to the city where the man of God lived.
- 11 And as they went up the hill to the city, they found young maidens going out to draw water, and said to them, Is the Seer in this place? (Formerly when any man, in Israel, went to inquire of God, he said thus, Come, and let us go to the seer: for a prophet was formerly called a seer.) And they answered them, and said, He is: behold, there he is before you: make haste then; for he is come to day to the city, because there is to-day a sacrifice of the people on the high place. As soon as ye come into the city, ye will certainly find him, before he go up to the high place to eat: for the people will not eat until he come, because it is he who blesseth the sacrifice; after which,

they who are invited, eat. Now, therefore, go up; for about this time ye will find him. And they went up into the city; and when 14 they were come into the city, behold, Samuel met them, in going up to the high place.

Now Jehovah had revealed his will to 15 Samuel, the day before Saul came, saying, To-morrow about this time I will send to 16 thee a man from the land of Benjamin, and thou shalt anoint him chief over my people Israel; that he may save my people from the hand of the Philistines: for I have seen the affliction of my people; because their cry is come unto me. And when 17 Samuel saw Saul, Jehovah said to him, Behold the man of whom I spoke to thee! this is he who shall govern my people. 18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house is. And Samuel answered Saul, and 19 said, I am the seer; go up before me to the high place; for ye shall eat with me to-day: and to-morrow, when I have told thee all that is in thy heart, I will let thee go. And 20 as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And for whom is every desirable thing in Israel? Is it not for thee, and for all thy father's house? And Saul answered and 21 said, Am not I a Benjamite, of the smallest tribe of Israel? and my family the least of all the families of the tribe of Benjamin? why then speakest thou so to me? And Samuel 22 took Saul and his young man and brought them into the dining room, and placed them at the head of those invited, who were about thirty persons. And Samuel said to the 23 cook, Bring the portion which I gave thee, of which I said to thee, Set it apart, by thee, 'when I told thee that I had invited the people. And the cook took up the shoulder, 24 and what was with it, and set it before Saul. And Samuel said, Behold what hath been reserved for thee, set before thee; eat, for it hath been on purpose kept for thee. So Saul, on that day, ate with Samuel. They 25 then came down from the high place into

dale renders, 'a valiant man.' I have followed our marginal version.

3. *And Saul took*] This addition to the common text is so much in the style of the Hebrew, and so agreeable to the context, that I cannot but deem it genuine. (a) Syr. Arab. 4. (v) Sept. Vulg.

5. *To the land of Zuph*] In which was Ramah, the place of Samuel's birth and habitation. See chap. i. 1, and note there.

7. *What shall we present*] It is the invariable custom of the east, on visiting a superior, to present a gift. See Harmer. 8. (v) All the versions.

9. I have transposed this verse with Houbigant after the 11th, which gives a reason for the name then given to a prophet.

15. *Had revealed his will*] Literally, 'had revealed to the ear of Samuel.' Geddes renders, 'had whispered in the ear of Samuel.'

19. *All that is in thy heart*] That is, all that thou desirest.

20. *Is every desirable thing*] All our old translators with Purver render as I have done with little variation. By becoming king, he would enjoy that honour and those good things which belonged to the throne.

23. I have followed Geddes in transposing the words marked from the end of the next verse. They give here a suitable sense; but as they stood they were wholly inexplicable.

24. *What was with it*] Dalhe renders, 'the leg with the broth;' and it is probable that וְהַלְבִּיָּהּ may refer to broth and vegetables.

25. The addition of the Sept. and Vulg. makes the narrative more full; and is supported by the next verse, which implies that Saul slept on the roof. Had Samuel communed with Saul on the roof, it is probable he would have there informed him, that God had chosen him to be king over Israel, and would also have anointed him, as he might have done both with the greatest privacy; but we find from what follows he did not.

the city, and Samuel communed with Saul on the roof of the house; "for in the roof a bed had been made for Saul, in which he slept."

CHAPTER X.

B. C. 1095. Samuel privately anointeth Saul; and predicts three things which should occur to him, and be tokens of his advancement to the throne of Israel.

- 26 Now when the morning dawned, Samuel called to Saul on the roof of the house, saying, Arise, that I may send thee away. And Saul arose, and both he and Samuel went
27 out abroad. As they were going to the end of the city, Samuel said to Saul, Bid the young man pass on before us; (and he passed on;) but stand thou still a while, that
1 I may show thee the purpose of God. Then Samuel took a vial of oil, and poured it upon his head, and kissed him and said, Is it not because Jehovah hath anointed thee chief^a over his people Israel? for thou shalt govern Jehovah's people, and shalt save them from the hand of their enemies, who are around them. And this shall be a token to thee, that Jehovah hath anointed
2 thee chief over his inheritance." When to-day thou hast departed from me, thou wilt meet two men by Rachel's sepulchre, on the border of Benjamin, at Zelzah; and they will say to thee, The asses which thou wentest to seek are found; and, lo! thy father hath no more concern about the asses, but is anxious for you, saying, What shall I do for my son? Then shalt thou pass on forward
3 thence, and thou wilt come to the plain of Tabor, and there shall meet thee three men going up to *worship* God at Bethel; one carrying three kids, and another carrying three loaves of bread, and another carrying
4 a skin-bottle of wine. And they will salute thee, and give to thee two "loaves" of bread; which thou shalt receive from their hands.
5 After that thou wilt come to the hill of God, where there is a garrison of the Philistines; and it shall be when thou art come into the city, that thou wilt meet a company of prophets coming down from the high place, preceded by a psaltery, and a tabor and a pipe and a harp: and themselves prophesying.
6 And the Spirit of Jehovah will come upon thee, and thou shalt prophesy with

them, and be changed into another man. And when "all" these things have happened
7 to thee, then do thou as it may be necessary; for God is with thee. But thou shalt go down before me to Gilgal; and, behold, I
8 will come down to thee, to offer burnt-offerings, and to slaughter feast-sacrifices; seven days shalt thou tarry, until I come to thee, and show thee what thou shalt do.

When now he had turned his back to go
9 from Samuel, God gave him another heart; and all those tokens came to pass that day. For when "he" had come thence to the hill
10 of God, behold a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. And, when
11 all who knew him beforetime saw, and behold, he prophesied among the prophets, they then said one to another, What is this that hath happened to the son of Kish? Is
12 Saul, also, among the prophets? And one that was there answered and said, But who is his father? "Is it not Kish?" Hence it became a proverb, Is Saul also among the prophets? And when he had done prophesying, he went to the high place. And
13 Saul's uncle said to him, and to his young man, Whither went ye? And he said, To seek the asses: and when we could see them nowhere, we came to Samuel. And Saul's
14 uncle said, Tell me, I pray thee, what Samuel said to you. And Saul said to his
15 uncle, he told us plainly that the asses were found. But respecting the kingdom, whereof Samuel spoke, he told him not.

And Samuel called the people together
17 at Mizpeh before Jehovah; And said to the Israelites, Thus saith Jehovah, the God of
18 Israel, I brought up the Israelites out of Egypt, and delivered you from the hands of the Egyptians, and from the hand of all those kings who oppressed you; Yet ye have this day rejected your God, who
19 himself saved you out of all your adversities and your tribulations; and ye have said to him, Nay, but set a king over us. Now, therefore, present yourselves before
20 Jehovah by your tribes, and by your "families." And when Samuel had called all the tribes of Israel to come near, the tribe of
21 Benjamin was taken. When he had caused

CHAP. X. 1. The addition of the Sept. is so suitable to the place, that several critics deem it genuine.

5. *The hill of God*] Some suppose this was Gibeah, (see chap. xlii. 3,) and that it was thus called, because there was a school of the prophets.—*Prophesying*] Not predicting future events, but singing sacred hymns, in a style like what the prophets used. Some think they were extemporary. Harmer supposes that this company of the prophets consisted of the young men who had finished their religious education, and were now going in solemn procession, according to a custom which still prevails. See his observations, vol. ii. p. 414.

5. *Into another man*] That is, filled with another spirit;

a spirit of wisdom and courage, suitable to the dignity conferred on him.

9. *Gave him another heart*] It is not said a *new* heart, but *another*; and this explains the 6th verse. God gave him such qualifications as were suitable to his office.

12. *Who is his father*] They wondered how a man who was not *the son of a prophet*, could so suddenly prophesy. The present text has, *but who is their father?* without the additional words, which are only in some copies of the Greek version; but which, I am persuaded, were originally in the Hebrew.

19—22. The first king of Israel was chosen by lot; to

- the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken; and when they sought him he could not be found.
- 22 Therefore they inquired of Jehovah further, if the man would yet come thither. And Jehovah answered, Behold, he hath hid
- 23 himself among the baggage. And they ran and fetched him thence; and when he stood among the people he was higher than any of the people, from his shoulders
- 24 and upwards. And Samuel said to all the people, See ye that there is none like him, whom Jehovah hath chosen among the people. And all the people shouted, and said,
- 25 Long live the king. Then Samuel told the people the rights of the kingdom, and wrote them in a book, and laid it up before Jehovah. And Samuel sent all the people away, every man to his own house.
- 26 And Saul also went home to Gibeah; and there went with him a band of men, whose
- 27 hearts God had touched. But some worthless persons said, How shall this man save us? So they despised him, and brought him no presents; but he regarded them not.

CHAPTER XI.

B. C. 1095. Nahash, the Ammonite, besieges Jabesh-gilead, and offers a reproachful condition to the inhabitants; they send messengers, and are delivered by Saul; his authority solemnly acknowledged.

- 1 THEN Nahash, the Ammonite, came up and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee. And Nahash, the Ammonite, answered and said, On this condition will I make a covenant with you, that I may thrust out all your right eyes, and lay a reproach
- 2 upon all Israel. And the elders of Jabesh said to him, Give to us seven days respite, that we may send messengers to all the districts of Israel: and then, if there be no man to save us, we will come out to thee.
- 3 Then came the messengers to Gibeah, of Saul, and told the tidings in the ears of the people: and all the people raised their

voices, and wept. And, behold, Saul came, 5 following his oxen, from the field; and Saul said, What hath befallen the people that they weep? And they told him the tidings of the men of Jabesh. And the 6 Spirit of God came upon Saul when he heard those tidings, and his anger was kindled greatly. And he took the pair of 7 oxen, and hewed them in pieces, and sent them throughout all the districts of Israel by the hands of messengers, saying, Who-soever cometh not forth after Saul and after Samuel, so shall it be done to his oxen. And the fear of Jehovah fell on the people, and they came forth with one consent. And 8 when he numbered them in Bezek, the Israelites were three hundred thousand, and the men of Judah thirty thousand. And 9 they said to the messengers who had come, Thus shall ye say to the men of Jabesh-gilead, To-morrow by mid-day ye shall have help. And the messengers came and told this to the men of Jabesh; and they were glad. Therefore the men of Jabesh said 10 "to Nahash, the Ammonite," To-morrow we will come forth to you, and ye may do with us all as seemeth good to you. But on the 11 morrow, Saul having put the people in three companies, they came into the midst of the camp, in the morning watch, and slew the Ammonites until noon; and they who remained were scattered, so that two of them were not left together.

And the people said to Samuel, Who is 12 he that said, Shall Saul reign over us? bring the men, that we may put them to death. And Saul said, There shall not a 13 man be put to death this day: for to-day Jehovah hath wrought salvation in Israel. Then said Samuel to the people, Come, 14 and let us go to Gilgal, and renew the kingdom there. And all the people went to 15 Gilgal; and there they made Saul king before Jehovah; and there they slaughtered feast-sacrifices before Jehovah; and there Saul and all the men of Israel rejoiced exceedingly.

And Samuel said to all Israel, Behold, I 1 have hearkened to your voice in all that ye said

prevent all disputes, and the claims of the different tribes, or of the more powerful families. (v) Versions and MSS.

25. *The rights of the kingdom*] Some think Samuel founded his rights on what Moses had said, Deut. xvii. 16, &c. It is clear from this, that there was a mutual stipulation between the king and the people; the rights of both were specified, and laid up in the tabernacle. Hence the Jewish kings were by no means absolute; though they often exercised a despotic power.

CHAP. XI. 1. *Then Nahash*] From the next chapter we learn, that the fear of this invasion was one ground of the people's requesting a king; and the condition which Nahash proposes, shows that he was cruel, and probably powerful.

7. *And sent them*] This method of summoning a people devoted to agriculture was natural; but yet it discovers the

rude manners of the times. Like some of the brave generals of Rome, king Saul laboured in his own farm.

9. *By mid-day*] Literally, *when the sun is hot*; which in v. 11, is called *the heat of the day*; a common phrase among the people of all nations, for *mid-day*.

10. (a) Sept. Arab.

11. *In the morning watch*] Saul surprised the Ammonites. Not expecting an attack they were routed and slain.

14. *Let us go to Gilgal*] This place was near, and celebrated for the covenant Joshua made between God and the Israelites.—*Renew the kingdom there*] That is, solemnly confirm the choice we have made.

CHAP. XII. 1. The address of Samuel is so connected with the preceding chapter, that it ought not to have been separated from it.

2. *Is your conductor*] So the Targum, and more pro-

2 to me; and have made a king over you. And now, behold, that king is your conductor: for I am become old and grey-headed; yet lo, my sons are with you: and I have conducted you from my youth to this day. Be- hold, here I am: answer me before Jeho- vah, and before his anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? or whom have I oppressed? or from whose hands have I received a bribe wherewith to blind mine eyes? Tell me and I will restore it to you. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought from any man's hand. And he said to them, Jehovah is witness, and his anointed this day witness against you, that ye have not found ought in my hand. And they answered, Jehovah is witness.

6 And Samuel said to the people, Jehovah, who appointed Moses and Aaron, and who brought your fathers out of the land of Egypt, "is witness." Now, therefore, stand still, that I may reason with you before Jeho- vah, on all the righteous acts of Jehovah, which he hath done to you and to your fathers. When Jacob had come into Egypt, and your fathers cried to Jehovah, then Je- hovah sent Moses and Aaron, who brought your fathers out of the land of Egypt, and made them to dwell in this place. And when they forgot Jehovah their God, he delivered them into the hand of Sisera, cap- tain of the host of "Jabin, king of" Hazor; and into the hand of the Philistines; and into the hand of the king of Moab; and they fought against them. And they cried to Jehovah, and said, We have sinned, be- cause we have forsaken Jehovah, and have served Baals and Ashtaroths: but now de- liver us out of the hand of our enemies, and we will serve thee. And Jehovah sent "Deborah and Barak, and Gideon, and Jeph- thah, and Samson," and delivered you out of the hand of your enemies on every side, and ye dwelled securely. Yet, when ye saw that Nahash, the king of the Ammonites, came against you, ye said to me, Nay; but a king shall reign over us, when Jehovah your God was your king. Now, therefore, behold the king whom ye have chosen, and

and whom ye have desired! and, behold, Jehovah hath set a king over you. If 14 ye will fear Jehovah, and serve him, and obey his voice, and rebel not against the commandment of Jehovah; then shall ye "live," both ye and also the king who reign- eth over you, besides Jehovah your God. But if ye will not obey the voice of Jehovah, 15 but rebel against the commandment of Je- hovah, then shall the hand of Jehovah be against you, "and against your king."

Now, therefore, stand and see this great 16 thing, which Jehovah will do, before your eyes. Is not this the time of wheat harvest? I will call on Jehovah, and he shall send 17 thunder and rain; that ye may perceive and see, how great is the evil, which ye have done, in the sight of Jehovah, in asking for yourselves a king. Samuel then called on 18 Jehovah; and Jehovah, that day, sent thunder and rain; and all the people greatly feared Jehovah and Samuel. And all the 19 people said to Samuel, Pray for thy servants to Jehovah thy God, that we may not die: for we have added this evil, in asking for ourselves a king, to all our other sins.

And Samuel said to the people, Fear not, 20 although ye have done all this evil; only turn not aside from following Jehovah; but serve Jehovah with your whole heart; And 21 turn not aside after vain idols, which cannot profit or deliver; for vain they are. Then, 22 indeed, Jehovah will not, on account of his great name, forsake his people; because it hath pleased Jehovah to make you his people. As for me, God forbid that I should 23 sin against Jehovah, by ceasing to pray for you. I will also teach you the good and the right way: Only fear Jehovah, and serve 24 him in truth with your whole heart: for consider how great things he hath done for you. But if ye will still do wickedly, ye 25 shall be consumed, both ye and your king.

CHAPTER XIII.

B. C. 1095. Saul selecteth three thousand men; assem- bleth the people against the Philistines; weary of waiting for Samuel, he offereth sacrifices.

SAUL, when he began to reign, was "thirty" 1 years old; and when he had reigned two years over Israel, Saul chose for himself three 2

perly, as *walking before* does not convey, in this connexion, the sense of the text.

4. *Thou hast not defrauded us*] This is a noble testi- mony to the integrity of the prophet and leader of Israel.

6, 9. (a) Sept.

11. *Deborah*] The Syr. has preserved the historical order and the proper names of the judges. See Heb. xi. 32. (v) Syr. Arab.

12. See note, chap. xi. 1.

14. *Then shall ye live*] The reading here adopted is ad- mitted by the best and most cautious critics; and so in the next verse. (v) Targ. Sept. 15. (v) Sept.

16, 17. *The time of wheat harvest*] This thunder and

rain must have been unusual, or the intention of Samuel in praying for it would not have been answered. The wheat harvest is over by the end of May, or early in June; and it is clear that the latter rain was over before harvest. Com- pare Deut. xi. 14, and the note there. *In asking for your- selves a king*] The evil of this request arose from the pecu- liar relation of God to them, as their civil governor, as it manifested ingratitude for what he had done, and want of confidence in his power and goodness.

CHAP. XIII. 1. *Saul was thirty*] I have followed Hou- bigant in admitting the reading of one Greek copy. Geddes leaves a blank: "Saul was . . . years old when he was made king; and he reigned over Israel . . . years."

- thousand men of Israel; two thousand were with Saul, in Michmash and in mount Bethel, and a thousand were with Jonathan, in Gibeah of Benjamin: and the rest of the people he sent, every man to his own home.
- 3 Now Jonathan smote a garrison of the Philistines that was in Gibeah, and the Philistines heard of it. And Saul caused the trumpet to be blown throughout all the land, saying, Let those beyond the Jordan hear.
- 4 And all Israel heard that Saul had smitten a garrison of the Philistines, and that Israel also had become detestable to the Philistines; then the people flocked together after Saul to Gilgal.
- 5 And the Philistines assembled to fight with Israel, with "three" thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore for multitude: and they came up, and encamped in Michmash, to the east of Beth-aven.
- 6 When the men of Israel saw what distress they were in, because the *Philistine* people approached, they then hid themselves in caves, and in thickets, and in rocks, and in towers, and in pits; And those who dwelt beyond the Jordan, went back to the land of Gad and Gilead: but Saul as yet abode in Gilgal, and all the people followed him,
- 8 trembling. And he tarried seven days, according to the time which Samuel had mentioned; but Samuel had not come to Gilgal; and the people were scattered from him.
- 9 And Saul said, Bring hither to me a burnt-offering, and feast-offerings. And he offered the burnt-offering. But when he had made an end of offering the burnt-offering, behold, Samuel came; and Saul went forth to meet him that he might salute him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed,

and that the Philistines had assembled at Michmash; I, therefore, said, The Philistines will come down upon me to Gilgal; and I have not made supplication to Jehovah: hence I forced myself, and offered a burnt-offering. And Samuel said to Saul, 13 Thou hast done foolishly; thou hast not kept the commandment of Jehovah thy God, which he commanded thee: for *hadst thou done so*, now would Jehovah have established thy kingly power over Israel for ever. But now thy kingly power shall not continue: Jehovah hath sought for himself a man after his own heart; and Jehovah hath commanded him to be chief over his people, because thou hast not observed what Jehovah commanded thee. And 15 Samuel arose, and went from Gilgal.

"But the remainder of the people went up after Saul" to Gibeah of Benjamin; and Saul numbered the people with him, and found them to be about six hundred men. And Saul, and Jonathan his son, and the 16 people with them, abode in Gibeah of Benjamin; but the Philistines encamped in Michmash. And foragers came out 17 from the camp of the Philistines, in three companies: one company turned by the way of Ophrah, to the land of Shual: And 18 another company turned the way to Beth-horon: and another company turned towards the wilderness, by the way of that district which lieth opposite the valley of Zeboim.

Now there was no smith found in the 19 whole land of Israel; for the Philistines said, We must take them away lest they should make swords or spears. But all the Israel- 20 ites went to the *stations* of the Philistines to sharpen every man his plough-share, and his spade, and his ax, and his mattock; And 21 *now* had the edge of their plough-shares, and their spades, and their mattocks, and their axes, and the paddles of their goads,

3. *Let those beyond*] This is the proper version, and not 'Let the Hebrews hear.' See ver. 7. Saul collected troops from all the tribes, as the Philistines seemed to resent the insult offered in the slaughter of their garrison most highly, and prepared to avenge it.

5. *Three thousand*] The common reading is improbable; and the error might easily be made. (v) Syr. Arab.

6. *Because the Philistine people*] If the words be retained, they must be so rendered, as Oslander long ago remarked; and they afford a reason for the fear and conduct of the Israelites.

7. *And those who dwell*] So the Sept. and Symmachus render; and the connexion requires and justifies it. Literally, 'the trans-jordanites repassed the Jordan, to the land of Gad.'

8—13. Samuel had expressly appointed to meet Saul at Gilgal, to offer public sacrifices, and to show him what he should do, chap. x. 8. Saul, impatient at Samuel's delay, by his own authority orders sacrifices to be offered; and thus gives proof that he would not be governed by the law, but would act according to his own will and caprice. The apology he makes, under pretence of religion, shows but too plainly his hasty, tyrannical temper; and justifies God's rejection of him and his family from the throne.

14. *A man after his own heart*] Warburton has observed, this character is given him, not so much for his private, as for his public spirit and conduct. His knowledge of, and zeal for, the law, were uniform; and he never fell into idolatry. The phrase itself is best explained by the case of Samuel. Eli was rejected, and Samuel chosen in his place, just as David superseded Saul. On this occasion God said, 'I will raise up for myself a faithful priest, who shall do according to what is in my heart,' chap. ii. 35. And is not he, who does according to what is in God's heart, 'a man after God's heart'?

15. *But the remainder*] The clause retained in the two versions noticed gives light to the passage. Samuel, being displeased at Saul's disobedience, leaves him; and Saul returns to his own city, to defend that as long as possible.

19. *We must take them away*] So Poole and others. This was also the policy of the Chaldeans, 2 Kings xxiv. 14. Jer. xxiv. 1.

22. *Neither sword nor spear*] It is singular that among those brave men who abode with Saul, none had these weapons of war. This was suffered that the glory of the following victory might be given to God. In those times they had other weapons, such as bows and arrows; and even their goads served the purpose of pikes.

22 become blunt. So it was on the day of battle, that there was neither sword nor spear found in the hand of any of the people who were with Saul and Jonathan: only with Saul and with Jonathan his son *such weapons* were found.

CHAPTER XIV.

B. C. 1087. Jonathan, with his armour-bearer, attacketh the garrison of the Philistines; confusion ensues in their camp; and Saul and other Israelites pursue them; Saul's mad adjuration, &c.

- 23 AND the garrison of the Philistines went out to the passage of Michmash. When, one day, Jonathan, the son of Saul, said to the young man who bore his armour, Come, and let us go over to the Philistine garrison, which is opposite to us; but he told not his father. And Saul tarried in the uttermost part of Gibeah, under the pomegranate tree, which is by Migron: and the people with him were about six hundred men. And Abiah, the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, Jehovah's high-priest in Shiloh, wore the ephod. Now the people knew not that Jonathan was gone.
- 4 And between the passages, by which Jonathan sought to go over to the Philistine garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was Bozez, and the name of the other Seneh. The sharp point of the one looked northward, over against Michmash; and of the other southward, over against Gibeah. And Jonathan said to the young man who bore his armour, Come and let us go over to the garrison of these uncircumcised: it may be that Jehovah will work for us; for, with Jehovah there is no restraint, to save by many or by few. And his armour-bearer said to him, Do all that is in thy heart: march on, behold I am with thee according to thy desire. Then said Jonathan, Behold, we will pass over to these men, and we will discover ourselves to them.
- 9 If they say thus to us, Stop until we come to you; then we will stand in our place and not go up to them. But, if they say thus, Come up to us; then we will go up: for this shall be a token to us that Jehovah

hath delivered them into our hands. And they both discovered themselves to the garrison of the Philistines; and the Philistines said, Behold, the Hebrews are coming forth out of the holes where they had hid themselves. And the men of the garrison addressed themselves to Jonathan and his armour-bearer, and said, Come up to us, and we will teach you something. And Jonathan said to his armour-bearer, Come up after me: for Jehovah hath delivered them into the hand of Israel. And Jonathan climbed up, upon his hands and upon his feet, and his armour-bearer followed him: and they fell before Jonathan; and his armour-bearer gave the death-stroke after him. And this first slaughter, which Jonathan and his armour-bearer made, with spears, pebbles, and flints of the field, was of about twenty men. And there was terror in the camp and the field, and among all the people of the garrison; and the foragers were also struck with terror, and the land quaked; so very great was the terror. And the watchmen of Saul in Gibeah of Benjamin, looked; and, behold, the multitude melted away, and were going "hither" and thither. Then said Saul to the 17 people who were with him, Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there. And Saul said to Abiah, Bring hither the ephod; for he at that time wore the ephod among the Israelites. But while Saul talked to the priest, the tumult in the camp of the Philistines went on and increased: and Saul said to the priest, Withhold thy hand. And Saul, and all the people who were with him, shouted and came to the battle: and, behold every man's sword was against his fellow; and very great confusion. More-over, the Hebrew "slaves," who were before that time with the Philistines, and had come up with them into the camp; even they also turned to be with the Israelites who were with Saul and Jonathan. Likewise all the men of Israel who had hidden themselves in mount Ephraim, when they heard that the Philistines fled, even they also pursued them in the battle; so that the whole people, now with Saul, were about ten thousand

CHAP. XIV. 4. *Bozez and Seneh*] They received these names from what grew upon them. The former signifying *flower*; and the other *thorn*. Some, from the Arabic, explain the first to denote *whiteness*; and the second a *sharp point*.

6. *To save by many or by few*] Doubtless Jonathan was divinely excited to this deed of valour, that he might be the instrument of saving Israel.

7—10. Jonathan desired a token of divine favour in this enterprise; and he received it. His armour-bearer was ready to second him in whatever he undertook.

14, 15. I have followed the Greek text; the Hebrew is unintelligible. It is literally, 'as in the half of a furrow of a yoke of a field.' It is probable that some of the garrison flying to the army which lay encamped on the side of the

hill, threw them into great confusion, thinking that an army was coming against them. The circumstances were aggravated beyond the truth, as is usual in such cases; and they suspected treachery among themselves.

18. *Ephod*] The common text has *ark*; but this is highly improbable. The Israelites could not forget what had happened in the time of Eli. We learn that it was usual to consult God by the Ephod from the whole history of David. Compare chap. xxiii. 9; and xxx. 7, in what manner this was done, is not certainly known; but it was most probably by casting lots.

21. *Slaves*] The Sept. have preserved here the proper reading; and with Michaelis and Dathe it is admitted into the text. 22. (a) Sept. Vulg.

23 men." Thus Jehovah, that day, saved Israel: and the battle passed on to Beth-aven.

24 And the men of Israel were that day distressed; for Saul had adjured the people, saying, Accursed be the man that eateth food until evening, that I may be avenged of mine enemies. So none of the people

25 tasted "food until the evening." For although the whole people had to come to a wood, where was honey *dropping* upon the

26 ground; Yet when the people came into the wood, and, behold, the honey dropped, no man ate of it: for the people feared the

27 oath. But Jonathan had not heard when his father charged the people with the oath: he, therefore, put forth the end of the staff which was in his hand, and dipped it in a honeycomb, and ate of it; and he was

28 much refreshed. Then one of the people addressed him, and said, Thy father strictly charged the people with an oath, saying, Accursed be the man that eateth food this day.

29 Hence the people are faint. Then said Jonathan, My father hath troubled the people: see, I pray, how much I have been refreshed by

30 having tasted a little of this honey! How much better, if the people had to-day freely eaten of the spoil of their enemies, which they found? for had there not been now a much greater slaughter among the Philistines?

31 And they smote the Philistines that day from Michmash to Aijalon: and the people

32 were very faint. And the people flew upon the spoil, and took sheep, and oxen, and calves, and slew them on the ground: and the people ate *the flesh* with the blood.

33 They told Saul, saying, Behold, the people are sinning against Jehovah by eating *flesh* with the blood. And he said, Ye are transgressing: roll now to me a great stone.

34 And Saul said *to the officers*, Disperse yourselves among the people, and say to them, Bring hither every man his ox, and every man his sheep, and slay them here, and eat; and sin not against Jehovah, by

eating *flesh* with the blood. And all the people brought every man his ox with him that night and slew them there. And Saul 35 built an altar to Jehovah: this was the first altar which he built to Jehovah.

And Saul said, Let us go down after 36 the Philistines by night, and spoil them until the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good to thee. Then said the priest, Let us draw near hither to God. And Saul 37 asked counsel of God, Shall I go down after the Philistines? Wilt thou deliver them into the hand of Israel? But he answered him not that day. And Saul said, Draw near 38 hither, all ranks of the people; and know and see wherein hath been this day our sin. For, as Jehovah liveth, who hath saved 39 Israel, though it be in Jonathan my son, he shall surely die. But there was not a man among all the people that answered him. Then said he to all Israel, Be ye on one side, 40 and I and Jonathan my son will be on the other side. And the people said to Saul, Do what seemeth good to thee. Therefore, 41 Saul said, "O Jehovah," the God of Israel, give a just lot. And Saul and Jonathan were taken; but the people escaped. And 42 Saul said, Cast lots between me and Jonathan my son. And Jonathan was taken. 43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I certainly tasted a little honey with the end of the staff which was in my hand; here I am; let me die. And Saul 44 answered, May God do so and more also to me, if thou, Jonathan, do not assuredly die. And the people said to Saul, Shall 45 Jonathan die, who hath wrought this great salvation in Israel? God forbid: as Jehovah liveth, there shall not one hair of his head fall to the ground; for with God he hath wrought this day. So the people rescued Jonathan that he died not. Then Saul 46 went up from following the Philistines; and the Philistines went to their own place.

Saul now obtained the kingly power 47

24. *Had that day adjured*] This was a rash oath, as destitute of prudence as it was of piety. Had the people received food, they might have accomplished a complete victory. (a) Arab.

27. *And he was much refreshed*] After his exertions and fatigue, any thing to quench thirst or satisfy hunger would be grateful. As Jonathan was ignorant of his father's oath, he could not be criminal in tasting the honey. The literal version, 'and his eyes were enlightened,' may be misunderstood; and for this reason I have given the sense.

31-35. The consequence of Saul's rash oath was the transgression of the people, flying on the spoil and devouring flesh with the blood. Moses had repeatedly prohibited this; and they could not be ignorant of the law. Their sin was therefore committed knowingly and wilfully.

37. *He answered him not*] Either because Saul had offended by his adjuration, or rather to show, that however

improper this was, yet when made, God would have it observed.

41. *Give a just lot*] The Vulg. and partly the Sept. has an addition here: 'O Jehovah, the God of Israel, [show to us why thou hast not answered thy servant Saul this day. If this iniquity be in me, or in Jonathan my son, discover it by Urim; or if this iniquity be in the people] discover it by Thummim.' The word rendered *just*, is Thummim; and from the use of this term here, Michaelis conjectures, that what are called Urim and Thummim, were three sacred lots contained in the high priest's breast-plate.

43. *Here I am; let me die*] That is, since my country is saved, and her enemies vanquished, I am content to die.

45. *And the people said to Saul*] Saul makes no inquiry, whether Jonathan had done this knowingly; but at once resolves on his death. The people interpose, and determine not to suffer the death of one whom God had honoured as the instrument of their deliverance.

over Israel, and fought against all his enemies on every side; against Moab, and against the Ammonites, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he
 48 marched, he harassed the *enemy*. And he acted with valour, and smote the Amalekites, and delivered Israel out of the hands of those who plundered them.
 49 Now the sons of Saul were Jonathan and Ishui, and Melchi-shua: and the names of his two daughters were these; the name of the first-born Merab, and the name of the
 50 younger Michal. And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner, the son of Ner, Saul's
 51 uncle. For Kish, the father of Saul, and Ner, the father of Abner, were the sons of
 52 Abiel. And there was vigorous war with the Philistines all the days of Saul: and when Saul saw any strong or any valiant man, he took him into his service.

CHAPTER XV.

B. C. 1079. *Saul sent to destroy Amalek; he spares Agag and the best of the spoil; Samuel denounceth his rejection, and killeth Agag.*

1 SAMUEL now said to Saul, Jehovah sent me to anoint thee king over his people, over Israel: now, therefore, hearken thou to the
 2 words of Jehovah. Thus saith Jehovah of hosts, I remember what Amalek did to Israel, how he opposed him in the way,
 3 when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass. And
 4 Saul assembled the people, and numbered them in Telaim, two hundred thousand men, of whom were ten thousand men of Judah.
 5 And Saul came to a city of Amalek, and laid wait in the valley.
 6 And Saul said unto the Kenites, Depart and get away from among the Amalekites, lest I destroy you with them: for ye showed

kindness to all Israel, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul
 7 smote the Amalekites from Havilah, until one cometh to Shur, which is opposite Egypt. And he took Agag, the king of
 8 the Amalekites, alive; and all the people he utterly destroyed with the edge of the sword. But Saul and the people spared Agag, and
 9 the best of the sheep, and of the oxen, and of the "full grown" camels, and the camel-pillions, even all that was good; and would not utterly destroy them: but whatsoever was vile and refuse, they utterly destroyed.

Then came the word of Jehovah to Samuel, saying, I repeat that I have made
 10 Saul king; for he hath turned away from me, and hath not performed my commandments. And this grieved Samuel; and he cried to Jehovah all that night. And when
 12 Samuel rose early in the morning to meet Saul, it was told Samuel, saying, Saul came to Carmel, and, behold, he set up for himself a monument, and then passed away, and went down to Gilgal. And Samuel
 13 came to Saul; and Saul said to him, Blessed be thou of Jehovah! I have performed the commandment of Jehovah. And Samuel
 14 said, What meaneth then this bleating of sheep, and this lowing of oxen, which I hear with mine ears? And Saul said, They have
 15 brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah thy God; and the rest we have utterly destroyed. Then Samuel said to Saul, Suffer me to
 16 tell thee what Jehovah said to me this night. And he said to him, Speak. And Samuel
 17 said, When thou wast little in thine own eyes, wast thou not made chief of the tribes of Israel? and did not Jehovah anoint thee king over Israel? And Jehovah sent thee
 18 on a journey, and said, Go and utterly destroy these sinners, the Amalekites; and fight against them until they be consumed. Why then didst thou not obey the voice of
 19 Jehovah, but didst fly upon the spoil, and do evil in the sight of Jehovah? And Saul
 20

48. *Acted with valour*] Matthews, 'played the man'; demeaned himself valiantly. Becket and Margin, 'wrought mightily.'

CHAP. XV. 2. *I remember Amalek*] Compare Exod. xvii. 8; Numb. xxiv. 20, and notes there.

3. *And utterly destroy*] The command to Saul is express, that he must destroy all their goods by consuming them; and kill *all* the persons, and cattle. Nothing is to be rescued. They seem to have lived by plundering; and it became necessary to exterminate them.

6. *To the Kenites*] The descendants of Jethro, who formerly lived in caves and rocks, near to the Amalekites. Numb. xxiv. 21. Some of them afterwards removed and lived in Judah, Judg. i. 16; and it is probable that on the subjection of the Israelites to the neighbouring nations, they had retreated to their old abode for their safety.

9. *Full grown camels*] It is clear that the word כר

signifies camel-pillion, Gen. xxxi. 34; and the word here is regularly the plural, camel-pillions. This fixes the sense of the preceding term, rendered in the common version *fatlings*; and it is probable that כר may have dropped from the text. (v) Syr. Chald. Arab.

12. *Set up for him a monument*] 'To set up a place,' is a singular combination of words; and however explained, improper. There is no doubt, but כר signifies *a monument*: compare 2 Sam. xviii. 18; and Saul seemed anxious to erect a trophy of his victory, before he had made any acknowledgment to God.

13—15. Saul boasts of his compliance with the divine will, and his performance of it. Samuel had, from what Jehovah had said to him, reason to question the truth of his declaration; and when he heard the bleating of the flocks, he was certain of his transgression.

20. *Yea I have obeyed*] Saul persists in defending his own conduct; and pretends that what they had preserved

said to Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag, the king of Amalek, and have utterly
 21 destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the choice of the things, which should have been utterly destroyed, to sacrifice to Jehovah thy God,
 22 in Gilgal. And Samuel said,

Hath Jehovah delight in burnt-offerings and sacrifices,

As in obeying the voice of Jehovah?

Behold, to obey, is far better than sacrifice. And to hearken, than the fat of rams.

23 For rebellion is as sinful as divination, And stubbornness as wicked as idolatry. Since then thou hast rejected the word of Jehovah,

"Jehovah" hath rejected thee from reigning.

24 And Saul said to Samuel, I have sinned: for I have transgressed the commandment of Jehovah, and thy words: because I feared the people, and hearkened to their
 25 voice. Now, therefore, I pray thee, pardon my sin, and turn again with me, that I may
 26 worship Jehovah "thy God." And Samuel said to Saul, I will not return with thee, for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king
 27 over Israel. And as Samuel turned about to go away, he laid hold on the skirt of his
 28 mantle, so that it was torn off. And Samuel said to him, So hath Jehovah torn from thee this day the kingdom of Israel, and given it thy neighbour who is better than
 29 thou. Nor will He who gives victory to Israel, lie or repent: for he is not a man
 30 that he should repent. Again "Saul" said, I have sinned: yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn back with me, that
 31 I may worship Jehovah, thy God. So

Samuel turned back with Saul; and Saul worshipped Jehovah.

Then said Samuel, Bring ye hither to 32 me Agag, the king of the Amalekites. And Agag came to him pleasantly: for Agag said to himself, Surely the bitterness of death is past. But Samuel said, As thy sword 33 has made women childless, so among women shall thy own mother be childless. And Samuel hewed Agag in pieces before Jehovah, in Gilgal.

Then Samuel went to Ramah; and Saul 34 went up to his own house, to Gibeah of Saul. And Samuel came no more to see 35 Saul unto the day of his death; nevertheless Samuel mourned for Saul: but Jehovah had repented that he had made Saul king over Israel.

CHAPTER XVI.

B. C. 1063. Samuel sent to Bethlehem; he is directed to anoint David; David is influenced by the Holy Spirit; Saul sends for him.

AND Jehovah said to Samuel, How long 1 wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thy horn with oil, and go (for I send thee) to Jesse the Bethlehemite: for among his sons I have provided for myself a king. And Samuel said, How can I go? If Saul 2 hear, he will kill me. And Jehovah said, Take a heifer with thee, and say, I am come to sacrifice to Jehovah. And call Jesse 3 to the sacrifice, and I will show thee what thou shalt do: and thou shalt anoint for me him whom I name to thee. And Samuel did 4 what Jehovah commanded, and came to Bethlehem. And the elders of the town 5 trembled at his coming, and said, Comest thou peaceably? And he said, Peaceably: I am come to sacrifice to Jehovah: sanctify yourselves, and come with me to the sacrifice.

was for the purpose of religion. It is probable this was only pretence, and that covetousness had prompted Saul and the people to seize the spoil.

22. *Hath Jehovah delight*] Obedience to God is a moral duty, constantly and invariably necessary; but sacrifice is only a ceremonial institution. Gross disobedience is not to be compensated by offering sacrifices. Compare Hos. vi. 6; Matt. v. 24. and ix. 13, and xii. 7.

23. *Is as sinful*] The noun, in Hebrew, is often used adjectively; and is obviously so used in each of these lines. Rebellion against God is as *sinful* as divination; they are alike forbidden, and in consequence violations of the divine command, (*a*) Sept. Vulg. Arab. MSS.

24. *I feared the people*] He excuses his sin, by laying it to the charge of the people. There is reason to suspect this was not the cause. Compare chap. xi. 7, xiv. 24.

25. (*a*) Sept. Vulg. MSS.

26. *I will not return with thee*] Samuel, no doubt, spoke what he intended, but afterwards saw reason to change his mind; nor in such cases is any man guilty of lying or prevarication. Compare Gen. xix. 2.

28, 29. Samuel strongly asserts God's rejection of Saul; his house is not to be established on the throne of Israel.—*He who gives victory*] Saul had obtained a victory, and built, in commemoration of it, a monument to himself. Samuel tacitly reproves his ingratitude, and points out to

whom the honour of the victory was due. By this language, he also intimates, that though Saul should be removed from the throne, God would still give victory to Israel.

30. (*a*) Sept. Vulg. Arab.

32. *Pleasantly*] So the Geneva version, and most modern critics render. Saul having spared his life, he now thought himself secure.

33. The conduct of Samuel has been thought indecorous; and he has been charged with cruelty. It should seem, that Agag deserved the punishment inflicted for his cruelty towards others. Harmer has shown, that it is common in the east, for the greatest emperors sometimes to put to death with their own hands, those who have merited such punishment. See vol. iv. p. 230.

CHAP. XVI. 1. *For myself a king*] That is, one who will do all my pleasure; who will make it the study of his life, not only to conquer his enemies, but to honour me.

2. *He will kill me*] This shows the spirit of Saul. He made his will the law; without any regard to God, or his institutions.

5. *Comest thou peaceably*] Is all well? Hath God sent thee to announce his displeasure, or Saul for some sanguinary purpose?

5. *He sanctified*] That is, ordered to be sanctified; for a prophet is often said to do what he orders to be done, or predicts shall be done.—*Called them to the sacrifice*]

And he sanctified Jesse and his sons, and called them to the sacrifice.

- 6 And when they had come, he looked on Eliab and said to himself, Surely Jehovah's anointed is before him. But Jehovah said
- 7 to Samuel, Regard not his countenance, nor the height of his stature: since I have rejected him; for Jehovah doth not see as man seeth; for man looketh at the outward appearance, but Jehovah looketh at the
- 8 heart. Then Jesse called Abinadab, and made him pass before Samuel: but he said,
- 9 Neither hath Jehovah chosen this. Then Jesse made "Shimeah" to pass by; but he said, Neither hath Jehovah chosen this.
- 10 Thus Jesse made seven of his sons pass before Samuel; but Samuel said to Jesse,
- 11 Jehovah hath not chosen these. And Samuel said to Jesse, Are all thy sons here? And he said, The youngest yet remaineth; and lo! he tendeth the flock. And Samuel said to Jesse, Send and fetch him: for until he come hither, we will not sit down to eat.
- 12 And he sent and brought him in. Now he was ruddy, with beautiful eyes, and a goodly appearance: and Jehovah said "to Samuel,"
- 13 Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and from that day forward, the Spirit of Jehovah came upon David. Samuel then arose and went to Ramah.
- 14 But the Spirit of Jehovah had departed from Saul; and an evil spirit from Jeho-
- 15 vah troubled him. And Saul's servants said to him, Behold now, an evil spirit from
- 16 God troubleth thee. Let our lord now command his servants who wait on him, to seek out a man, a skilful player on the harp: so that when the evil spirit from God is upon thee, he may play with his hand "on
- 17 thy harp," and thou mayest be well. And Saul said to his servants, Look out, I pray, for a man who can play well, and bring him

to me. Then answered one of the servants, 18 and said, Behold, I have seen a son of Jesse, the Bethlehemite, and a skilful player, a man of valour, and a warlike man; and prudent in conduct, and comely in person; and Jehovah is with him. Saul now sent messen- 19 gers to Jesse, and said, Send to me David thy son, who tendeth the flock. And Jesse 20 took a homer of bread, and a skin-bottle of wine, and a kid, and sent them to Saul by David his son. And David came to Saul, and 21 stood before him; and he loved him greatly; and he became his armour-bearer. And 22 Saul sent to Jesse, saying, Let David, I pray thee, attend on me; for he hath found favour in my sight. Now, when the evil 23 spirit from God was upon Saul, David took the harp and played with his hand: and Saul was relieved, and was well, and the evil spirit departed from him.

CHAPTER XVII.

B. C. 1063. New war between the Israelites and Philistines; Goliath defies the hosts of Israel; challengeth to single combat; David accepts the challenge, and slayeth him; women celebrate the victory, and Saul becomes jealous.

AGAIN the Philistines assembled their hosts 1 to battle, and were convened at Shocoh, which belongeth to Judah; and they encamped between Shocoh and Azekah, in Ephsammim. And Saul and the men 2 of Israel assembled also, and encamped by the valley of Elah; and set the battle in array against the Philistines. And the Phi- 3 listines stood on a mountain on the one side, and Israel stood on the mountain on the other side; and a valley was between them.

And there came from the camp of the 4 Philistines, a champion, named Goliath of Gath, whose height was six cubits and a span. And on his head was a helmet of 5 brass, and he was clothed with a brass coat of mail, and the weight of the coat was five thousand shekels. And he had greaves of 6 brass on his legs; and a lance of brass

Most suppose, that the feast of the sacrifice is here intended; to which Samuel only invited Jesse and his sons, that he might secretly anoint him whom the Lord should name.

9. *Shimeah*] So we have his name in 2 Sam. xiii. 3, and 1 Chron. ii. 13, and the *y* might easily be omitted. It is certainly proper to write the same name in the same manner.

11. *Sit down to eat*] Samuel would not enjoy the feast, until he had done what the Lord had commanded.

12. (a) Versions.

13. *The Spirit of Jehovah*] God not only appointed him to rule his people, but gave him suitable qualifications. By his Spirit he gave him wisdom, prudence, and courage.

14. *An evil spirit from Jehovah*] Saul, by his disobedience, had provoked God, so that he no longer directed and prospered him; but left him a prey to his own gloomy mind. Conscious guilt, foreboding the loss of his dominion, and perhaps the destruction of his house, made him jealous, sanguinary, and irritable, and occasionally melancholy. This was the evil spirit which troubled him; and his courtiers properly advised music to soothe his mind, and mitigate his complaint. Had he been possessed by a demon, music would have had no effect.

16. (a) Versions.

18. *Behold, I have seen a son*] David being anointed, providence opens the way for his advancement. His skill on the harp introduces him to court; and his prudence and valour gain the affection of Saul and the people.

20. *A homer of bread*] So the Sept.; others, an ass loaded with bread. These different versions depend on the points; and I am satisfied the Greek translators were as likely to understand the text as the Masorets. The homer, as a measure of capacity, was more likely to be mentioned, than the ass, which carried the bread. To appear before the king without a present, would have been deemed indecorous.

CHAP. XVII. 4. *A champion, named Goliath*] When Joshua conquered the Anakites, some of them fled to the city of Gath, Josh. xi. 22, 23. Goliath might be of this race. There have been in most ages some men of gigantic size; nor have we any reason to doubt the truth of what is here said.

5. *Five thousand shekels*] About seventy-eight pounds weight; and the weight of his spear's point, about nine pounds.

7 between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's iron point weighed six hundred shekels, and one bearing a shield went before him. And he stood and cried to the hosts of Israel, and said, Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants to Saul? Choose you a man for yourselves, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants; but if I prevail against him and kill him, then shall ye be our servants, and serve us. The Philistine also said, "Lo!" I this day defy the host of Israel; give me a man, that we may fight together. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

12 [Now David was the son of that Ephrathite of Beth-lehem-judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul. And the three eldest sons of Jesse went and followed Saul to the battle: and the name of the three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shammah. And David was the youngest: and the three eldest followed Saul. But David went and returned from Saul, to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening and presented himself forty days. And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge. Now Saul, and they, and all the men of Israel, were in the valley of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man,

fled from him, and were sore afraid. And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and will make his father's house free in Israel. And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies of the living God? And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

And Eliab his eldest brother heard when he spake unto the men: and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause?

And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner. And when the words were heard which David spake, they rehearsed them before Saul: and he sent for him.]

David now said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine. And Saul said to David, Thou art not able to go against this Philistine and to fight with him: for thou art only a young man; but he a man of war from his youth. And David said to Saul, Thy servant tended his father's flock, and if there came a lion or a bear, and took a lamb out of the flock, then I pursued him and smote him, and snatched it from his mouth: and if he arose against me, I caught him by his beard and smote him and slew him. Both lions and bears hath thy servants smitten; and this uncircumcised Philistine shall be like one of them: "let me go then, and smite him, and take away the reproach from Israel; for who is that uncircumcised Philistine, that he should defy the hosts of the living God?" David said moreover, Jehovah, who delivered me from the power of lions and bears, will deliver me from the hand of this Philistine. And Saul said to David, Go; and may Jehovah be with thee.

8. *He stood and cried*] History furnishes many instances of single combat. Thus Paris and Menelaus in Homer, and the Horatii and Curiatii in Livy, are said to fight at the head of the army, upon condition that the party of the vanquished, should receive laws from the party conquering. Goliath might be brave, but the language is intended to insult, and strike fear, into the Israelites. 10. (a) Sept.

12-31. In these verses we have a strange and incoherent narrative; which cannot be regarded as a part of sacred writ. It is obvious to remark upon this passage, first, that after David had been of so much service to the king in causing the evil spirit to depart from him; after its being recorded how greatly Saul loved him, and that he had made him his armour-bearer; after the king had sent to Jesse, to signify his intention of keeping his son with him: all which are particularly mentioned, in the latter part of the preceding chapter: the account of keeping his father's sheep, afterwards, and being sent to his brethren upon this occasion, must appear to be somewhat improbable. Secondly,

That what is here said of the premium that Saul had first offered, to him who should conquer the Philistine, is not very consistent with the accounts afterwards given; of which we shall have occasion to take particular notice. Thirdly, That Eliab's behaviour, as here represented, is not only remarkable, but unaccountable and absurd. And fourthly, That the inquiries of a young man, who is not said to have declared any intentions of accepting the challenge of the Philistine, would scarcely have been related to the king.—But now, if this passage be supposed to have been interpolated, we must see how the connexion stands, upon its being omitted. The Vatican copy of the Sept. contains none of these verses, and Kennicott has shown, that the Alex. did not, till Origen inserted them. See Gen. Diss. p. 9. Michaelis, Dathe, Houbigant, and the best modern critics consent that the whole passage is interpolated.

36. The addition to the text here is so suitable to the narrative, that its own evidence supports its right to a place in the text. (a) Sept. Vulg.

38 Saul would now clothe David with his armour; and he put on his head a helmet of brass, and clothed him with a coat of 39 mail; And over his armour "he girded" his own sword. "Once and again" David attempted to go, *but could not*; for he had not been accustomed to them. And David said to Saul, I cannot go with these, for I have not been accustomed to them. And David 40 put them off him; And took his staff in his hand, and chose five smooth stones out of the brook, and put them in a shepherd's bag which he had with him; thus with a scrip and his sling in his hand, he drew near to the Philistine.

[41 And the Philistine came on and drew near unto David; and the man that bare the shield went before him.]

42 And when the Philistine looked, and saw David, he disdained him; for he was but a youth, of a ruddy and of a fair countenance. And the Philistine said to David, Am I a dog, that thou comest to me with staves, "and with stones?" And the 44 Philistine cursed David by his god. The Philistine also said to David, Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, Thou comest to me with a sword and with a spear, and with a shield; but I come to thee in the name of Jehovah of hosts, the God of the hosts of Israel, whom thou hast defied.

46 This day will Jehovah deliver thee into my hand; and I will take thy head from thee; and I will give "thy carcase, and" the carcases of the hosts of the Philistines this day to the fowls of the air, and to the wild beasts of the earth; that the whole earth may 47 know that there is a God in Israel. And all this assembly shall know that Jehovah can save without sword or spear: for the battle is Jehovah's, and he will give you 48 into our hands. And the Philistine arose, and came forward to meet David; and David ran with speed towards the list to 49 meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine on his forehead *with such force*, that the stone sunk into his forehead; and he fell on his face to the earth.

39. (v) and (a) Sept. 43, 46. (a) Sept.

50. The next passage omitted in the Vatican copy, is the 50th verse of this chapter, which is a sort of recapitulation, that is entirely needless: the sense is complete, and the connexion regular, without it. The connexion, in the Vatican copy, stands thus: "The Philistine fell upon his face to the earth; and David ran and stood upon him, and took his sword," &c. 52. (v) Sept.

54. From the 54th verse of the 17th chapter to the 6th of the 18th, we have an account, first that when Saul saw David go forth against the Philistine, neither he, nor Abner, the captain of the host, knew who the young man was.

[So David prevailed over the Philistine with a 50 sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.]

David then ran, and stood upon the Philis- 51 tine, and took his sword and drew it from its sheath, and with it slew him, and cut off his head. And when the Philistines saw that their champion was dead, they fled. And 52 the men of Israel and of Judah arose and shouted, and pursued the Philistines unto "the entrance to Gath," and to the gates of Ekron. And on the way to Gath and Ekron, lay the smitten Philistines. And 53 the Israelites returned from chasing the Philistines, and plundered their camp.

[And David took the head of the Philistine, and 54 brought it to Jerusalem, and he "put his armour in his tent. And when Saul saw David go forth 55 against the Philistine, he said unto Abner, the captain of the host, Abner, whose son is this youth? And Abner said, As thy soul liveth, O king, I cannot tell. And the king said, Enquire thou whose 56 son the stripling is. And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, with the head of the Philistine in his hand. And Saul said to him, 58 Whose son art thou, thou young man? And David answered, I am the son of thy servant Jesse the Bethlehemite.]

And it came to pass when he had made an end 1 of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, 2 and would let him go no more home to his father's house. Then Jonathan and David made a cove- 3 nant, because he loved him as his own soul. And 4 Jonathan stripped himself of the robe, that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And David went out whithersoever Saul sent him, 5 and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of all Saul's servants.]

Now the women came from all the cities 6 of Israel, singing joyfully, with tabors, and flutes, and stringed instruments. And as 7 they played, they sung responsively and said,

Saul hath smitten his thousands,

But David his ten thousands.

And Saul was very wroth, (for the saying 8 displeased him;) and he said they have ascribed to David ten thousands; and to me they have ascribed but thousands: what more can he have but the kingdom?

[And Saul eyed David from that day and forward. 9

Secondly, that Jonathan, Saul's son, instantaneously conceived a violent affection for him, loved him as his own soul, and stript himself of all his armour, and his garments, to give them to David. And thirdly, that Saul set him over the men of war—accounts which, when examined, will neither appear probable, nor consistent with the other parts of this history. There are no traces of them in the Vatican copy of the Greek version; and, leaving them out, the connexion is entire, and the whole account altogether probable and consistent.

CHAP. XVIII. 9. The Vatican copy omits all this from 11 to the 11th inclusive, and thus both the sense and connexion

- 10 And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times; and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David, even to the wall with it. And David avoided out of his presence twice.]
- 11 And Saul was afraid of David. Hence Saul removed him from himself, and made him captain over a thousand people, whom he conducted out and in. And David behaved wisely in all his ways; and Jehovah was with him. Wherefore when Saul saw that he behaved wisely, he was the more afraid of him. But all Israel and Judah loved David, because he conducted them out and in.
- 12 And Saul said to David, Behold my elder daughter Merab, her will I give thee to wife: only be thou valiant for me, and fight the Lord's battles. For Saul said, Let not mine hand be upon him, but let the hand of the Philistines be upon him.
- 13 And David said unto Saul, Who am I? and what is my life, or my father's family in Israel, that I should be son-in-law to the king? But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.]
- 14 Michal also, Saul's daughter, loved David; and they told Saul, and the thing pleased him. And Saul said, I will give her to him, that she may be to him a snare, and that the hand of the Philistines may be against him.
- 15 And Saul commanded his servants, saying, Speak with David secretly, and say, Behold, the king delighteth in thee, and all his servants love thee: now, therefore, be the king's son-in-law. And Saul's servants spoke those words in the hearing of David: but David said, Is it in your eyes an easy thing, for one so poor as I am, to become the king's son-in-law? And the servants of Saul told him, saying, On this manner spoke David. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but a hundred foreskins of the Philistines, to be avenged of the king's enemies: for Saul thought to make David fall by the hand of the Philistines. And when his servants told David these words, it pleased David well to be the king's son-in-law; and after a few days, David arose and went, he and his men, and slew of the Philistines

'a hundred' men; and David brought their foreskins; and they gave them in full tale to the king, that he might become the king's son-in-law. And Saul gave to him, Michal, his daughter, for a wife. And Saul saw and knew that Jehovah was with David, and that Michal his own daughter, and all Israel, loved him; Then Saul was yet the more afraid of David; and Saul became, at all times, David's enemy. But, whensoever the princes of the Philistines came forth, David behaved himself more wisely than all the other servants of Saul; so that his name was greatly renowned.

CHAPTER XIX.

B. C. 1063. Saul's further jealousy and persecution of David; his design to put him to death defeated by Michal, and then by a divine influence on his mind.

And Saul spoke to Jonathan his son, and to all his servants, that they should put David to death. But Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying, Saul my father seeketh to put thee to death: now, therefore, I pray thee, take heed to thyself until the morning, and abide in some secret place, and hide thyself, And I will come out and attend my father in the field where thou art; and I will speak of thee to my father; and what I see, that I will tell thee.

And Jonathan spoke well of David to Saul his father, and said to him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works for thee have been very good. For he exposed his own life, and slew the Philistine; and Jehovah, by him, wrought a great salvation for all Israel; which thou sawest, and didst rejoice. Why then wouldst thou sin against innocent blood, in putting David to death without a cause? And Saul hearkened to the voice of Jonathan; and Saul swore, As Jehovah liveth, he shall not be put to death. And Jonathan called David, and Jonathan told him all these things. And Jonathan brought David to Saul, and he was in his presence, as in time past.

And again there was war; and David went out, and fought with the Philistines,

are clear; and Saul's conduct represented to be such as might naturally be expected. That the ancient and original Hebrew copies contained no more than what we find translated in the Vatican is, I think, certain. See note Heb. Bible.

17—19. The Vatican copy of the Sept. omits this and the two following verses; in which we have an account, first, Of a proposal made by Saul to David to give him his eldest daughter Merab to wife; and, at the same time, encouraging him to valour, in hopes that he might fall by the hands of the Philistines. Secondly, Of David's modesty in declining the honour of being the king's son-in-law. And thirdly, That when this marriage seemed, on all parts, to be concluded upon, Merab was given to Adriel the Meholathite

to wife. The inconsistencies that must arise from supposing this, and the other passages we have been examining, to be any part of the original text, will be evident to every attentive reader.

27, 28. (v) and (a) Sept. Vat.

CHAP. XIX. 1. *Saul spoke to*] What he had before purposed, he now openly avowed. His jealousy and fear excited him to this outrageous conduct.

4—7. The steady friendship of Jonathan saved the life of David; and his just eulogium on David, for once, softened the obdurate heart of Saul.

8, 9. David's success against the Philistines awakened the fears of Saul; and instead of rejoicing at the event, his

and slew them with a "very" great slaughter ;
 9 for they fled from him. And an evil spirit
 from Jehovah was upon Saul, as he sat in
 his house with his javelin in his hand ; and
 David played with his hand upon his harp.
 10 And Saul sought to smite David to the wall
 with the javelin ; but he slipped away from
 Saul's presence, and he smote the javelin
 into the wall ; but David fled and escaped.
 11 Saul also, on that night, sent messengers to
 David's house, to watch him, and to put him
 to death in the morning ; and Michal, David's
 wife, told him, saying, If thou save not thy
 12 life to night, to-morrow thou wilt be put to
 death. Michal then let David down through
 a window ; and he fled away and escaped.
 13 And Michal took the teraphs, and put them
 in David's bed, and put a net of goat's hair
 at their head, and covered them with a
 14 cloth. And when Saul sent messengers to
 15 take David, she said, He is sick. Again
 Saul sent messengers to see David, saying,
 Bring him up to me, in the bed, that he
 16 may be put to death. But when the mes-
 sengers went in, behold ! the teraphs were
 in the bed, with a net of goat's hair at their
 17 head. And Saul said to Michal, Why hast
 thou thus deceived me, and sent away mine
 enemy, so that he is escaped ? And Michal
 answered Saul, He said to me, Let me go ;
 why should I put thee to death ?
 18 And David fled and escaped ; and came
 to Samuel to Ramah, and told him all that
 Saul had done to him. And he and Samuel
 19 went and dwelt at Naioth. And it was told
 Saul, saying, Behold, David is at Naioth
 20 of Ramah. And Saul sent messengers to
 take David ; but when they saw the com-
 pany of the prophets prophesying, (over
 whom Samuel presided,) the Spirit of God
 was upon the messengers of Saul, and they
 21 also prophesied. And when it was told

Saul, he sent other messengers, and they
 prophesied likewise. Again Saul sent mes-
 sengers, and they prophesied also. "And 22
 Saul's anger was kindled," and he also went
 to Ramah ; and came to the great well that
 is in Sechu : and he asked and said, Where
 are Samuel and David ? And one said,
 Behold they are at Naioth of Ramah. And 23
 he went thither to Naioth of Ramah ; and
 the Spirit of God was upon him also, and
 he went on, and prophesied, until he came
 to Naioth of Ramah. And he stripped off 24
 his upper garments and continued to pro-
 phesy before Samuel ; and lay unclothed
 all that day and night. Wherefore it is
 said, Is Saul also among the prophets ?

CHAPTER XX.

B. C. 1062. David consulteth with Jonathan ; their mutual covenant ; Saul missing David attempteth to kill Jonathan.

AND David fled from Naioth of Ramah, 1
 and came and said to Jonathan, What have
 I done ? what is mine iniquity ? and what
 is my sin before thy father, that he seeketh
 my life ? And he said to him, God forbid ; 2
 thou shalt not die : behold, my father will
 do nothing, either great or small, without
 informing me : and why should my father
 hide this thing from me ? it cannot be.
 And David swore moreover, and said, Thy 3
 father certainly knoweth that I have found
 favour in thine eyes ; and he saith, Let not
 Jonathan know this, lest he be grieved, but
 truly, as Jehovah liveth, and as thyself livest,
 there is but a step between me and death.
 Then said Jonathan to David, Whatsoever 4
 thou desirest, I will even do for thee. And 5
 David said to Jonathan, Behold, to-morrow
 is the new moon, when I should not fail to
 sit with the king at table : but let me go
 and hide myself in the field until the even-
 ing of the third day. If thy father at all 6

gloomy soul determined to destroy the chief instrument of it. (a) Sept. 1 MS.

11. *To put him to death in the morning*] Why in the morning ? It appears to have been a custom, not to execute persons by night, even when they executed them without any just cause. Compare Judg. xvi. 2.

13. *A net of goat's hair*] According to Dr. Shaw, something of this kind is still usual, to keep off the gnats during sleep, both in Judea, Egypt, and other parts of the east. This net was to show that some one was in bed ; and as it was the custom to sleep with the head covered, Michal covered the head of the teraphs with a cloth, or the usual bed-covering, to render the deception more complete. The women had a strange propensity to the worship of teraphs ; and from this account some infer, that these idols were half as big as a man, and probably made in the human form.

17. *Why hast thou deceived me*] The conduct of Michal deserves praise, in thus saving her innocent husband from the cruelty and injustice of her father. Other women have imitated her, and received the applause of all who regard nuptial fidelity and virtue.

18. *At Naioth*] Naioth seems to have been a sort of conventual school, in the neighbourhood of Ramah, where young men were taught to prophesy. The Chald. paraphrases, 'in the house of doctrine.'

19—24. How wonderful the influence which God has occasionally exercised over the mind ! Had Samuel or David intended to have cut off Saul, how easily might they have done it, when he lay exposed and defenceless ? He was detained by a divine influence, until David had made his escape.

22. (a) Sept. Vulg.

CHAP. XX. 1. *And came and said to Jonathan*] He came to Gibeah, where Saul resided, and where Jonathan then was. Compare ver. 5, 35, and 40.

2. *It cannot be*] Was Jonathan ignorant of his father having sent to Naioth, to take David ? or did he impute his late conduct to his disordered state of mind ? I suspect that Saul hid his design from Jonathan, knowing his partiality to David ; and he expected that David, having returned to Gibeah, would again appear as usual at court, when he might, without failure, accomplish his purpose.

5. *The new moon*] Which was observed by offering sacrifices, and keeping a feast. Compare Numb. x. 10, and xxviii. 11 ; Psa. lxxxi. 5. David, as one of the family, was accustomed to eat with Saul on these festival days.

6. *Asked leave of me*] From this, it should seem, Jonathan was chief commander, under Saul ; and had a right to grant leave of absence to other officers.

8. *Covenant of Jehovah*] To the stipulations of which

miss me, then say, David earnestly asked leave of me to run to Bethlehem, his own city: for there the whole family have an annual sacrifice. If he say thus, It is well; thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him. Therefore thou shalt deal kindly with thy servant; for into a covenant of Jehovah hast thou caused thy servant to enter with thee; yet, if there be in me iniquity, slay me thyself: for why shouldst thou bring me to thy father? And Jonathan said, Far be it from thee: for if I certainly knew that my father were determined to bring evil upon thee, should I not then tell thee? Then said David to Jonathan, Who shall tell me whether thy father answer thee roughly?

11 And Jonathan said to David, Come, and let us go into the field. And they both of 12 them went into the field. And Jonathan said to David, Jehovah, the God of Israel, 'be witness,' if when I have sounded my father some time to-morrow, or the next day, and, behold, there be good-will towards David, and I then send not to thee, and 13 show it thee; Jehovah do so and much more also to Jonathan; but if it please my father to do thee evil, then I will show it to thee, and send thee away, that thou mayest go in peace. But when Jehovah shall be with thee as he hath been with my father, 14 Then thou, if I be 'yet alive,' shalt show me the kindness of Jehovah, that I die not: Nor shalt thou ever withdraw thy kindness from my house: no, not when Jehovah hath cut off all the enemies of David, from the face 16 of the earth. But should Jonathan cut off any of the house of David, may Jehovah require it at the hand of David's enemies.

17 Again Jonathan swore to David, because he loved him: for he loved him as he loved 18 himself. Then Jonathan said to David, To-morrow is the new moon: and because thy seat will be empty, thou wilt be missed. 19 And on the third day, still more wilt thou be missed. Go then to the place where thou didst hide thyself on the day of thine 20 escape, and remain by 'that' stone. And on that side I will shoot three arrows as

though I shot at a mark. And, behold, I 21 will send a lad, saying, Go, find the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come thou: for as Jehovah liveth, there is peace to thee, and no harm; But if 22 I say thus to the young man, Behold, the arrows are beyond thee; go thy way; for Jehovah sendeth thee away. And as to the 23 matter which thou and I have spoken of, behold Jehovah shall for ever be witness between thee and me.

So David hid himself in the field: and 24 when the new moon was come, the king sat down to the feast to eat. And the king sat 25 on his seat, as at other times, on a seat by the wall: and Jonathan 'sat on one side,' and Abner sat on the other side of Saul; but David's place was empty. Nevertheless 26 Saul spoke not any thing that day: for he thought, Something may have befallen him; or he may not be clean; because he 'hath not purified himself.' But when, on the 27 morning, the second day of the month, David's place was empty, Saul said to Jonathan his son, Why cometh not the son of Jesse to the feast, neither yesterday nor to-day? And Jonathan answered Saul, David 28 earnestly asked leave of me to go to Bethlehem. For he said, Let me go, I pray 29 thee; for our family hath a sacrifice in the city; and my brother hath commanded me to be there: and now, if I have found favour in thine eyes, let me go. I pray thee, and see my brethren. Therefore he cometh not to the king's table. Then Saul's anger was 30 kindled against Jonathan, and he said to him, Thou perverse, rebellious man, do I not know that thou hast chosen the son of Jesse to thine own confusion, and to thy mother's shame? For as long as the son of 31 Jesse liveth upon the earth, neither thou nor thy kingdom can be secure. Therefore, send now, and fetch him to me that he may be put to death. And Jonathan answered 32 Saul his father, and said to him, Why should he be put to death? what hath he done? And Saul cast a javelin at him to smite him; 33 so Jonathan knew that his father had determined to put David to death. Jonathan 34

his name has been appealed to; it had been made before him. 12. (a) Versions.

14. *If I be yet alive*] I have followed the versions in this rendering; and the context requires it. The meaning is, 'If I be alive, when thou art made king, then preserve my life; but if I be dead, show kindness to my family.'—*Kindness of Jehovah*] Which he shows in sparing and preserving us.

16. The version given is the literal one; and without any supplement is both perspicuous and coherent.

17. *Again sworn to David*] So our old translators after the ancient versions; and the following words support this sense. For because Jonathan loved David he gave him the most solemn assurance of his readiness to serve him.

19. From the connexion, Jonathan seems to refer to some past transaction; and to a place well known to David, and where he had before concealed himself. We have an account of David concealing himself in some place in a field in the preceding chapter, ver. 2, 3. On these grounds I would propose to read *ביום חשיתי*. The text is, 'on the day of the work,' which is assuredly an error. (v) Syr. Vulg.

25. (v) Syr. 26. (v) Sept.

27. *David's place was empty*] From this account it appears that Saul lived in some degree of state; and at this least he had intended to despatch David.

30—34. We need not wonder that Saul should behave as he did to David, when he insulted his own valiant and dutiful son.

then arose from the table, in fierce anger; and he ate no food on the second day of the month: for he was grieved for David, and because his father had disgraced him.

- 35 Now the next morning, Jonathan went out into the field, at the time appointed with
36 David, and a little lad with him. And he said to his lad, Run, find out now the arrows which I shoot. And as the lad ran,
37 he shot an arrow beyond him. And when the lad had come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee? And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and
39 brought them to his master. But the lad knew not any thing: only Jonathan and
40 David knew the matter. And Jonathan gave his weapons to his lad, and said to him, Go carry them to the city.
41 And as soon as the lad was gone, David arose from the south side, and fell on his face to the ground, and three times did obeisance; and they kissed each other, and wept one with another, with great lamentation." And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of Jehovah, saying, Jehovah be witness between me and thee, and between my seed and thy seed for ever. And he arose and departed; and Jonathan went into the city.

CHAPTER XXI.

B. C. 1062. David at Nob obtains hallowed bread, and Goliath's sword; goeth to Gath, thence to Adullam, and then to Heareth.

- 1 THEN David went to Nob, to Ahimelech, the priest; and Ahimelech was astonished on meeting David, and said to him, Why art thou alone, and no man with thee? And David said to Ahimelech, the priest, The king hath commanded me a business, and said to me, Let no man know any thing of the business about which I send thee, and which I have commanded thee: and I have appointed my servants to meet me at such and such a place. Now, therefore,
3 give what thou hast at hand, be it only five loaves of bread, or what else is present.
4 And the priest answered David, and said,

41. *Rose from the south side of the stone*] The preceding account justifies this version. In the last clause I have followed the usual phraseology. One word has been omitted in the text. See note, Hebrew Bible. (v) Sept.

CHAP. XXI. 1. *Went to Nob*] This was in the tribe of Benjamin, about twelve miles from Gibeah, and not far from Anathoth and Jerusalem. It was a city of the priests; and the tabernacle was here for some time. Compare chap. xxii. 11—19; Nehem. xi. 32; and Isa. x. 32.

2. *Said to Ahimelech*] This pretence of David was certainly false; and if any thing could excuse this, it was the circumstances in which he was placed. Ahimelech was

I have no common bread at hand, but hallowed bread there is at hand; if the young men have indeed abstained from women. And David answered the priest, and said, From women truly, we have been restrained these three days since I came out; and 'all' the young men were holy; but if by the way, they have become unclean, they may all, this day, be hallowed. So the priest gave him hallowed bread: for there was no bread there but the presence-bread, which was taken from before Jehovah, to put hot bread in its place, when it was taken away. (Now one of the servants of Saul was there that day, detained before Jehovah; and his name was Doeg, an Edomite, the chief of Saul's herdsmen.) David also said to Ahimelech, Hast thou not here either spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste. And the priest said, The sword of Goliath, the Philistine, whom thou slewest in the valley of Elah, behold, it is here, wrapped in a cloth behind the ephod; if thou wilt take that, take it: for save that, there is no other here. And David said, There is none like that; give it me.

And David arose, and fled that day for fear of Saul, and went to Achish, the king of Gath. And the servants of Achish said to him, Is not this David, the king of the land? did they not sing of him in alternate choirs—

Saul hath slain his thousands!

But David, his ten thousands?

And David laid up these words in his heart; 12 and was greatly afraid of Achish, the king of Gath. And he changed his behaviour 13 before them, and feigned himself mad among them, and made marks on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants, Lo, ye see the man is mad; why have ye brought him to me? Have I need of madmen, that ye have brought this one to play the madman in my presence? shall such a one come into my house?

David therefore departed thence, and 1 escaped to the cave of Adullam: and when his brethren and all his father's house heard, they went thither to him. And every one in 2

brother to Ahiah, and had most probably succeeded as high priest. Compare xiv. 3. and xxii. 11.

4. *No common bread*] The presence-bread was appropriated to the priests; but in case of necessity, this ceremonial law was superseded. Lev. xxiv. 5; Mark ii. 25

5. (v) Sept.

10. *Fled to Achish*] How often have brave commanders been obliged, from injustice, to fly to those for safety, whose attacks they have repulsed, and whom they have conquered.

13—15. This conduct of David must have taken rise from well-grounded apprehensions of treachery. The device succeeded, and he fled to a more secure retreat.

distress, and every one in debt, and every one discontented, flocked to him; and he became chief over them: and there were with him about four hundred men.

- 3 And David went thence to Mizpeh of Moab; and he said to the king of Moab, Let my father and my mother, I pray thee, dwell with you, till I know what God may do for me. And he brought them before the king of Moab; and they dwelt with him all the time that David was in the hold. But the prophet Gad said to David, Abide not in the hold; depart, and go into the land of Judah. Then David departed, and came to the forest of Hareth.

CHAPTER XXII.

B. C. 1062. Saul complaineth of his people; Doeg accuseth the priests, and at Saul's command slayeth them.

- 6 WHEN Saul heard that David was discovered, and the men that were with him, (now Saul was sitting on a hill, in Gibeah, under a tamarisk tree, having his spear in his hand, and all his servants were standing about him,) Then Saul said to his servants who stood about him, Hear now, ye Benjamites! will the son of Jesse give every one of you fields and vineyards? will he make all of you captains of thousands, and captains of hundreds? That all of you should conspire against me; and no one inform me that my son hath made a league with the son of Jesse! Yet none of you is sorry for me, or informeth me that my son hath stirred up my servant against me, to lie in wait, as at this day.
- 9 Then answered Doeg, the Edomite, (who was standing among the servants of Saul,) and said, I saw the son of Jesse coming to Nob, to Ahimelech, the son of Ahitub. And he inquired of Jehovah for him, and gave to him victuals; and he also gave to him the sword of Goliath, the Philistine. Then the king sent to Ahimelech the priest, the son of Ahitub, and all his father's house, the priests who were in Nob: and they all in that time came to the king. And Saul said, Hear now, thou son of Ahitub. And he answered, Here I am, my lord. And Saul said

to him, Why have ye conspired against me, thou and the son of Jesse? to him thou hast given bread, and a sword, and hast inquired of God for him, to excite him to lie in wait against me, as at this day. Then Ahimelech answered the king, and said, And who is so faithful among all thy servants, as David, who is the king's son-in-law, and goeth at thy bidding, and is honourable in thy house? Did I then begin to inquire of God for him? be it far from me; let not the king impute any thing to his servant nor to all the house of my father: for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

And the king said to the men who stood about him, Turn, and slay the priests of Jehovah; because they have assisted David; and because they knew when he fled, and did not inform me. But the servants of the king would not put forth their hand to attack the priests of Jehovah. And the king said to Doeg, Turn thou, and attack the priests. And Doeg, the Edomite, turned and attacked the priests, and slew on that day, eighty-five persons, who wore sacred ephods. And Nob, the city of the priests, he smote with the edge of the sword; both men and women, children and sucklings, and oxen, and asses, and sheep, he smote with the edge of the sword.

And one of the sons of Ahimelech, the 20 son of Ahitub, named Abiathar, escaped, and fled after David. And Abiathar told David that Saul had slain Jehovah's priests. And David said to Abiathar, I knew it that 22 day, when Doeg, the Edomite, was there, that he would surely tell Saul. I have caused the destruction of all thy father's house. Abide thou with me, fear not: for 23 he that seeketh my life seeketh thy life; but with me thou shalt be safe.

CHAPTER XXIII.

B. C. 1062. David rescueth Keilah; Saul pursuing him, he flieth to the wilderness of Ziph; the Ziphites discover him to Saul; but he is delivered from him.

THEN they told David, saying, Behold, I

CHAP. XXII. 2. *Every one in distress*] Or oppressed, those subject to unrelenting creditors, and those aggrieved by unjust exactions, or in other ways. They were not a lawless banditti, but a number of brave men, who suffered under the tyranny of Saul and others.

3. *Mizpeh of Moab*] The jod has been here carelessly omitted. It is now found in many copies, and the text before com. 1, 2, contains it. (v) Versions, 1 MS.

6. *Under a tamarisk tree*] The common version is equally obscure and contradictory, by making Ramah a proper name. The version of Matthews is proper. 'on a high bank.'

8. *A league with the son of Jesse*] Saul pretends that David had drawn Jonathan into a league against him, than which nothing could be more false. They neither stipulated

any thing against him, nor ever did any thing. He was the offender, and sought David's life without cause.

9. *Was standing among*] Noldius thus renders, and I think justly; for it is certain that Doeg was not set over the servants, who attended Saul, but over his herdsmen.

10—16. The charge brought against Ahimelech he properly repels. He knew nothing of any difference between David and Saul; and he had only done what was proper to the king's son-in-law.

17—19. It reflects some honour on the attendants of Saul that they would not obey his unjust order. How miserable the country subject to such a cruel tyrant, who condemns without proof of guilt; and exterminates without mercy! By this act of cruelty the threatening against Eli's house was fulfilled.

- the Philistines fight against Keilah, and
 2 they rob the threshing-floors. David, therefore, inquired of Jehovah, saying, Shall I go and smite these Philistines? And Jehovah said to David, Go and smite the Philistines, and save Keilah. And David's men said to him, Behold, we are afraid here, in Judah, how much more then, if we come to Keilah, against the hosts of the Philistines? Again David inquired of Jehovah. And Jehovah answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thy hand. So David and his men went to Keilah, and fought against the Philistines, and smote them with a great slaughter, and brought away their cattle. So David saved the inhabitants of Keilah.
- 7 And it was told Saul that David was come to Keilah. And Saul said, God hath delivered him into my hand; for he is shut in, by entering into a town which hath gates and bars. And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.
- 9 And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.
- 6 For Abiathar, the son of Ahimelech, who had fled to David, went down with David to Keilah, and had the ephod with him.
- 10 Then said David, O Jehovah, the God of Israel, thy servant hath heard for certain, that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the men of Keilah deliver me up into his hands? will Saul come down, as thy servant hath heard? O Jehovah, the God of Israel, I beseech thee, tell thy servant. And Jehovah said, He will come down. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul. And Jehovah said, They will deliver thee up.
- 13 Then David and his men, who were about six hundred, arose and departed from Keilah, and went whither they could go. And it was told Saul, that David had escaped from Keilah; so he gave up his expedition.
- 14 And David abode in the wilderness in strong holds; and remained on a mountain in the wilderness of Ziph; and though Saul

sought him daily, yet God delivered him not into his hand: For David saw that Saul had come out to seek his life.

While David was in the wilderness of Ziph, in a wood, Jonathan, Saul's son, arose, and went to David into the wood, and encouraged him to trust in God. And he said to him, Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next to thee; and that also Saul my father knoweth. And they two made a covenant before Jehovah; and David abode in the wood, but Jonathan went to his own house.

Now the Ziphites had come to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds, in the wood, on the hill of Hachilah, which is on the south of Jeshimon? Now, therefore, O king, come down, according to all the desire of thy soul to come down; and be it our part to deliver him into the king's hand. And Saul said, Blessed by Jehovah be ye; for ye show compassion to me. Go, I pray you, and learn, and know, and see the place which he haunteth; and who hath seen him there: for I am told that he acteth with great subtilty. See, therefore, and endeavour to know all the lurking places where he is wont to hide himself; and come again to me with certainty, and I will go with you; and if he be in the land, I will search for him throughout all the thousands of Judah. And they arose, and went to Ziph before Saul; but David and his men were in the wilderness of Maon; in the plain, on the south side of Jeshimon. For it was told David, that Saul and his men had gone to search for him; he, therefore, went down and abode in the wilderness of Maon. And when Saul heard this, he pursued David to the wilderness of Maon. And Saul and his men⁷ went on the one side of the mountain, and David and his men on the other side of the mountain. And when David hastened to get away from Saul, and Saul and his men had surrounded David and his men to take them; A messenger then came to Saul, saying, Haste, and come; for the Philistines are plundering the land. Where-

CHAP. XXIII. 1. *Rob the threshing-floors*] These were usually without the cities, on high ground.

2. *And smite these Philistines*] This is one of the noblest actions in David's life. Though he had only so few men, such was his regard to his country, that he was ready to risk all for its safety; and at the very time when Saul was seeking his destruction.

6. I have followed Goddes in transposing this verse. Most critics admit that it is out of its place. As it stands, it represents Abiathar as first coming to David at Keilah; when this historian had already related his arrival, before David undertook the expedition. In rendering the verse I have followed the Sept. See note, Hebrew Bible.

7—12. *It was told Saul*] Had Saul been influenced by reason, the conduct of David would have disarmed him; but the success of his rival irritated him. It reflects on the Keilahites that they would have betrayed their brave deliverer.

15—18. This private visit of Jonathan shows that his love to David was unabated, and his remark, that he should be next to him, shows pious submission to the will of God.

23. *The thousands of Judah*] Most probably the phrase means the districts, which were so called from the number of inhabitants they contained, as our hundreds originally were.

26. (a) Sept.

fore Saul returned from pursuing David, and went against the Philistines. Therefore that place was called Sela-hammahlekoth [THE DIVIDING-ROCK].

CHAPTER XXIV.

B. C. 1061. David's generosity to Saul; he sheweth his innocence; Saul acknowledges his sin; and, having taken an oath of David, departeth.

- 29 AND David went up thence, and dwelt
1 in the strong-holds of En-gedi. And when Saul had returned from following the Philistines, it was told him, saying, Behold, David is in the wilderness of En-gedi.
2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men, among the rocks of the wild-goats. And he came to the sheep-cotes, on the way, where was a cave; and Saul went in to repose himself. Now, in the sides of that cave, abode David and his men.
4 And David's men said to him, Behold the day of which Jehovah said to thee, Lo! I will deliver thine enemy into thy hand, that thou mayest do to him as it shall seem good to thee. Then David arose, and secretly
5 cut off the skirt of Saul's mantle. But afterward, David's conscience smote him, because he had cut off the skirt of Saul's
6 "mantle." And he said to his men, Jehovah forbid that I should do this thing to my master, Jehovah's anointed, to stretch forth my hand against him; for the anointed of
7 Jehovah is he. Thus David, with these words, restrained his servants, and suffered them not to rise up against Saul. But when Saul had risen from the cave, and
8 gone his way; Then afterward, David arose and went out of the cave, and cried after Saul, saying, My lord, the king. And when Saul looked behind him, David stooped with his face towards the earth, and bowed himself.
9 And David said to Saul, Wherefore hearkenest thou to men's words, saying,
10 Behold David seeketh thy hurt? Behold, this day, thine eyes have seen how Jehovah had delivered thee into my hand, in the cave when some bade me kill thee, but I

spared thee; and I said, I will not put forth my hand against my lord; for the anointed of Jehovah is he. Moreover, my 11 father, see, yea, see the skirt of thy mantle in my hand; hence, know and see, that as I cut off the skirt of thy mantle, and killed thee not, with me there is no evil or rebellion. Yea, against thee I have not sinned; yet thou huntest me to take away my life. Jehovah judge between me and thee; and 12 Jehovah avenge me of thee: but my hand shall not be upon thee. As saith the 13 ancient proverb, From the wicked let wickedness proceed; but my hand shall not be upon thee. After whom is the king of Israel 14 come out? whom dost thou pursue? a dead dog, a flea! Jehovah therefore be judge; 15 and judge between me and thee, and see, and plead my cause, and deliver me out of thy hand.

And when David had made an end of 16 speaking these words to Saul, Saul said, Is this thy voice, my son David? And Saul raised his voice, and wept. And he said to 17 David, Thou art more righteous than I; for thou hast rendered to me good, when I had rendered evil to thee. And thou hast shown 18 this day, how kind thou art to me: for when Jehovah delivered me into thy hand, thou killedst me not. For if a man find his 19 enemy, will he let him go away well? May Jehovah, then, render good to thee, for what thou hast done unto me this day. And now, 20 behold, I know well, that thou wilt surely be king, and that the kingdom of Israel will be established in thy hand. Swear now, 21 therefore, to me by Jehovah, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house. And David swore to Saul. And 22 Saul went home; but David and his men went up to the strong-holds.

CHAPTER XXV.

B. C. 1060. Samuel dieth; Nabal insulteth David's messengers; Abigail prudently prevents the bad consequences of his behaviour.

SAMUEL now died; and all the Israelites 1 assembled, and lamented him, and buried

CHAP. XXIV. 1. *Wilderness of Engedi*] Eusebius informs us that this was on the western confines of the Dead Sea. Solomon mentions it as abounding in vineyards, Song, i. 4.

3. *To repose himself*] Compare Jud. iii. 24, and note there.—*Abode David and his men, &c.*] Dr. Pococke informs us, that some of the caves in Palestine are very large; and that he visited one, in which David and his men might have been hid, without Saul seeing them; and conjectures that it was the very cave in which the transactions here recorded occurred.

4. *Behold the day*] God had promised to David the throne of Israel; and they infer that this gave him a right to cut off Saul, when he had an opportunity. In this instance David acted with more piety and wisdom; he would not do evil that good might come.

5. (a) Versions and MSS.

10. *When some bade me kill*] Our translators here deserted the text; and adopted the proper reading of the Syr. Chald. and Arab.

13. *From the wicked*] I consider the proverb as confined to these words; and the next to be only a repetition of David's resolution not to injure Saul. The meaning is, 'Had I intended thy death; had I really risen up against thee, I should have killed thee as certainly as wickedness proceedeth from the wicked.'

14. *A dead dog, a flea*] David, by these expressions, represents his own comparative insignificance; and how little becoming the duty of a king it was, to spend his life and harass his troops in marching after him.

19. *For if a man find*] This is the usual practice of men; but David did not follow the conduct of men, but obeyed the call of duty and benevolence.

CHAP. XXV. 1. *The wilderness of Paran*] This was

him in his own house at Ramah. And David arose, and went down to the wilderness of Paran.

2 And there was a man of Maon, whose possessions were in Carmel; and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel. Now the name of the man was Nabal; and the name of his wife Abigail. And she was a woman of good understanding, and beautiful in form; but the man was churlish and evil in all his manners; yea he was irritable as a dog.

4 And David had heard, in the wilderness, 5 that Nabal was shearing his sheep. And David sent out ten young men; and he said to the young men, Go up to Carmel, and when ye have come to Nabal, greet him in my name: And thus shall ye say to him, 6 Peace be to thee through life, and peace be to thy house, and peace be to all that thou hast. I have just now heard that thou hast sheep-shearers. Now, thy shepherds who were with us, we hurt not, neither was there aught missing to them, all the while they were in Carmel. Ask thy young men, and they will tell thee. Therefore, let the young men find favour in thine eyes; (for we come in a good day :) give, I pray thee, whatsoever thou hast at hand to thy servants, and 9 to thy son David. And when David's young men came, they spoke to Nabal according to all those words, in the name of David.

10 But when they had ceased, Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? In these days many servant men break loose from their 11 masters. Shall I then take my bread and my water, and my flesh which I have killed for my sheep shearers, and give it to men 12 whom I know not whence they are? So David's young men turned away, and went back, and came and told him all those 13 words. And David said to his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode with the baggage.

the most southern part of the land of Judea; and here David might easily depart to any of the neighbouring states.

2. *Maon* . . . *Carmel*] Compare Joshua xv. 55.

3. *Yea he was irritable as a dog*] So the Sept. Syr. and Arab. render; and many among the moderns. The Vulg. and Chald. 'of the house of Caleb.' I think it is an additional remark on his temper; and therefore prefer the sense of the oldest translators.

6. *Peace be to thee through life*] Geddes renders, 'Prosperity through life to thee, &c.' Some MSS. omit the *the* before the pronoun, which renders the text clear.

7—14. David and his men had been a guard to the property of Nabal, and gratitude should have led him to have made some return. His answer showed his disposition.

17. *Know and consider what*] This servant's advice

But one of Nabal's young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them. But the men were very good to us, and we 15 were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields. They were a wall 16 to us both by night and day, all the while we were with them keeping the sheep. Now, therefore, know and consider what 17 thou wilt do; for evil is determined against our master, and against his whole house. As for him, he is so ungodly that one cannot speak to him.

Then Abigail made haste, and took two 18 hundred loaves, and two skin-bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses. And she said 19 to her servants, Go on before me; behold, I come after you. But she told not her husband Nabal. And she having mounted 20 the ass came down by the covert of a hill; and, behold, David and his men came down opposite to her; and she met them. Now 21 David had said, Surely in vain have I kept all that this man hath in the wilderness, so that nothing hath been missed of all that belonged to him, if he thus return to me evil for good. So and more also may God 22 do to David, if I leave of all that belong to him, by morning light, so much as a single dog. Now when Abigail saw David, she 23 made haste, and alighted off the ass, and fell before David, and bowed herself with her face to the ground. And she took hold on 24 his feet and said, Upon me, my lord, upon me, be the blame! yet let thy handmaid, I pray thee, speak in thy hearing, and hearken to the words of thy handmaid. Let not my 25 Lord, I pray thee, regard this worthless man Nabal; for according to his name is he; Nabal [FOOL] is his name, and folly is with him: but I, thy handmaid, saw not my lord's young men, whom thou sentest. Now 26 therefore, as Jehovah liveth, and as thyself livest, it is Jehovah who withholdeth thee from coming to shed blood, and from aveng-

was founded on just grounds, and was the means of saving the house of Nabal.

22. *So much as a single dog*] Most critics consider this the sense of the text; and as David uses the phrase when speaking to Abigail, verse 34, delicacy forbids us to think he would have done so, had it signified what our version implies. As De Dieu observes, this may be agreeable to European habits, but is foreign to those of the east. Compare 1 Kings xiv. 10; xxi. 21, and 2 Kings ix. 8.

24. *Took hold on his feet*] Literally, 'I fell upon his feet.' If David rode, the version I have given is proper; if he were on foot, we might render, 'And when she lay at his feet she said.' As I think it most probable that David rode, I have preferred the former.

ing thyself with thy own hand. And now may thine enemies, and they that seek evil
 27 to my lord, be only such as Nabal. And now "take, I pray," this present, which thy handmaid hath brought to my lord, and let it be given to the young men, who follow
 28 my lord. Forgive, I pray thee, the trespass of thy handmaid. For Jehovah will certainly make my lord a firm house; and when my lord fighteth the battles of Jeho-
 29 vah, may no evil ever befall thee. And should man rise up to persecute thee, and to seek thy life; then may the life of my lord be bound up in the bundle of life, with Jehovah thy God; but may the lives of thine enemies be slung out, *as it were*, from the
 30 middle of a sling. And, when Jehovah shall have done to my lord all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel;
 31 Then will not this be a grief to thee, or trouble of mind to my lord; either that thou hast shed "innocent" blood without cause, or that my lord hath avenged himself "with his own hand." When Jehovah shall have thus dealt kindly with my lord, then wilt thou remember *these words* of thy handmaid.
 32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent thee,
 33 this day, to meet me. And blessed be thy prudence, and blessed be thyself, who hast kept me, this day, from coming to shed blood, and from avenging myself with mine
 34 own hand. For in very deed, as Jehovah, the God of Israel, liveth, who hath withheld me from hurting thee, unless thou hadst come so speedily to meet me, surely there had not been left to Nabal, by the morning
 35 light, so much as a dog. David then received from her hand what she had brought him, and said to her, Go in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person.
 36 And Abigail came to Nabal; and, behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunk; therefore she told him nothing, less or more,
 37 until the morning-light. But when, in the

morning, Nabal had become sober, and his wife told him these things, his heart died within him, and became like a stone. And 38 in about ten days Jehovah so smote Nabal, that he died.

And when David heard that Nabal was 39 dead, he said, Blessed be Jehovah, who hath avenged the reproach cast on me by Nabal, and hath withheld his servant from evil: for the wickedness of Nabal hath Jehovah returned upon his own head. David then sent and communed with Abigail, about taking her for a wife to himself. And when 40 the servants of David had come to Abigail, to Carmel, they spoke to her, saying, David hath sent us to thee, to take thee to him for a wife. And she arose, and bowed herself, 41 with her face to the earth, and said, Behold, let thy handmaid be a servant to wash the feet of the servants of my lord. And Abi- 42 gail made haste, and arose, and rode upon an ass, and five of her damsels attended her; and she went after the messengers of David, and became his wife. And David 43 also took Ahinoam, of Jezreel; and they were both of them his wives. For Saul 44 had given Michal, his daughter, David's former wife, to Phalti, the son of Laish, who was of Gallim.

CHAPTER XXVI.

B. C. 1060. *Saul again persecuteth David, who again refuseth to kill him, when he had it in his power; Saul confesseth his folly, and departeth; David goeth to Achish.*

AGAIN the Ziphites came to Saul, to 1 Gibeah, saying, Doth not David hide himself "among us," in the hill of Hachilah, which is opposite Jeshimon? Then Saul 2 arose and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph; And Saul encamped on 3 the hill of Hachilah, which is by the way, opposite Jeshimon. Now David abode in the wilderness; and he saw that Saul had come after him to the wilderness. (For 4 David had sent out spies, and understood that Saul had indeed come.) Then David 5 arose and came towards the place where Saul was encamped. And David saw the place

27. (a) Sept. Vulg.

23. *Forgive now this trespass*] This breach of decorum in a female, in thus publicly coming forth to thee. Others apply it to the blame which she had taken on herself, verse 24.—*And when my Lord, &c.*] Castalio thus renders; and this best agrees with the context. She expresses her confidence, that God would make him a firm house, that is, establish him and his family on the throne; and when as a king he fighteth the battles of Jehovah, she prays that no evil may befall him. This seems natural; but the common version, referring it to David's past conduct, destroys the connexion.

29. *And should man rise up*] I have followed Junius, Geddes, and others, in rendering conditionally and in re-

ferred to a future, and not to a past event; and the latter part of the verse requires this sense. The metaphor is derived from common usage. What things are valuable are collected and carefully preserved. Thus, may God preserve thy life, is her prayer; but may those of thine enemies be like stones put into a sling, to be cast away.

31. (a) Versions, 1 MS. (a) Sept.

36—38. Nabal appears not only weak but wicked; and while Abigail's conduct and speech show her to be a woman of good understanding, his intemperance and stupidity justify the character given him.

CHAP. XXVI. 1. *The hill of Hachilah*] Jerom places this about eight miles east of Hebron. (a) Sept. 4 MSS.

where Saul lay, and Abner, the son of Ner, the captain of his host : and Saul lay among the baggage, and the people were encamped round about him. Then David addressed himself to Ahimelech, the Hethite, and to Abishai, the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp ? And Abishai said, I will go down with thee. So David and Abishai came to the people by night ; and behold, Saul lay sleeping among the baggage ; and his spear was stuck in the ground, at his head, and Abner and the people lay round about him. Then said Abishai to David, God hath this day delivered thine enemy into thy hand ; now therefore, let me, I pray thee, at once smite him with the spear, even to the earth ; and I shall not need to smite a second time. And David said to Abishai, Destroy him not ; for who can stretch forth his hand against Jehovah's anointed, and be guiltless ? David moreover said, As Jehovah liveth, Jehovah shall smite him ; or his day to die shall come ; or he shall descend into battle, and perish ! Jehovah keep me from stretching forth my hand against Jehovah's anointed ; but, I pray thee, take now the spear which is at his head, and the water-jug, and let us go. So David took the spear and the water-jug from Saul's head ; and they went away, without any one's seeing, knowing, or awaking : for they were all asleep ; a deep sleep from Jehovah having fallen upon them. Then David went over to the other side, and stood on the top of a distant hill ; a great space being between them : And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner ? Then Abner answered and said, Who art thou that criest to the king ? And David said to Abner, Art not thou a valiant man ? and who is like to thee in Israel ? wherefore then hast thou not kept thy lord the king ? for there came one of the people in to destroy the king thy lord. This thing which thou hast done is not good. As Jehovah liveth, ye are worthy of death, because ye have not kept your master, Jehovah's anointed. And now see where the king's spear is, and the jug which was at his head. And Saul knew David's voice, and said, Is this thy voice, my son David ? And David said, It is my voice, my

lord, O king. And he said, Why doth my lord thus pursue his servant ? for what have I done ? or what evil is in my hand ? Now, therefore, I pray thee, let my lord the king hear the words of his servant. If Jehovah have stirred thee up against me, let him be appeased with an offering : but if they be men only, accursed be they before Jehovah ; for they now drive me out from abiding in the inheritance of Jehovah, saying, *by this deed*, Go serve other gods. Now therefore, let not my blood fall to the earth in the presence of Jehovah. Surely the king of Israel is come out to seek a flea : as when one hunteth a partridge among the mountains.

Then said Saul, I have sinned : return, my son David : for I will no more do thee harm, because my life was precious in thine eyes this day ; behold, I have acted foolishly, and have erred exceedingly. And David answered and said, Behold the king's spear ! and let one of the young men come over and fetch it. May Jehovah render to every man according to his righteousness and his faithfulness : for although Jehovah this day delivered thee into my hand, yet I would not stretch forth my hand against Jehovah's anointed. And, behold, as thy life was this day of great value in mine eyes, so may my life be of great value in the eyes of Jehovah, and may he deliver me out of all tribulation. Then Saul said to David, Blessed art thou, my son David ! also whatever thou undertakest to do, thou shalt be able to accomplish. Then David went on his way and Saul returned to his own place.

David now thought in his heart, I shall one day perish by the hand of Saul : nothing can be better for me than speedily to escape into the land of the Philistines ; and Saul, despairing of me, will cease to seek me in any of the districts of Israel : so shall I escape from his hand. And David arose, and, with the six hundred men who were with him, passed over to Achish, the son of Maoch, king of Gath. And David dwelt with Achish at Gath, he and his men, every man with his household ; David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, *formerly* Nabal's wife. And it was told Saul that David had fled to Gath ; and he sought no more after him.

5. *Lay among the baggage*] Purver, 'among the carriages,' after our marginal version. Geddes, 'in the wagon-path.' I have followed Purver in sense ; and from Harmer we learn, that it is yet the custom for the Arabs to encamp as is here stated, among the baggage, the king or leader in the midst and the people around him, with their spears stuck at their heads.

8—12. This circumstance proves either that Saul's troops, as well as himself, were exhausted by fatigue ; or that, God

so ordered it, to convince Saul, and again to show David's innocence.

19. *Let him be appeased*] This advice was proper ; and it would have been well if Saul had sought reconciliation first with God, and then with David.

25. *Whatever thou undertakest*] So Houbigant and others render, which is the sense of the text without any addition.

CHAP. XXVII. 1—4. David, continually harassed and

5 And David said to Achish, If I have now found favour in thine eyes, let there be given to me a place in some town in the country, that I may dwell there : for why should thy servant dwell in the royal city with thee?

6 So Achish gave to him that day Ziklag : hence Ziklag to this day belongeth to the kings of Judah.

7 And the time that David dwelt in the country of the Philistines was a full year and

8 four months. And David and his men went up, and invaded the Geshurites, and the Gezerites, and the Amalekites : for these were of old the inhabitants of the land, as one goeth to Shur, and unto the

9 land of Egypt. And David smote the land ; and left neither man nor woman alive : and he took away the sheep, and the oxen, and the asses, and the camels, and the apparel,

10 and returned, and came to Achish. And Achish said, Whither have ye made an inroad to day ? And David said, Against the south of Judah, and against the south of the Jerahmeelites, and against the south

11 of the Kenites. For David had saved neither man nor woman alive, to bring tidings to Gath, saying, Lest they should tell of us, saying, So did David. And this was his custom all the time he dwelt in the

12 country of the Philistines. And Achish trusted David, saying, He hath made himself so detested by his own people, Israel, that he will be for ever my servant. Hence,

1 when, in those days, the Philistines assembled their hosts for war, to fight with Israel, Achish said to David, Know thou for certain, that thou shalt go out with me to battle, thou and thy men. And David said to

2 Achish, Surely thou shalt know what thy servant can do. And Achish said to David,

Truly I could make thee keeper of my head for ever.

CHAPTER XXVIII.

B. C. 1056. Saul, forsaken of God, seeketh to a necromancer ; Samuel's appearance, and address to him ; Saul's fear.

SAMUEL was now dead, and all Israel had lamented him, and buried him in Ramah, in his own city. And Saul had removed from the land necromancers and prognosticators. And the Philistines assembled, and came and encamped in Shunem ; and Saul assembled all Israel, and they encamped in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of Jehovah, Jehovah answered him not, either by dreams, or by Urim, or by prophets.

Then said Saul to his servants, Seek out for me, a woman skilful in necromancy, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman skilful in necromancy, at Endor. And Saul disguised himself, and put on other garments, and went, and two men with him, and they came to the woman by night ; and he said, Divine, I pray thee, for me, by necromancy, and bring up to me the person whom I shall name to thee. And the woman said to him, Behold, thou knowest what Saul hath done ; how he hath cut off necromancers and prognosticators from the land ; why then layest thou a snare for my life, to cause me to be put to death ? And 10 Saul swore to her by Jehovah, saying, As Jehovah liveth, no punishment shall happen to thee for this thing. Then said the woman, 11 Whom shall I bring up to thee ? And he said, Bring up to me Samuel. And the 12 woman saw Samuel, and she cried with a

exposed to danger, begins to fear, and flies to Gath for safety ; where, as the supposed enemy of Saul, he is kindly treated.

8. *And invaded the Geshurites*] These were not Philistines, nor even in league with them ; so that David's conduct was no breach of hospitality. He thought it prudent to conceal his attacks on these enemies of Israel, lest Achish should suspect he made them to obtain the favour of Saul.

11. *And this was his custom*] I follow the punctuation and rendering of Piscator, Junius, Houbigant, and others ; and this is doubtless the sense.

12—2. I join the two next verses to this chapter as closely connected with it. Achish, thinking David made attacks on the Israelites, trusted in him, and determined that he should accompany him in the approaching war.

CHAP. XXVIII. 4. *Shunem—Gilboa*] The first of these places was on the border of Issachar. Josh. xix. 18. Compare 2 Kings iv. 12, &c. *Gilboa* lay north of Bethshan, and east of Jezreel.

6. *By dreams, or Urim, or prophets*] In all these ways God was accustomed to answer his people ; but Saul having slain the priests, there was neither Urim nor prophet with him. And how could a man so wicked expect God to admonish him by dreams ?

12. *And the woman saw Samuel*] Equally learned and pious men are divided in opinion on the nature of what is here recorded. Some suppose that the woman, knowing the king and Samuel, personated the latter ; and by her art

as a ventriloquist, held the conversation which follows. It is doubtful from the text, whether the king himself saw any thing. The woman saw Samuel ; she describes his form, his dress, &c. It must be recollected that this occurred in the night ; when imposition might be more easily practised. Supposing the woman spoke in the name of Samuel, it would be proper for her to use much such language as he would have used. And it must have been generally known, that Samuel had asserted that Saul was rejected, and David anointed to succeed him. Hence she might infer from his fears, from the distracted state of Israel, and from the numbers of the Philistines, that Saul and his army would be defeated ; and from his known courage conclude, that he and his sons would perish. She might tell him these things, to render him unhappy, for having persecuted those who practised her own art.—Others think, that God sent either Samuel, or some appearance of him, not at the will of this necromancer, but without her art, and contrary to her expectation, to reprove Saul for his sin in consulting such a character ; and to repeat the denunciations, which he had before made. Hence they lay stress on the expression, ' the woman saw Samuel and cried out, thou, &c.' ; and also on the prediction that Saul and his sons should be with him. It may be observed, that all Saul's sons did not perish ; as Ishbosheth reigned for some time. I leave my reader to choose which of these opinions he deems most probable ; for it is impossible to decide absolutely which may be right,

- loud voice ; and the woman spoke to Saul, saying, Why hast thou deceived me? for
- 13 thou art Saul. And the king said to her, Be not afraid ; for what seest thou? And the woman said to Saul, I see a chief
- 14 ascending from the earth. And he said to her, What form hath he? And she said, An old man cometh up ; and he is covered with a mantle. And Saul knew that it was Samuel, and he inclined his face to the ground, and bowed himself.
- 15 Then Samuel said to Saul, Why hast thou disturbed me, by bringing me up? And Saul answered, I am greatly distressed ; for the Philistines make war against me, and God is departed from me, and answereth me not, either by prophets, or by dreams : therefore I have called thee, that thou mayest
- 16 make known to me what I shall do. Then said Samuel, Why then dost thou consult me, when Jehovah is departed from thee,
- 17 and is with thy neighbour? For Jehovah will do to "thee" as he spoke by me ; and Jehovah will rend the kingdom from thy hand, and give it to thy neighbour David.
- 18 Because thou obeyedst not the voice of Jehovah, nor executedst his fierce wrath upon Amalek, therefore Jehovah, this day, doeth
- 19 this thing. Moreover, Jehovah will also deliver Israel, with thee, into the hand of the Philistines : and to-morrow, thou and thy sons *shall be among the dead*, with me : Jehovah shall also deliver the camp of
- 20 Israel into the hand of the Philistines. Then Saul fell suddenly, his whole length, on the earth ; so greatly did he fear, on hearing the words of Samuel. Besides, there was no strength in him ; for he had eaten no bread all the day, nor all the night.
- 21 And the woman came to Saul ; and she saw that he was greatly troubled, and said to him, Behold, thy handmaid hath obeyed thy voice, and I have exposed my life, and have hearkened to thy words, which thou
- 22 spakest to me. Now therefore, I pray thee, hearken thou also to the voice of thy handmaid, and let me set a morsel of bread before thee ; and eat, that thou mayest have
- 23 strength, when thou goest on thy way. But he refused, and said, I will not eat. But his servants, together with the woman, compelled him ; and he hearkened to their voice. So he arose from the earth, and sat upon
- 24 the bed. And the woman had a fat calf in the house ; and she made haste, and

killed it ; and took flour, and kneaded it, and baked of it unleavened bread : And she set it before Saul, and before his servants ; and they ate. Then they rose up, and that night went away.

CHAPTER XXIX.

B. C. 1056. David sent back from the Philistine army ; Achish commends him ; he finds Ziklag burnt, and the people and property carried away by the Amalekites ; he pursues them, and recovers all, and obtains great spoil.

Now the Philistines had assembled all their hosts at Aphek ; and the Israelites were encamped by a fountain, which is in Jezreel. And the lords of the Philistines passed on by hundreds and by thousands ; but David and his men passed on in the rear with Achish. Then said the princes of Philistines, Who are these that pass on? And Achish said to the princes of the Philistines, Is not this David, the servant of Saul, the king of Israel, who hath been with me some days and years ; and I have found no fault in him, since the day of his defection to this day? And the princes of the Philistines were wroth with him ; and the princes of the Philistines said to him, Make this man return ; and let him go back to his place which thou hast appointed for him ; let him not go down with us to battle, lest in the battle he become our adversary ; for in what way can he reconcile himself to his master? is it not with the heads of these men? Is not this David, of whom they sang in alternate choirs,

Saul hath slain his thousands!

But David, his ten thousands?

Then Achish called David, and said to him, Surely, as Jehovah liveth, thou hast been upright ; and thy going out and thy coming in with me in the camp, is good in my sight : for I have not found evil in thee, since the day of thy coming to me, unto this day : yet the lords favour thee not. Therefore, now return, and go in peace, that thou displease not the lords of the Philistines.

And David said to Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee to this day, that I may not go and fight against the enemies of my lord the king? And Achish answered and said to David, I know that thou art good in my sight, as an angel of God ; yet the lords of the Philistines have said, He shall not go up with us to the battie.

17. (v) Sept. Vulg. 5 MSS.

20. *Felt his whole length*] What an effect had the words which Saul had heard upon him! He had lost his reason, when he went to consult this necromancer ; and now he lost his courage. How unfit was he to lead the army.

CHAP. XXIX. 3. *Who are those, that pass on*] So the Sept. Syr. and Arab. render ; reading the word העברים

as a participle, and not a noun ; and this is unquestionably the sense.—*Some days and years*] We are informed that David abode one year and four months at Gath, but he had been there before, and Achish spoke generally.

4, 5. The remembrance of his defeating Goliath, and the song of the women of Israel, excited their fears lest David should prove treacherous.

- 10 Therefore, now rise up early in the morning, with thy master's servants, who have come with thee; and, as soon as it is light
11 in the morning, depart. So David and his men rose up early in the morning to depart, to return into the land of the Philistines; but the Philistines went on to Jezreel.
- 1 AND when David and his men came to Ziklag, on the third day, they found that the Amalekites had invaded the south of Judah and Ziklag, and smitten Ziklag, and burned it with fire; And had taken the
2 "men and the" women who were in it captives; they slew not any, either great or small, but carried them off, and had gone on their way.
- 3 So David and his men came to the city, and behold it was burned with fire; and their wives, and their sons, and their daughters
4 were taken captives. Then David and the people who were with him, raised their voice and wept, until they had no more power to
5 weep. And David's two wives were taken captives, Ahinoam, the Jezreelitess, and Abigail, before the wife of Nabal, the Carmelite. And David was greatly distressed; for the people spoke of stoning him, because the soul of all the people was grieved, every one for his sons and for his daughters: but David encouraged himself in Jehovah his
7 God. And David said to Abiathar, the priest, Ahimelech's son, Apply for me, I pray thee, the ephod. And Abiathar applied the ephod for David. And David inquired of Jehovah, saying, Shall I pursue after this horde? Shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.
- 9 So David went, he and the six hundred men who were with him, and came to the brook Besor, where two hundred abode, and were left behind; for they were so faint that they could not pass over the brook Besor.
10 But David, with four hundred men, still
11 pursued. And they found an Egyptian in the field, and brought him to David, and gave him bread, and he ate; and they gave
12 him water to drink. They also gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten he was revived; for he had neither eaten bread, nor drunk water, for three days and three nights.
13 And David said to him, To whom belongest thou? and whence art thou? And he said,

I am a young man of Egypt, servant to an Amalekite; and my master left me, because three days ago I fell sick. We made an 14 invasion on the south of the Cherethites, and on the south of Judah, and on the south of Caleb; and we burned Ziklag with fire. And David said to him, Canst thou bring 15 me down to this horde? And he said, Swear to me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this horde. "And David swore to him."

And when he had brought him down, 16 behold, they were spread abroad over the whole country, eating, and drinking, and dancing, because of all the great spoil which they had taken out of the land of the Philistines, and out of the land of Judah. And David 17 "came upon them," and smote them from the twilight even unto the evening of the next day; and there escaped not a man of them save four hundred young men, who rode upon camels, and fled. And David recovered all 18 that the Amalekites had taken away; his two wives also David rescued. And there 19 was nothing wanting to them, either small or great, either sons or daughters, either spoil, or any thing that they had taken with them: David recovered all. And David 20 took all the flocks and the herds of the Amalekites; which they drove before the recaptured cattle, and said, This is David's spoil.

And David came to the two hundred men, 21 who were so faint that they could not follow David, whom they had also made to abide at the brook Besor. And they went forth to meet David, and to meet the people who were with him: and when David came near to the people, he saluted them. Then 22 answered all the wicked and worthless men, of those who went with David, and said, Because they went not with us, we will not give them aught of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away and depart. Then David said, Ye shall 23 not do so, my brethren, with that which Jehovah hath given to us, who hath preserved us, and delivered the horde which came against us into our hand. For who can 24 hearken to you in this matter? Surely as is the share of him who goeth to the battle, shall be the share of him who abideth by the baggage; they shall share alike. And 25

CHAP. XXX. 6. *Spoke of stoning him*] As if he had been the cause of this calamity. David had only one refuge, on this occasion, but it had never failed him; he had God for his friend, and he encouraged himself in him. 2. (a) Syr. 9, 10. The text in these verses has suffered in its order. As the connexion and sense point out the order, I have not hesitated to adopt it.

13. *My master left me*] How little regard was paid to human life! he was sick, and was left by his cruel master

to die, or to be devoured by wild beasts; but Providence overruled this act of inhumanity, for the destruction of the Amalekites. 15. (a) Syr. Vulg.

17. *From the twilight*] The text is ambiguous. The Sept. render, "From the morning twilight unto the evening, and on the morrow." (a) Sept.

22—25. The law which David now made for dividing the spoil was equitable; and it continued afterwards to be observed.

from that day forward unto this day, he made *this mode of dividing the spoil* a statute and an ordinance for Israel.

- 26 And when David came to Ziklag, he sent of the spoil to the elders of Judah, to his friends, saying, Behold a present for you of
27 the spoil of the enemies of Jehovah; To those who were in Bethel, and to those who were in south Ramoth, and to those who
28 were in Jattir, And to those who were in Aroer, and to those who were in Siphmoth,
29 and to those who were in Eshtemoa, And to those who were in Rachal, and to those who were in the cities of the Jerahmeelites, and to those who were in the cities of the
30 Kenites, And to those who were in Hormah, and to those who were in Chorashan, and
31 to those who were in Athach, And to those who were in Hebron, and to all the places where David himself and his men were wont to haunt.

CHAPTER XXXI.

B. C. 1056. Saul having lost his army, and three of his sons, slays himself; the Israelites fly from their cities, which the Philistines occupy; the men of Jabesh-gilead recover the bodies of Saul and his sons, and having burnt, bury them with suitable honours.

- 1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and they lay slaughtered on mount Gilboa. And the Philistines closely followed Saul and his sons; and the Philistines slew Jonathan, and Abinadab, and
3 Melchi-shua, Saul's sons. The battle was then wholly against Saul, and the archers hit him; and he was grievously wounded
4 by the archers. Then said Saul to his

armour-bearer, Draw thy sword, and thrust me through with it; lest these uncircumcised come and thrust me through, and insult me. But his armour-bearer would not; for he was greatly afraid. Saul, therefore, took a sword, and fell upon it. And
5 when his armour-bearer saw that Saul was dead, he likewise fell upon his sword, and died with him. So Saul died, and his three
6 sons, and his armour-bearer, and all his men, that same day together.

And when the men of Israel who were
7 on the other side of the valley of Jezreel, and they who were on the other side of the Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities and fled; and the Philistines came and dwelt in them. And on the mor-
8 row, when the Philistines came to strip the slain, they found Saul and his three sons fallen on mount Gilboa. And they cut off
9 his head and stripped off his armour, and sent messengers through the whole land of the Philistines, to publish it in the temples of their idols, and among the people. And
10 they put his armour in the temple of Ashtaroth; and they fastened his body to the wall of Beth-shan.

But when the inhabitants of Jabesh-gilead
11 heard what the Philistines had done to Saul, All the valiant men arose, and went all
12 night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh and burnt them there. And they took their bones, and
13 buried them under a tamarisk tree at Jabesh, and they fasted seven days.

26—31. The spoil which David obtained was great, as his presents prove; and his many friends show the opinion entertained of him.

CHAP. XXXI. 2. *Followed closely*] Geddes, 'pressed hard upon, &c.' Jonathan and those with him would doubtless acquit themselves with their usual bravery; and the force of the enemy seems to have been directed against them; and on their death against Saul.

4. *Saul took a sword and fell upon it*] This last deed of Saul crowns all his other evil deeds. Pride led to it; and no circumstance can justify self-murder. Had he rushed into the midst of the enemy, and fallen like Jonathan, it would have been more honourable.

10. *Fastened his body*] Josephus says it was affixed to

a cross, by the city walls: and this is probable. The bodies of his sons were doubtless treated in the same manner. See v. 12, and 2 Sam. xxi. 12.

13. *And they took their bones*] If they burned their bodies, how, afterward, were the bones burned? The Hebrew word which we render, *burnt*, means more properly to scorch than consume. Perhaps, they waited until the sun had dried up the flesh and exhaled the stench; and then buried the body; which might properly then be called bones. Others think, that by *burning* is here meant only burning *aromatics* on them. I think the word rendered *bone*, might be translated *remains*, or burned substance; which they might put into an urn. Compare Gen. i. 25, 26, and Exod. xiii. 29.

II. S A M U E L.

INTRODUCTION.

If we admit the opinion of the Talmudists, this book was written by the prophets Gad and Nathan, as a continuation of what Samuel had begun; and for that reason called the Second Book of Samuel. This opinion is highly probable in itself; and it must be evident, that Samuel could not write a history of events which happened long after his death.

The book contains the history of about forty years; and has not improperly been divided into three parts. In the *first*, the author describes the happy beginning and glorious success of the kingdom of David, chap. i.—x. In the *second*, he relates his sin and fall, and the misfortunes and troubles which followed, notwithstanding the repentance of this monarch, chap. xi. 18. In the *third*, he gives an account of David's re-establishment, and the events which distinguished the last period of his glorious reign. The most interesting events of David's life are here recorded, and point out his typical relation to Christ; and also illustrate many of the Psalms.

CHAPTER I.

B. C. 1056. *David, informed of the death of Saul, sincerely grieves, and composes a beautiful elegy.*

- 1 Now after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; It came to pass on the third day, that, behold, a man came from the camp, from Saul, with his clothes rent, and earth upon his head; and so it was, when he came to David, that
- 2 he fell to the earth, and did obeisance. And David said to him, Whence comest thou? And he said to him, From the camp of
- 3 Israel I have escaped. And David said to him, How went the matter? I pray thee, tell me. And he answered, The people are fled from the battle, and many of the people also are fallen and dead; and Saul and
- 4 Jonathan also are dead. And David said to the young man who told him, How knowest thou that Saul, and Jonathan his son,
- 5 are dead? And the young man who told him, said, As I happened to be by chance upon mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen
- 6 closely followed him. And when he looked behind him, he saw me, and called to me; and
- 7 I answered, Here am I. And he said to me, Who art thou? And I answered him, I am an Amalekite. He said to me again, Stand,
- 8 I pray thee, upon me, and slay me: for convulsion hath seized me, so that there is
- 9 scarcely life in me. So I stood upon him, and slew him, because I was sure that he could not live, after that he was fallen: and I took the crown which he had upon his head, and the bracelet which he had on his
- 10 arm, and have brought them hither unto
- 11 my lord. Then David took hold on his clothes, and rent them: and so did all the
- 12 men who were with him: And they mourned and wept, and fasted until the evening, for

Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they had fallen by the sword.

And David said to the young man who 13 told him, Whence art thou? And he answered, I am the son of a stranger, an Amalekite. And David said to him, How 14 wast thou not afraid to stretch forth thy hand, to destroy Jehovah's anointed? And 15 David called one of the young men, and said, Go near, and fall on him. And he so smote him that he died. And David said 16 to him, Thy blood be upon thy head; for thy mouth hath testified against thee, saying, I have slain Jehovah's anointed.

David now lamented over Saul, and over 17 Jonathan his son with this lamentation. And 18 he commanded 'it to be taught' the Judahites. Behold, it is written in the book of Jasher.

O, ANTELOPE of Israel! pierced on thy 19 high place!

How have the mighty fallen!

Tell it not in Gath: 20

Publish it not in the streets of Askelon;

Lest the daughters of the Philistines rejoice! [exult!

Lest the daughters of the uncircumcised

Ye mountains of Gilboa, on you be no 21 dew,

Nor rain, nor fields of first-fruits.

Since there hath been vilely cast away,

The shield of the mighty, the shield of Saul!

The armour of him anointed with oil!

From the blood of the slain, from the 22 fat of the mighty,

The bow of Jonathan was not held back,

Nor did the sword of Saul return in vain.

Saul and Jonathan! 23

In their lives were united in mutual love,

And in their death they were not separated.

CHAP. I. 6. *As I happened by chance to be*] There are always numerous strollers who follow camps; and their business is to pillage and strip the dead. This young Amalekite was most probably one of this kind.

9. *For convulsion hath seized me*] I have followed an ingenious conjectural emendation of the text, reading לר for לז. The common reading is at variance with the next verse, where the Amalekite says, 'he was sure he could not live,' and yet he here tells us, according to the text, that Saul said, 'my life was yet whole in me.' Now, though we know that this account was partly invented, yet surely he would not so contradict himself. Did the Amalekite thus smite Saul? It is not improbable, that he might find him before he was wholly dead, and put thus an end to his existence, that he might obtain the spoil and carry it to David in hope of ample reward.

10. *I took the crown*] This was probably one of those diadems, made of a bandage of linen, and ornamented sometimes with jewels, which the eastern monarchs wear, and which Saul might conceal by his helmet.

13—16. From his account David supposed the Amalekite the murderer of Saul; and perhaps suspecting that he had acted treacherously, ordered him to be put to death. This was necessary to vindicate his own innocence; for had he

rewarded him, or suffered him to go unpunished, it might have been said that he had employed him.

18. *He commanded it to be taught*] I have followed the Sept. in this version, and consider קטש as probably introduced into the text, from standing as a title to the elegy. Michaelis and Geddes retain the word, and give it the Arabic sense, *measure*. See note, Hebrew Bible.

19. *O antelope of Israel*] It is well known, that the antelope is, throughout the east, regarded as the emblem of beauty and agility; and has always afforded an ample field of metaphor to the oriental bards.—*Pierced on thine high-place*] I believe it is common to all the deer-kind, when closely pursued, to run at last to their usual original haunt, and there to meet the fatal stroke. Whose heart is not deeply touched by this allusion!

21. *First fruits*] That is, 'may ye be so sterile as to yield neither corn, grapes, nor olives, nor other produce, the first fruits of which were to be offered to God.'

22. The parallelism is inverted, the last line corresponding with the first clause, and the third with the second. Lowth has produced many instances of this kind. See his *Prælectiones*.

23. *In their lives*] I have with Houbigant given the sense rather than the idiom; and the next line supports

- Swifter than eagles, stronger than lions,
were they.
- 24 Ye daughters of Israel, weep over Saul,
Who clothed you in delightful scarlet,
Who put golden ornaments on your
apparel.
- 25 How are the mighty fallen, in the midst
of battle!
O Jonathan, slain on thine own moun-
tains! [Jonathan!]
- 26 I am in distress for thee, my brother
Very dear to me wast thou:
Wonderful was thy love unto me,
Surpassing the love of women!
- 27 How have the mighty fallen!
And the weapons of war perished!

CHAPTER II.

B. C. 1055. David goeth to Hebron, where he is anointed king over Judah; his message to the men of Jabesh-gilead; battle between his troops and those of Ishbosheth.

- 1 Now after this, David inquired of Jeho-
vah, saying, Shall I go up into any of the
cities of Judah? And Jehovah said to him,
Go up. And David said, Whither shall I go
up? And he said, Unto Hebron. So David
went up thither, and his two wives also,
Ahinoam the Jezreelitess, and Abigail, for-
merly the wife of Nabal, the Carmelite.
- 3 And his men who were with him did David
bring up; every man with his household:
4 and they dwelt in the city of Hebron. And
the men of Judah came, and there they
anointed David king over the house of
Judah.

- When some told David, saying, Jabesh-
gilead were they who buried Saul; David
then sent messengers to the men of Jabesh-
gilead, and said, Blessed be ye by Jeho-
vah; who have shown this kindness to
your lord, to Saul; and have buried him,
6 "and Jonathan his son." And now may
Jehovah show true kindness to you; and I

the version.—*They were swifter*] Swiftmess, in those days, was considered as one chief quality in a warrior. So among the Greeks, Achilles is particularly distinguished by the epithet *swift-footed*.

25—27. Nothing, says a late critic, can be more pathetic than this imitable stanza; which I could never read without rapture. Indeed, the whole composition is admirable, whether we consider it as a singularly fine piece of lyric poetry, or as a powerful engine to move to reconciliation even the most bitter adversaries of the royal author.

CHAP. II. 1. *David inquired*] Doubtless this inquiry was made by Urim, through the high priest. Compare 1 Sam. xxiii. 6, 9. David acted wisely and piously in seeking divine direction; and the answer he received should encourage us to go and do likewise.

3. *City of Hebron*] The common text has *cities*; but we never find elsewhere any mention of the cities of Hebron. And indeed this form of speaking is wholly improper.

5. (a) Sept.

6. *True kindness to you*] David's message to the brave men of Jabesh-gilead sheweth both his generosity and wisdom. It was calculated to win the friends of Saul, and to strengthen him in his kingdom.

7. *The house of Judah*] This was David's own tribe;

also will repay you this kindness, because ye have done this thing. Now therefore 7 take courage, and be valiant; for, since your master Saul is dead, the house of Judah have anointed me king over them.

But Abner, the son of Ner, captain of 8 Saul's host, took Ishbosheth, the son of Saul, and brought him over to Mahanaim; And 9 made him king over Gilead, and over Asher, and over Jezreel, and over Ephraim, and over Benjamin; even over all Israel. Ish- 10 bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David. And the whole time that David 11 was king in Hebron, over the house of Judah, was seven years and six months.

And Abner, the son of Ner, and the ser- 12 vants of Ishbosheth, the son of Saul, went out from Mahanaim to Gibeon. And Joab, 13 the son of Zeruiah, and the servants of David, went out, and met together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool. And Abner 14 said to Joab, Let the young men now arise, and play before us. And Joab said, Let them arise. Then there arose and went 15 over by number twelve of Benjamin, who belonged to Ishbosheth, the son of Saul, and twelve of the servants of David. And each 16 seizing his adversary by the head, plunged his sword into his adversary's side; so that they all fell together; wherefore that place was called Helkath-hazzurim [THE FIELD OF GRAPPLERS], which is by Gibeon. And 17 there was a furious battle on that day; but Abner was beaten, and the men of Israel, before the servants of David.

Now three sons of Zeruiah were there; 18 Joab, and Abishai, and Asahel: and Asahel was swift of foot as any antelope of the field. And Asahel pursued Abner; and in going 19

and now began to be fulfilled the predictions of Jacob and Moses. Become the leading tribe, the royal tribe; a *scattered chief* was not to depart until the Shiloh, the Messiah, came.

9. *Asher*] I have followed the reading of the Talmud, which is most probable. The tribe of Judah was distinguished from the other tribes long before the separation of the two kingdoms in the reign of Rehoboam.

10. *And reigned two years*] There is an error here which neither MSS. nor versions enable us to correct. Houbigant conjectures the true reading is *six years*, and the other *year* which David is said to have reigned over the house of Judah only; he fills up, by supposing that Ishbosheth was not established king over Israel, till a year after the death of his father Saul. That Ishbosheth reigned longer than two years, seems evident from what follows, chap. iii. 1.

14. *And play before us*] Dathe, whom Geddes follows, renders, and *prelude the engagement*. Before a general battle, in those times, this was a common custom; and indeed skirmishing generally now precedes the battle.

16. *The field of grapplers*] The marginal version is 'the field of strong men.' I follow the Sept. who read גִּבְעֹנִים as a participle.

after Abner he turned neither to the right
 30 hand nor to the left. Then Abner looked
 behind him, and said, Art thou Asahel?
 21 And he answered, I am. And Abner said
 to him, Turn aside, to thy right hand or to
 thy left, and seize one of the young men,
 and take to thyself his armour. But Asahel
 would not turn aside from following him.
 22 And again Abner said to Asahel, Turn
 aside from following me: why should
 I smite thee to the ground? how then
 could I hold up my face to Joab thy brother?
 23 Still he refused to turn aside: Abner there-
 fore, with the reverted point of the spear,
 smote him in the groin, so that the spear
 came out behind him; and there he fell
 down, and died in the same place. And so
 it was, that all who came to the place where
 24 Asahel fell down and died, stood still. But
 Joab and Abishai pursued Abner; and the
 sun went down when they had come to the
 hill of Ammah, which is opposite to Giah,
 by the wilderness of Gibeon.
 25 And the Benjamites had gathered toge-
 ther after Abner, and had become one troop,
 and stood on the top of a hill. Then Abner
 called to Joab, and said, Shall the sword
 devour for ever? knowest thou not that it
 may be bitterness in the end? how long
 shall it be then, ere thou bid the people
 27 return from following their brethren? And
 Joab said, As God liveth, if thou hadst so
 spoken, surely from the morning the people
 had gone up every one from following his
 28 brother. So Joab blew a trumpet, and all the
 people stood still; and they pursued Israel no
 29 further, nor fought they more. And Abner
 and his men marched all that night through
 the plain, and passed over the Jordan; and
 they went through all Bithron, and came
 30 to Mahanaim. And Joab returned from
 following Abner; and when he had gathered
 all the people together, there were wanting
 of David's servants nineteen men, and
 31 Asahel. But the servants of David had
 smitten to death of Benjamin, and of Ab-
 ner's men, three hundred and sixty men.

And they took up Asahel, and buried him 32
 in the sepulchre of his father, which was in
 Bethlehém. And Joab and his men marched
 all night; and they came to Hebron at break
 of day.

CHAPTER III.

*B. C. 1053. David groweth strong; his sons; Abner
 revolteth to him, on certain conditions, and is slain by
 Joab; David lamenteth Abner.*

Now there was a long war between the 1
 house of Saul and the house of David; but,
 while David grew stronger and stronger, the
 house of Saul grew weaker and weaker.

And unto David were sons born in He- 2
 bron: and his first-born was Amnon, by
 Ahinoam, the Jezreelitess; And his second, 3
 Chileab, by Abigail, formerly the wife of
 Nabal, the Carmelite; and the third, Absa-
 lom, the son of Maachah, the daughter of 4
 Talmai, the king of Geshur; And the fourth,
 Adonijah, the son of Haggith; and the fifth, 5
 Shephatiah, the son of Abital; And the
 sixth, Ithream, by Eglah, David's wife.
 These were born to David, in Hebron.

And it happened, during the war between 6
 the house of Saul and the house of David,
 that Abner exerted himself for the house of
 Saul. Now Saul had a concubine whose 7
 name was Rizpah, the daughter of Aiah;
 and 'Ishbosheth' said to Abner, Why hast
 thou gone in to my father's concubine?
 Then was Abner very wroth on account of 8
 the words of Ishbosheth, and said, Am I,
 who, in opposition to Judah, have, to this
 day, shown kindness to the house of Saul
 thy father, to his brethren and to his friends,
 and have not delivered thee into the hands
 of David, such a dog's head, that thou
 chargest me to day with a fault concerning
 this woman? So do God to Abner, and 9
 more also, if, as Jehovah hath sworn to
 David, I do not so to him; By transferring 10
 the dominion of the house of Saul, and by
 setting up the throne of David over Israel,
 and over Judah, from Dan even to Beersheba.
 And "Ishbosheth" could make no answer to 11
 Abner, because he feared him.

22. Abner seems to have been of a mild pacific disposi-
 tion; who wished to avoid a civil war, and a quarrel with
 the opposite commander. He knew the bloody disposition
 of Joab; and dreaded his resentment: not without reason,
 as we shall soon see. Compare iii. 27.

23. *With the reverted point*] He thrust his spear back-
 ward, without turning his face to Asahel.

26. *It may be bitterness in the end*] Abner insinuates,
 that though they were routed, yet if driven to despair, they
 might still cause such a slaughter as would lead Joab to
 repent.

27. *If thou hadst so spoken*] I have followed the Vulg.
 CHAP. III. 3. *King of Geshur*] This name, both in
 Arabic and Syr. denotes a *bridge*; and Michaelis contends
 the people were so called from residing near one. There
 were three different people so called; some who dwelt on the
 east of the Jordan, Josh. xii. 5, and xiii. 13, and 1 Chron. ii. 23;
 and some who dwelt south of the tribe of Judah, Josh. xiii.

2, and 1 Sam. xxvii. 8, 10. The Geshur here mentioned
 was in Syria, most probably situate beyond Hamath on the
 Orontes. Compare chap. xiii. 37; 1 Chron. xiii. 2.

7. *Gone in to my father's concubine*] According to the
 custom of the east, the concubines of a deceased king be-
 came the property of his successor; and had Abner been
 guilty of the deed laid to his charge, Ishbosheth might justly
 suspect, that he was aspiring to the throne. It doth not
 appear from what follows, whether Abner was guilty or
 not. (a) Sept.

8. *Such a dog's head*] This phrase Dathe considers as
 denoting what is vile and abject. 'Am I become so ab-
 ject, &c.'

9, 10. From what is here said, however we may admire
 Abner as a brave man and distinguished commander, in
 supporting the house of Saul, he had acted against the
 dictates of his own conscience, and, as far as was in his
 power, opposed the will of heaven. Compare verse 18.

12 Abner then sent messengers to David, on his behalf, saying, Whose is the land? saying also, Make thy covenant with me; and, behold, my hand shall be with thee, to bring over all Israel unto thee. And "David" said, Well: I will make a covenant with thee; but one thing I require of thee, that thou shalt not see my face, when thou comest to me, unless thou bring Michal, 14 Saul's daughter. And David sent messengers to Ishbosheth, Saul's son, saying, Deliver up to me my wife Michal, whom I espoused to myself with a hundred foreskins of the Philistines. And Ishbosheth sent, and took her from her husband, from Phaltiel, the son of Laish. And her husband went along with her, weeping behind her, to Bahurim. Then said Abner to him, Go, return. And he returned.

17 Then Abner spoke with the elders of Israel, saying, Ye sought for David, in times past, to be king over you: Now then, make *him* king. For Jehovah hath spoken of David, saying, By the hand of my servant David, I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies. Thus also Abner spoke in the ears of Benjamin. Abner then went to inform David, in Hebron, all that had seemed good to Israel, and that had seemed good to the whole house of Benjamin. So Abner came to David, to Hebron, and twenty men with him. And David made a feast for Abner, and the men who were with him.

21 And Abner said to David, I will arise and go, and will gather all Israel to my lord, the king, that they may make a covenant with thee, and that thou mayest reign over all that thy heart desireth. And David sent Abner away; and he went in peace.

22 And, behold, the servants of David, with Joab, came from pursuing a horde, and brought with them a great spoil; but Abner was not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that was with him had come, they told Joab, saying, Abner, the son of Ner, came to the king; and he hath sent him away, and he is gone

in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came to thee? why hast thou thus sent him away, so that he is clear gone? Thou must know, that Abner, the son of Ner, came to deceive thee, and to know thy going out and thy coming in, and to know all that thou doest. And when Joab had gone from David, he sent messengers after Abner, who brought him back from the well of Sirah: but David knew it not. And when Abner 27 had returned to Hebron, Joab took him aside, in the gate, to speak with him secretly; and he smote him there, in the groin, for the blood of Asahel, his brother, so that he died.

And when afterwards David heard, he said, I and my kingdom are guiltless for ever, before Jehovah, of the blood of Abner, the son of Ner: Let it rest on the head of 29 Joab, and on all his father's house; and let there not fail to be, in the house of Joab, one that hath an issue, or that is a leper, or that leaneth on a staff, or that falleth by the sword, or that wanteth bread. Thus Joab, 30 and Abishai his brother, slew Abner, because he had slain their brother Asahel, in the battle at Gibeon.

And David said to Joab, and to all the people who were with him, Rend your garments, and gird yourselves with sackcloth, and mourn for Abner. And king David followed the bier. And they buried Abner in Hebron: and the king raised his voice, and wept at the grave of Abner; and all the people wept also. And the king lamented and said,

Died Abner, as a criminal dieth?

Thy hands were not bound;

Thy feet were not put into fetters:

As one falleth, before wicked men—

So, *Abner*, fellest thou!

And all the people again wept over him. And when all the people came to persuade David to eat bread, while it was yet day, David swore, saying, So may God do to me, and more also, if I taste bread, or aught else, until the sun go down. And all the people took notice of this, and it pleased them, as whatsoever the king did pleased

11. 13. (a) Versions.

15. *Ishbosheth sent and took*] David had a right to demand his wife, who had been torn from him unjustly; and he doubtless did it to strengthen his dominion, and reconcile the friends of Saul to his person and government.

17—21. Abner soon put his threat in execution. Abner seems to have stipulated for the chief command; and he engages to bring over the people on certain terms. So that David was not an absolute king; he reigned over a free people; a people who knew their rights and who defended them when necessary.

22—27. Joab even insinuated that David ought to have secured Abner, and not sent him away in peace. Unknown to his royal master he sent for Abner back, and treacherously murdered him.

28, 29. David might justly maintain his own innocence; but did he not transgress the law, Deut. xxiv. 16, in imprecating a curse on the family and children of Joab for ever?

30. *Had slain their brother*] This was in the war, and on the part of Abner with reluctance, and could be no just cause for this treacherous deed.

31. *Said to Joab*] The king commands him especially to mourn for Abner, and doubtless for his crime.

33. *As a criminal dieth*] To render נבל *fool*, does not convey the sense. I have followed several modern critics in rendering a *criminal*; and the next verse justifies this sense. Though this elegy is short, it is in David's usual strain of eloquence.

37 the people: For all the people, and all Israel, understood, that day, that it was not by the king's order that Abner, the son of Ner, had been slain. Again the king said to his servants, Know ye not that a prince and a great man hath this day fallen in Israel? And I am this day weak, though anointed king; and these men, the sons of Zeruiah, are too stubborn for me: Jehovah will reward the evil-doer according to his evil deeds.

CHAPTER IV.

B. C. 1048. Ishbosheth is slain, his head cut off and brought to David; who causeth his murderers to be slain and his head to be buried.

1 AND when "Ishbosheth," the son of Saul, heard that Abner was dead in Hebron, he was discouraged, and all the Israelites were in a state of confusion. For, though Jonathan, Saul's son, had a son, he was lame of his feet. He was but five years old when the tidings came of the death of Saul and Jonathan from Jezreel, and his nurse took him up and fled: and in the hurry of her flight, he fell, and became lame. And his name was Mephibosheth.

2 Now "Ishbosheth," Saul's son, had two men who were chiefs of hordes: the name of the one was Baanah, and the name of the other Rechab; the sons of Rimmon, a Beerothite, of the Benjamites; for Beeroth was now reckoned to Benjamin: As the original Beerothites had fled to Gittaim, and are sojourners there until this day.

5 And the sons of Rimmon, the Beerothite, Rechab and Baanah, went, and came about mid-day to the house of Ishbosheth, who was then lying on a bed, as it was noon:

6 And they went into the midst of the house, as if to fetch wheat; "and the woman who kept the door had fallen asleep." So Rechab and Baanah his brother went to the house, and as Ishbosheth was lying on his bed, in his bed-chamber, they smote him in the groin, and slew him, and took off his head, and escaped. And they took his head, and went all night by the way of the

wilderness. And they brought the head of Ishbosheth to David, to Hebron, and said to the king, Behold the head of Ishbosheth, the son of Saul, thine enemy, who sought thy life. Jehovah hath this day avenged my lord, the king, of Saul, and of his seed.

And David answered Rechab, and Baanah his brother, the sons of Rimmon, the Beerothite, and said to them, As Jehovah liveth, who hath redeemed my soul out of every distress! If, when one told me, saying, Behold, Saul is dead, thinking that he brought good tidings, I took hold of him, and slew him in Ziklag, when he expected that I would have given him a reward for his tidings: How much more, when wicked men have slain a just person in his own house, upon his own bed, shall I not now require his blood at your hand, and destroy you from the earth? David then commanded his young men, and they slew them, and cut off their hands and their feet, and hanged them up over the pool in Hebron. But the head of Ishbosheth they took and buried in the sepulchre of Abner in Hebron.

CHAPTER V.

B. C. 1048. David anointed king over Israel; he takes Jerusalem, and carries on a successful war against the Philistines.

THEN came all the tribes of Israel to Hebron, to David, and spoke "to him," saying, Behold, we are thy bone and thy flesh. Also, in time past, when Saul was king over us, thou wast he that leddest out and broughtest back Israel. And Jehovah had said to thee, Thou shalt tend, as a shepherd, my people Israel, and thou shalt be ruler over them. Thus came all the elders of Israel to the king, unto Hebron; and king David made a covenant with them in Hebron, before Jehovah: and they anointed David king over Israel.

David was thirty years old when he began to reign, and he reigned forty years. Seven years and six months he reigned over Judah

CHAP. IV. 1. (a) Versions.

4. I have transposed with Geddes this verse hither for the sake of connexion. He justly observes that this is its proper place: they had now lost Abner; Ishbosheth was a weak pusillanimous prince; and the son of Jonathan, the next hope of the royal family, was lame. The fourth verse, which mentions this circumstance, comes, therefore, naturally in here; which it does not after v. 3; as every common reader must perceive.

2. *Chiefs of hordes*] These had been engaged to support and strengthen the house of Saul; and like other mercenaries were ready to take the strongest side.

3. *Gittaim*] There was a city in the tribe of Benjamin of this name, Nehem. ii. 33; but Michaelis suspects that this was the entrance or suburbs of Gath.

6, 7. The text here is confused, and generally admitted to be erroneous. From the connexion, with the assistance of the Sept. and Vulg. I have attempted to restore it; and

my version is, at least, coherent and perspicuous. See note, Hebrew Bible.

10—12. Ishbosheth had done nothing to deserve death; and these wicked and unprincipled men met with the treatment they merited.

CHAP. V. 1. *All the tribes of Israel*] That is, by their elders or delegates: for it is not probable that all the men came on this occasion.—*Behold, we are thy bone*] This was a reason why they should choose him, and a proof that he was qualified by law, being one of their brethren. In the next verse they assign two other reasons, his valour and conduct under Saul, and God's appointment of him to tend, as a shepherd, his people. (a) Versions and MSS.

3. *And they anointed David*] The first anointing was only a designation of the office, and was done privately, 1 Sam. xvi. 13; the second only over the tribe of Judah, chap. ii. 4 this third over all Israel.

- in Hebron: and in Jerusalem he reigned thirty-three years over all Israel and Judah.
- 6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they said, Thou canst not come in hither, unless thou canst remove the sentinels and patrols, thinking David could not come in thither. Nevertheless, David took the citadel of Zion, which is now called the city of David. For David said on that day, Whosoever first smiteth the Jebusites, and through the secret passage reacheth the sentinels and patrols, who detest the person of David, (because the sentinels and patrols had said, Into this house he shall not come,) he shall be chief captain." "So Joab, being the first who went up, was made chief captain." And David dwelt in the citadel, and it was called the city of David: for David built a wall round about from Millo and inward.
- 10 And David went on, and grew great, and Jehovah, the God of hosts, was with him.
- 11 And Hiram, king of Tyre, sent messengers to David, with cedar trees, and carpenters, and masons; and they built a house for David. And when David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom
- 13 for his people Israel's sake, David took more concubines and wives at Jerusalem, after he had come from Hebron; and more sons
- 14 and daughters were born to David. And these are the names of those who were born to him in Jerusalem; Shammuah, and Shobab, and Nathan, and Solomon, And Ibhar, and Elishua, "Elipelet and Nagoh," and
- 16 Nepheg, and Japhia, And Elishama, and Eliada, and Eliphalet.
- 17 But when the Philistines heard that they had anointed David king over Israel, all the Philistines went up to seek David; and David heard of it and went down to the
- 18 citadel. The Philistines had now come

and spread themselves in the valley of Rephaim. And David inquired of Jehovah, 19 saying, Shall I go out against the Philistines? wilt thou deliver them into my hand? And Jehovah said to David, Go out, for I will assuredly deliver the Philistines into thy hand. And David came to Baal-perazim 20 and David smote them there, and said, Jehovah hath broken down mine enemies before me, as the breach of waters. Therefore he called the name of that place Baal-perazim [BAAL OF THE BROKEN]. For 21 there they left their idols, and David and his men burned them.

Again the Philistines came up, and spread 22 themselves in the valley of Rephaim. And 23 when David inquired of Jehovah, he said, Thou shalt not go out "to meet them:" make a circuit behind them, and come upon them over against the mulberry trees. And 24 when thou hearest the sound of a motion in the tops of the mulberry trees, then thou shalt bestir thyself: for then Jehovah will go out before thee, to smite the host of the Philistines. And David did so, as Jehovah had commanded him; and smote the Philistines from Gibeah along unto Gazer.

CHAPTER VI.

B. C. 1042. *David designs to bring up the ark; Uzzah smitten, and the ark left at the house of Obed-edom; at length the ark is brought to Zion with great joy.*

DAVID now assembled all the chosen men 1 of Israel, thirty thousand. And David 2 arose, and all the chief people who were with him, of the chiefs of Judah, and went "to Gibeah" of Kirjath-jearim to bring up thence the ark of God, at which is invoked the name of Jehovah of hosts, who dwelleth between the cherubs. And they set the 3 ark of God upon a new cart, and brought it from the house of Abinadab which was in Gibeah: and Uzzah and his brothers, the sons of Abinadab, drove the new cart. And 4 Uzzah walked by the ark of God; and his

6. *To Jerusalem*] This was formerly called Jebus; and the fortress, from its situation, seems hitherto to have withstood the efforts of the Israelites to reduce it. If the remark of the historian, Judges i. 8, be correct, the town had been taken and burnt; but from Josh. i. 21, xix. 10, it is clear the fortress had not been taken, and the city might have been rebuilt.—*Sentinels and patrols*] I follow Geddes in thus rendering העררים והפסדים, in the common version rendered, *the blind and the lame*. The meaning given, though not supported by ancient or modern versions, is fairly deducible from the sense of the verbs עור and פסד; the former of which denotes *to awake, to excite, or arouse*, and as a participle, *one who is awake and active*, which is evidently descriptive of a sentinel. The latter verb denotes *to pass on, over or upon; to hop about as birds do*; and nothing can better describe the duty of a patrol. The exigence of the place supports this sense of the terms, but the usual sense admits of no explication. (a) 1 Chron. xvi. 6.

9. *Millo*] This was a strong fortress, a royal palace, and armoury. It seems to be a general name for any strong fort or bulwark. The cxvth psalm was composed on occasion of this victory.

11. *And they built*] The Israelites were chiefly employed in agriculture, while the Tyrians were devoted to merchandise and the arts. 15. (a) 1 Chron. xiv. 5.

17. *When the Philistines*] The Philistines did not stir during their civil war, hoping they would destroy one another; but they now thought it time to stir themselves, and raised all their forces to go and fight David.

18. *The valley of Rephaim*] As David went into the fortress of Zion, it is evident that this vale lay near Jerusalem. Compare Josh. xv. 8; xviii. 16; and Isa. xvii. 5.

20. *Baal-perazim*] Compare Isa. xxviii. 21.

23. (a) Sept. Vulg.

CHAP. VI. 2. *Of the chiefs of Judah*] So the Sept. and Vulg. render. (a) Syr. Arab.

3. *And Uzzah and his brothers*] So the Sept. others render as a proper name.

4. *And Uzzah*] Nothing can be more evident than that the first part of this verse is a mere repetition of a part of the former, and which ought to be omitted.—*Set on a new cart*] This was contrary to the law, which required them to carry it on their shoulders. The Philistines had done so, 1 Sam. vi. 11, and they thought they might do the same.

5 brothers went before the ark. And David and all the house of Israel sung before Jehovah "with all their might;" and played on harps, and on psalteries, and on tabours, and on cornets, and on cymbals.

6 And when they came to Nachon's threshing-floor, Uzzah put forth "his hand" to the ark of God, and took hold of it; for the

7 oxen started. And the anger of Jehovah was kindled against Uzzah; and God smote him because he put forth his hand to the ark: and there he died by the ark of God.

8 And David was grieved that Jehovah had stricken Uzzah; and the name of the place is called Perez-Uzzah [THE STRIKING OF UZZAH]. And David was afraid of Jehovah that day, and said, How shall the ark

10 of Jehovah come to me? So David would not remove the ark of Jehovah unto him into the city of David: but David carried it aside into the house of Obed-edom, the

11 Gathite. And the ark of Jehovah continued in the house of Obed-edom the Gathite three months: and Jehovah blessed Obed-edom, and all his household.

12 And it was told king David, saying, Jehovah hath blessed the house of Obed-edom, and all that belongeth to him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness: "for there was with David seven choirs, and

13 victims were slaughtered." And thus it was, that when they who bore the ark of Jehovah had gone six paces, an ox and a fatling

14 were sacrificed. And David danced before Jehovah with all his might; and David

15 was girded with a precious ephod. So David and all the house of Israel brought up the ark of Jehovah with shouting, and with the

16 sound of the trumpet. And as the ark of Jehovah came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and

dancing before Jehovah; and she despised him in her heart.

And they brought in the ark of Jehovah, 17 and set it in his own place, in the midst of the tabernacle which David had pitched for it: and David offered burnt-offerings and feast-offerings before Jehovah. And as soon as 18 David had made an end of offering burnt-offerings and feast-offerings, he blessed the people in the name of Jehovah of hosts. He 19 then distributed among all the people, among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a piece of roast meat, and a fritter. And all the people departed, every one to his own house.

Then David returned to bless his own 20 household. And Michal, the daughter of Saul, came out to meet David, and said to him, How honourable, to-day, was the king of Israel, who exposed himself, to-day, to the eyes of the handmaids of his own servants, as one of the vulgar is wont to expose himself! Yea, said David to Michal, in the 21 presence of Jehovah who chose me before thy father, and before all his house, to appoint me ruler over the people of Jehovah, over Israel! Hence in the presence of Jehovah I will still play the *vulgar man*; and will be much more vulgar and base in mine own eyes than this. And as to the 22 handmaids of whom thou hast spoken, of them shall I be had in honour. As to Michal, the daughter of Saul, she had no child unto the day of her death.

CHAPTER VII.

B. C. 1042. David purposes to build a house for God; his purpose is accepted, and a blessing promised to his deed; his prayer and thanksgiving.

Now when the king was settled in his own 1 house, and Jehovah had given him rest from all his enemies around, The king said to 2 Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwelleth

5. *With all their might*] The present text has, on all the woods of fir, which is evidently corrupted; while the reading in Chronicles is as evidently right. The learned reader may consult the note, Hebrew Bible. The 68th Psalm is thought to have been composed for this occasion. (v) 1 Chron. xiii. 8.

6. (a) 1 Chron. xiii. 10.

7. *Because he put forth his hand*] This shows the offence of Uzzah, who did not regard the ark with sufficient reverence, and who thought that God could not take care of that special token of his presence. He seems to have dropped down dead. Compare Numb. iv. 15—20.

10. *The Gathite*] Not a Philistine Gathite; but an inhabitant of Gath-rimmon, a Levitical city in the tribe of Dan. Compare Josh. xxi. 24.

[12—15. We have a more full and particular account of the manner of bringing up the ark in the parallel place, 1 Chron. xv. Convinced of their former error, David and the elders adhered to the law by appointing the Levites to bear the ark. (a) Sept. Vulg.

17. *In the midst of the tabernacle*] The old tabernacle of Moses was still at Gibeon, compare 1 Chron. xvi. 39; xxi. 29, and 2 Chron. i. 3. So that David prepared a new

one for the ark, until the temple should be built, which he now designed to build.

18. *He blessed the people*] Prayed for their prosperity; and on this occasion the 105th Psalm was composed and sung. 1 Chron. xvi.

19. *And a fritter*] So all the versions render. There is no authority for the common version, a *flagon*.

20. *Who exposed himself*] The original never means to uncover any part of the body so as to expose it to view. What shocked the pride of Michal was to see her husband putting off his royal robes, joining with the people, and exposing himself to all who went to see the procession.

21. *Play the vulgar man*] The word signifies, to sport, to dance, &c. to indicate joy in any way.

21. *And will be yet more vulgar*] His resolution was pious, as well as politic.

23. *She had no child*] God saw fit to mortify her pride in this way; so that, though she was a person of the first rank, she had no son to succeed David.

CHAP. VII. 2. *Dwelleth within curtains*] God had promised, that when the people were settled, he would choose himself a place, where his name should be invoked, and David thought this was the time. He therefore formed the

3 within curtains. And Nathan said to the king, Go, do all that is in thy heart; for
 4 Jehovah is with thee. But on that night, the word of Jehovah came to Nathan, saying,
 5 Go and tell my servant David, Thus saith Jehovah, Wouldst thou build for me a house
 6 to dwell in? For I have not dwelt in any house since the time that I brought up the
 Israelites out of the 'land of' Egypt, even
 7 to this day, but have walked about in a tent or tabernacle. In all the places in which I
 have walked with Israel spoke I a word to
 any of the "judges" of Israel, whom I com-
 manded to tend my people Israel, saying,
 8 Why build ye not for me a house of cedar? Now, then, shalt thou say to my servant
 David, Thus saith Jehovah, God of hosts,
 I took thee from the sheep-cote, from fol-
 lowing the flock, to be ruler over my peo-
 9 ple Israel: And I have been with thee whithersoever thou wentest, and have cut
 off from before thee all thine enemies. Also
 thy name I will make as great as the name
 of the great ones, who are on the earth.
 10 Moreover I will appoint a place for my people Israel, and will so plant them, that
 they may dwell in their own place, and
 move no more; nor shall wicked men afflict
 11 them any more, as formerly; As from the time I appointed judges over my people
 Israel. To thee also will I give rest from
 thine enemies. Moreover, I Jehovah de-
 clare to thee, that I will build up thy house.
 12 For when thy days shall be completed, and thou shalt sleep with thy fathers, I
 will raise up thy seed after thee, the off-
 spring of thine own body, and I will esta-
 13 blish his kingdom. He shall build a house for my name, and I will establish the throne
 14 of his kingdom for ever. I will be his father, and he shall be my son. If he com-
 mit iniquity, I will chastise him with the rod
 of men, and with the stripes of the children
 15 of men: But my kindness 'I will not with-
 draw' from him as I did from Saul, whom
 16 I removed from before thee. And 'his' house and 'his' kingdom shall be established
 for ever before 'me:—' 'his' throne shall be

established for ever. According to all these 17 words, and according to all this vision did Nathan the prophet speak to David.

Then went king David into the *taber- 18 nacle*, and sat before Jehovah, and said, Who am I, O Lord Jehovah! and what is my house, that hitherto thou hast so promoted me? And, as if this was but a small 19 thing in thine eyes, O God Jehovah, thou hast spoken also of thy servant's house, for a great while to come. And is this the manner of man, O God Jehovah? And what 20 can David say more to thee? for thou Lord Jehovah knowest thy servant. For thine 21 own word's sake, and according to thine own heart, thou doest all those great things, which thou hast made known to thy servant. Wherefore thou art great, O God Jehovah: 22 for there is none like thee, nor is there a God besides thee; according to all that we have heard with our own ears. And what 23 one nation on the earth is like thy people Israel, whom thou, O God, wentest to redeem for a people to thyself, and to make thyself a name, and to do for "them" great and terrible things, 'to drive out' before thy people, whom thou redeemedst to thyself from Egypt, the nations and their gods? For thou hast confirmed to thyself thy peo- 24 ple Israel to be thy people for ever; and thou Jehovah art become their God. And 25 now, O God Jehovah, the word that thou hast spoken concerning thy servant, and concerning his house, establish for ever, and do as thou hast said. And let men magnify 26 thy name for ever, saying, Jehovah, God of hosts, is the God of Israel; and let the house of thy servant David be established before thee. For thou, O Jehovah of hosts, God 27 of Israel, hast revealed to thy servant, saying, I will build up thy house: therefore hath thy servant been encouraged to make this prayer unto thee. And now, O God 28 Jehovah, thou art the only God, and thy words are true, and thou hast promised this goodness to thy servant: Therefore now 29 let it please thee so to bless the house of thy servant, that it may continue for ever before

design of building a temple, but first consulted Nathan the prophet. 6. (v) Syr. Arab. and MSS.

7. *To any of the judges*] The common reading, 'any of the tribes,' is certainly improper; and it is a happy circumstance, that the parallel place has retained the genuine word. (v) 1 Chron. xvii. 6.

12—16. Some would refer what is here said exclusively to Messiah; but in my opinion, this is to pervert rather than to explain scripture. The words have certainly a reference to Solomon, who was not yet born; and who actually performed what is here said. He built a house for God; and God gave him wisdom, wealth, and prosperity beyond all who were before him. He was an eminent type of Messiah, both in his person and in his works.

14. *With the rod of men*] That is, with moderation and gentleness, suited to human frailty; in such a manner as men are wont to correct their children.

15, 16. (v) Versions and MSS.

18. *Sat before Jehovah*] Sitting as the Arabs do was expressive of the greatest humiliation, and therefore no improper posture for one that appeared before the ark of God.

19. *And is this the manner*] Geddes renders, 'Such, O Lord God, is the custom of mankind.' So Houbigant and others, and they suppose that David wondered that God should show the same solicitude about his posterity, that parents do about their own children. Our version considers it as denoting that the kindness which God had shown, was far beyond what man has either the inclination, or the ability to bestow; and this seems as probable as any.

23. *To drive out*] Happily the parallel place retains the true reading, and shows in what manner the corrupted reading, 'thy land,' has obtained. With the reading adopted it is plain and coherent. (v) 1 Chron. xvii. 21.

thee, (since thou, O God Jehovah, hast spoken it,) and with thy blessing let the house of thy servant be for ever blessed.

CHAPTER VIII.

B. C. 1040. *David's victories over the Philistines, and Moabites; over Hadadezer and the Syrians; presents from Toi; he dedicates to God the spoils.*

- 1 AND after this David smote the Philistines, and subdued them: and David took 'Gath and her towns' out of the hand of
- 2 the Philistines. And he smote the Moabites; whom, being laid on the ground, he measured with a line. He measured two line-lengths; a line-length to put to death, and one full line-length to keep alive. Thus the Moabites became David's servants, and brought gifts.
- 3 David smote also Hadadezer, the son of Rehob, king of Zobah, who came to recover
- 4 his territory, on the river Euphrates. And David took from him a thousand chariots, and seven 'thousand' horsemen, and twenty thousand footmen: and David ham-strung all the chariot horses, reserving of them only
- 5 for a hundred chariots. And as the Syrians of Damascus had come to succour Hadadezer, king of Zobah, David slew of the Syrians
- 6 twenty-two thousand men. David then put garrisons in Syria of Damascus; and the Syrians became servants to David, and brought gifts. Thus Jehovah preserved
- 7 David whithersoever he went. And David took the golden shields which were on the servants of Hadadezer, and brought them
- 8 to Jerusalem. And from 'Tibhath,' and from Berothai, cities of Hadadezer, king David took very much brass.
- 9 Then Toi, king of Hamath, heard that David had smitten all the host of Hadad-
- 10 ezer. And Toi sent Joram, his son, to king David, to salute him, and to bless him, because he had fought against Hadadezer, and smitten him; for Hadadezer was at war with

CHAP. VIII. 1. *Gath and her towns*] This is the reading of the parallel place; and now generally admitted as what was once the reading here. (v) Chron. xviii. 1.

2. *One line length to*] So the Vulg. and equivalently the Sept. David found it necessary to cut off many to secure his conquest. We are not to imagine he killed one half of the people. He doubtless only cut off those who had been most active in promoting war, or might have power to excite new wars.

3. *Zobah*] This is supposed to be Nisibis, 1 Sam. xiv. 47, which he now attempted to recover. By the reconquest of his territory, and the subjection of the Syrians of Damascus, the Israelites were now, and not until now, in the possession of the promised land in its full extent. Compare Gen. xv. 18; Deut. i. 7; Josh. i. 4.

4. (v) Sept. 1 Chron. xviii. 4.

8. *And from Tibhath*] In the parallel place these names are Tibhath and Chun. I have adopted the first as most probably the true reading here, as it is in the versions mentioned; and I consider that Berothai ought to be restored there for the same reason. (u) 1 Chron. xviii. 8.

13. *Meanwhile Abishai*] In the parallel account Abishai is mentioned as the commander who obtained the victory; and as ארם *Aram*, had been already conquered, it is ob-

Toi. And Joram brought with him vessels 11 of silver, and vessels of gold, and vessels of brass: Which, likewise, king David dedicated to Jehovah, with the silver and gold that he dedicated of all the nations whom he had subdued; Of Syria, and of Moab, 12 and of the Ammonites, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah. And 13 David, on his return from smiting the Syrians, erected a monument.

'Meanwhile Abishai, the son of Zeruiah, slew of the Edomites,' in the valley of Salt, eighteen thousand men. And he put garri- 14 sons in Edom; throughout all Edom put he garrisons, and all they of Edom became David's servants. Thus Jehovah preserved David whithersoever he went. And David 15 reigned over all Israel; and David executed judgment and justice to all his people. And 16 Joab, the son of Zeruiah, was over the host; and Jehoshaphat, the son of Ahilud, was recorder; And Zadock, the son of Ahi- 17 tub, and Abiathar, the son of Ahimelech, were the priests; and Seraiah was the scribe; And Benaiah, the son of Jehoiada, was over 18 both the Cherethites and the Pelethites; and David's own sons were chief ministers.

CHAPTER IX.

B. C. 1040. *David makes inquiry respecting the house of Saul; sendeth for Mephibosheth, and for Jonathan's sake admits him to his own table, and restores Saul's property to him.*

And David said, Is there yet any one left 1 of the house of Saul, to whom I may show kindness for Jonathan's sake? Now there 2 was a servant of the house of Saul whose name was Ziba. And when they had called him to David, the king said to him, Art thou Ziba? And he said, thy servant is he. And 3 the king said, Is there yet one of the house of Saul, to whom I may show peculiar kindness? And Ziba said to the king, There is

vious we should read אדום *Edom*. The vale of salt also proves that אדום *Edom* is meant, for this was on the confines of Edom. (a) 1 Chron. xviii. 12.

16. *Recorder*] The eastern princes used to record all circumstances of note during their reign, and keep a daily journal. This was an important office, as those who filled it were let into all the secrets of state.

17. *Abiathar, the son of*] The common text makes Ahimelech the son of Abiathar, in direct contradiction to 1 Sam. xxi. 1, and xx. 20. In the history of David we never read of Ahimelech being priest; but the name of Abiathar frequently occurs. (t) Syr. Arab.

18. *Cherethites and Pelethites*] These were the king's life-guards, and the ready executors of his orders. It has been thought they consisted of those brave men who fled to David in his exile, and who, for their valour and attachment, were advanced to this post of honour.—*Chief ministers*] So Michaelis explains the word נְתָנִים, and this sense best suits the connexion.

CHAP. IX. 3. *Peculiar kindness*] Literally, 'the kindness of God;' that is, great, distinguishing, peculiar kindness. Dathe supposes there is a reference to the oath and covenant which was between David and Jonathan, 1 Sam. xx. 8.

yet a son of Jonathan, who is lame of his feet. And the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir, the son of Ammiel, in Lo-debar. Then king David sent and brought him from the house of Machir, the son of Ammiel, from Lo-debar.

Now when Mephibosheth, the son of Jonathan, the son of Saul, had come unto David, he fell on his face, and made obeisance. And David said, Mephibosheth. And he answered, Behold thy servant! And David said to him, Fear not; for I will surely show thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy grandfather; and thou shalt continually eat bread at my table.

And "Mephibosheth" bowed himself, and said, What is thy servant, that thou shouldst regard such a dead dog as I am? Then the king called to Ziba, Saul's servant, and said to him, I have given to thy master's son all that belonged to Saul, and to all his house. Thou, therefore, and thy sons, and thy servants, (now Ziba had fifteen sons and twenty servants,) shall till the land for him, and bring in the produce, that thy master's son may have food to eat; but Mephibosheth, thy master's son, shall eat bread always at my table. Then said Ziba to the king, According to all that my lord the king hath commanded his servant, so will thy servant do. So Mephibosheth ate at "his" table, as one of the king's sons. And Mephibosheth had a young son, whose name was Micha. And all that dwelt in the house of Ziba were servants to Mephibosheth. But Mephibosheth dwelt in Jerusalem; for he ate continually at the king's table. And he was lame of both his feet.

CHAPTER X.

B. C. 1037. On the death of Nahash, king of the Ammonites, David sends messengers to comfort Hanun his son; they are shamefully treated; a war is the consequence, and the Ammonites, with their confederates the Syrians, are conquered.

1 AND it came to pass after this, that the king of the Ammonites died, and Hanun,

4. *Lo-debar*] This was beyond the Jordan; where his friends thought he would be more safe than in any place nearer to the seat of government. Compare chap. xvii. 27.

7. *Fear not*] Mephibosheth seems to have been in some confusion and terror: he might not have heard of the oath between David and Jonathan his father, and therefore was afraid that this was some contrivance to ensnare and destroy him, lest he should make some pretensions to the kingdom; and therefore David says, 'Fear not.'—*Restore thee all the land*] The property of Saul had devolved on David, either in right of his wife, Saul's sons being dead, Numb. xxvii. 8, or as belonging to the crown.

8. *Such a dead dog as I*] This is the language of abasement, and expresses the low opinion he had of himself. (a) Sept.

11. *Ate at his table*] As the common text stands, it is Ziba, and not the king, who is made to speak. Our translators saw the impropriety of this, and inserted in italics, said

his son, reigned in his stead. Then said David, I will show kindness to Hanun, the son of Nahash, as his father showed kindness to me. And David sent to comfort him by his servants, on account of the *death* of his father. And David's servants came into the land of the Ammonites. And the princes of the Ammonites said to Hanun, their lord, Doth David, in thy sight, honour thy father because he hath sent comforters to thee? Hath not David sent his servants to thee, to search and to spy out the city, that he may overthrow it? Hanun therefore took David's servants, and shaved off the one half of their beards, and cut off their garments at the middle, at their thighs, and sent them away. And when it was told to David, he sent to meet them, because they were greatly ashamed; and the king said, Tarry at Jericho until your beards be grown, and then return.

And the Ammonites now saw that they had made themselves odious to David; and the Ammonites sent and hired the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand foot; and a thousand men of the king of Maacah, and twelve thousand men of Ish-tob. "And they went and encamped before Medeba." And when David heard of this, he sent Joab, and all the host of mighty men. And the Ammonites came out, and formed in battle array at the entrance of the gate; and the Syrians of Zoba, and of Rehob, and of Ish-tob, and of Maacah, were posted by themselves in the field. When Joab saw that the battle was against him before and behind, he chose out all the tried men of Israel, and formed them in array against the Syrians: And the rest of the people he placed under the command of Abishai his brother, that he might form them in array against the Ammonites. And he said, If the Syrians be too strong for me, then thou shalt help me; but if the Ammonites be too strong for thee, then I will come and help thee. Be of good courage, and let us act valiantly for our people, and for the cities of our God: and may Jehovah

the king. By adopting the reading of one MS. supported in sense by the Sept. there is no need of any addition.

CHAP. X. 2. *His father showed kindness to me*] Nahash had been a cruel enemy to Israel, 1 Sam. xi. Saul had repulsed him, and it is probable he showed kindness to David when he was at variance with Saul, out of policy. David remembers it; and determines to return it to his son.

4. *One half of their beards*] Long beards and long robes were at this period considered as badges of honour, as they still are through a great part of the east. The beard is much regarded. Taking hold of the beard to kiss it, is a mark of the greatest respect. See chap. xx. 9.

5. *Tarry at Jericho*] At this time Jericho lay in ruins; and it is probable, that only a few houses were inhabited. They might live in obscurity here, until the marks of their dishonour were done away. Compare 1 Kings xvi. 34.

6. (a) 1 Chron. xix. 7.

8. *At the entrance of the gate*] From 1 Chron. xix. 7,

do that which is good in his own sight.
 13 Then Joab, and the people who were with him, went on to battle against the
 14 Syrians; and they fled before him. And when the Ammonites saw that the Syrians were fleeing, then fled they also before Abishai, and entered into the city. On this, Joab returned from the Ammonites, and came to Jerusalem.
 15 And when the Syrians saw that they were smitten before Israel, they assembled together. And Hadadezer sent, and brought the Syrians who were beyond the river: and they came to Helam, under the command of Shobach, the captain of the host of Hadadezer. And when it was told David, he assembled all Israel, and passed over the Jordan, and came to Helam. And the Syrians formed in array against David, and
 18 fought with him. But the Syrians fled before Israel; and David destroyed seven hundred chariots of the Syrians, and "seven thousand horse," and forty thousand foot. He smote also, Shobach, the captain of their
 19 host, who died there. And when all the kings who were servants to Hadadezer saw that they were smitten before Israel, they made peace with Israel, and served them. And the Syrians were afraid to help the Ammonites any more.

CHAPTER XI.

B. C. 1035. *While Joab besiegeth Rabbah, David committeth adultery with Bath-sheba; Uriah sent for, to cover his adultery, refuseth to go into his wife; he is sent back with orders to Joab to be slain.*

1 AND on the return of the year, at the time when kings go forth to battle, David sent Joab, and his servants with him, and all Israel; and they destroyed the Ammonites, and besieged Rabbah. But David abode still at Jerusalem.
 2 Now it happened one evening, that David arose from off his bed, and walked upon the roof of the royal palace: and from the roof he saw a woman washing herself; and

the woman had a very beautiful countenance. And David sent and inquired after the woman. And one said, Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah, the Hethite? And David sent messengers, and took her; and she came in to him, and he lay with her; and when she had purified herself from her uncleanness, she returned to her own house. And the woman conceived, and sent and told David, and said, I am with child.

And David sent to Joab, saying, Send to me Uriah, the Hethite. And Joab sent Uriah to David. And when Uriah was come to him, David asked him how Joab did, and how the people did, and how the war prospered. And David said to Uriah, Go down to thy house, and wash thy feet. And Uriah departed out of the palace, and there followed him a mess from the king. But Uriah slept at the gate of the palace, among all the servants of his lord, and went not down to his own house. And when it was told David, saying, Uriah went not down to his own house, David said to Uriah, Camest thou not from a journey? why then didst thou not go down to thine own house? And Uriah said to David, The ark, and Israel, and Judah, abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine own house, to eat and to drink, and to lie with my wife? As thou thyself livest, I will not do this thing. And David 12 said to Uriah, Abide here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day. And on the 13 morrow, David called for him; he made him eat and drink in his presence until he had made him drunk: and at even he went to lie on his bed with the servants of his lord, but went not down to his own house.

Now the next morning, David wrote a letter to Joab, and sent it by Uriah. And 15 he wrote in the letter, saying, Set Uriah in

we are informed, that it was at the entrance of the gate of Medeba that this battle was fought. This city is reckoned to the tribe of Reuben, Josh. xiii. 16. It was not far from Heshbon; and being a frontier city, it was sometimes in the possession of the Ammonites, and at others of the Moabites, Isa. xvi. 2.

9, 10. The Syrians seem to have surpassed the Ammonites in discipline, and perhaps in courage. Hence Joab selects the best troops to attack them.

16. *Beyond the river*] That is, the Euphrates, on or near to which river Helam was situated. The formidable preparations for war roused David; and he hastened to meet the Syrians and prevent the invasion of his own country. I uniformly read Hadadezer with Houbigant.

18. (v) 1 Chron. xix. 8. and Josephus.

CHAP. XI. 1. *At the time when kings*] Owing to the heat in summer, it was not usual in Judea, and the neighbouring countries, to engage in warfare until September.—*Besieged Rabbah*] David followed up his conquests by laying waste the country of the Ammonites, and then attacking their capital; which was at last taken.

2. In modern courts, what is here related would be con-

sidered as a mere affair of gallantry; and such conduct would scarcely be noticed as criminal, because it has become so common.

4. *And when she had purified*] Compare Lev. xv. 18. It is difficult to say how far she was to blame; but he was certainly the greater criminal who seduced her: if I had said forced her, the original word would bear me out, as it generally signifies an incapacity of resistance.

5. *I am with child*] She was in danger of death by the law of God, as an adulteress, and therefore consulted with David how they might contrive a way to hide their shame, and she to avoid punishment.

8—13. David's design to cover his own sin, and preserve the credit of Bath-sheba, seems well planned; but the manner in which it miscarried, shows a special, overruling Providence. How true is the remark of Moses, 'Be sure your sin will find you out!'

14, 15. Of what a hardening nature is sin! David seeks to hide one sin by the commission of another, and a still greater by the murder of a most loyal subject, and a brave and deserving man. Had not conscience been asleep, how could he have written this letter to Joab?

CHAPTER XII.

- the forefront of the hottest battle, and retire from him, that he may be smitten, and die.
- 16 And when Joab had observed the city, he assigned Uriah a place where he knew there were valiant men. And the men of the city went out, and fought with Joab; and there fell some of the people, some of the servants of David; and Uriah the Hethite was also killed.
- 18 Then Joab sent and told David all the occurrences of the war; And charged the messenger, saying, When thou hast made an end of telling the occurrences of the war to the king, And if so be that the king's wrath arise, and he say to thee, Wherefore approached ye so nigh to the city when ye fought? knew ye not that they would shoot from the wall? Who smote Abimelech, the son of 'Jerubbaal?' did not a woman cast a piece of a millstone upon him from the wall, so that he died in Thebez? why went ye so nigh the wall? Then say thou, Thy servant Uriah the Hethite is also killed.
- 22 So the messenger went, and came and told David all that Joab had sent him for.
- 23 And the messenger said to David, Surely the men prevailed against us, and came out to us into the field, but we drove them back to the entrance of the gate. And the shooters shot from off the wall upon thy servants; and some of the king's servants are dead, and thy servant Uriah the Hethite is also dead. Then David said to the messenger, Thus shalt thou say to Joab, Let not this thing displease thee, for the sword devoureth now one, and now another. Make a stronger attack on the city, and overthrow it. Thus encourage him.
- 26 And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and brought her to his own house, and she became his wife, and bare to him a son.

18—21. It appears that in accomplishing the order sent him, Joab had sustained considerable loss. The messenger was to pacify the king by announcing the death of Uriah; and when he hears this, he calmly says, 'the sword now devoureth one, now another.' (v) Sept.

26, 27. Thus were appearances kept up, and the king's infamous conduct covered, by taking to be his wife the woman he had seduced, and whose husband he had ordered to be slain.

CHAP. XII. 1—4. *There were two men* This was a prudent and respectful way of reproving, and after the manner of the eastern nations, by which David was brought to condemn himself. (a) Versions and MSS.

6. *Fourfold* This was commanded, Exod. xxii. 1; but there was so much cruelty in the rich man's conduct that he was worthy of death.

7. *Thou art the man* Thou hast committed the crime stated, and art that guilty person, whom thou hast accused and condemned. Nathan now speaks as a prophet of God, and as his ambassador to David.

8. *Thy master's wives* I have preferred the reading adopted, because Michal was given to David, and because the wives of Saul would not have been mentioned after

B. C. 1034. *Nathan's parable of the ewe lamb; David's repentance; the death of the child born to him of Bath-sheba; the birth of Solomon.*

Now the thing which David had done was evil in the eyes of Jehovah; and Jehovah sent Nathan, "the prophet," to David. And he came to him, and said to him, There were two men in one city; the one rich, and the other poor. The rich man had many flocks and herds; But the poor man had nothing, but one little ewe lamb, which he had bought and nourished: and it grew up together with him, and with his children; it ate of his own morsel, and drank of his own cup, and lay in his bosom, and was to him like a daughter. Now a traveller came to the rich man, and he spared to take of his own flock and of his own herd, to dress for the traveller that had come to him; but took the poor man's lamb, and dressed it for the man that had come to him. And David's anger was greatly kindled against the man; And he said to Nathan, As Jehovah liveth, the man that hath done this is worthy of death. And because he did this thing, and because he had no pity, he shall restore the lamb fourfold. Then Nathan said to David, Thou art the man. Thus saith Jehovah, the God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I gave to thee thy master's "daughter," and thy master's wives into thy bosom, and gave to thee the house of Israel and of Judah; and if that had been too little, I would moreover have given to thee such and such things. Wherefore hast thou despised the commandment of Jehovah, to do evil in his sight? thou hast killed Uriah, the Hethite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the Ammonites. Now therefore the sword shall never depart from thine own house;

house, or family, being included in it. It is well known that the haram, or female establishment of a deceased king, always belongs to his successor. Compare chap. xvi. 21. (v) Syr. Arab.

10. *Shall never depart* That is, *never* during thy life. So Dath renders, 'The sword shall not depart as long as thou livest;' and observes that the next verse supports this sense. Compare Exod. xxi. 16. This sentence was fulfilled in the death of Absalom, Amnon, and Adonijah, who all fell by the sword, and so did many of his remote descendants, especially when the whole royal house, except one, was slain by Athalia, and Zedekiah's son was slain before his eyes.

11. *I will take thy wives* This refers to his son Absalom, who spread his tent probably on the very house-top whence David saw Bath-sheba, and debauched his father's wives in the sight of all Israel. See chap. xvi. 22.

13. *I have sinned against Jehovah* Now David owns his offence; and the Psalms he wrote on this occasion, show the deep sense he had of the guilt he had contracted, and will be an evidence of his repentance to all future ages.

14. *The child shall die* This was to begin the temporal chastisement threatened to David; and it soon followed.

- because thou hast despised me, and hast taken the wife of Uriah to be thy wife.
- 11 Thus saith Jehovah, Behold I will raise up evil against thee out of thine own house, and I will take thy wives from before thine eyes, and give them to thy rival, and he shall lie with thy wives in the sight of this
- 12 sun. Thou indeed hast acted secretly; but I will do this thing before all Israel, and
- 13 before the sun. And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah also hath put
- 14 away thy sin; thou shalt not die. Nevertheless, because by this deed thou hast given great occasion to the enemies of Jehovah to blaspheme, the child that is born to thee shall surely die.
- 15 And Nathan departed to his own house. And Jehovah struck the child that Uriah's wife had borne to David, and it was very
- 16 sick. David therefore besought God for the child; and David fasted, and went in, and lay all night upon the ground. And the
- 17 elders of his house arose, and went to him, to raise him up from the ground; but he would not, nor did he eat bread with them.
- 18 And on the seventh day, the child died; and the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spoke to him, and he would not hearken to our voice; how will he then vex himself,
- 19 if we tell him that the child is dead! But when David saw that his servants whispered, David supposed that the child was dead: David therefore said to his servants, Is the child dead? And they said, He is
- 20 dead. Then David arose from the ground, and washed and anointed himself, and changed his garments, and came into the house of Jehovah, and worshipped: he then came to his own house, and he asked, and
- 21 they set food before him, and he ate. Then said his servants to him, What is this that thou hast done? while the child was alive thou didst fast and weep; but when the child was dead, thou didst arise and eat
- 22 food. And he said, While the child was

17. *Nor did he eat bread*] Perhaps he was the more earnest on this occasion, partly because he considered the child's death as a punishment for his sin, and partly out of his great love to Bath-sheba.

22. *God will be gracious*] David did not know but the denunciation might be conditional, and while the child lived there was room for hope and for prayer.

23. *I shall go to him*] Some explain this passage as only meaning, "I shall die like my child." In his writings, a future state is clearly referred to; and hope of rejoining his child, in a state of happiness, might justly inspire submission, and produce solid and strong consolation.

24. (a) Sept. Arab.

25. (a) Versions.

26. *The royal quarter of the city*] This quarter is in the next verse called the city of waters, because situated on the river. The Israelites, having obtained possession of

yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, so that the child may live? But now 23 he is dead, why should I fast? can I bring him back again? I shall go to him, but he will not return to me.

And David comforted Bath-sheba his 24 wife, and went in to her, and lay with her: and she "conceived, and" bare a son, and he called his name Solomon [PEACABLE]. And Jehovah loved him; And he sent by Na- 25 than the prophet; and he called his name Jedidiah [BELOVED OF JEHOVAH], because Jehovah "loved him."

And Joab fought against Rabbah of the 26 Ammonites, and had taken the royal quarter of the city. And Joab sent messengers to 27 David, and said, I have fought against Rabbah, and have taken the city of waters. Now, therefore, assemble the rest of the 28 people, and encamp against the city, and take it; lest if I take the city, it be called after my name. And David assembled all 29 the people, and went to Rabbah, and fought against it, and took it. And he took their 30 king's crown from off his head, the weight of which was a talent of gold, beset with precious stones: and it was set on David's head. And he brought forth the spoil of 31 the city in great abundance. And he brought forth the people that were therein, and put them to saws, and to harrows of iron, and to axes of iron, and made them pass through the brick-kiln: and thus did he to all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

CHAPTER XIII.

B. C. 1032. *Amnon loveth Tamar; he ravisheth and shamefully dismisseth her; Absalom, her brother, killeth Amnon, and flieth to Talmai, king of Geshur.*

AND after this, Absalom, the son of David, 1 had a beautiful sister whose name was Tamar; and Amnon, the son of David, loved her. And Amnon was so distressed, 2 that he fell sick on account of his sister Tamar; for she being a virgin, it seemed

this quarter, cut off the supplies of the enemy; and hence Joab knew they could not long hold out.

28. *It be called after my name*] This shows how much Joab loved his king, and endeavoured to raise his glory.

31. A heavy charge has been urged against David, from this part of the sacred history; as if it represented him *sawing, and harrowing, and chopping, and burning*, all the Ammonites. But a charge so severe should be well supported, before it be admitted. Happily its only foundation is a wrong translation and an error in 1 Chron. xx. 3, corrected by existing MSS. David put them as slaves to various employments and servile works.

CHAP. XIII. 2. *She being a virgin*] Virgins in the east are so closely watched, that it is difficult for any man to get access to them, without witnesses. Hence the distress of Amnon, and the wicked device he follows to obtain his desire.

- 3 hard to Amnon to do aught to her. But Amnon had a friend, whose name was Jonadab, the son of Shimeah, David's brother;
- 4 and Jonadab was a very subtle man. And he said to him, Why art thou, the king's son, every morning leaner? wilt thou not tell me? And Amnon said to him, I love
- 5 Tamar, my brother Absalom's sister. And Jonadab said to him, Lie down on thy bed, and feign thyself sick: and when thy father cometh to see thee, say to him, I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see it, and eat it from her hand.
- 6 Amnon then lay down, and feigned himself sick; and when the king came to see him, Amnon said to the king, I pray thee, let Tamar, my sister, come, and make me a couple of cakes in my sight, that I may eat them from her hand. Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress food for him.
- 8 So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded it, and made cakes
- 9 in his sight, and baked the cakes. And she took a pan, and poured them out before him; but he refused to eat. And Amnon said, Let all the men go out from me. And
- 10 all the men went out from him. And Amnon said to Tamar, Bring the food into the inner-chamber, that I may eat from thy hand. And Tamar took the cakes which she had made, and brought them into the cham-
- 11 ber to Amnon, her brother. And when she had brought them to him to eat, he took hold of her, and said to her, Come, lie with me my
- 12 sister. And she answered him, Do not, my brother, do not force me; for no such thing ought to be done in Israel: commit not this
- 13 base deed. For whither could I transfer my shame? and even thou wilt be accounted as one of the profligates in Israel. Now, therefore, I pray thee, speak to the king; for he will not withhold me from thee.
- 14 Howbeit he would not hearken to her voice; but, being stronger than she, forced her, and lay with her.
- 15 Then Amnon hated her exceedingly; so that the hatred with which he hated her, was greater than the love with which he

had loved her. And Amnon said to her, Arise, be gone. And she said to him, 16 *This treatment is causeless.* Sending me thus away, is a greater injury than that which thou hast before done to me. Yet 17 he would not hearken to her; But called his servants, who attended on him, and said, Put out now this woman from me, and bolt the door after her. Now Tamar had 18 on her a garment of various colours: for such robes the king's virgin daughters "anciently" wore. Then his servants brought her out, and bolted the door after her. And Tamar put ashes on her head, and 19 rent her garment of various colours, which she had on, and laid her hand on her head, and went along crying. And Absalom, her 20 brother, said to her, Hath Amnon, thy brother, been with thee? yet be thou silent, my sister: he is thy brother: regard not this thing. So Tamar abode disconsolate in her brother Absalom's house.

But when king David heard of all these 21 things, he was very wroth: "yet he would not grieve the heart of Amnon; because he loved him, as being his first-born son." And 22 as to Absalom, he spoke to his brother neither good nor bad: although Absalom hated Amnon, because he had forced his sister Tamar. And after two full years, 23 Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim; and Absalom invited all the king's sons. And Absalom: 24 came to the king, and said, Behold now thy servant hath sheep-shearers; let the king, I beseech thee, and his servants, go with thy servant. And the king said to Absalom, 25 Nay, my son, let us not all now go, lest we be chargeable to thee. And although he urged him, yet he would not go; but blessed him. Then said Absalom, If "thou wilt not 26 go," I pray thee, let my brother Amnon go with us. And the king said to him, Why should he go with thee? But Absalom so 27 urged him, that he let Amnon and all the king's sons go with him.

"Absalom made a feast like the feast of a king;" And Absalom commanded his servants, saying, Observe now when Amnon's heart is raised with wine, and when I say to you, Smite Amnon; then kill him, fear not:

10. *Inner chamber*] It is certain that, as Amnon had dismissed his attendants, he retired where he might most conveniently accomplish his purpose.

12, 13. Tamar spoke like a prudent woman; and gave her half brother the most suitable advice; but passion is deaf to reason and propriety.

15. *Hated her*] This change of passion in a brutal breast is not uncommon. When he had accomplished his purpose, and then reflected on the probable consequences of it, he detested the beautiful Tamar, whom he had violated.

16. *Sending me thus away*] It was not a greater sin, but a greater mischief, because it would publish her shame, and be a public scandal on the whole family.

18. For the reason of the version the learned reader may consult note, Hebrew Bible.

20. *Hath Amnon been with thee*] Absalom covered his suspicions in the most decent and prudent phrase. He knew Amnon's character to be a bad one, or he never would have suspected that he could be guilty of such a thing.

21. The addition to the text is so suitable to the character of David, and the context, that it should be admitted; and so in the 28th verse. (a) Sept. Vulg.

26. *If thou wilt not go*] So the Syriac, Houbigant, 'If the king will not, I pray, &c.'

have not I commanded you? be courageous
 29 and valiant men. And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and each mounted his mule, and fled.
 30 And while they were yet on the way, tidings came to David, saying, Absalom hath slain all the king's sons, and there is
 31 not one of them left. Then the king arose, and tore his garments, and lay on the ground; and all his servants stood by with
 32 their clothes rent. And Jonadab, the son of Shimeah, David's brother, spoke and said, Let not my lord suppose that they have slain all the young men, the king's sons, for Amnon only is dead; for this hath been determined on by Absalom from the day that he
 33 forced his sister Tamar. Now, therefore, let not my lord the king take the thing to heart, to think that all the king's sons are dead:
 34 for Amnon only is dead; and Absalom will have fled. And the young man who kept the watch, raised his eyes, and looked, and, behold, by the way of the hill side, behind him, there were many people coming.
 35 And Jonadab said to the king, Behold, the king's sons are coming: as thy servant said,
 36 so it is. And as soon as he had made an end of speaking, behold the king's sons came, and raised their voice and wept: and the king also, and all his servants, wept
 37 exceedingly. But Absalom had fled, and went to Talmai, the son of Ammihud, king of Geshur.

CHAPTER XIV.

B. C. 1027. Joab, perceiving David's inclination, suborns a woman of Tekoah to excite, by a parable, David to bring home Absalom; he returns; his beauty, and his children.

AND 'David' mourned for his son 'many
 38 days.' But when Absalom, who had fled and gone to Geshur, had been there three
 39 years, King David longed for Absalom; for he was comforted concerning Amnon, seeing he was dead.

1 Now Joab, the son of Zeruiah, perceived that the king's heart was towards Absalom.
 2 And Joab sent to Tekoah, and brought thence a wise woman, and said to her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel; and anoint not thyself with oil, but be as a woman who

hath a long time mourned for the dead. And go to the king, and speak on this manner to him. And Joab put the words in her mouth

And when the woman of Tekoah 'went' 4 to the king, she fell on her face to the ground, and made obeisance, and said, Help, O king. And the king said to her, What aileth thee? 5 And she answered, I am indeed a widow woman; for my husband is dead. And thy 6 handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other, and slew him. And, behold, the whole family 7 have risen against thy handmaid, and they said, Deliver up him that smote his brother, that we may kill him, for the life of his brother whom he hath slain; and we will destroy even the heir. Thus would they 8 extinguish my remaining coal, and leave to my husband neither name nor one remaining upon the face of the earth. And the king 9 said to the woman, Go to thy house, and I will give charge concerning thee. And the woman of Tekoah said to the king, My lord, O king, the iniquity be on me, and on my father's house; and may the king and his throne be guiltless. And the king said, 10 Whosoever saith aught to thee, bring him to me, and he shall no more trouble thee. Then said she, I pray thee, let the king 11 remember, for the sake of Jehovah, not to suffer the multitude of blood-avengers to destroy any more, lest they destroy my son. Now therefore I am come to speak of this 15 thing to my lord the king, because the people have made me afraid: and thy handmaid said, I will now speak to the king; it may be that the king will perform the request of his handmaid. For the king may so 16 hear as to deliver his handmaid out of the hand of every one, who would destroy me and my son together out of the inheritance of God. Thy handmaid also said, The word 17 of my lord the king may now be comfortable: for as an angel of God is my lord the king, to discern good and bad: and may Jehovah thy God be with thee. And he said, As Jehovah liveth, there shall not one hair of thy son fall to the earth. Then the 12 woman said, Let thy handmaid, I pray thee, speak one word to my lord the king. And 13

32, 33. Jonadab, who had contrived the plan of seduction for Amnon, either conjectured the cause of Absalom's attack, or he might have heard him express his intention to avenge the dishonour of his sister.

37—39. These verses are joined to the following chapter, as containing the reason of Joab's contrivance. (a) (v) Vers. Chap. XIV. 4—7. Every reader must admire the art with which Joab by this woman prevailed on the king to restore Absalom. The case supposed was in point; and the decision of the king in favour of the woman was certainly against himself, in that he did not recall Absalom. (v) Vers.

11. Here are transposed the 15—17 verses, as clearly

their proper place. For the woman in these verses continues to speak of her own son, and of the assistance that she expected to receive from the king to secure him; but how could she do this after she had acknowledged that the whole was a fable, intended to represent the king's conduct towards his exiled son Absalom? This transposition removes every difficulty and makes the narrative consistent. In the 12—14 verses the woman urges the opinion and decision of the king, and applies it to the point intended.

13. *Concerning one of the people* The common version is, 'against the people of God.' The preposition will admit either sense; but the context requires the sense given.

he said, Say on. And the woman said, On what ground then hast thou thus decided concerning one of the people of God? From the word the king speaketh, he is guilty, in as far as the king bringeth not home his banished son. For we must needs die, and become as water spilt on the ground, which cannot be gathered up again; (for God excepteth no person;) *let the king devise means, so that his banished son may no longer be banished from him.* Then the king answered and said to the woman, Hide not from me, I pray thee, the thing that I am about to ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, Is not the hand of Joab with thee in all this? And the woman answered and said, As thou livest, my lord the king, the thing is altogether as my lord the king hath spoken: for thy servant Joab, he charged me, and put all these words in the mouth of thy handmaid, To give this turn to the discourse: thy servant Joab has done this thing. But my lord is wise; is wise as an angel of God, to know all things which are on the earth.

21 And the king said to Joab, Behold, now, I grant this request: go then, and bring back the young man Absalom. And Joab fell to the ground on his face, and made obeisance, and thanked the king: and Joab said, To day thy servant knoweth that I have found favour in thine eyes, my lord the king, in that the king hath fulfilled the request of his servant. So Joab set out and went to Geshur, and brought Absalom to Jerusalem. And the king said, Let him turn to his own house; but let him not see my face. So Absalom turned to his own house, but saw not the king's face.

25 Now in all Israel there was no one so much praised as Absalom for his beauty; from the sole of his foot even to the crown of his head there was no blemish in him.

26 And when he polled his head, which he did from time to time, because it burdened him; and when he polled it the hair of his head weighed two hundred shekels, according to

the king's standard. And to Absalom were 27 born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.

Absalom had now dwelt two full years 28 in Jerusalem, and had not seen the king's face. Absalom then sent for Joab, that he 29 might send him to the king; but he would not come to him: and when again he sent a second time, he would not come. "Absalom" therefore said to his servants, See, Joab's field is near mine, and he hath barley there; go and set it on fire. And Absalom's servants set the field on fire. "And the servants of Joab came to him, with their garments rent, and said, The servants of Absalom have set fire to thy field." Then 31 Joab arose, and came to Absalom to his house, and said to him, Why have thy servants set fire to my field? And Absalom 32 answered Joab, Behold, I sent to thee, saying, Come hither, that I may send thee to the king, to say, Why came I from Geshur? better were it for me to have been there still: now therefore let me see the king's face; and if there be iniquity in me, let him put me to death. So Joab came to the 33 king, and told him: and when he had called for Absalom, he went to the king, and with his face to the ground he made obeisance to the king: and the king embraced Absalom.

CHAPTER XV.

B. C. 1024. Absalom, by various arts, gains the esteem of the people, and under pretence of a vow goes to Hebron, and there erects the standard of revolt and rebellion, David flies from Jerusalem, where Absalom soon arrives.

AND after this, Absalom prepared for 1 himself chariots and horses, and fifty men to run before him. And Absalom rose up 2 early, and stood on the way side, that led to the palace-gate: and when any man who had a law-suit came to the king for judgment, then would Absalom call to him, and say, Of what city art thou? And he would say, Thy servant is of such, or such a tribe of Israel. Absalom would then say to him, 3 See, thy cause is good and right; but there

14. *For God excepteth no person*] The words of the text are ambiguous, and variously rendered. Houbigant renders, 'God doth not take away life. Yea, it is his counsel that one exiled from him should not be utterly rejected.' The verb *נָסַח* denotes, among many other significations, *to forgive, to spare*. Compare Gen. xviii. 24, 26; Exod. x. 17, &c.; and *נָסַח* often signifies *person*. 'God will spare no person; all must die.' This is connected with what precedes. I consider, with Geddes, the king understood, and have supplied it for the sake of perspicuity.

20. *As wise as an angel*] Harmer has shown that it is the superstitious belief in the east, that their kings are privileged with the possession of the highest wisdom. Was this a compliment to David? or did the woman believe what she said?

26. *Two hundred shekels*] According to Bochart this would be about 3 lbs 2 oz. of our weight; but it is not cer-

tain what was the weight of the Jewish shekel, at different periods. This is mentioned as something singular and unusual. Some would explain, by supposing, that the shekel here is used not for the *weight* but the *value*. His hair was worth two hundred shekels.

27. *Three sons*] These probably died young, as it is said that Absalom had no son; chap. xviii. 18. He called his daughter after her aunt.

30. (a) Sept.

31—33. Absalom had most probably now formed the design of obtaining the crown; and it was necessary to his success that he should be introduced to court. His conduct towards Joab, and the message he sends to the king, display his temper and ambition.

CHAP. XV. 3. *Thy cause is good and right*] Thus he flattered all; and by his state, his beauty, condescension, and affability, he gained the affection of great numbers.

- is no man deputed by the king to hear thee.
- 4 Absalom was moreover wont to say, Oh that I were made a judge in the land, that every man who hath any suit or cause might come to me, and I would do him justice.
- 5 And when any man came nigh to make obeisance, he was accustomed to put forth his hand, and take hold of him and embrace him.
- 6 And after this manner did Absalom to all Israel, who came to the king for judgment: thus Absalom stole away the hearts of the men of Israel.
- 7 And at the end of "four" years Absalom said to the king, I pray thee let me go to Hebron and perform my vow, which I made to Jehovah. For thy servant made a vow while I abode at Geshur in Syria, saying, If Jehovah shall indeed bring me back to Jerusalem, then will I serve Jehovah. And the king said to him, Go in peace. So he set out, and went to Hebron.
- 10 But Absalom had sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom is made king in Hebron.
- 11 And with Absalom went from Jerusalem two hundred invited men: but they went in their simplicity, and they knew not any thing.
- 12 And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city Giloh, while he offered sacrifices. Thus was the conspiracy strengthened; and the people with Absalom continually increased.
- 13 And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.
- 14 And David said to all his servants who were with him at Jerusalem, Arise, let us flee; for we shall not else escape from Absalom: make haste to depart, lest he suddenly overtake us, and bring evil upon us, and smite the city with the edge of the sword.
- 15 And the king's servants said to the king, Behold, thy servants are ready to do whatsoever my lord the king shall appoint.
- 16 And the king went forth, and all his household after him. And the king left only ten women, concubine-wives, to keep the house.
- 17 Thus the king went forth, and all "his servants" after him, and abode at Beth-amer-
- 18 hack. And all his servants were mustered

7. *Four years*] The common text has *forty*, which is manifestly erroneous. David reigned only forty years; and if we follow the text, the rebellion of Absalom would occur long after David was dead.—*To Hebron*] Why to Hebron? It may be answered because there he was born, and there David began his reign. (v) Syr. Vulg.

8, 9. Absalom's request seemed so just and pious, that David, without reluctance, granted it. He was doubtless pleased to discern any thing like gratitude to God, in his favourite son.

12. *Sent for Ahithophel*] Ahithophel was capable of doing great mischief, as he was one of David's privy counsellors. Some suppose that he was angry at David's affair with Bath-sheba, who was his granddaughter.

14. *And smite the city*] David chose to leave Jerusalem

before him; and all the Cherethites, and all the Pelethites, and all the Gathites, (six hundred men,) who had followed him from Gath, were mustered before the king.

Then said the king to Ittai, the Gathite, 19 Why shouldst thou go along with us? return to thine own place, and abide with the new king: for thou art a stranger, and also an exile. Thou camest but yesterday, and 20 should I this day make thee wander up and down with us? seeing I go whither I can, return thou, and take back thy brethren: mercy and truth be with thee. And Ittai 21 answered the king, and said, As Jehovah liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether it be my lot to die or to live, there assuredly will thy servant be. David then 22 said to Ittai, Go and pass on. And Ittai, the Gathite, passed on, and all his men, and all the little ones who were with him. And 23 all the country and all the people as they passed along, wept with a loud voice. Thus the king himself passed over the brook Kidron, and all the people passed over, towards the way of the wilderness.

And lo, Zadok also, and all the Levites 24 were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar offered *before it*, until all the people had wholly passed out of the city. And the king said to Zadok, Carry 25 back the ark of God into the city: if I shall find favour in the eyes of Jehovah, he will bring me back, and show me both it, and its habitation: But if thus he shall say, I have 26 no delight in thee; behold, here am I, let him do to me as seemeth good in his own eyes. The king also said to Zadok, the 27 priest, Observest thou? Return in peace to the city, and your two sons with you; Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will linger in the plain of 28 the wilderness, until there come word from you to certify me. Zadok therefore and 29 Abiathar carried back the ark of God to Jerusalem; and they abode there.

And David went up by the ascent of 30 mount Olivet: and he wept as he went up, and had his head covered, and his feet bare.

that he might prevent a surprise, and not expose it to the horrors of a siege. He did not know how it stood affected to him, as Absalom had many adherents there.

17. *Beth-amerhack*] I have followed Houbigant, Dathe, and others, in considering בית המרתק as a proper name; for no proper sense can be given if the words be considered as appellatives. (v) Sept. MSS.

19—21. Ittai discovers a strong attachment to David, and resolves to share with him all dangers. It is not improbable that he, and the six hundred men with him, had renounced idolatry, and embraced the worship of the true God.

23. *The brook Kidron*] This was in the valley between Jerusalem and the mount of Olives. In the hot season it usually dried up. Compare xxvi. 36, and John xviii. 1.

30. *And he wept as he went up*] He did so to express

And all the people who were with him covered every one his own head; and they
 31 went up, weeping as they went. And one told David, saying, Ahithophel is among the conspirators with Absalom. And David said, O Jehovah, I pray thee, turn the
 32 counsel of Ahithophel into foolishness. And when David had come to the top of the mount, where he worshipped God, behold, Hushai, the Archite, came to meet him, with his coat rent and earth upon his head.
 33 To him David said, If thou pass on with me, thou wilt be a burden to me: But if thou return to the city, and say to Absalom, I will be thy servant, O king! as I have been thy father's servant, so will I now also be thy servant: thou mayest then de-
 35 feat for me the counsel of Ahithophel. And is there not with thee, Zadok and Abiathar, the priests? so whatsoever thou shalt hear from the king's house, thou shalt tell it to
 36 Zadok and Abiathar, the priests. Behold, they have with them their two sons, Ahimaaz the son of Zadok, and Jonathan, the son of Abiathar; and by them ye can send to me
 37 every thing that ye may hear. So Hushai, David's friend, went back to the city, as Absalom entered Jerusalem.

CHAPTER XVI.

B. C. 1023. Ziba's false accusation; and Shimei's insulting conduct towards David, which he bears with submission; Hushai admitted to Absalom's council; the counsel of Ahithophel.

1 AND when David was a little past the top of mount Olivet, behold, Ziba, the servant of Mephibosheth, met him with a couple of saddled asses, and upon them two hundred loaves of bread, and a hundred bunches of dried grapes, and a hundred clusters of figs,
 2 and a skin-bottle of wine. And the king said to Ziba, What meanest thou by these? And Ziba said, The asses are for the king's household, to ride on; and the bread and clusters of fruit for the young men to eat; and the wine, that such may drink as become
 3 faint in the wilderness. And the king said, And where is thy master's son? And Ziba said to the king, Behold, he abideth at Jeru-

salem: for he said, To-day the house of Israel may restore to me the kingdom of my father. Then said the king to Ziba, Behold, to thee I give all that belonged to Mephibosheth. And Ziba, 'making obeisance,' said, May I find favour in thine eyes, my lord the king.

And when king David came to Bahurim, 5 behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came out, and reviled as he went along. And he cast 6 stones at David, and at all the servants of king David; at all the people and all the mighty men who were on his right hand and on his left. And thus said Shimei 7 when he reviled, Get off, get off, thou man of blood, thou worthless man. Jehovah 8 now returneth on thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah delivereth the kingdom into the hand of Absalom thy son. Behold now, thine own wickedness *seizeth* thee; for a man of blood thou art. Then 9 said Abishai, the son of Zeruiah, to the king, Why should this dead dog revile my lord the king? let me go over, I pray thee, and take off his head. And the king said, 10 What have you to do with me, ye sons of Zeruiah? Thus let him revile on; if Jehovah hath said to him, Revile David, who shall then say, Why hast thou done so? Moreover, David said to Abishai, and to all 11 his servants, Behold, my own son, the offspring of my own body, seeketh my life: how much more now may this Benjamite *revile me*? Let him alone, and let him re- 12 vile on; for Jehovah hath bidden him. It may be that Jehovah will regard my affliction; and that Jehovah will return good to me for his reviling this day. And as David 13 and his men went by the way, Shimei went along on the side of the opposite hill; and reviled as he went on, and threw stones at him, and cast dust. And the king, and all 14 the people who were with him, came to Ephim, and refreshed themselves there.

And Absalom, and all the people, the 15

his deep humiliation, shame, and concern. He wept for his own sins, and for the unnatural behaviour of his son, and the marks of divine displeasure that attended it.

31. *Ahithophel*] David seems to have had a great regard for him, and to have felt sensibly the defection of such a man. On this occasion he wrote the 41st psalm.

32. *Top of the mount*] Perhaps the very same place where our Lord looked on Jerusalem and wept over it. See Luke xix. 37, &c.

33—37. Severe casuists have condemned this conduct of David, as at variance with the proper line of his duty. If the use of stratagems in war may be justified, David only acted as wisdom and sound policy dictated. It is thought that David now wrote the 3d and 43d psalms.

CHAP. XVI. 1. *Clusters of figs*] This is the version of the Sept. and Vulg. and those translators must have known what the word *רִפְּף* precisely signified.

3, 4. Ziba was already made rich, through Mephibosheth; and his false accusation betrayed alike his ingratitude and treachery. He coveted his master's inheritance; and David was too hasty in bestowing it. (v) Sept. Chald.

7, 8. *When he reviled*] This term is preferred to curse, as the language which follows contains nothing but reviling and railing. He unjustly charges David with shedding the blood of the house of Saul; and represents him as an usurper and a tyrant; and mentions Absalom's rebellion to sting and vex him.

9—12. Abishai's request shows, that David maintained strict discipline in his army; and the reflections of David are equally wise, submissive, and pious.

14. *Came to Ephim*] The following adverb *there*, shows that *עִפְיִם* must be the name of a place. It is usually rendered 'weary.'

men of Israel, had come to Jerusalem; and
 16 Ahithophel was with him. And Hushai, the Archite, David's friend, came to Absalom; and Hushai said to Absalom, Long
 17 live the king! long live the king! And Absalom said to Hushai, Is this thy kindness to thy friend? why wentest thou not
 18 with thy friend? And Hushai said to Absalom, Nay; but whom Jehovah and this people, and all the men of Israel choose, his
 19 will I be, and with him will I abide. And again, whom ought I to serve, if not his own son? as I have served in thy father's presence, so will I be in thy presence.
 20 Then said Absalom to Ahithophel, Give counsel, among you, what we shall do.
 21 And Ahithophel said to Absalom, Go into thy father's concubines, whom he hath left to keep the house; that all Israel may hear how odious thou hast made thyself to thy father: so will the hands of all that are with
 22 thee be strengthened. So they spread Absalom a tent upon the top of the house; and Absalom went in to his father's concu-
 23 bines in the sight of all Israel: For the counsel which Ahithophel gave was, as if a man had inquired at the oracle of God: such was every counsel of Ahithophel, both with David and with Absalom.

CHAPTER XVII.

B. C. 1023. Ahithophel's counsel overthrown by Hushai's; secret intelligence sent to David; Ahithophel goeth home and hangeth himself.

1 AHITHOPHEL now said to Absalom, Let me, I pray, choose out twelve thousand men, and I will set out and pursue David this night. And I shall come upon him while he is weary and weak-handed, and terrify him: and, while all the people that are with
 3 him flee, I will smite the king only. And I will bring back all the people unto thee, 'as a bride is brought to her husband;' (for only one man's life thou seekest;) and the
 4 whole people shall have peace. This counsel seemed good to Absalom and to all the elders of Israel. Then said Absalom, Call
 5 now Hushai, the Archite, also, and let us likewise hear what he hath to say. So
 6 Hushai came to Absalom; and Absalom spoke to him saying, After this manner hath

Ahithophel counselled: shall we follow his counsel or not? Speak thou. And Hushai
 7 said to Absalom, The counsel that Ahithophel hath given is not good at this time. For, said Hushai, thou knowest that thy
 8 father and his men are valiant, and they are chafed in their minds, as a bear of the forest bereaved of her whelps. Also, thy father is a man of war, and will not lodge with the people. Behold, he is now hid in some pit,
 9 or in some other place; and should it happen that some of these your men should fall at the first onset, then every one who heareth
 10 of it will say, There is a slaughter among the people who follow Absalom. And thus, even the valiant, whose heart is as the heart
 11 of a lion, will be utterly dismayed; for all Israel knoweth that thy father is a mighty man, and valiant are those men who are with him. I therefore counsel that all Israel
 12 be gathered to thee, from Dan even to Beersheba, numerous as the sand on the sea-shore; and that thou go to battle, in thine own person. So shall we come upon him in
 13 whatever place he may be found, and will attack and fall on him as the dew falleth on the ground: and of him and of all the men who are with him not so much as one shall
 14 be left. Or if he get into a city, then shall all Israel bring ropes to that city, and drag
 15 it into the torrent, until there be not one small stone found there. And Absalom and
 16 all the men of Israel said, The counsel of Hushai, the Archite, is better than the counsel of Ahithophel. For Jehovah had appointed to defeat the good counsel of
 17 Ahithophel, to the intent that Jehovah might bring evil upon Absalom.

Then said Hushai to Zadok and to Abiathar, the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David,
 16 saying, Lodge not this night in the plain of the wilderness, but speedily pass over *the Jordan*; lest the king, and all the people who are with him, be swallowed up. Now
 17 Jonathan and Ahimaaz were waiting at En-rogel; for they durst not be seen to come into the city; and a damsel went and told

16—19. Hushai discovers great address; he neither prays personally for Absalom, nor promises him allegiance. He intimates that he was not governed by private affection, but considered the voice of the people as the voice of God; and was bound to prefer the public good to private affection and obligation.

21—23. We here see the denunciations of Nathan fulfilled. This counsel of Ahithophel was designed to make the breach between Absalom and David irreparable, and to cut off all hope of reconciliation.

CHAP. XVII. 3. Ahithophel proposes to command in person, to disperse the attendants of David, and seize and put him to death. Absalom assents to this, as perhaps thinking the guilt would rest on Ahithophel. (v) Sept.

8—10. Hushai argues speciously from the known valour of David and his friends; and the consequence of a failure in the first attack. The least repulse at such a juncture might be fatal to the cause.

[2. *Attack and fall on him*] I have thus rendered the word *וַיִּפֹּל* in allusion to what follows. The Chald. uses the same verb in each part of the verse. The metaphor is beautiful, a large army overspreading the country.

13. All that Hushai wanted by this advice was, to gain time for David to gather his forces and put them in order; and as it suited Absalom's vanity and cruelty, he readily fell in with it.

17. *En-rogel*] This was a well not far from Jerusalem.

- them; and they went and told king David.
 18 Nevertheless, a lad saw them, and told Absalom: but they both went on with speed, and came to a man's house in Bahurim, who had a cistern in his court. Into it they
 19 went down; And the woman took and spread a covering over the mouth of the cistern, and spread on it pounded corn, that the thing might not be known. And when
 20 Absalom's servants came to the woman, they said, Where is Ahimaaz and Jonathan? And the woman said to them, They are gone over the brook. And when they had sought, but could not find them, they
 21 returned to Jerusalem. And, after they had departed, the other came up out of the cistern, and went and told king David, and said to David, Arise, and pass quickly over the water; for thus hath Ahithophel coun-
 22 selled against you. Then David arose, and all the people who were with him, and they passed over the Jordan. By the morning light there was not one who had not passed over the Jordan.
 23 Now when Ahithophel saw that his counsel was not followed, he saddled his ass, and set out, and went home to his own city; and he put his household in order, hanged himself and died, and was buried in the sepulchre of his father.
 24 David had now come to Mahanaim; and Absalom had passed over the Jordan, he
 25 and all the men of Israel with him. And Absalom made Amasa captain of the host instead of Joab. This Amasa was the son of a man, whose name was ^vJether, an Ishmaelite," who went in to Abigail, the daughter of Nahash, sister to Zeruiah, Joab's
 26 mother. So Israel with Absalom encamped in the land of Gilead.
 27 And when David had come to Mahanaim, Shobi, the son of Nahash, from Rabbah of the Ammonites, and Machir, the son of Ammiel from Lo-debar, and Barzillai, the
 28 Gileadite of Rogelim, Brought beds, and

basins, and earthen vessels; and wheat, and barley, and flour, and parched corn, and beans, and lentiles, and parched pulse, And 29 palm-honey, and butter, and sheep, and cow-milk cheese, for David, and for the people who were with him, to eat; for they said, The people in coming through the desert, are hungry, and weary, and thirsty.

CHAPTER XVIII.

B. C. 1023. David reviews his army, and gives charge concerning Absalom; the forces of Absalom are conquered, himself slain, and the news brought.

DAVID now numbered the people who 1 were with him, and set captains of thousands and captains of hundreds over them. And 2 David sent forth a third part of the people under the command of Joab, and a third part under the command of Abishai, the son of Zeruiah, Joab's brother, and a third part under Ittai, the Gathite. And the king said to the people, I myself also will surely go forth with you. But the people answered, 3 Thou shalt not go forth: for should we be compelled to fly, they will not regard us; nor will they regard us, should half of us be slain: for they will account thee of more importance, than ten thousand of us: it is, therefore, better that thou succour us from the city. And the king said to them, What 4 seemeth to you best I will do. And the king stood by the gate side, and all the people came out by hundreds and by thousands. And the king charged Joab and 5 Abishai and Ittai, saying, Spare, for my sake, the young man Absalom. And all the people heard, when the king gave to all the captains this charge concerning Absalom.

So the people went out into the field 6 against Israel: and the battle was in the forest of Ephraim; Where the people of 7 Israel were slain before the servants of David; and there was a great slaughter there, that day, of twenty thousand men. For the battle was thence scattered over 9

18. *A cistern in his court*] This must have been now dry, and of some capacity, to contain these two young men. The device of the woman in covering the mouth of the cistern, and spreading *pounded corn*, was well calculated to prevent suspicion. I have followed the Vulg. in rendering הריפח *pounded corn*; corn, which, having been soaked in water, was dried in the sun, and then pounded till the husk came off. This was commonly done to barley.

23. *Now when Ahithophel*] He perceived that by gaining time, David would easily prevail; and probably, disgusted and mortified at the rejection of his counsel, he departed, and became his own executioner.

24. *Mahanaim*] This city was in Bashan, in the tribe of Gad, a little north of the Jabbok; and not far from the lake of Ginneroth, or Genesaret. Compare Gen. xxxii. 2, 23; Josh. xiii. 26.

25. *This Amasa was*] Concerning Ithra's name and nation, Sept. calls him Jether: and so does the Hebrew also, at 1 Kings ii. 32, and 1 Chron. ii. 17, an Ishmaelite. So apt are scribes to mistake in words that are nearly alike. Of all of them the reading of the Hebrew here is the least

probable; for if he had been an Israelite, there had been no need of mentioning his nation. (v) 1 Chron. ii. 17.

27. *Shobi, the son of Nahash*] He was probably made governor of the country, in the room of Hanun his brother who had treated David's ambassadors so ill. He might have disapproved that indignity, and showed his gratitude by coming so seasonably to David's relief. *Machir* had been the faithful friend of the house of Saul, and guardian of Mephibosheth. *Barzillai* was very old, but rich, wise, and pious. These brought a plentiful supply for the king and his troops; and alike showed their unshaken loyalty and generosity.

CHAP. XVIII. 4. This reasoning was forcible, and doubtless David must have felt thankful, that he was spared the necessity of going to fight against his own son in person; and Providence so ordered it, that he might not interpose to save Absalom's life.

5. *Spare, for my sake*] So the Sept. render; and the known affection of David for Absalom supports this sense. In the 12th verse we have a different, but synonymous word, 'preserve, for my sake.'

6. *The forest of Ephraim*] One body of David's forces

the face of the whole country; and the forest devoured, that day, more people than the sword devoured. And Absalom was overtaken by the servants of David: for Absalom rode upon a mule, and the mule went under the thick boughs of a turpentine-tree, so that his head was entangled in the turpentine-tree, and he hung between the heavens and the earth; for the mule that was under him, passed away. And a certain man saw this and told Joab, and said, Behold, I saw Absalom hanging in a turpentine-tree. And Joab said to the man who told him, And behold thou sawest him, and why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle. And the man said to Joab, Though I should receive a thousand shekels of silver in my hand, I would not put forth my hand against the king's son, for in our hearing the king charged thee and Abishai and Ittai, saying, Preserve, for my sake, the young man Absalom. Or, had I thus done falsely, it would have been at the risk of "my own life:" for there is no matter hid from the king, and thou thyself wouldst have stood up against me. Then said Joab, I must not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the turpentine-tree. And ten young men who bore Joab's armour surrounded and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing Israel: for by this Joab kept back the people. And they took Absalom and cast him into a great pit in the forest, and laid a very great heap of stones upon him: and all Israel fled, every one to his own home. Now Absalom had, in his life-time, taken and reared up for himself a monument, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the monument after his own name: and it is called to this day, Absalom's monument.

9 Then said Ahimaaz, the son of Zadok, Let me now run, and bear the king tidings,

came out of the wood, the other lay in ambush on the skirts of it. The men who came out of the wood seeming to fly before Absalom into the wood again, he pursued them, upon which the other part of David's army closed in, and thus Absalom and his people were hemmed in and easily destroyed.

11. *Ten shekels and a girdle*] Harmer, from De Tot's Memoirs, has illustrated the custom of giving money and pelisse for the service he had performed. So would Joab have rewarded this man for the slaughter of Absalom. Some conceive the military girdle meant, signifying that he would have given to him a command. Compare Isa. xxii. 21.

13. *At the risk of my own life*] The sense is given rather than the idiom. (v) Versions.

how that Jehovah hath avenged him of his enemies. And Joab said to him, Thou shalt not bear tidings this day. Another day indeed thou mayest bear tidings; but this day thou shalt bear no tidings, because the king's son is dead. Then said Joab to 21 Cush, Go tell the king what thou hast seen. And Cush bowed himself to Joab, and ran. Then said Ahimaaz, the son of Zadok, yet 22 again to Joab, But howsoever, let me, I pray thee, also run after Cush. And Joab said, Why wouldst thou run, my son, seeing that thou hast no tidings ready? But howsoever, 23 said he, let me run. And he said to him, Run. Then Ahimaaz ran by the way of the plain, and overran Cush. And David was 24 sitting between the two gates; and the watchman was walking on the wall, on the top of the gate; and he raised his eyes, and looked, and behold a man running alone. And 25 the watchman cried, and told the king. And the king said, If he be alone he bringeth tidings. And he came apace, and drew 26 near. And the watchman saw another man running! and the watchman called to the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings. Again, the watchman 27 said, The running of the foremost appeareth to me like the running of Ahimaaz, the son of Zadok. And the king said, He is a good man, and cometh with good tidings. And 28 Ahimaaz called, and said to the king, Success! And he fell down to the earth on his face before the king, and said, Blessed be Jehovah, thy God, who hath delivered up the men who had rebelled against my lord the king. And the king said, Is the young 29 man Absalom safe? And Ahimaaz answered, When Joab, the king's servant, sent thy servant, I saw a great tumult, but I know not what was the cause of it. And the king 30 said to him, Turn aside, and stand here. And he turned aside, and stood still. And, 31 behold, Cush came; and Cush said, Tidings, my lord the king: for Jehovah hath avenged thee this day of all those who rose up against thee. And the king said to Cush, Is the 32 young man Absalom safe? And Cush answered, The enemies of my lord the

14. *I must not tarry thus*] Some would render, 'Not so will I delay with thee.' And Houbigant thinks the true reading is, 'Not so; I will stab him before thee.'

18. *The king's dale*] The vale where Absalom had erected his pillar, Wells supposes the same as noticed Gen. xiv. 17. Josephus asserts it was only two furlongs from Jerusalem; and it is conjectured to be the same as that called the valley of Jehosaphat. Here the words מצבה and דל are used as synonymous.

20. *Because the king's son*] Regard to Ahimaaz made Joab wish to send the tidings by some other; but his opportunity at length prevailed, and he followed Cush.

24. *Success*] Ahimaaz mentions only the victory; and leaves Cush to relate the fate of Absalom.

king, and all that rise against thee for evil,
33 be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

B. C. 1023. Joab recalls David to a sense of his duty, who returns to his kingdom; Shimei meets him, and is pardoned; interview with Mephibosheth and Barzillai, &c.

- 1 AND it was told Joab, that, lo! the king was weeping and mourning for Absalom;
- 2 And that the victory of that day was turned into mourning to all the people: (for when the people, that day, heard it said that the
- 3 king was grieved for his son, The people stole away, that day, into the city, like people who steal away, through shame, when
- 4 they have fled in battle;) And that the king had covered his face, and that the king was crying with a loud voice, O my son, Absalom! O Absalom, my son, my son! Joab
- 5 then went into the house to the king, and said, Thou hast this day affected with shame all thy servants, who have now saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and
- 6 the lives of thy concubines; In showing that thou lovest thine enemies and hatest thy friends. For thou hast this day made it manifest, that thou regardedst neither *thy* chiefs nor *thy* servants: for I now perceive, that if Absalom were alive, and all of us, this day, dead, then *all* would be right in
- 7 thine eyes. Now, therefore, arise, go forth, and speak kindly to thy servants: for, by Jehovah I swear, if thou go not forth, not a man will remain with thee this night: and this will be worse to thee than any evil which hath befallen thee from thy youth until now.
- 8 Then the king arose, and sat in the gate. And they told all the people, saying, Behold, the king sitteth at the gate. And all the people presented themselves to the king.

32. Be as that young man is] The delicate manner in which Cushai communicates the intelligence must strike every reader. Without mentioning his name, or the manner in which he had met his end, he only covertly notices it. Here is an instance of address, of the same kind as that of Cicero, in his noble defence of Milo, who, instead of mentioning the murder, said, 'His servants only did what every one would have his servants to do in like circumstances.'

33. O Absalom, my son] This pathetic lamentation must excite the sympathies of every parent. It is, however, impossible to account for it, unless we admit that David lamented the death of this young man, with all his sins upon his guilty head.

CHAP. XIX. 1—4. For the punctuation of these verses the learned readers may consult the Vulg. and Dathe.

5. Affected with shame] Geddes renders 'affronted.' The whole of Joab's address was suitable to the state of David's affairs; and well calculated to bring him to a sense of his own interest and duty.

2, 10. After the loss of Absalom, the people returned to

Now Israel had fled, every man, to his own home; and all the people, throughout all the tribes of Israel, blamed one another saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now he fled out of the land on account of Absalom. And Absalom, whom we anointed over us, is dead in battle. Now therefore, will ye not speak ye not a word of bringing back the king?

And king David sent to Zadok and Abiathar, the priests, saying, Speak to the elders of Judah, saying, Why are ye the last to bring the king back to his own house, seeing that the speech of all Israel has come to the king, in his *present* abode? I am my brethren, ye are my own bone and flesh: wherefore then are ye the last to bring back the king? Say also to Amasa, My own bone and flesh art thou; God do so and so more, and more also, if thou be not captain of the host continually, in the room of Joab. Thus he inclined the heart of all the men of Judah, even to a man; so that they sent this word to the king, Return thou, and thy servants. So the king returned, and came to the Jordan. And Judah came to Gilgal, to go to meet the king, to conduct the king over the Jordan.

And Shimei, the son of Gera, a Benjamite, who was of Bahurim, hasted and went down with the men of Judah to meet David. And with him were a thousand men of Benjamin; Ziba, the servant of the house of Saul, also was with him, and his fifteen sons, and his twenty servants. And he went over the Jordan, before the king. And 'performed the service' of bringing over the king's household, and in doing what he thought good. And Shimei, the son of Gera, fell down before the king, when he had come over the Jordan; And said to the king, Let not my lord impute to me *my* iniquity, nor do thou remember what *thou*

a sense of duty, and blamed each other for encouraging rebellion, and for their remissness in bringing back the king.

11. Sent to Zadok] It seems that many of the men of Judah had joined with Absalom; and David might that unless hope of pardon was held out to them, civil war might be the consequence. Through the priests attempted to negotiate a reconciliation; and the attempt was successful.

13. Say also to Amasa] Amasa was his nephew, he was particularly desirous to bring over to his in and who (judging his own case desperate) might persuade Judah to hinder or delay the king's return.

18. And performed the service] The common version here, is unsupported either by the sense of the present or any of the versions. The Sept. and Syr. are followed by 19, 20. *Let not my lord!* He pleaded, that he came to submit to him; and it is remarkable that he calls himself *of the house of Joseph*, being a Benjamite, of the family of Saul. He would have come ill recommended to David under that character, therefore he mentions the host

servant perversely did the day that my lord the king went out of Jerusalem, so that the king should take it to his heart. For thy servant doth know that I have sinned: therefore, behold, I am come the first, this day, of all the house of Joseph, to go down to meet my lord the king. But Abishai, the son of Zeruiah, answered and said, Shall not Shimei be put to death for this, because he reviled Jehovah's anointed? And David said, What have you to do with me, ye sons of Zeruiah, that ye should this day be adversaries to me? Shall there any man be put to death this day in Israel? For do I not know that I am this day king over Israel? Therefore the king said, Thou shalt not die. And the king swore to him.

And Mephibosheth, the grandson of Saul, came down to meet the king; and he had neither dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed, until the day that he came back in peace. And when he had come from Jerusalem to meet the king, the king said to him, Why wentest thou not with me, Mephibosheth? And he answered, My lord, O king, my servant deceived me: for thy servant said, Let an ass be saddled for me, that I may ride thereon, and go to the king; because thy servant is lame. And he hath slandered thy servant to my lord the king; but my lord the king is as an angel of God: do therefore what is good in thine eyes. For all my grandfather's house were but dead men before my lord the king: yet didst thou set thy servant among them that did eat at thy own table. What right therefore have I yet to cry any more to the king? And the king said to him, Why speakest thou any more of thy matters? I say, Thou and Ziba divide the land. And Mephibosheth said to the king, Yea, let him take all, forasmuch as my lord the king is come again in peace to his own house.

And Barzillai, the Gileadite, came down from Rogelim, and went over the Jordan with the king, to conduct him over the Jordan. Now Barzillai was a very aged man, eighty years old: and he had provided the king with provisions, while he lay at Mahanaim; for he was a very rich man. And the king said to Barzillai, Come thou over with me, and I will feed thee with me in

Jerusalem. And Barzillai said to the king, 34 How long have I to live, that I should go up with the king to Jerusalem? I am this 35 day eighty years old: and can I discern between good and evil? Can thy servant taste what I eat or what I drink? Can I listen any more to the voice of men-singers or women-singers? Why then should thy servant be yet a burden to my lord the king? And why would the king recompense me with such a reward? Let thy servant just 36 go over the Jordan with the king: And then 37 let thy servant, I pray thee, return, that I may die in my own city, near the grave of my father and my mother. But behold thy servant Chimham; let him go over with my lord the king; and do to him what shall seem good to thee. And the king answered, 38 Chimham shall go over with me, and I will do to him that which shall seem good to thee: and whatsoever thou shalt require of me, that will I do for thee. And all the 39 people went over the Jordan. And when the king had come over, the king kissed Barzillai, and blessed him; and he returned to his own place. Then the king went to 40 Gilgal, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.

And, behold, all the men of Israel came 41 to the king, and said to the king, Why have our brethren, the men of Judah, stolen thee away? and have brought the king, and his household, and all David's men with him, over the Jordan? And all the men of Judah 42 answered the men of Israel, Because the king is our near kinsman: why then are ye angry on this account? Have we so much as eaten at the king's cost; or hath he given to us any gift? And the men of Israel 43 answered the men of Judah, and said, We have ten parts in the king, and we also have more interest in David than ye: why then did ye despise us, so as not first to advise with us about bringing back our king? But the words of the men of Judah were more fierce than the words of the men of Israel.

CHAPTER XX.

B. C. 1022. *Sheba heads those who are disaffected towards David; Amasa treacherously slain by Joab, who pursues Sheba; the head of Sheba delivered to Joab.*

AND there happened to be there a worth- 1

seph, a tribe the nearest akin to the other, Benjamin being as beloved brother.

21—24. The sons of Zeruiah were undoubtedly brave, as sanguinary men. David's determination to spare even his enemies was wise and politic.

24. *And Mephibosheth*] It is evidently the design of the author to exculpate this prince from any share in the rebellion, by stating these tokens of his grief.

29. *Thou and Ziba divide the land*] David had before

given all to Ziba; he now makes an equal division of the property between Ziba and Mephibosheth.

32. *A very rich man*] So the Vulg. renders, and the context supports this version.

34—38. *How long have I to live*] The king's kindness would be ill bestowed upon him, as his relish for the pleasures of a court and of the senses was almost gone; besides, he would rather be a burden than of any service, and would only stand in the way of those who might be useful.

- less man, whose name was Sheba, the son of Bichri, a Benjamite: and he blew a trumpet, and said, We have no part in David, nor have we any portion in the son of Jesse: every man to his tents, O Israel. So all the men of Israel revolted from David, and followed Sheba, the son of Bichri: but the men of Judah adhered to their king, and conducted him from the Jordan even to Jerusalem.
- 3 And David came to his own house at Jerusalem; and the king took the ten concubine-wives, whom he had left to keep the house, and put them in ward, and fed them, but went not in to them. So they were shut up and lived like widows unto the day of their death.
- 4 Then said the king to Amasa, Assemble to me the men of Judah, within three days, and be thou here present. So Amasa went to assemble the men of Judah: but he tarried longer than the set time which he had appointed him. And David said to 'Joab,' Now shall Sheba, the son of Bichri, do us more harm than did Absalom: take thou thy lord's servants, and pursue him, lest he obtain possession of fenced cities, and escape us. So there went after Joab, his own men, and the Cherethites, and the Pelethites, and all the mighty men: and they went out of Jerusalem, to pursue Sheba, the son of Bichri. When they were come to the great stone which is in Gibeon, Amasa came to them. Now the garment which Joab had put on, was girded about him with a girdle, in which, a sword in its sheath, hung by his loins; but as he went on he let it fall out.
- 9 And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. But Amasa observed not the sword that was in Joab's other hand: so he smote him with it in the groin, and shed his bowels out upon the ground, though he did not repeat the stroke: so he died. Joab, and Abishai his

brother, then pursued Sheba, the son of Bichri. And one of Joab's men stood by 'Amasa, (who was weltering in his own blood, on the highway') and said, He that favoureth Joab, and he that is for David, let him go after Joab. But when the man saw that the whole people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him: for he saw that every one that came to him stood still. When he was removed out of the highway, all the people went on after Joab, to pursue Sheba, the son of Bichri. And Sheba went through all the tribes of Israel to Abel-beth-maachah; and all the dissatisfied assembled, and went after him. But they came and besieged him in Abel-beth-maachah, and cast up a bank against the city, which stood opposite the outward wall; and all the people who were with Joab, battered the wall, to throw it down.

Then cried a wise woman out of the city, Hear, hear; say, I pray you, to Joab, Come near hither, that I may speak with thee. And when he had come near to her, the woman said, Art thou Joab? And he answered, I am. Then she said to him, Hear the words of thy handmaid. And he answered, I hear. Then she spoke, saying, They were wont to speak in old time, saying, Make, indeed, sure inquiry, and then act accordingly. 'We are' peaceable and faithful in Israel: thou seekest to destroy a mother-city in Israel: why wouldst thou swallow up the inheritance of Jehovah? And Joab answered and said, Far, far be it from me, that I should swallow up or destroy. The matter is not so; but a man of mount Ephraim, Sheba, the son of Bichri, by name, hath rebelled against the king, against David: only deliver him up and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall. The woman then, in her wisdom, went to all the

He therefore recommended his son, as more fit for a court, and more desirous of enjoying the honours of it.

CHAP. XX. 2. *So all the men of Israel*] This must be understood in a limited sense, to signify, all those who were disaffected.

4. *Then said the king to Amasa*] David often attempted to get rid of Joab and his brothers, but was hitherto unsuccessful. He now appoints Amasa to the chief command; most probably to mortify Joab, and to conciliate the ten tribes, among whom Amasa seems to have been a favourite.

6. (v) Syr. Arab.

8. *He let it fall out*] I think it evident that the sword did not fall by accident, but by design; and he took it, most probably in his left hand, while with his right he took hold of Amasa's beard to salute him. This was then, and is now, a mark of the highest respect. See note, Hebrew Bible.

9—13. Joab could not brook a rival; and for this and other deliberate murders, he deserved the end which awaited him.

11. (r) From verse 12.

14. *Sheba went*] To render the text clear I have given the noun instead of the pronoun; and with Houbigant others consider Abel-beth-maachah, the name of the city as read in the next verse. It was situated at the extremity of the portion of Naphtali, in the Anti-Lebanon, and on the river Chrysorroas.—*And all the dissatisfied assembled*. Some make these inhabitants of Beeroth, which is not at all probable. From the Sept. we may conjecture they read הנכרי, which from the verb נכר may signify those estranged, alienated, which is the best sense; and which have adopted.

18. *Make, indeed, sure inquiry at Abel*] I have followed Dathe in this version, and suppose that for some reason the people of this city were celebrated for their knowledge and sagacity. The city seems to have been large. Compare verse 14, 19. The woman reprehends Joab for attacking the city before he had inquired whether the citizens had willingly received him, and were actually his abettors. The Syr. and Arab. read for Abel נביאי, prophets. The Sept. and Chald. are incoherent. I believe the sense is that given. 19. (v) Chald.

people; and they cut off the head of Sheba, the son of Bichri, and threw it out to Joab. And he blew a trumpet, and they retired from the city, every man to his own home. And Joab returned to Jerusalem to the king.

Now Joab was over all the host of Israel; Benaiah, the son of Jehoiada, was over the Cherethites and over the Pelethites. And Adoram was over the tribute; and Jehoshaphat, the son of Ahilud, was recorder. And Sheva was scribe; and Zadok and Abiathar were the priests. And Ira also, the Jairite, was a chief minister to David.

CHAPTER XXI.

2. 1021. *In consequence of a famine, the Gibeonites are avenged; the Philistine giants are slain, and the sons of Saul and Jonathan are buried.*

THERE WAS a famine in the days of David three years, year after year; and David inquired of Jehovah. And Jehovah answered, It is on account of Saul, and his bloody house, because he slew the Gibeonites. Now the Gibeonites were not of the race of Israel, but of the remnant of the Amorites; and the Israelites had sworn to preserve them: but Saul, in his zeal for Israel and Judah, sought to destroy them. And king David called for the Gibeonites and said to them, What shall I do for you, and with what shall I make an atonement, that ye may bless the inheritance of Jehovah? And the Gibeonites said to him, We will have neither silver nor gold from Saul nor from his house; nor shalt thou kill any man in Israel for us. And he said, What ye shall say, that will I do for you. And they answered the king, The man who would have consumed us, and who formed the design of utterly destroying us in every district of Israel; Let seven men of his sons be delivered to us, that we may hang them up before Jehovah in Gibeah-of-Saul.

2. *And they cut off the head*] Thus ended this second attempt to subvert the throne of David. When the rebel was pressed he was given up as a sacrifice, and his powers were in mercy suffered to escape.

6. *And Ira also*] Dathe suspects that the words, and sons of David were chief ministers, have been omitted here this verse. Compare chap. viii. 18.

CHAP. XXI. 1. *There was . . . in the days of David*] In the transactions here recorded occurred, is not particularly stated. They could not occur after the rebellion of Sheba, but most probably in the early part of David's reign.—*Slew the Gibeonites*] We have no account of this act in the history of Saul; some think it was when the Gibeonites were slain at Nob.

2. *In his zeal for*] Under pretence of zeal for the interests of his own people, he slew or banished the Gibeonites; and most probably gave their land and wealth to his own relatives, who now possessed it. 1 Sam. xxii. 7.

6. (9) *The chosen of Jehovah*] These words are wanting in the Syr. and Arab, and it is not probable, that the Gibeonites would honour Saul, their cruel enemy, with this title.

8. *Merab*] That an error has occurred in the text is past

And the king said, I will give them. But 7 the king spared Mephibosheth, the son of Jonathan, the son of Saul, because of Jehovah's oath that was between them, between David and Jonathan, the son of Saul. But 8 the king took the two sons of Rizpah, the daughter of Aiah, whom she bare to Saul, Armoni and Mephibosheth; and the five sons of Merab," the daughter of Saul, whom she had born to Adriel, the son of Barzillai, the Meholahite: And he delivered 9 them into the hands of the Gibeonites, and they hanged them on the hill before Jehovah. Thus the seven fell together, and were put to death in the first days of harvest, in the beginning of the barley harvest.

And Rizpah, the daughter of Aiah, took 10 sackcloth, and spread it for herself upon the rock, from the beginning of harvest until water dropped from the heavens upon them, and suffered neither the birds of the air to rest on them by day, nor the beast of the field to attack them by night. And it was 11 told David what Rizpah, the daughter of Aiah, the concubine of Saul, had done. And 12 David went and took the bones of Saul, and the bones of Jonathan, his son, from the men of Jabesh-gilead, who had stolen them from the street of Beth-shan, where the Philistines had hung them up, when the Philistines had slain Saul in Gilboa. And 13 he brought up thence the bones of Saul, and the bones of Jonathan, his son; and they gathered the bones of those lately hanged. And the bones of Saul, and Jonathan his 14 son, buried they in the country of Benjamin, in Zelah, in the sepulchre of Kish his father: and they performed all that the king commanded. And after this God was entreated for the land.

Moreover the Philistines had again war 15 with Israel; and David went down, and his servants with him, and fought against the Philistines. David had now become

doubt. We are told that Michal had no children, chap. vi. 23: and we are informed that Merab, not Michal, was married to Adriel; 1 Sam. xviii. 19. During David's banishment from the court of Saul, Michal was married to Phaltiel. 1 Sam. xxv. 44, and 2 Sam. iii. 15.

9. *And they hung them*] Michaelis contends that the meaning of the word יָקַע is, that after they were slain, the bodies were nailed to wood, in the manner of those crucified, and left there to perish. In this case the law, Deut. xxviii. 23, was not observed.

10. *Until rain from the heavens*] It was in consequence of a long drought, that David was commanded to execute these men, for their injustice towards the Gibeonites; and they seem to have been condemned to hang up till rain fell. The attention of Rizpah to the dead manifested her affection; and it should seem that she watched the bodies for some time, but how long is not stated.

11—14. David seems to blame himself for having neglected to inter the bones of Saul, and of Jonathan his friend, in a suitable manner; and the conduct of Rizpah led him now to perform the funeral rites, by transferring their bones to the sepulchre of their father.

16 feeble. And Izhibi-benob, who was of the race of the Rephaites, the brass of whose spear weighed three hundred shekels, and who was girded with a new sword, thought to have slain David: But Abishai, the son of Zeruiah, succoured him, and smote the Philistine, and killed him. Then the men of David swore to him, saying, Thou shalt go no more out with us to battle, lest thou quench the lamp of Israel. And after this, there was another battle with the Philistines at "Gezer:" then Sibbechai, the Hushathite, slew Saph, who was of the race of the Rephaites. Again there was another battle with the Philistines at Gob, where Elhanan, the son of Jair, a Bethlehemite, slew "Lahumi, the brother" of Goliath, the Gathite, the staff of whose spear was like a weaver's beam. And there was yet another battle at Gath where was a man of great stature, who had on every hand six fingers, and on every foot six toes, twenty-four in number; and he also was of the race of the Rephaites. And when he defied Israel, Jonathan, the son of Shimeah, the brother of David, slew him. These four, of the race of the Rephaites of Gath, fell by the hand of David, and by the hand of his servants.

CHAPTER XXII.

B. C. 1019. *After his deliverance from his enemies, David composed this most excellent song of thanksgiving.*

1 AND David spoke to Jehovah the words of this song; in the day that Jehovah delivered him from the hand of all his enemies, 2 and from the hand of Saul: And he said, Jehovah! my rock, my fortress, and my deliverer: 3 My God, my rock, in whom I trust; My shield, my safe retreat, my tower, my refuge, My saviour, who saveth me from violence. 4 I called on Jehovah, worthy to be praised, And from mine enemies I was saved. 5 The "billows" of death had encompassed me, Destructive floods had filled me with terror: 6 The cords of Hades enclosed me; The snares of death were laid for me! 7 In my distress I called on Jehovah;

17. *The lamp of Israel*] This is a beautiful metaphor, and contains a delicate compliment to the venerable warrior.

18. *At Gezer*] I adopt this as the preferable reading, because this was on the confines of Israel, adjoining the Philistines, Josh. xvi. 3, and 1 Chron. xx. 4.

19. For the text followed, the writer of 1 Chronicles xx. 5, 6, must be consulted; and Kennicott has shown how the present has been corrupted. In short, the one text is plain and coherent; this, as it stands, makes Elhanan slay Goliath, contrary to fact.

CHAP. XXII. 3. *My safe retreat*] It is well known that the Hebrews used the term יָרֵךְ not only for a *horn*, but to denote a hill, or elevated place. Compare Isa. v. 1. in the original.

4. *Worthy to be praised*] The future is here, as often, used for the perfect tense.

And to my God, I cried aloud:

From his temple, he heard my voice,

And my cry came to his ear.

Then the earth shook and trembled;

The foundations of the mountains rocked—

They shook, because he was wroth.

From his nostrils ascended a smoke,

And from his mouth a devouring flame:

Flakes of fire were kindled by it.

He bowed the heavens and descended:

And thick darkness was under his feet.

He rode on a cherub, and did fly:

Swiftly did he fly on the wings of the wind!

He placed darkness around him, as his cover;

[of the skies!

His pavilion was dark waters—thick clouds

From the brightness of his presence]

His thick clouds were dispelled

Into hail-stones and flakes of fire!

For Jehovah thundered from the heavens: 1

And the Most High sent forth his voice.

His arrows he shot, and scattered his ene-

mies; [them.

He multiplied lightnings, and confounded

The channels of the sea were then seen; 1

The foundations of the globe were discovered,

At thy rebuke, O Jehovah,

At the furious blast of thine anger!

He sent from on high, he laid hold on me; 1

He drew me up out of many waters.

He delivered me from my powerful enemies, 1

From those who hated me, who were

stronger than I. [me,

In the day of my calamity they had surprised 1!

But Jehovah was a staff to support me.

He brought me into a place of liberty; 2!

He delivered me, because in me he delighted.

Jehovah rewarded me according to my righ-

teousness, [recompensed me.

According to the purity of my hands, he

Because I had kept the ways of Jehovah, 2!

And had not wickedly departed from my

God— [me,

Because all his judgments had been before 2!

And his statutes I had never rejected—

Because with him I had been sincere, 2!

And kept myself from the iniquity charged

on me— [righteousness;

Jehovah hath rewarded me, according to my 2!

5. (v) *Psa. xviii. 4.*

6. *Hades*] This term is adopted as best answering the original, and as it is become almost naturalized. It means the invisible state, into which men go at death. Hence the 'cords of Hades' are the pains and disposes which bring on death, and hurry mortals into that state.

7—15. It is not improbable that David in some of his battles might be favoured with victory in the midst of a thunder-storm. Compare Judges v. 4, &c. This would give occasion to this sublime description.

16—24. In these verses David celebrates the wonderful deliverance wrought for him; and states the cause of it to be his own integrity and uprightness.

25—29. The sense is, that God deals with men according to their character and deeds. In the last verse I follow the text of *Psa. xviii. 27, 28.*

According to the purity of my hands in his sight.
 26 To the merciful, thou also art merciful ;
 With the upright, thou dealest uprightly ;
 27 With the pure, thou also art pure ;
 But, with the stubborn, thou too art stubborn :
 28 For, an afflicted people thou savest,
 'But the haughty' thou bringest down.
 29 Truly 'tis thou, Jehovah, who lightest my lamp :
 'My God,' who enlightenest my darkness.
 30 By thine aid I have broken through troops ;
 Through my God I have scaled ramparts :
 31 A God, whose way is perfect ;
 The word of Jehovah is tried ;
 A shield is he to all those who trust in him.
 32 Who, truly, is a God, save Jehovah ?
 Or who a firm rock, besides our God ?
 33 The God who girdeth me with strength :
 And rendereth my way smooth ;
 34 Maketh my feet like those of the hinds ;
 And on my high places maketh me stand
 35 Who traineth my hands to war [firm :
 And 'maketh' my arms like a bow of brass.
 36 With thy saving shield thou protectest me,
 And thy right hand supporteth me ;
 And thy condescension maketh me great.
 37 Thou makest ample room for my steps,
 That the soles of my feet may not slip.
 38 I pursued mine enemies and overtook them ;
 I turned not back, till they were destroyed.
 39 I smote them so that they could not rise up :
 'They fell down beneath my feet : [battle ;
 40 For thou didst gird me with strength for
 Thou didst subdue my foes under me.
 1 Thou gavest me the necks of mine enemies ;
 That those who hated me I might destroy.
 2 'They cried, but there was none to save them ;
 To Jehovah, but he answered them not.
 3 Then I beat them small, as dust before the wind ;
 [streets.
 I trampled them down like the mire of the
 4 Amid the contentions of the people, thou
 didst preserve me,

30. *Broken through troops*] See note, Hebrew Bible.
 34. *On my high places*] The circumstance of *standing on the high places*, or mountains, is applied to the hind or stag by Xenophon, Lib. de Venat ; compare Habakkuk i. 19. That expression, *my high place*, in both the sacred writers, may be explained to signify (still alluding to the hind) the person's usual haunts or places of residence.

35. I have followed the versions in this rendering. The sense is, God had given the knowledge of war and strength in fight.

44. *Amid the contentions*] He alludes to the civil war after the death of Saul.

50. *Among the nations*] Those subject to himself. He could instruct them in the knowledge of God, and by his wings afford them matter of praise.

CHAP. XXIII. 1. *Now these, though later*] It is not improbable, that this short prophetic ode might be the last which David wrote, 1 Kings ii.—*The pleasant Psalmist* literally, 'pleasant in the psalms of Israel.'

3. *A just ruler over*] These words contain the substance of what God had promised ; and they cannot be applied

And hast placed me at the head of nations. 45
 A people I knew not, now serve me ;
 As soon as they heard of me, they obeyed.
 Foreign nations have submitted to me ;
 Foreign nations languish with fear, 46
 And tremble in their own strong-holds.
 Jehovah liveth ! and blessed be my rock ! 47
 And exalted be the God of my salvation !
 The God who hath avenged my cause, 48
 And hath subdued the people under me ;
 Delivering me from *all* mine enemies, 49
 Yea, above my foes thou hast raised me :
 From the violent man thou hast rescued me.
 Therefore I will praise Jehovah, among the 50
 nations ;
 I will sing praises to his name :
 Who worketh great deliverance for his king, 51
 Who showeth kindness to his anointed,
 To David and to his seed for ever.

CHAPTER XXIII.

B. C. 1018. *The last words, or the last sacred ode, of David ; a catalogue of David's worthy and brave men.*

Now these, though later, are the words of 1
 David.

Thus saith David, the son of Jesse ;
 The man who was highly exalted saith ;
 The anointed of the God of Jacob ;
 The pleasant Psalmist of Israel.

The spirit of Jehovah speaketh by me, 2
 And his word is on my tongue.
 The God of Israel hath said to me ; 3
 To me the Rock of Israel hath promised,
 A just ruler over mankind,
 Who will rule in the fear of God.

As the morning light when the sun 4
 ariseth ;
 A morning cloudless and resplendent ;
 As the grass from the earth after rain ;—
 Is not my house thus with God ? 5
 For with me he hath made an everlasting
 covenant,
 Wisely ordered in all points and sure.
 Truly in this is all my salvation ; [plish ?
 And mine every desire will he not accom-

with propriety to Solomon. For how could he be said to be a ruler over mankind ? This is certainly the sense when בָּרַךְ is used absolutely, without any restrictive or qualifying term. The just ruler then must signify the future Messiah, who sprang from David, and whose kingdom was to be universal.

5. *Is not my house*] This line is clearly the apodosis or application of the beautiful comparison in the preceding verse ; and this naturally contributes great assistance in ascertaining its genuine sense : 'As lovely as the morning, when the sun ariseth ; a morning, not gloomy, threatening tempests and hurricanes, but cloudless and bright ; as flourishing as grass from the earth after rain ; so shall my house or family abide, splendid in rank and in honours ; flourishing until he come, who is to be the just ruler over mankind ; and when every other branch is cut off, flourishing for ever.' Such I take to be the import of this passage. That ו is used as an interrogative particle see Nold. and Michaelis. Compare Isa. xxxvi. 19, with 2 Kings xvii. 34. In the Syr. and Chald. this signification is common.—*For with me*] This is the reason of his confidence and hope.

- 6 But lawless men, all of them,
Are like thorns, to be thrust away,
(For they cannot be taken with the hand,
7 But the man who would cut them up,
Must have an ax and a spear-shaft,)
And to be burned, in the place, with fire.
- 8 These are the names of the worthies who
belonged to David: 'Jashobeam,' the 'Hach-
monite,' was chief of the first three. 'He
at one time, raising his spear,' penetrated
9 through three hundred men. And next to
him, and one of the first three mighty men,
was Eleazar, the son of Dodo, the Ahohite.
'He was with David' at 'Pasdammim:'
where the Philistines were assembled to
battle, and the men of Israel were giving
10 way; And he arose, and smote the Philis-
tines, until his hand which had stuck to his
sword, was weary: and by him Jehovah
that day wrought a great deliverance; and
11 the people followed him only to spoil. And
next to him was Shammah, the son of
Agee the Hararite. And the Philistines
were assembled at Lechi, where was a
piece of ground full of 'barley:' and the
12 people fled from the Philistines. But he
stood in the midst of the ground, and
defended it, and smote the Philistines: thus
by him, Jehovah wrought a great deliver-
13 ance. And those 'three' chiefs of the thirty
went, and came down to David to the 'rock,'
to the cave of Adullam: and the Philistines
'were encamped' in the valley of Rephaim.
- 14 Now while David was in that hold, and a
garrison of the Philistines was at Bethlehem,
15 David longed, and said, Who will give me
a draught of water from the well of Beth-
16 lehem, which is by the gate? Then those three
mighty men broke through the host of the
Philistines, and drew water from the well of
Bethlehem, which was by the gate, and took
it, and brought it to David; but 'David'
would not drink it, but poured it out as a
17 drink-offering to Jehovah. And he said,
Far be it from me, O Jehovah, that I should
do this thing: 'shall I drink' the blood of
these men, who went for it at the risk of
their lives? He therefore would not drink
it. These things did those three worthies.

6. *But lawless men*] Is there not here a reference, not only to the punishment of the wicked in general, but to the lawless, wicked Israelites, who, when the *just king* should come, would not submit to his law? The metaphor in this view has peculiar force and propriety. As thorns are cut up and burned with fire, in the place where they grew, so shall these sinners be cut off and consumed in their own land.

8. *Chief of the first three*] Every critic knows that this catalogue in both the texts and the versions is strangely corrupted. It was a comparison of this catalogue with that in Chronicles, that laid the foundation of Kennicott's great work, and the subsequent labour of De Rossi.—*Penetrated through*] So the word חלל often signifies. (v) 1 Chron. xi. 11.

9. *And one of the first three*] In order to understand

And next to them was Abishai, the brother of Joab, the son of Zeruiah, the chief of the second three. For he, raising his spear, penetrated through three hundred men; and had the first name, among the second three. Of the three, he was the most honourable, and became their chief; yet he attained not the rank of the first three. And next to him was Benaiah, the son of Jehoiada, (the son of a wealthy man of Kabzeel,) great in exploits. He slew two huge lions of Moab: he went down also and slew another lion in the midst of a pit, in time of snow. He, moreover, slew an Egyptian five cubits high: and though the Egyptian had a spear in his hand, he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah, the son of Jehoiada; and hence had a name among the second three worthies. He was more honourable than the thirty, but he attained not the rank of the first three. And David set him over his own guard. Asahel, the brother of Joab, was over the thirty, and one of the second three worthies. The names of David's thirty mighty men were, Elhanan, the son of Dodo, of Bethlehem; Shammah, the Harodite; Elikah, the Harodite; Helez, the Pelonite; Ira, the son of Ikkesh, the Tekoite; Abiezer, the Anethothite; Sibbechai, the Hushathite; Ittai, the Ahohite; Maharai, the Netophathite; Heled, the son of Baanah, a Netophathite; Ittai, the son of Ribai, from Gibeah of the children of Benjamin; Benaiah, the Pirathonite; Hurai, of Nahal-Gaash; Abi-albon, the Arbathite; Asmaveth, the Barhumite; Eliahba, the Shaalbonite; Beni-Hashem, a Gizonite; Jonathan, the son of Shammah, the Hararite; Ahiam, the son of Shacar, the Hararite; Eliphelet, the son of Ahasbai, the Maachashite; Eliam, the son of Ahithophel, the Gilonite; Hezrai, the Carmelite; Naarai, the son of Arabai; the Arbite; Joel, the son of Nathan; of Zobah; Bani, the Gadite; Zelek, the Ammonite; Nahari, the Beerothite, armour-bearer to Joab, the son of

this, the reader must observe that of the thirty-seven br men here mentioned, there were six more distinguished than the rest; and of these six, one *ternary*, or *trio*, was deemed superior to the second *ternary*. (v) 1 Chron. 13. So verse 11.

10, 11. *He arose*] Here the parallel place is corrupt and must be corrected by this. What was done by Shammah is there ascribed to Eleazar.

13. *To the rock*] Houbigant and Cappellus admit it to be the genuine reading. (v) 1 Chron. xi. 15.

16—18. Geddes conjectures that a name of one of David's worthies has been dropped out of the text; unless we Kennicott we make him out of Asahel. I consider it the only way of explaining the place. For the various reading of the names, consult Hebrew Bible, and compare parallel place. (a) 1 Chron. xi. 16—19.

38 Zeruiah; Ira, an Ithrite; Gareb, an Ithrite; Uriah, the Hethite. In all thirty-seven.

CHAPTER XXIV.

B. C. 1017. *The sin of David in numbering the people; the judgment brought on the kingdom; the plague stayed by David's repentance, and an altar built to God.*

- 1 AND the anger of Jehovah was again kindled against Israel, "because an adversary stood up against Israel," and moved David against them to say, Go number Israel and Judah. For the king said to Joab, who was with him, the captain of the host, Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the number of the people. And Joab said to the king, May Jehovah thy God add to the people, how many soever they be, a hundred-fold; and may the eyes of my lord the king see it: but why should my lord the king delight in this purpose? Notwithstanding, the king's word prevailed against Joab, and against the other chiefs of the host. So Joab, and the chiefs of the host, went out from the presence of the king to number the people of Israel.
- 5 And they passed over the Jordan, and encamped on the right side of Arero, a city that lieth within the river of Gad, and toward Jazer. Then they went to Gilead, and to the land of Tahtim-hodshi; and they came to Dan-Jaan, and about to Zidon. Thence they went to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites; and they proceeded to the south of Judah, to Beer-sheba. And when they had gone through the whole land, they came to Jerusalem, at the end of nine months and twenty days. And Joab gave

to the king the sum of the number of the people: and there were in Israel, eight hundred thousand valiant men, who drew the sword; and the men of Judah were five hundred thousand men.

And David's heart smote him, after that 10 he had numbered the people. And David said to Jehovah, I have greatly sinned by what I have done: and now I beseech thee, O Jehovah, take away the iniquity of thy servant; for I have done very foolishly. As 11 soon as David arose in the morning, the word of Jehovah came to the prophet Gad, David's seer, saying, Go and say to David, 12 Thus saith Jehovah; Three things I offer to thee; choose for thyself one of them, that I may do it to thee. So Gad came to 13 David, and said to him, Shall a famine of "three" years come to thee, in thy land? Or wilt thou flee three months before thine enemies, while they still pursue thee? Or wilt thou have a pestilence of three days in thy land? Consider now, and see, what answer I shall return to him who sent me. And David said to Gad, I am greatly dis- 14 tressed: let us fall now into the hand of Jehovah; for many are his mercies: but let me not fall into the hand of man. "Thus David chose the pestilence."

"It was now the time of wheat harvest;" 15 and Jehovah sent a pestilence upon Israel from the morning until "mid-day;" and there died of the people, from Dan to Beer-sheba, seventy thousand men. And when 16 the angel stretched out his hand to destroy Jerusalem, Jehovah repented of the evil, and said to the angel, who destroyed the people, It is enough: stay now thy hand. And the angel of Jehovah was by the threshing-floor of Araunah, a Jebusite. And 17 David spoke to Jehovah when he saw the

CHAP. XXIV. 1. *Because an adversary*] It is not usual to mention the anger of God, without stating the cause of it; but as the text now stands, God is angry, and his anger leads him to move David to number the people. The words preserved in the parallel place give us this cause, "Because an adversary," perhaps one of David's wicked counsellors, moved him, and he complied with the suggestion, so as to say, 'Go, &c.'

2. *That I may know*] One would think from this, that David's design was innocent; for if a shepherd ought to know the number and state of his flock, so a king should know the number and state of his people.

3. *The right side of Arero*] This is not Arero on the Arnon, but Arero by Rabbah; on the west side of the torrent Jabbok, called here the torrent of Gad, because it passed through the territory of that tribe.—*Within the river*] That is, as I understand it, on the interior side of the torrent. The encampment was between Arero and Jazer: whence, as from a centre, they made a survey and muster of the Reubenites and Gadites.

6. *And about to Zidon*] That is, to the border of the land belonging to Zidon; for Zidon was not a part of the territory of Israel. So we must understand the next verse.

9. *Eight hundred*] Josephus has nine hundred thousand; and 1 Chronicles, it is eleven hundred thousand, and four hundred and seventy thousand for Judah. I have preferred the lesser number, as most probably the true one,

or at least nearer the truth; for in these accounts there is no absolute certainty. 1 Chron. xxi. 6.

10. *And David's heart smote him*] Divines have assigned various things, as constituting the sin of David in this census of the people. Michaelis alone has given a just account of this transaction. The design of David was to force all the Israelites to perform military service, and to engage in new wars for the purpose of conquest. Two arguments support this opinion: 1. The opposition which Joab made to the measure. Joab saw that this measure was opposed to the liberties of the people, and hence he opposed it. 2. In taking this census, David did not employ magistrates or priests, as was done before, but the army. From this, it appears that David feared that the people would make resistance; to prevent which, or to suppress any disturbances which might arise, soldiers were sent.

13. *Famine of three years*] This I take to be the true reading, as we have three months, and three days mentioned after. (v) Sept. 1 Chron. xxi. 12.

14. (a) Sept.

15. *Until mid-day*] The other reading refers to the three days mentioned for the pestilence in the 13th verse; but if the pestilence had raged the specified time, I think it will be difficult to account for what is said, that Jehovah repented of the evil, and said 'it is enough.' This shows that Jehovah, being merciful, punished less than he had threatened. (a) Sept.

angel who smote the people, and said, Lo, I have sinned, and I have done wickedly : but these sheep, what have they done? let thy hand, I pray thee, be on me, and on my father's house.

- 18 And Gad came, that day, to David, and said to him, Go, build an altar to Jehovah on the threshing-floor of Araunah, the Jebusite. And David, according to the saying of Gad, went up as Jehovah had commanded.
- 20 And Araunah looked, and saw the king and his servants coming on towards him : and Araunah went out and made obeisance to the king, with his face to the ground. And
- 21 Araunah said, Why is my lord the king come to his servant? And David said, To buy of thee the threshing-floor, to build an altar to Jehovah, that the pestilence among the

people may be stayed. And Araunah said 22 to David, Let my lord the king take and offer up what seemeth good to him. Behold, here are oxen for a burnt-offering, and threshing instruments, and the ox-gear for wood. All these things Araunah offered to 23 give to the king. And Araunah said to the king, May Jehovah thy God accept thee. And the king said to Araunah, Nay ; but I 24 will surely buy it of thee, at a price : nor will I offer burnt-offerings to Jehovah my God, of that which cost me nothing. So David bought the threshing-floor, and the oxen, for fifty shekels of silver. And David 25 built there an altar to Jehovah, and offered burnt-offerings and feast-offerings. Thus Jehovah was entreated for the land, and the plague was stayed from Israel.

18. *On the threshing-floor*] This hill, where Araunah's barn now stood, was the place where Abraham had offered his son : for this place is called, 2 Chron. iii. 1, mount Moriah. So Josephus observes. Here Solomon built the temple : here the old prophecy, Gen. xxii. said, that the Lord would make provision of a lamb for a burnt-offering ; Jehovah-jireh : from which word *jireh*, joined to the word *Saltem*, (the name of a place close by,) was made, as many critics think, the name Jerusalem, where our blessed Saviour was offered.

24. *Fifty shekels of silver*] If this reading be genuine,

it must only be the price of the threshing-floor and oxen : and the parallel place, 1 Chron. xxi. 36, must refer not to the threshing-floor only, but to the whole of mount Moriah, and the buildings on it, which David purchased afterwards for the temple.

25. *Thus Jehovah was entreated*] In the other account it is said, that God sent fire from heaven, in token of his favour, and consumed the victims. And by the appearance of the angel and this testimony of God's favour and regard, David probably determined to build the temple on this mount.

I. KINGS.

INTRODUCTION.

THE title of these two books is taken from the contents ; as they contain the history of Judah and Israel, from Solomon to the Babylonish captivity ; including a period of nearly five hundred years. It is not known by whom they were written. Some ascribe them to Ezra ; but it is more probable that they were compiled by some of the prophets or priests, from the public records, except some of the last chapters of the second book. Calmet has observed, that the author, or authors, do not seem so much concerned to write a political history, as to describe what relates to the temple and to religion.

This first book comprises a history of about one hundred and nineteen years ; containing an account of the death of David, the reign of Solomon, his building of the temple, his wisdom, his riches, and fall ; the division of the kingdom under his son, and the history of four kings of Judah, and eight of Israel.

CHAPTER I.

B. C. 1015. *David's age and infirmities ; Adonijah's attempt to be king : Nathan's contrivance to secure the throne to Solomon ; Solomon crowned, &c.*

- 1 KING David was now old and advanced in years ; and they covered him with clothes, 2 but he got no warmth. His servants, therefore, said to him, Let a young woman, a virgin, be sought for my lord the king : and let her wait on the king, and be a nurse to him, and let her lie in thy bosom, that 3 my lord the king may get warmth. So they sought for a beautiful young woman through

all the districts of Israel ; and they found Abishag, a Shunemite, and brought her to the king. And the young woman was 4 most beautiful ; and she became nurse to the king, and waited on him ; but the king knew her not.

Then Adonijah, the son of Haggith, ex- 5 alted himself, saying, I will be king ; and he prepared for himself chariots and horsemen, and fifty men to run before him. Nor 6 had his father grieved him, by saying, Why doest thou so? He was, moreover, a very handsome man ; and was born next after

CHAP. I. 2. *Be a nurse to him*] The notion of warming or cherishing attributed to נִסְתָּר, Michaelis considers to be without any authority. That Abishag became his nurse, and one of his wives, the following history makes certain.

6. *Grieved him*] An extreme indulgence of his children seems to have been one of David's greatest failings ; and he experienced the unhappy consequences of it.—*And was born next*] He was not the son of the same mother as Ab-

7 Absalom. And his designs were disclosed to Joab, the son of Zeruiah, and to Abiathar the priest; and they, siding with Adonijah, 8 helped him. But Zadok, the priest, and Benaiah, the son of Jehoiada, and Nathan, the prophet, and Shimei, and "his companions," the mighty men, who belonged to 9 David, were not with Adonijah. And Adonijah slew sheep and oxen, and fat cattle, by the stone of Zoheleth, which is by Enrogel, and invited all his brethren, the king's sons, and all the men of Judah, the king's 10 servants. But Nathan, the prophet, and Benaiah, and the mighty men, and Solomon, his brother, he invited not.

11 Nathan then spoke to Bath-sheba, the mother of Solomon, saying, Hast thou not heard, that Adonijah, the son of Haggith, reigneth, and David, our lord, knoweth it 12 not? Now, therefore, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son 13 Solomon. Haste and go in to king David, and say to him, Didst not thou, my lord, O king, swear to thy handmaid, saying, Assuredly, Solomon, thy son, shall reign after me, and he shall sit upon my throne? Why 14 then doth Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in after thee, and confirm thy words.

15 And Bath-sheba went in to the king, into the chamber; and the king was very old; and Abishag, the Shunemite, waited on the 16 king. And Bath-sheba bowed, and made obeisance to the king. And the king said 17 "to her," What wouldst thou? And she said to him, My lord, "the king," thou sworest by Jehovah, thy God, to thy handmaid, "saying," Assuredly, Solomon, thy son, shall reign after me, and he shall sit upon my 18 throne. And now, behold, Adonijah reigneth; and now, my lord, the king, thou 19 knowest it not: And he hath slain oxen, and fat cattle, and sheep, in abundance, and hath invited all the sons of the king, and Abiathar, the priest, and Joab the captain of the host; but Solomon, thy servant, hath 20 he not invited. And "now," my lord, O

king, the eyes of all Israel are on thee; that thou wouldst tell them, who shall sit on the throne of my lord the king, after him. Otherwise, when my lord the king shall 21 sleep with his fathers, it will be, that I and my son Solomon will be counted offenders.

And lo, while she yet talked with the 22 king, Nathan, the prophet, also came in. And they told the king, saying, Behold 23 Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground. And Nathan said, My lord, O king, hast 24 thou said, Adonijah shall reign after me, and sit upon my throne? For he is gone 25 down this day, and hath slain oxen and fat cattle, and sheep in abundance, and hath invited all the king's sons, and the captains of the host, and Abiathar, the priest; and, behold, they are eating and drink- 26 ing in his presence, and saying, Long live the king Adonijah! But me, thy servant, and Zadok, the priest, and Benaiah, the son of Jehoiada, and thy servant, Solomon, hath he not invited. Is this thing 27 done by my lord the king? and hast thou not showed to thy servant who should sit on the throne of my lord the king after him?

Then king David answered and said, 28 Call to me Bath-sheba. And she came into the king's presence, and stood before the king. And the king swore, and said, As 29 Jehovah liveth, who hath redeemed my soul out of every distress, Even as I swore to 30 thee by Jehovah, the God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day. Then Bath-sheba bowed with her face to the 31 ground, and made obeisance to the king, and said, Long live my lord, king David.

King David then said, Call to me Zadok, 32 the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada. And they came before the king. The king also said 33 to them, Take with you the servants of your lord, and make Solomon, my son, ride upon my own mule, and bring him down to Gihon;

salom; for the mother of Absalom was not Haggith, but Maacah, 2 Sam. iii. 3. David's oldest son, Amnon, was slain by Absalom; Chiliab, his second, most probably died young, as he is not mentioned afterwards. Absalom fell in the rebellion which he excited; so that Adonijah, the fourth, was the oldest living; and if the throne had been hereditary, it was his by right. God however disposed of it as he pleased, and had clearly intimated that Solomon should reign after David.

8. (v) Sept.

9. *En-rogel*] Josephus says this fountain was in the royal gardens, without the city. Antiq. book vii. ch. 14.—*All the men of Judah*] From this account it appears that many supported Adonijah's interest.

12. *Save thine own life*] It is supposed that Adonijah would cut off his brother, as a rival of the throne; and when

the succession is not settled by law, but depends on popular favour, or parental partiality, what mischiefs follow!

16. (a) Syr. Arab. MSS. 17. (a) Sept. Syr.

20. *That thou wouldst tell*] It is implied in this passage, either that David had, by virtue of the covenant made with the people, a right to appoint his successor, or that, as an inspired prophet, he submitted this to him. Compare 1 Chron. xxii. 9—11. (v) Versions and MSS.

27. *And hast thou not showed*] Nathan intimates that he had before told him who should succeed him; but by putting it in the interrogative form, it is given in a manner the most delicate and respectful.

33. *To Gihon*] The name of a fountain, called also Siloam in the New Testament, which was without the walls of the city, but near to them, according to Reland. It was at the bottom of mount Moriah.

- 34 And let Zadok, the priest, and Nathan, the prophet, anoint him there king over Israel; and blow ye with the trumpet, and say,
 35 *Long live king Solomon.* Ye shall then come up with him, when he cometh, that he may sit upon my throne; for he shall be king in my stead: for him I appoint to be
 36 ruler over Israel and over Judah. And Benaiah, the son of Jehoiada, answered the king, and said, Amen: so may Jehovah, the
 37 God of my lord the king, say also. As Jehovah hath been with my lord the king, even so may he be with Solomon, and make his throne greater than the throne of my
 38 lord David. So Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites and the Pelethites, went down, and made Solomon ride upon king David's own mule, and
 39 brought him to Gihon. And Zadok, the priest, took a horn of oil out of the tabernacle, and anointed Solomon, And they blew the trumpet; and all the people said,
 40 *Long live king Solomon!* And all the people came back with him, and they played on flutes, and rejoiced with great joy, so that the earth was rent with their sound.
 41 And Adonijah and all his guests heard it when they had done eating. And when Joab heard the sound of the trumpet, he said, Why is this noise and uproar in the city?
 42 And while he yet spoke, Behold, Jonathan, the son of Abiathar, the priest, came: and Adonijah said to him, Come in; for thou art a worthy man, and bringest good tidings.
 43 And Jonathan answered and said to Adonijah, Verily, our lord, king David, hath
 44 made Solomon king. And the king hath sent with him Zadok, the priest, and Nathan, the prophet, and Benaiah, the son of Jehoiada, and the Cherethites, and the Pelethites, and they have made him ride upon
 45 the king's own mule; And Zadok, the priest, and Nathan, the prophet, have anointed him king in Gihon; and they are come up thence rejoicing, so that the city rang again. This is the noise that ye have
 46 heard. And also Solomon sitteth on the
 47 throne of the kingdom. And moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne. And the
 48 king bowed himself upon the bed. And

also thus said the king, Blessed be Jehovah, the God of Israel, who hath now given to me one to sit on my throne, mine eyes even seeing it. And all the guests, who were with 49 Adonijah, were afraid, and rose up, and went every one his own way.

And Adonijah feared because of Solomon, 50 and arose, and went, and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon; for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear to me to-day that he will not slay his servant with the sword. And Solomon said, 52 If he will show himself a worthy man, there shall not a hair of his head fall to the ground; but if wickedness be found in him, he shall die. So king Solomon sent and they 53 brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him, Go to thy house.

CHAPTER II.

B. C. 1015. *David's last instructions to Solomon; his death, and Solomon's succession; the punishment of Adonijah, Joab, and Shimei.*

Now the day of David's death drew 1 near; and he charged Solomon his son, saying, I am going the way of all the earth: 2 so be thou strong, and show thyself a man. And keep the charge of Jehovah, thy God, 3 so as to walk in his ways, to observe his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: That Jehovah may 4 confirm his word which he spoke concerning me, saying, If thy children take heed to their way, to walk before me in truth, with all their heart and with all their soul, some one of thy posterity shall not fall to be on the throne of Israel.

Moreover, thou knowest also what Joab, 5 the son of Zeruiah, did to me; what he did to the two captains of the hosts of Israel, to Abner, the son of Ner, and to Amasa, the son of Jether, whom he slew, and in peace shed the blood of war! With the blood of war he stained his girdle which was upon his loins, and his shoes which were on his feet. Thou shalt, therefore, do according to 6 thy wisdom, and shalt not let his hoary head go down in peace to the grave. But show 7

42. *A worthy man*] The common version *valiant* seems here improper. They have rendered מַלְאִי by the term I have adopted in the 52d verse. The information of Jonathan destroyed the hopes of Adonijah and his party; and they dispersed, and fled away for safety.

52. (v) Syr. Chald. Arab.

53. *Go to thy house*] When we consider the attempt of Adonijah, this conduct of Solomon was mild, and founded in the wisest policy.

CHAP. II. 6. *Shalt not let his hoary head*] David knew that a man like Joab, who had been guilty of deliberate murder, and who could brook no superior, might endanger the peace of the kingdom. He was now engaged to support Adonijah, and so far in actual rebellion. How could David with propriety then forgive him? As to Shimei, David fulfilled his promise; he only engaged that he would not put him to death; and he left it to Solomon to treat him as he thought just, in reference to his future conduct.

- kindness to the sons of Barzillai, the Gileadite, and let them be of those that eat at thy own table: for so they supported me when I fled from before Absalom, thy brother.
- 8 And, behold, with thee is Shimei, the son of Gera, a Benjamite of Bahurim, who grievously reviled me on the day when I went to Mahanaim: but he came down to meet me at the Jordan, and I swore to him by Jehovah, saying, I will not put thee to death with the sword. Now, therefore, hold him not guiltless: for thou art a wise man, and knowest what thou oughtest to do to him; and his hoary head bring thou down with blood to the grave. So David slept with his fathers, and was buried in the city of
- 11 David. Now the days that David reigned over Israel were forty years: seven years reigned he in Hebron, and thirty-three
- 12 years reigned he in Jerusalem. And Solomon sat upon the throne of David, his father; and his royal power was greatly established.
- 13 Adonijah, the son of Haggith, then came to Bath-sheba, the mother of Solomon. And she said, Comest thou peaceably? And
- 14 he said, Peaceably. He said, moreover, I have somewhat to say to thee. And she
- 15 said, Say on. And he said, Thou knowest that the royal power was mine; and all Israel regarded me as about to reign: the royal power is, however, turned about, and become my brother's: for it was his from
- 16 Jehovah. And now I ask of thee one request; deny me not. And she said to
- 17 to him, Say on. And he said, Speak, I pray thee, to Solomon, the king, (for he will not deny thee,) that he will give to me
- 18 Abishag, the Shunemite, to wife. And Bath-sheba said, Well; I will speak for thee to the king.
- 19 Bath-sheba therefore went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.

7. *They supported me*] Barzillai is only mentioned 2 Sam. xvii. 27; but there can be no doubt that his sons came also to bring the provisions for the support of David and his men. Compare 2 Sam. xix. 37, 38.

12. *His royal power*] The Hebrew בליתו not only signifies a kingdom, in the proper sense, but the kingly or regal power, the sovereignty, or as the term kingdom is used, in the New Testament, for the regal power, or act of reigning.

15. *Regarded me*] Literally, 'set their faces on me.' Adonijah pleads the loss of what he had a right to expect, as a reason why Solomon should give him Abishag to wife.

20. *I will not deny thee*] Bath-sheba said the request was trifling; and so she might think. She might suppose, that as Abishag had only slept with David as his nurse, she might with propriety be married to any other. Had Solomon seen the matter in the same light, he would not have denied her request.

Then she said, I ask of thee one small request; deny me not, I pray thee. And the king said to her, Ask, my mother: for I will not deny thee. And she said, Let Abishag, the Shunemite, be given to Adonijah, thy brother, to wife. And king Solomon answered and said to his mother, And why dost thou ask Abishag, the Shunemite, for Adonijah? ask for him the royal power also; (for he is my elder brother :) even for him, and for Abiathar, the priest, and for Joab, the son of Zeruiah. Then Solomon swore by Jehovah, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life. Now therefore, as Jehovah liveth, who hath established me, and set me on the throne of David my father, and who hath given to me progeny, as he promised, Adonijah shall, this day, be put to death. And king Solomon gave orders to Benaiah, the son of Jehoiada; and he fell upon him and put him to death.

And to Abiathar, the priest, the king said, Go to Anathoth, unto thine own fields; for thou art worthy of death; but I will not, at this time, put thee to death, because thou didst bear the ark of the Lord Jehovah, before David my father, and because thou hast shared in all the distresses with which my father was distressed. Thus Solomon thrust out Abiathar from being high priest to Jehovah; so that the word of Jehovah was fulfilled, which he spoke at Shiloh concerning the house of Eli.

Then tidings came to Joab: for Joab had turned after Adonijah, though he turned not after Absalom. And Joab fled unto the tabernacle of Jehovah, and caught hold on the horns of the altar. And it was told king Solomon that Joab had fled unto the tabernacle of Jehovah; and that he was beside the altar. Then Solomon sent Benaiah, the son of Jehoiada, saying, Go, fall upon him. And Benaiah came to the tabernacle of Jehovah, and said to him, Thus saith the king, Come forth. And he said, Nay;

22. *Ask for him the royal power*] It has already been hinted, that the wives and concubines of a deceased king became the property of his successor. Compare 2 Sam. iii. 7; xvi. 21. Solomon had before ordered Adonijah to his own house, and promised, that if he would show himself a worthy man, not a hair of his head should be injured. He now perceives, that he was aspiring to the crown; and that he could not be secure, until Adonijah, Joab, and Abiathar, his advisers, were removed. He therefore resolves on the execution of Adonijah and Joab, and the banishment of Abiathar.

26. *Hast shared in all*] Here the sense is given with Dathe, as the idiom is neither clear nor elegant.

27. *So that the word of Jehovah*] I have rendered here as we should often render; for it is at least doubtful, whether, in the punishment of Abiathar, Solomon had any design to fulfil the word of God; but the historian remarks, that in his degradation the word of Jehovah was accomplished.

"I will not come forth," but here I will die. And Benaiah brought the king word, saying, Thus spoke Joab, and thus he answered
 31 me. And the king said to him. Do as he hath spoken, and slay him *there*, and bury him; that thou mayest take away the innocent blood, which Joab shed, from me, and
 32 from the house of my father. For Jehovah will return his blood upon his own head, since he fell upon two men more righteous and better than himself; whom, my father David not knowing, he slew with the sword; Abner, the son of Ner, chief of the host of Israel, and Amasa, the son of Jether, chief
 33 of the host of Judah. Their blood shall therefore return upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, there shall
 34 for ever be peace from Jehovah. Then Benaiah, the son of Jehoiada, went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.
 35 And the king put Benaiah, the son of Jehoiada, in his room over the host; and Zadok, the priest, did the king put in the room of Abiathar.
 36 And the king sent and called for Shimei, and said to him, Build for thyself a house in Jerusalem, and dwell there, and never go out thence any whither. For on the day that thou goest out, and passest over the brook Kidron, know thou for certain that thou shalt surely die: thy blood shall
 38 be upon thy own head. And Shimei said to the king, The sentence is proper; as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days. But at the end of three years, two of the servants of Shimei ran away to Achish, son of Maachah, king of Gath. And some one told Shimei, saying,
 40 Behold, thy servants are in Gath. And Shimei arose, and saddled his ass, and went to Gath to Achish to seek his servants; and Shimei went, and brought his servants
 41 from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and had returned. And the king sent and called for Shimei, and said to him, Did I not adjure thee by Jehovah, and protest

to thee, saying, Know thou, for certain, that on the day thou goest out, and walkest abroad any whither, thou shalt surely die? and thou saidst to me, The sentence which I have heard is proper. Why then hast thou 43 not kept the oath of Jehovah, and the command with which I charged thee? The king 44 said moreover to Shimei, Thou knowest all the wickedness (of which thy heart is conscious) that thou didst to David my father. Jehovah, therefore, returneth thy wickedness upon thy own head; And king Solomon 45 shall be blessed, and the throne of David shall be established before Jehovah, for ever. The king then gave orders to Benaiah, the 46 son of Jehoiada, who went out and fell upon him, and put him to death.

CHAPTER III.

B. C. 1014. *Solomon's marriage; his offering at Gibeon; his judgment between the two harlots.*

THE royal power being thus established 1 in the hand of Solomon, Solomon made affinity with Pharaoh, king of Egypt, and took to wife Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of Jehovah, and the wall of Jerusalem round about.

Still the people sacrificed on high-places, 2 because, until those days, there was no house built to the name of Jehovah. And though 3 Solomon loved Jehovah, walking in the statutes of David his father, yet he sacrificed and burnt incense on high places. And the 4 king went to Gibeon to sacrifice there; for that was the great high-place: a thousand burnt-offerings did Solomon offer upon that altar.

In Gibeon Jehovah appeared to Solomon 5 in a dream by night; and God said, Ask what I shall give thee. And Solomon said, 6 Thou hast showed to thy servant David, my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart towards thee; and thou hast kept for him this great kindness, that thou hast given to him a son to sit on his throne, as it is this day. And 7 now, O Jehovah, my God, thou hast made thy servant king, instead of David my father:

30. *But here wilt I die?* Joab perhaps thought that Solomon would either regard the altar, so as not to slay him; or, that he would die there, in hope that God, whose altar it was, would be gracious to him. (a) Versions.

42. *Did I not adjure thee?* So Matthew rendered; Cranmer and the Bishops, 'did I not charge thee with an oath.'

46. *Gave orders to Benaiah?* It appears from this chapter, that the execution of criminals was the duty of the king's chief officer.

CHAP. III. 1. *Pharaoh's daughter?* In no part of scripture is Solomon blamed for this alliance with the royal house of Egypt; and yet we know that the Egyptians were idolaters. Did Solomon then stipulate, that the Egyptian

princess should renounce the worship of her own gods, and conform to the Jewish law? This is fairly presumable, and what the law required. Some consider Solomon as typical of Messiah, and this marriage as shadowing the union of Jew and Gentile in the Christian church.

4. *The great high place?* The most noted and most frequented high-place, because the tabernacle and the altar of Moses were there. Compare 1 Chron. xxvi. 39, and 2 Chron. i. 3, 5, 6. Solomon kept here some of the sacred feasts, and during the festival offered a thousand burnt-offerings.

7. *A very young man?* Solomon could not be less than twenty years old when he became king; so that to render a little child, when the words do not necessarily imply it,

- and I am only a very young man; I know
 8 not how to conduct affairs. And thy servant is in the midst of thy people whom thou hast chosen, a great people, that cannot be numbered nor counted for multitude.
 9 Give, therefore, thy servant an understanding heart to judge the people, that I may discern between good and evil: for who else can judge this thy so great a people?
 10 And the request which Solomon had made
 11 was acceptable to Jehovah. And God said to him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern what is right; Behold I grant to thee thy request: lo, I give thee a wise and understanding heart; so that there hath been none like to thee before thee, nor after
 12 thee shall any arise like to thee. And I also give to thee what thou hast not asked, both riches, and honour: so that there shall not be any among the kings like to thee all thy
 13 days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David walked, then I will
 14 lengthen thy days. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and feast-offerings, and made a feast for all his servants.
 16 Then came there two women, who were harlots, to the king, and stood before him.
 17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.
 18 And the third day after I was delivered, this woman was delivered also: and we were together; there was no stranger with us in the house; we two only were in the house.
 19 And this woman's child died in the night;
 20 because she overlaid it. And she arose at midnight, and took my son from beside me, while thy handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
 21 And when I arose in the morning to give

my child suck, behold, it was dead: but when I considered it in the morning, behold, it was not my son, which I did bear. And the other woman said, Nay; but the 22 living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spoke 23 before the king. Then said the king, The one saith, This is my son that liveth, and thy son is the one dead: and the other saith, Nay; but thy son is the one dead, and my son is the one living. And the king said, 24 Bring me a sword. And they brought a sword before the king. And the king said, 25 Divide the living child in two, and give half to the one, and half to the other. Then the 26 woman whose the living child was spoke to the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it. Then the king answered 27 and said, Give to her the living child, and in no wise slay it: she is its mother. And 28 when all Israel heard of the judgment which the king had given, they revered the king: for they saw that the wisdom of God was in him, to do judgment.

CHAPTER IV.

B. C. 1014. Solomon's principal officers; the flourishing state of his kingdom; his great wisdom.

Thus king Solomon was king over all 1 Israel. And these were his chief officers; 2 Azariah, the son of Zadok the priest, Elihoreph and Ahiah, the sons of Shisha, were 3 scribes; Jehoshaphat, the son of Ahilud, the recorder: And Benaiah, the son of 4 Jehoiada, was over the host: and Zadok and Abiathar were the high-priests: And 5 Azariah, the son of Nathan, was over the governors of provinces: and Zabud, the son of Nathan, was the chief officer, and the king's own friend: And Ahishar was 6 over the household; and Adoniram, the son of Abda, was over the tribute.

And Solomon had twelve officers over all 7 Israel, who provided victuals for the king

is strange. The meaning is, 'I am but young, and inexperienced in the affairs of government.' Compare Numb. xxvii. 17, Deut. xxxi. 2, Josh. xiv. 11.

10. *Was acceptable to Jehovah*] As Solomon's prayer is stated to have been made in a dream, it has been objected that there could be nothing acceptable in it. It may be replied, that the dream indicated the subject which had occupied his mind before; and showed what was then his prevailing desire. Nor is it improbable, that he repeated this prayer, when he awoke; and so turned what had passed in his mind asleep, into devout and ardent requests.

16-29. The case here was difficult to determine. The character of the women was alike; so that the declaration of the one was not deserving of more credit than that of the other. There was no other evidence to incline and determine the judgment. The only way to ascertain which was the mother, was to try which showed maternal affection and

tenderness. On this principle he ordered that the child should be divided by a sword into two parts, one of which should be given to each. Such an order must have been heard with horror; but when the decision was made, how much must their admiration have been raised!

28. *The wisdom of God*] That is, a godlike or divine wisdom.

CHAP. IV. 3. *Were the scribes*] These were like our clerks of court. They wrote down causes, examined witnesses, and sometimes distributed justice.—*His recorder*] Historiographer would, perhaps, be the better rendering. It appears to have been his duty to record all matters of importance which respected foreign relations, as well as all interesting occurrences in the land.

5. *Was the chief officer*] It is certain that the term denotes a chief governor, or one who administers the king's affairs. 2 Sam. viii. 18.

and his household; each man his own
 8 month in a year made provision. And
 these are their names: ***, the son of
 9 Hur, in mount Ephraim: ***, the son of
 Dekar, in Makaz, and in Shaalbim, and
 10 Beth-shemesh, and Elon-beth-hanan: ***,
 the son of Hesei, in Aruboth; to him per-
 tained Sochoh, and all the land of Hopher:
 11 ***, the son of Abinadab, in all the region
 of Dor; who had Taphath, the daughter
 12 of Solomon, to wife: Baana, the son of
 Ahilud; to him pertained Taanach and
 Megiddo, and all Beth-shan, which is by
 Zartanah beneath Jezreel, from Beth-shan to
 13 Abel-meholah, and beyond Jokneam: ***,
 the son of Geber, in Ramoth-gilead; to
 him pertained the towns of Jair, the son of
 Manasseh, which are in Gilead; to him also
 pertained the region of Argob, which is in
 Bashan, threescore great cities with walls
 14 and brazen bars: Ahinadab, the son of
 15 Idda, had Mahanaim: Ahimaaz was in
 Naphtali; he also took Basmath, the daugh-
 16 ter of Solomon, to wife: Baanah, the son
 17 of Hushai, was in Asher and in Aloth:
 Jehoshaphat, the son of Paruah, in Issa-
 18 char: Shimei, the son of Elah, in Benjamin:
 19 Geber, the son of Uri, was in the country of
 Gilead, in the country of Sihon king of the
 Amorites, and of Og, king of Bashan;
 and he was the only governor, who was in
 the land.

21 *And Solomon reigned over all kingdoms
 from the river unto the land of the Philis-
 tines, and unto the border of Egypt: they
 brought presents, and served Solomon all
 the days of his life.

22 And Solomon's provision for one day was
 thirty cores of fine flour, and sixty cores of
 23 common flour; Ten fat oxen, and twenty
 oxen of the pastures, and a hundred sheep
 beside harts, and roebucks, and fallow deer,
 24 and fatted fowl. For he had dominion over
 all the region on this side the river, from
 Tiphseh even to Azzah, over all the kings
 on this side the river: and he had peace on

all sides round about him.: And Judah and 25
 Israel dwelt safely, every man under his
 vine, and under his fig-tree, from Dan even
 to Beer-sheba, all the days of Solomon.

And Solomon had "four" thousand stalls 26
 of horses for his chariots, and twelve thou-
 sand horsemen. And those fore-named 27
 governors provided victuals for king Solo-
 mon, and for all that came to king Solomon's
 table, each one, in his own month: they
 suffered nothing to be wanting.

Barley also and straw for the horses 28
 and dromedaries brought they to the place
 where these were, each according to his
 charge.

And God gave to Solomon wisdom and 29
 understanding exceedingly great: and large-
 ness of heart, like the sand which is on the
 sea-shore. And Solomon's wisdom was 30
 superior to the wisdom of all the people of
 the east: and to all the wisdom of Egypt.
 For he was wiser than all other men; than 31
 Ethan, the Ezrahite, or Heman, or Chalcol,
 or Darda, the sons of Mahol: and his name
 was famous among all the nations around.
 And he spoke three thousand proverbs: and 32
 his songs were a thousand and five. And 33
 he discoursed on trees, from the cedar-tree
 which is on Lebanon, even unto the hyssop
 that groweth out of the wall: he discoursed
 also on beasts, and on fowls, and on creeping
 things, and on fishes. And men from all 34
 people came to hear the wisdom of Solomon,
 from all kings of the earth, who had heard
 of his wisdom.

CHAPTER V.

B. C. 1014. *Hiram congratulates Solomon; he furnishes
 timber to build the temple, &c.*

AND Hiram, king of Tyre, sent his ser- 1
 vants to Solomon; for he had heard that
 they had anointed him king instead of his
 father: for Hiram was always an affection-
 ate friend of David. And Solomon sent to 2
 Hiram, saying, Thou knowest how that 3
 David, my father, could not build a house

8. *** the son of Hur] The proper name of five of
 these prefects has been dropped out of the text, nor do any
 of the versions retain them. The context proves the omis-
 sion. For in the other names, we have first the proper
 name, and then is added the name of the father.

20. Judah and Israel were many, as the sand which is
 by the sea in multitude, eating and drinking and making
 merry. This verse Geddes rejects as spurious. It is want-
 ing in the Sept. It has no connexion with the narrative.

21. Unto the land] That is, including the land of the
 Philistines; for his dominion extended to the border of
 Egypt.

22. Thirty cores] The core, or homer, contained ten
 ephas. The epha about ten of our pecks. See the tables.

25. Every man under his vine] This is a beautiful image
 of the peace, security, and felicity of Solomon's reign.

26. Four thousand] The reading of the parallel place
 is, doubtless, the true one. All the versions have here forty,
 a number incredible and disproportionate. The lesser
 number Michaelis thought too great

30. All the people of the east] The Arabians and Egyp-
 tians were celebrated for their knowledge of astronomy, and
 other sciences; and the Greek philosophers generally went
 into Egypt to perfect their own attainments.

31. Wiser than Ethan] These celebrated Israelites are
 mentioned 1 Chron. ii. 6. Some suppose it was this Heman
 who composed the 88th and 89th psalms. See the titles to
 them.

32. Three thousand proverbs] Had all the works of
 Solomon been preserved, they would have contributed much
 to the elucidation of the scriptures. We have but a few of
 his proverbs, and it is doubtful whether we have any of the
 songs here mentioned, unless the Song of Songs be one.

CHAP. V. 1. Sent his servants] The next clause indi-
 cates that Hiram did this at the commencement of Solo-
 mon's reign.

3. Thou knowest] David's intention to build a house for
 God was well known to Hiram, by the great preparations
 which he had made. 1 Chron. xxviii. 12—19, and xxix.
 2, &c.

to the name of Jehovah, his God, on account of the wars which beset him on every side, until Jehovah put his enemies under the soles of his feet. But now Jehovah, my God, hath given me rest on every side; there is neither adversary nor evil occurrence. And behold I purpose to build a house to the name of Jehovah, my God, as Jehovah spoke to David my father, saying, Thy son, whom I will set upon thy throne in thy stead, he shall build a house to my name. Now, therefore, command thou that they hew for me cedar trees, out of Lebanon; and my servants shall be with thy servants: and for thy servants I will give thee according to all that thou shalt appoint: for thou knowest that among us there are none who have skill to hew timber, like to the Sidonians.

And, when Hiram heard the words of Solomon, he rejoiced greatly, and said, Blessed be Jehovah, who this day hath given to David a wise son, to reign over this great people. And Hiram sent to Solomon, saying, I have considered the things about which thou sentest to me; I will do according to all thy desire, in respect to cedar-trees, and fir-trees. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place which thou shalt appoint to me, and will cause them to be discharged there, that thou mayest receive them: but thou shalt accomplish my desire, in giving food for my household.

Thus Hiram gave to Solomon cedar-trees and fir-trees, according to all his desire.

And Solomon gave to Hiram twenty thousand cores of wheat for food to his household, and twenty cores of pure oil: thus Solomon gave to Hiram yearly. And Jehovah gave to Solomon wisdom, as he had promised him: and there was peace between Hiram and Solomon, and they two made a mutual league.

And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

Solomon had, moreover, seventy thousand

men, who carried burdens; and eighty thousand stone-hewers in the mountains; Besides the chief overseers of Solomon, who were over the work, three thousand and three hundred, who governed the people that wrought in the work. And the king commanded, and they brought great stones, costly stones, and squared stones, to lay the foundation of the house. Thus Solomon's workmen, and Hiram's workmen, and the Gibeonites, hewed and prepared timber and stones to build the house.

CHAPTER VI.

B. C. 1012. The building of the temple; its separate apartments, furniture, &c. Solomon's other buildings.

Now it was in the four hundred and eightieth year from the departure of the Israelites out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Jehovah. And the house which king Solomon built for Jehovah was in length sixty cubits, and in breadth twenty cubits, and in height thirty cubits. And the porch before the temple was in length twenty cubits, according to the breadth of the house; its breadth from the house ten cubits. And he made windows for the house, which might be opened or shut; And adjoining the wall of the house he built galleries round about: round about, adjoining the wall, both of the temple and of the oracle. He built also round about, side-cells. The nethermost gallery was five cubits broad, and the middlemost was six cubits broad, and the third was seven cubits broad: for on the outside of the walls of the temple, he made narrowed rests round about, that the gallery-beams might not be fastened in the walls of the house. For, when the house was building, it was built of stone made ready before it was brought thither: so that there was neither hammer nor axe, nor any other iron tool heard in the house, while it was building. In the 'lowest' gallery there was an entrance on the right side of the house: and they went up with winding stairs to the middlemost gallery, and from the middlemost to the third gallery. Thus he built the house, and finished it, and covered the house with

6. *Like to the Sidonians*] From this, it appears, that Tyre and Sidon formed but one kingdom. Both Tyre and Sidon were distinguished commercial cities, and their ships carried on the whole trade of that period. The arts flourished among them, and they were celebrated not only for their nautical skill, but for their architecture.

9. *Bring them down from Lebanon*] This lofty mountain did then, and does still, abound with the finest cedars, pines, and firs; and this circumstance contributed to raise Tyre, by affording materials for ships, &c.

11. *Cores*] See note to chap. iv. 22.

18. *The Gibeonites*] I consider הגבילים a proper name, a

Gebal was a city near to Lebanon. Compare Josh. xiii. 5. Ezek. xxvii. 8.

CHAP. VI. 4. *Be opened or shut*] So both Dathe and Michaelis render. Perhaps lattices which could be closed or opened at pleasure.

5. *Galleries*] Which were divided into a number of side-cells; as below: it is unknown how many, as their length is not mentioned.

8. *In the lowest*] The reading I have adopted is confirmed by the fifth verse, as well as the versions of the Sept. and Chald. The text has *middle*.

- 10 beams and boards of cedar. And the galleries he built about the whole house. five cubits high: and they rested on the house by beams of cedar.
- 11 And the word of Jehovah came to Solomon, saying, In respect to this house which thou art building, if thou wilt walk in my statutes, and execute my judgments, so as to walk according to them; then will I perform my word to thee, which I spoke to David thy father: And I will dwell among the Israelites, and will not forsake my people Israel.
- 12 And Solomon built the house and finished it. And having built the walls of the house he covered the inside with wood, with boards of cedar up to the ceiling; but the floor of the house he covered with planks of fir.
- 13 And at the further end of the house, he lined twenty cubits, both floor and walls, with boards of cedar: this he constructed for the inner ORACLE. Thus forty cubits were left for the outer house or temple.
- 14 And the cedar of the inner house was carved with knops and open flowers: all was cedar; there was no stone seen. And this inner house he appointed to be the oracle, in which was to be put the ark of the covenant of Jehovah. And the front of the oracle was twenty cubits in length, and its breadth twenty cubits, and its height twenty cubits: and he overlaid it with pure gold; and so he overlaid the altar of incense. Thus Solomon overlaid the inner house with pure gold: and he made chains of gold along the front of the oracle; and he overlaid it with gold.
- 15 And the whole house he completely overlaid with gold; also the whole altar which was by the oracle he overlaid with gold.
- 16 And within the oracle he made two cherubs, of wild olive wood, ten cubits high.
- 17 And the one wing of the cherub was five cubits, and the other wing of the cherub five cubits; so that from the extremity of the one wing to the extremity of the other, was ten cubits. And the other cherub was ten cubits: both the cherubs were of one measure and one size. The height of the one cherub was ten cubits, and so was that of the other cherub. And he placed the cherubs in the midst of the inner house: and

the wings of the cherubs were expanded so that the wing of the one cherub touched the one wall, and the wing of the other cherub touched the other wall; and their other wings touched one another in the midst of the house. And he overlaid the cherubs with gold. And he carved all the walls of the house round about with carved figures of cherubs, and palm trees, and open flowers within and without the oracle.

And the floor of the house, within and without the oracle, he overlaid with gold.

And for the entrance of the oracle he made doors of wild olive wood: the lintel of the side posts was a fifth part of the breadth of the house. The two door-leaves were also of wild olive wood; on which he carved cherubs, and palm trees, and open flowers; and he overlaid the doors with gold; and spread gold upon the cherubs, and upon the palm trees. Thus also he made for the door of the temple posts of wild olive wood, a fourth part of the breadth of the temple. And the two door-leaves were of fir tree; the one leaf turned on two hinges, and the other leaf turned on two hinges. And he carved thereon cherubs, and palm trees, and open flowers: and covered them with gold fitted for the carved work. And he built the inner court with three rows of hewed stone, and a row of cedar beams.

In the fourth year was the foundation of the house of Jehovah laid, in the month Zif; And in the eleventh year, in the month Bul, which is the eighth month, was the house finished in all its parts, and according to its designed form. Thus was he seven years in building it.

But in building his own house, Solomon was thirteen years more. And when he had wholly completed his own house, He built the house of the forest of Lebanon. Its length was a hundred cubits, and its breadth fifty cubits, and its height thirty cubits, raised upon four rows of cedar pillars, with cedar beams upon the pillars. And it was covered above with cedar upon the beams, which lay upon sixty pillars, fifteen in a row. And there were three rows of windows, and in those three rows, light was opposite to light. And all the apertures and posts of the windows were square: and light was opposite to light in three rows. He then

21. *Along the front*] These chains seem to have been designed to suspend the veil, which separated the oracle from the temple.

23. *Of wild olive wood*] Literally, 'of oily wood,' which Michaelis explains to mean the oleaster, which abounds in Judea, and which is very durable.

31. *Entrance of the oracle*] From this, it should seem, that there was a partition wall extending, at least, part of the way between the oracle and temple: most probably, on each side in which the doors were made.

CMAR. VII. 1. The Greek version has the first twelve

verses at the end of the chapter. These seem out of their place, if the order of time be regarded; but as the historian had mentioned the time in which the temple was building, he very naturally adds the time which Solomon spent in completing his other works. I have, therefore, joined the verses to the sixth chapter.—*Thirteen years more*] Compare 2 Chron. viii. 1.

2. *House of the forest*] This appears to have been the country residence of Solomon, and not far from Jerusalem. It is probable that it was thus called on account of the plantations with which it was surrounded.

made a porch with pillars; its length was fifty cubits, and its breadth thirty cubits: and the area of the porch was before those pillars, and over them were thick planks.

- 7 He next made a porch for the throne where he might judge, *hence called* the judgment-porch: and it was covered with cedar from the floor to the ceiling. And his own apartment, where he sat, was a court-hall, behind the porch, of like workmanship. Solomon made also a house for Pharaoh's daughter, whom he had taken to wife, like to this porch. All these were built of costly stones, squared to a measure, and cut with saws, within and without, even from the foundation to the coping.* And the foundation was of costly stones, and great stones, stones of ten cubits, and stones of eight cubits.
- 11 And above these were costly stones, squared to a measure, and cedars. And the great court round about was of three rows of hewed stones, and a row of cedar beams, both for the inner court of the house,* and for the porch of the house.

CHAPTER VII.

18. C. 1003. *Hiram sent for; makes the two brass pillars, molten sea, lavers, &c.*

- 13 AND king Solomon had sent and brought Hiram from Tyre. He was the son of a widow woman, of the tribe of Naphtali, (though his father was a man of Tyre,) a worker in brass; and he was filled with wisdom, and understanding, and knowledge to work all sorts of brass work. And he came to king Solomon, and wrought all his works. And he cast two pillars of brass, each pillar eighteen cubits: and a line of twelve cubits was the circumference of each pillar. And he made two capitals of molten brass, to be placed on the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was five cubits: And "he made" net-works and wreaths of chain-work, for the capitals, which were upon the top of the pillars;

6. *He then made a porch*] The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around: and that space was covered with a thick flooring, to keep out the rain and afford a shady walk.

9. The words *without the great court* are omitted as evidently unnecessary. For if the whole building, within and without, was made of costly stones, &c. there is no necessity to add *and so without*, &c.

12. The writer is giving an account of the house of the forest of Lebanon, and not of the temple; and therefore *Jehovah* should be omitted.

17. *And he made*] It has been justly observed by Michaelis and others, that although the ornaments of those pillars are minutely described, yet it is not easy to find equivalent terms in modern languages; and it is difficult to render them properly. (a) (v) Sept. Syr. Arab.

18. In the common text, the words that correspond to *pillars* and *pomegranates*, have changed places. Indeed the whole of this and the next verse is strangely misarranged

"a net-work" for the one capital, and "a net-work" for the other capital. And he made 18 to cover the capitals, which are on the tops of the pillars, two rows of pomegranates, round about the net-work of one capital; and so he did for the other capital. And the capitals 19 which were upon the top of the pillars had four cubits of lily works. And above this, 20 about the swelling which was by the net-work of the capitals, on the two pillars, were rows of pomegranates; two hundred on the one capital, and two hundred on the other capital. And he set up the pillars in the 21 porch of the temple; and he set up the right-side pillar, and called its name Jachin [IT SHALL STAND]; and he set up the left-side pillar, and called its name Boaz [IN STRENGTH]. And upon the top of the pillar he placed lily work: thus the work of the pillars was completed.

And he made a molten sea, from one 23 brim to the other, ten cubits: it was wholly round; its height was five cubits; and a line of thirty cubits compassed it round. And under its brim were knops encompass- 24 ing it, ten in a cubit; encompassing the sea round about; the knops were in two rows, cast when it was cast. It stood upon 25 twelve oxen, three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east: and the sea was so placed above them, that all their hinder parts were inward. And the sea was a hand- 26 breadth thick, and its brim was wrought like the brim of a cup with flowers of lilies. It contained two thousand baths.

He also made ten laver-stands of brass; 27 four cubits was the length of one stand, and four cubits its breadth, and three cubits its height. And the workmanship of the 28 stands was this: they had frame-bands, and the frame-bands were between the supporters. And on the frame-bands which were 29 between the supporters, were lions, oxen, and cherubs: and upon the supporters, both

and mutilated. I have endeavoured to render them intelligible.

21. *Jachin—Boaz*] I believe the right name of the former is *Jachan*, which is that of the Greek version: the English of which is, *It-shall-stand*. The other signifies *In strength*, or *Strongly*. Perhaps the artist meant the latter a continuation of the former: *It shall stand firmly*. Some conjecture that there was an inscription on each pillar, the first word of which is that given. They were intended more for ornament than use.

23. *Molten sea*] The Hebrews called any collection of waters *sea*. So the lake of Genesareth and others are called in the gospels; and here, this term is applied to a large vessel, containing two thousand baths, which was used for various purposes in the temple-service.

25. *Twelve oxen*] These were not only intended for its support, but for ornament, and Daubuz considers them as cherubs.

28. *Frame-bands*] Among other senses the word מִסְכָּה denotes a border, a piece, which closes and shuts up others.

above and below the lions and oxen, were
 30 joints of excellent workmanship. And every
 stand had four brazen wheels, and brazen
 axle-trees. And at its four corners were
 undersettlers; molten undersettlers beneath
 31 the laver, by each of the joints. And its
 mouth was within the capital, and was a
 cubit high: but its mouth, *without*, was a
 cubit and a half, corresponding to the work-
 manship of the stand: and also near to its
 mouth were engravings, square, not round,
 32 with their frame-bands. And under the
 frame-bands were the four wheels; and the
 axle-trees of the wheels were fixed to the
 stand: and the height of a wheel was a
 33 cubit and a half. And the work of the
 wheels was like the work of a chariot wheel;
 their axle-trees, and their naves, and their
 felloes, and their spokes, were all molten.
 34 And there were four undersettlers to the
 four corners of each stand: and the under-
 35 setters were of the stand itself. And at the
 top of the stand was a circle, half a cubit
 high, and from the top of the stand itself,
 36 arose its arms and frame-bands. And on
 the plates of its arms and on its borders, he
 engraved cherubs, lions, and palm-trees, in
 the open parts, at the joinings around.
 37 After this manner he made the ten stands:
 all of them had the same casting, measure,
 and size.

38 Then he made ten brazen lavers: each
 laver contained forty baths; and each laver
 was four cubits, *in diameter*. Upon every
 one of the ten stands he placed one laver.
 39 And five of the stands he placed on the
 right side of the temple, and five on the
 left side of the temple; and the sea he placed
 40 at the south-east corner of the temple. Also
 Hiram made the other lavers, and the shovels
 and the basins.

Thus Hiram completed all the work
 which he did for king Solomon, for the
 41 house of Jehovah: The two pillars, and the
 bowls of the capitals, which were on the
 top of the two pillars; and the two net-
 works, to cover the two bowls of the capitals,
 42 which were on the top of the pillars; And
 four hundred pomegranates for the two net-
 works, two rows of pomegranates for the
 one net-work, to cover the two bowls of
 the capitals which were upon the pillars;
 43 And the ten stands, and the ten lavers on

the stands; And one sea, and twelve oxen 41
 under the sea; And the pans, and the 42
 shovels, and the sprinkling basins, and all
 these utensils, which Hiram made for king
 Solomon, for the house of Jehovah, were of
 polished brass. In the plain of the Jordan 46
 did the king cast them; in the clay ground
 between Succoth and Zarthan. And Solo- 47
 mon left all the vessels unweighed; for so
 very great was the quantity of brass, that it
 was not ascertained.

And Solomon made all the other utensils 48
 of the house of Jehovah: the golden altar,
 and the golden table, upon which was placed
 the presence-bread. And the chandeliers of 49
 pure gold, (five on the right side, and five
 on the left,) before the oracle, with their
 flowers, and lamps, and the snuffers of gold;
 The bowls also and the knives, and the 50
 sprinkling basins, and the spoons, and the
 censers of pure gold; and the golden
 hinges; both for the doors of the inner
 house, the most holy place, and for the doors
 of the outer-house, or temple. And when 51
 all the work which king Solomon made for
 the house of Jehovah was finished, Solomon
 then brought all the things which David,
 his father, had dedicated; the silver, and
 the gold, and the vases, he put among the
 treasures of the house of Jehovah.

CHAPTER VIII.

B. C. 1005. *The feast of the dedication of the temple;
 Solomon's prayer, and his feast-offerings.*

THEN Solomon assembled "all" the elders 1
 of Israel, all the heads of the tribes, the
 paternal chiefs of Israel, unto king Solo-
 mon in Jerusalem, that they might bring
 up the ark of the covenant of Jehovah out
 of the city of David, which is in Zion. And 2
 all the chief men of Israel assembled them-
 selves unto king Solomon at the feast in the
 month Ethanim, which is the seventh month;
 And all the elders of Israel came, and the 3
 priests "and the Levites" took up the ark.
 And they brought up the ark of Jehovah, 4
 and the congregation-tabernacle, and all
 the holy vessels which were in the taberna-
 cle; even these the priests and the Levites
 brought up. And king Solomon, and the 5
 whole assembled congregation of Israel with
 him, were sacrificing before the ark, sheep
 and oxen that could not be told or num-

I have followed Geddes, as best expressing the sense here.
 Others render *openings*.

29. *Joints of excellent*] So the Syriac translator rendered;
 but for what purpose these joints were made, I cannot
 conjecture. The whole description is minute, but as the
 terms are ambiguous, it is impossible to understand it com-
 pletely.

39. *On the right side*] The stands and lavers were placed,
 not within the temple, but in the court before the temple.

45. *Polished brass*] The ancient translators generally

understood it to be a finer sort of brass, known by the name
 of *Corinthian*.

CHAP. VIII. 1. (a) Versions and MSS.

2. *Seventh month*] On the 15th of this month the feast
 of booths was kept; and it is probable, that the feast of the
 dedication preceded, and continued seven days. See ver.
 65. This time was chosen as most convenient for the
 people, the harvest and vintage being finished.

3. (a) 2 Chron. v. 4.

6 bered for multitude. Thus the priests brought in the ark of the covenant of Jehovah into its place, into the oracle of the temple, the most holy place, under the wings of the cherubs. For the cherubs spread forth their two wings over the place of the ark, and the cherubs covered both the ark and its staves. And though the staves were so long that the end of the staves might be seen within the holy oracle, yet they could not be seen without: and there they are to this day. There was nothing in the ark, but the two tables of stone, which Moses put there at Horeb, when Jehovah made a covenant with the Israelites, on their coming out of the land of Egypt.

10 Now when the priests had come out of the holy place, a cloud filled the house of Jehovah. So that the priests could not stand to minister because of the cloud; for the glory of Jehovah had filled the house of Jehovah.

12 Then spoke Solomon, Jehovah said that he would dwell in the dark cloud. I have assuredly built for thee a house of abode, a place for thy perpetual residence. And the king turned his face about, and blessed the whole congregation of Israel; and the whole congregation of Israel stood up: and he said, Blessed be Jehovah, the God of Israel, who, with his own hand, hath fulfilled, what, with his own mouth, he promised to David, my father, saying, From the day that I brought my people out of Egypt, I have not chosen a city out of any of the tribes of Israel to build a house, that my name might be there *revered*; but I have chosen David to be over my people Israel. Now it was the purpose of David, my father, to build a house to the name of Jehovah, the God of Israel. But Jehovah said to David, my father, Inasmuch as it is thy purpose to build a house to my name, thou hast done well to form such a purpose. Nevertheless, thou shalt not build the house! but thy son who shall come from thy own loins, he shall build the house to my name. Now, Jeho-

vah hath performed his word which he spoke; for I am risen up instead of David, my father, and sit on the throne of Israel, as Jehovah promised, and have built a house to the name of Jehovah, the God of Israel. And I have assigned there a place for the ark, in which are the *tables* of the covenant of Jehovah, which he made with our fathers, when he brought them out of the land of Egypt.

And Solomon stood before the ark of Jehovah, in the presence of the whole congregation of Israel, and spread forth his hands towards the heavens; And he said, O Jehovah, the God of Israel, there is no God like thee, in the heavens above, or on the earth below, who keepest covenant, and *showest* mercy to thy servants who walk before thee with their whole heart: Who hast kept with thy servant David, my father, what thou didst promise to him: and what thou spoked with thy own mouth, with thine own hand hast thou fulfilled, as is this day seen. Therefore now, O Jehovah, the God of Israel, keep still with thy servant David, my father, what thou didst promise to him, saying, Some one of thy posterity shall not fail to sit, in my presence, on the throne of Israel; provided that thy children take heed to their way, so that they walk before me as thou hast walked before me. And now, O God of Israel, let thy word, I pray thee, be verified, which thou spoked to thy servant David, my father. But will God indeed dwell on the earth? behold, the heavens, yea the highest heavens cannot contain thee; how much less this house which I have built? Yet have thou respect to the prayer of thy servant, and to his supplication, O Jehovah, my God, to hearken to the cry and to the prayer, which thy servant prayeth before thee this day: That thine eyes, night and day, may be open towards this house; towards the place of which thou hast said, My name shall be there: that thou mayest hearken to the prayer which thy servant may make towards this place. And hearken thou to the supplication of thy servant, and of

8. *Within the holy oracle*] The cherubs covered the ark with their wings, but when the high-priest went into the oracle, the staves by which the ark had been carried might be seen, but could not be seen without when the door of the oracle was open. If this be not the sense of the passage, I confess that I do not understand it. The common version is a contradiction in terms.

9. *There was nothing*] From this it appears, that the golden urn full of manna, the rod of Aaron, and the book of the covenant, or the authentic and genuine copy of the law, written by Moses, must have been placed before the ark, or by it. Compare Exod. xvi. 33, 34. Numb. xvii. 10. and Heb. ix. 4.

12. *Jehovah said*] He alludes to Lev. xvi. 2; and infers from the cloud, that Jehovah had chosen this house for his own residence.

18, 19. Solomon gives the sense of Nathan's message to

David, and not the words. See 2 Sam. vii. 2—17. I have preferred the meaning to the literal version.

22. *And Solomon stood*] From the fuller account in 2 Chron. vi. 12, we learn that a platform of brass was set up in the court of the temple, on which Solomon first stood to call the attention of the people, and kneeled down and prayed.

27. *But wilt God*] The loftiest conceptions of the divine nature, of God's incomprehensible greatness and his omnipresence, are here finely expressed. He contrasts the temple, which he had built, with the temple of the heavens; and considering the infinitely superior glory of the latter, he hesitates, he doubts, whether Jehovah, who inhabits it, will dwell with man upon earth! Or it is the language of holy admiration at his condescension and grace, who would deign to dwell there by the token of his presence.

thy people Israel, when they shall pray towards this place : and hear thou then in the heavens thy own dwelling-place ; and when thou hearest, forgive.

- 31 If a man offend his neighbour, and he put him to his oath, and the oath be made
32 before thine altar, in this house ; Then hear thou in the heavens, and do justice to thy servants, condemning the wicked, by bringing his own guilt upon his own head ; and justifying the righteous by rendering to him, according to his own righteousness.
- 33 And if thy people Israel be smitten before the enemy, because they have sinned against thee, and turn again to thee, and confess thy name, and pray, and make supplication
34 to thee in this house ; Then hear thou, in the heavens, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.
- 35 When the heavens are shut up, and there is no rain, because they have sinned against thee ; if they pray towards this place, and confess thy name, and turn from their sin,
36 when thou hast afflicted them : Then hear thou, in the heavens, and forgive the sin of thy servants, of thy people Israel ; teach thou them the good way in which they ought to walk, and send rain upon thy land, which thou hast given to thy people for an inheritance.
- 37 If there be in the land famine, if there be pestilence, blasting, mildew, locust ; or if there be caterpillar, or if their enemy besiege them in "any" of their cities ; whatsoever
38 plague, whatsoever disease there be : Then hear thou, in the heavens thy own dwelling-place, the prayer and supplication made by any man, by any of the people of Israel, by any man who knoweth the plague of his own heart, and spreadeth forth his hands towards
39 this house ; And forgive, and do and deal with every man according to his ways, as thou knowest his heart ; for thou, thou only, knowest the hearts of the children of men :
40 That they may fear thee all the days that they live in the land, which thou gavest to our fathers.
- 41 Moreover concerning a stranger, who is not of thy people Israel, but cometh from a
42 far country for the sake of thy name ; (For they have heard of thy great name, and of thy strong hand, and of thy out-stretched arm ;) if he shall come and pray towards
43 this house ; Hear thou in the heavens, thy own dwelling-place, and do according to all that the stranger calleth to thee for : that all the people of the earth may acknowledge

thy name, so as to fear thee, like thy people Israel ; and that they may know that this house, which I have built, is called by thy name.

If thy people go out to battle against 44 their enemy whithersoever thou mayest send them, and shall pray to Jehovah towards the city which thou hast chosen, and towards the house which I have built to thy name : Then hear thou, in the heavens, 45 their prayer and supplication, and maintain their cause.

If thy sin against thee, (for there is no 46 man that sinneth not,) and thou be angry with them, and deliver them up to the enemy, so that they carry them away captives to the land of the enemy, far or near ; If in the land whither they are carried cap- 47 tives, they reflect and repent, and make supplications to thee in the land of those who carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness ; And return to thee 48 with all their heart, and with all their soul, in the land of their enemies, who had led them away captives, and pray unto thee towards the land which thou gavest to their fathers, towards the city which thou hast chosen, and the house which I have built to thy name : Then hear thou, in the hea- 49 vens thy own dwelling-place, their prayer and their supplication, and maintain their cause : And forgive thy people the sin that 50 they have committed against thee, and all the transgressions whereby they have offended thee ; and move the compassion of those who carried them captive, that they may have mercy on them. For they are 51 thy people and thine inheritance, whom thou broughtest out of Egypt, from the midst of an iron furnace. Thus do thou 52 attend to the supplication of thy servants, to the supplication of thy people Israel, to hearken to them in all that they call for to thee. For thou didst separate them from 53 among all the people of the earth, to be thine own inheritance, as thou spakest by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Jehovah.

And when Solomon had made an end of 54 praying all this prayer and supplication to Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees, with his hands spread out towards the heavens ; And he stood, and blessed the whole con- 55 gregation of Israel with a loud voice saying, Blessed be Jehovah, who hath given rest 56 to his people Israel, according to all that he promised : there hath not failed one word of

37, 39. I have transposed the order of the words, for the sake of perspicuity. There is a redundancy in the text, which it is difficult to translate verbally and clearly. (v) Sept. Arab.

all his good promise, which he promised by
 57 Moses his servant. May Jehovah our God
 be with us, as he was with our fathers; may
 58 he never leave us, nor forsake us. May he
 incline our hearts to himself, to walk in all
 his ways, and to keep his commandments,
 and his statutes, and his judgments, which
 59 he commanded our fathers. And may these
 my words, with which I have made suppli-
 cation before Jehovah, be nigh to Jehovah
 our God, day and night, that he may main-
 tain the cause of his servant, and the cause
 of his people Israel, and grant them daily
 60 what they need: That all the people of the
 earth may know that Jehovah, and none
 61 else is God. Let your heart therefore be
 perfect with Jehovah our God, to walk in
 his statutes, and to keep his commandments,
 as at this day.
 62 And the king, and all Israel with him,
 63 offered sacrifice before Jehovah. And Solo-
 mon offered a sacrifice of feast-offerings,
 which he offered to Jehovah, two and
 twenty thousand oxen, and a hundred and
 twenty thousand sheep. Thus the king and
 all the Israelites dedicated the house of Je-
 64 hovah. The same day did the king hallow
 the middle court which was before the house
 of Jehovah: for there he offered burnt-
 offerings, and wheat-offerings, and the
 fat of the feast-offerings: because the brazen
 altar which was before Jehovah was too
 little to receive the burnt-offerings, and the
 wheat-offerings, and the fat of the feast-
 65 offerings. And at that time Solomon held
 a feast, and all Israel with him, a great con-
 gregation, from the entrance of Hamath
 unto the river of Egypt, before Jehovah our
 God, seven days and seven days; fourteen
 66 days. On the eighth day he sent the people
 away: and they blessed the king, and went
 into their tents joyful and glad of heart for
 all the good which Jehovah had done for
 David his servant, and for Israel his people.

CHAPTER IX.

B. C. 992. *God's second appearance to Solomon in a vision; Solomon's present to Hiram; his conduct towards the remaining part of the Canaanites; his ships sent to Ophir.*

1 AND, when Solomon had finished the
 building of the house of Jehovah, and the
 king's house, and whatever else it was Solo-
 2 mon's desire or pleasure to do, Jehovah

appeared to Solomon the second time, as
 he had appeared to him in Gibeon. And 3
 Jehovah said to him, I have heard thy prayer
 and thy supplication, which thou hast made
 before me: I have hallowed this house
 which thou hast built, to put my name there
 for ever; and mine eyes and my heart shall 4
 be there perpetually. And if thou wilt walk
 before me, as David thy father walked, in
 integrity of heart, and in uprightness, to do
 according to all that I have commanded
 thee, and wilt keep my statutes and my
 judgments; Then I will establish the throne 5
 of thy kingdom over Israel for ever, as I
 promised to David thy father, saying, Some
 one of thy posterity shall not fail to sit upon
 the throne of Israel. But if ye or your 6
 children turn away from following me, and
 will not keep my commandments and my
 statutes which I have set before you, but
 go and serve other gods, and worship them;
 Then will I cut off Israel out of the land 7
 which I have given them; and this house,
 which I have hallowed for my name, will I
 cast out of my sight; and Israel shall be
 a proverb and a by-word among all people!
 And at this house, which was so highly 8
 celebrated, every one that passeth by shall
 be astonished, and shall hiss; and they
 shall say, Why hath Jehovah done thus to
 this land, and to this house? And some 9
 shall answer, Because they forsook Jehovah
 their God, who brought their fathers out of
 the land of Egypt; and they have adhered
 to other gods, and have worshipped them,
 and served them: therefore hath Jehovah
 brought all this evil upon them.

Now at the end of twenty years, when 10
 Solomon had built the two houses, the house
 of Jehovah, and his own palace; As Hiram, 11
 the king of Tyre, had furnished Solomon
 with cedar-trees and fir-trees, and with gold,
 according to all his desire, king Solomon
 then gave to Hiram twenty cities in the land
 of Galilee. And Hiram came from Tyre 12
 to see the cities which Solomon had given
 to him; but they pleased him not. And he 13
 said, What cities are these which thou hast
 given to me, my brother? And he called
 them the land of Cabul, as they are called
 to this day. Now Hiram had sent to the 14
 king a hundred and twenty talents of gold.

And this is the reason of the levy of *board*- 15

65. *Entrance of Hamath*] This means from one extre-
 mity of the land to another, Hamath being situated on
 the north, and the river of Egypt on the south.

66. *On the eighth day*] That is, counting from the first
 day of the last seven; which we learn, from 2 Chron. vii.
 10, was the 23d day of the month.

CHAP. IX. 3-9. In this vision, Solomon is assured of
 the divine favour in case of obedience, but in case of apos-
 tasy to idols, both he and the kingdom should experience
 the reward of their deeds

8. *Which was so highly*] So the text of 2 Chron. vii. 21; and the sense is given rather than the idiom.

13. *The land of Cabul*] The sense of these words has
 not been ascertained. The Sept. renders *border-land*.
 Josephus asserts, that the word in the Phœnician tongue
 signifies *displeasing*. Michaelis proposes to render from
 the Arabic, *the land given for a debt*. This suits the con-
 nexion; as Hiram had advanced to Solomon a hundred and
 twenty talents of gold.

service which king Solomon raised: it was in order to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and 16 Gezer, (For Pharaoh, king of Egypt, had came up and taken Gezer, and burnt it with fire, and slain the Canaanites who dwelt in the city, and given it as a present to his 17 daughter, the wife of Solomon; But Solomon rebuilt Gezer,) and Beth-horon the 18 nether, and Baalath, and Tadmor in the wilderness, in the land "of Zobah." And all the store-cities which Solomon had, and cities for his chariots, and cities for his horsemen, and whatever Solomon desired to build in Jerusalem, and in Lebanon, and in the 20 whole land of his dominion. And all the people who remained of the Amorites, Hethites, Perizzites, Hivites, and Jebusites, 21 who were not the posterity of Israel, But the posterity of those who were left in the land, whom the Israelites were not able utterly to destroy; upon those did Solomon levy a tribute of bond-service to 22 this day. But of the Israelites did Solomon make no bondmen; but they were men of war, and his own servants, and his chiefs, and his captains, and his charioteers, and 23 his horsemen. These were the chief of the overseers of Solomon's works, five hundred and fifty, who directed the people who wrought at the work.

24 After Pharaoh's daughter had come up out of the city of David to her own house which "Solomon" had built for her, he then 25 built Millo. And three times in a year did Solomon offer burnt-offerings and feast-offerings upon the altar which he built to Jehovah; and when he had finished the house, he burnt incense upon the altar which was before Jehovah.

26 And king Solomon built ships at Ezion-geber, which is by Eloth, on the shore of 27 the Red sea, in the land of Edom. And Hiram sent in the ships, with the servants of Solomon, his own servants, who were 28 experienced mariners. And they went to Ophir, and thence fetched gold; four hun-

dred and twenty talents, and brought it to king Solomon.

CHAPTER X.

B. C. 992. *The queen of Sheba visits Solomon; his amazing wealth and grandeur.*

AND when the queen of Sheba heard of 1 the fame of Solomon, "and of" the name of Jehovah, she came to try him with questions. And she came to Jerusalem with a very great 2 retinue; with camels bearing spices, and very much gold, and precious stones. And when she was introduced to "king" Solomon, she conversed with him concerning all things which were in her mind. And Solomon 3 replied to all her questions: there was nothing hidden from the king which he told her not. And when the queen of Sheba 4 had seen all Solomon's wisdom; and the house which he had built, And the food of 5 his table, and the station of his servants, and the attendance of his ministers, with their apparel, and his cup-bearers, and his burnt-offerings, which he offered in the house of Jehovah; there was no more spirit in 6 her. And she said to the king, True 6 was the report which I heard in my own land, of thy acts and of thy wisdom. Yet 7 that report I believed not, until I came, and saw with mine eyes: and, behold, the half had not been told to me: thy wisdom and greatness far exceed the report which I heard. Happy thy men! happy these thy 8 servants, who stand continually before thee, and hear thy wisdom! Blessed be Jehovah, 9 thy God, who was so pleased with thee, as to set thee on the throne of Israel: through Jehovah's everlasting love to Israel, he appointed thee king, to execute judgment and justice. And she gave to the king a 10 hundred and twenty talents of gold, and a very great store of spices, and precious stones; there came no more such abundance of spices as those which the queen of Sheba gave to king Solomon. And king Solomon 13 gave to the queen of Sheba all her desire, whatsoever she asked, besides what Solomon gave to her of his royal bounty. So she

18. *Tadmor in the land of Zobah*] Compare 2 Chron. viii. 3. This is generally supposed to be the city called by the Greeks *Palmyra*, whose ruins are yet so magnificent. It has been visited by some of our own countrymen, and accurately described. See Dawkins and Wood's Ruins, &c.

19. *In Lebanon*] Houbigant contends that Solomon had no part of mount Lebanon within his territory. Though I conceive that this is not true, Lebanon being the north boundary of Judea; yet, as the term is used here in connexion with Jerusalem, it is probable that what is before called the forest of Lebanon is meant.

24. (a) Versions.

25. *Three times in the year*] At the three great annual feasts. See Introduction, p. 49. He doubtless offered at other times free-will offerings, but in a more particular manner he honoured the festivals.

28. *They went to Ophir*] Michaelis maintains that this

place was in Arabia-Felix, but others think that the time employed in the voyage renders it probable that it denotes some place in the East Indies. The editor of Calmet supposes some place up the Indus is meant.

CHAR. X. 1. *Queen of Sheba*] Sheba was part of Arabia-Felix, which lay south of Canaan; and therefore she is called the *queen of the south*. Her country was bounded by the ocean, and therefore she is said to come from the uttermost parts of the earth.—*To try him*] It was an ancient diversion among princes to propose curious and difficult questions, in order to try each other's sagacity and skill. See Judg. xiv. 12. (v) Versions. 2. (a) MSS.

5. *No more spirit in her*] That is, she was lost in astonishment and admiration, as the next verse intimates.

13. This verse is evidently out of its place. It is so connected with the 10th, that with Houbigant I have transposed it these.

returned and went to her own country, she and her servants.

11 And the ships also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of almug-trees, and precious stones. And the king made of the almug-trees balustrades for the house of Jehovah, and for his own palace; harps also and psalteries for the singers: such almug-trees have not come, nor been seen to this day.

14 Now the weight of gold which came to Solomon in one year was six hundred and sixty-six talents of gold: Besides what he received from the port-collectors, and from the traffic of the spice-merchants, and from all the kings of Arabia, and from the governors of the land. And king Solomon made of all this, two hundred shields of beaten gold: each shield containing six hundred shekels of gold. And he made three hundred smaller shields of beaten gold; each shield containing three minas of gold: and the king put them in the house of the forest of Lebanon.

18 Moreover, the king made a great throne of ivory, and overlaid it with the best gold. 19 The throne had six steps, and the top of the throne, behind, was round: and there were arm-stays on each side of the place of the seat, and two lions stood beside the arm-stays. And on the six steps, on the one side and on the other, stood twelve lions: the like had not been made in any kingdom. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: for in the days of Solomon it was accounted 22 of no value. For the king had at sea ships of Tarshish, which, with the ships of Hiram, once in three years went to Tarshish, bringing gold, and silver, ivory, and apes, and peacocks.

23 Thus king Solomon exceeded all the kings of the earth in riches and in wisdom. And all "the kings of" the earth sought to Solomon to hear his wisdom,

which God had put into his heart. And 25 they brought every man his present, utensils of silver, and utensils of gold, and garments, and armour, and spices, horses, and mules; a rate year by year. So Solomon collected 26 chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he stationed in the chariot-cities, and with himself, at Jerusalem. And the king made silver as plentiful in 27 Jerusalem as stones; and cedars made he abundant as the sycamores which are in the vale.

And Solomon had horses brought out of 28 Egypt and from Coa: the king's merchants received them from Coa at a stated price. And a chariot was brought up out of Egypt 29 for six hundred shekels of silver, and a horse for a hundred and fifty: and so were they brought for all the kings of the Hethites, and for the kings of Syria.

CHAPTER XI.

B. C. 992. Solomon's idolatry, and its consequences; the divine displeasure, the enemies raised up against him, his death and successor.

BUT king Solomon loved many foreign 1 women, besides the daughter of Pharaoh, Moabites, Ammonites, Edomites, Sidonians, and Hethites; Of the nations, concerning 2 which Jehovah said to the Israelites, Ye shall not go into them, neither shall they come in unto you: for they will assuredly turn away your heart after their gods: to these Solomon was affectionately attached. And he had seven hundred wives, princesses, 3 and three hundred concubines; and his wives turned away his heart. For when 4 Solomon was old, his wives turned away his heart after other gods; and his heart was not perfect with Jehovah, his God, like the heart of David, his father. For Solomon 5 went after Ashtarothe, the goddess of the Sidonians, and after "Chemosh, the god of Moab," and after Molech, the detestable idol of the Ammonites. And Solomon did 6 evil in the sight of Jehovah, and went not fully after Jehovah, like David his father.

24. (a) Chald. 1 MS.

28. *From Coa*] So the Sept. and Vulg. render, which seems most natural. *Linon yarn* has nothing to support it.

CHAP. XI. 1. *Pharaoh's daughter*] She was properly queen, and no blame is attached to him for marrying her. But in marrying so many besides, he violated two precepts—that of forbidding the king to multiply wives, and that of marrying women of the nations of Canaan.

3. *Seven hundred wives*] Like the kings of the east, he collected this vast number, partly for state. Darius Codomanus was accustomed to take in his camp no fewer than three hundred, and Le Comte tells us that the emperor of China had a vast number, chosen for their beauty, many of whom the emperor never so much as saw.

5. The clause added in the Syr. and Arab. versions is supported by the 7th verse.

12. *Almug-trees*] Parkhurst supposes that the lignum-vitæ-tree is intended, while others the sandal-tree. It must have been a valuable kind.

13. *The port-collectors*] Literally, *searchers*. Geddes renders, *miners*, I think without any probability.

17. *Three minas*] Or three hundred shekels. Compare 2 Chron. ix. 16.

22. *Ships of Tarshish*] So called because employed in trade to that place. Most moderns suppose that Tartessus, in Spain, is meant. Thus Solomon carried on trade with the Tyrians, along the whole Mediterranean sea, as well as along the Red Sea, to India. Michaelis contends that the ships of Solomon went down the Red Sea, doubled the Cape of Good Hope, and coasted Africa to Tartessus in Spain. The time employed in the voyage supports this opinion; yet as the Tyrians were well acquainted with the Mediterranean, it is natural to suppose they would have returned that way home.

7 For Solomon built a high-place for Chemosh, the detestable idol of Moab, on the hill which is before Jerusalem, and for Molech, the
8 detestable idol of the Ammonites. And so he did for all his foreign wives, who burnt incense and sacrificed to their own gods.
9 Jehovah was now angry with Solomon, because his heart was turned from Jehovah, the God of Israel, who had appeared to
10 him twice; And had commanded him concerning this thing, that he should not go after other gods; but he did not observe
11 that which Jehovah commanded. Wherefore said Jehovah to Solomon: Inasmuch as thou doest thus, and observest not my covenant and my statutes, which I commanded thee, I will assuredly rend from thee the kingdom, and will give it to thy
12 own servant. Notwithstanding, in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy
13 son. Yet I will not rend away the whole kingdom; but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake, which I have chosen.
14 Jehovah then stirred up an adversary to Solomon, Hadad, the Edomite; who was
15 of the royal seed of Edom; For when David smote Edom, and Joab, the captain of the host, had gone up to bury the slain, after he had smitten every male in
16 Edom; (For six months did Joab remain there with all Israel, until he had cut off
17 every male in Edom;) Hadad fled, he and certain Edomites, the servants of his father with him, and went into Egypt; Hadad being then but a little boy. And they
18 set out from Midian, and went to Paran; and they took men with them from Paran, and they went to Egypt, unto Pharaoh the king of Egypt; who gave to him a house, and appointed for him victuals, and gave to
19 him land. And Hadad found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister
20 of Tahpenes, the queen. And the sister of Tahpenes bare to him Genubath, his son, whom Tahpenes weaned in Pharaoh's house; and Genubath was in Pharaoh's household,
21 among the sons of Pharaoh. And when

Hadad heard in Egypt that David slept with his fathers, and that Joab, the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to my own country. Then Pharaoh said to him, But what hast thou wanted with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; still I request that thou wouldst let me go.

And God stirred up another adversary to him, Hezion, the son of Eliadah, who fled from his lord, Hadadezer, king of Zobah: And he collected men to him, and became captain over a band, when David slew them of Zobah, and they went to Damascus, and dwelt there, and they made Hezion king in Damascus. And he was an adversary to Israel all the days of Solomon, besides the mischief that Hadad did, who reigned over Edom, and infested Israel.

And Jeroboam, the son of Nebat, an Ephraimite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, rebelled against the king. And this was the occasion of his rebelling against the king. Solomon built Millo, and repaired the breaches of the city of David his father. The man Jeroboam was a man of valour; and Solomon seeing that the young man was industrious, made him ruler over all the imposts of the house of Joseph. Now it happened at the time when Jeroboam went from Jerusalem, that the prophet Ahijah, a Shilonite, met him in the way; and he had clad himself with a new garment; and they two were alone in the field; And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take ten pieces for thyself: for thus saith Jehovah the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:) Because he hath forsaken me, and worshipped Ashtaroth, the goddess of the Sidonians, Chemosh, the god of the Moabites, and Molech, the god of the Ammonites, and hath not walked in my ways by doing

13. *One tribe*] That is, the great tribe of Judah, with the small tribe of Benjamin. Josephus has *two tribes*.

15. (v) Versions.

16. *Joab*] In 1 Chron. xviii. 12, it is *Abishai* not *Joab*, that is said to have slain the Edomites. Perhaps it was after this victory that Joab went to complete the slaughter.

19. *The queen*] That is, the principal wife, or sultana.

24, 25. (v) Versions and MSS.

23—25. The learned reader may consult Hebrew Bible for the text.

28. *Imposts of the house of Joseph*] That is, of the two tribes of Ephraim and Manasseh, or perhaps the former only is intended, as being far more numerous than the

latter. Jeroboam, finding the Ephraimites vexed on account of the imposts, took the opportunity of gaining their confidence by entering into their views, and, perhaps, of fomenting a spirit of discontent.

29. *The prophet Ahijah*] He was a native of Shiloh, and one of those who wrote the annals of Solomon's reign, 2 Chron. ix. 29; and he is thought to be the person who spoke to him twice from God; once when he was building the temple, chap. vi. 12, and once when he apostatized in this chapter, ver. 11.

33. I have followed the versions and MSS. in reading in the singular number; and I think that Solomon, and not the people, is intended.

what is right in mine eyes, and by keeping
my statutes and my judgments, like David
34 his father. Yet I will not take any part
of the kingdom out of his hand; but I will
maintain him prince all the days of his own
life, for the sake of David my servant whom
I have chosen, because he kept my com-
35 mandments and my statutes: But out of
his son's hands I will take the kingdom,
36 and will give to thee, ten tribes. And to
his son I will give one tribe, that David
my servant may have a lamp always before
me in Jerusalem, the city which I have cho-
37 sen for myself to put my name there. And
thee will I take, and thou shalt reign over
all that thy soul desireth; for thou shalt be
king over Israel. And it shall be, if thou
38 wilt hearken to all that I command thee,
and wilt walk in my ways, and do what is
right in mine eyes, to keep my statutes and
my commandments, as David my servant
did, that I will be with thee, and build for
thee a sure house, as I have built for David,
39 and I will give Israel to thee; And I will,
on this account, afflict the house of David,
40 but not for ever. Solomon therefore sought
to kill Jeroboam; but Jeroboam arose and
fled into Egypt, to Shishak, king of Egypt,
and was in Egypt, until the death of
Solomon.
41 And the rest of the acts of Solomon, and
all that he did, and his wisdom, are they
not written in the book of the acts of Solo-
42 mon? And the time that Solomon reigned
in Jerusalem over all Israel was forty years.
43 And Solomon slept with his fathers, and
was buried in the city of David, his father;
and Rehoboam, his son, reigned in his
stead.

CHAPTER XII.

B. C. 975. *Rehoboam refusing the old men's counsel, ten tribes revolt under Jeroboam.*

1 AND Rehoboam went to Shechem: for
all Israel had come to Shechem to make him
2 king. And when Jeroboam, the son of
Nebat, who was yet in Egypt, whither he
had fled from the presence of king Solomon,
had heard of Solomon's death, then Jero-
3 boam returned from Egypt: And they sent
and invited him to the assembly. And

Jeroboam and the whole congregation of
Israel came, and spoke to Rehoboam, say-
ing, Thy father made our yoke grievous: 4
now, therefore, make thou the grievous serv-
ice of thy father, and his heavy yoke which
he put upon us, lighter, and we will serve
thee. And he said to them, Depart yet for 5
three days, then come again to me. And
the people departed.

And king Rehoboam consulted with the 6
old men who stood before Solomon his
father, while he yet lived, and said, How do
ye advise me to answer this people? And 7
they spoke to him, saying, If thou wilt be
a servant to this people this day, and wilt serve
them, and answer them, and speak good
words to them, then they will be thy servants
for ever. But he neglected the counsel 8
which the old men gave to him, and con-
sulted with the young men who had grown
up with him, and attended on him. And 9
he said to them, What counsel give ye that
we may answer this people, who have spoken
to me, saying, Make the yoke which thy
father put upon us lighter? And the young 10
men who had grown up with him spoke to
him, saying, Thus shalt thou speak to this
people who spoke to thee, saying, Thy father
made our yoke heavy, but make thou it
lighter to us; thus shalt thou say to them,
My little finger shall be thicker than my
father's loins. And now, whereas my father 11
loaded you with a heavy yoke, I will add to
your yoke; my father hath chastised you
with whips, but I will chastise you with
scorpions.

So on the third day Jeroboam and all the 12
people came to Rehoboam, as the king had
appointed, saying, Come to me again the
third day. And the king answered the peo- 13
ple roughly, and neglected the counsel
which the old men gave him; And spoke 14
to them after the counsel of the young men,
saying, My father made your yoke heavy,
and I will add to your yoke; my father
chastised you with whips, but I will chastise
you with scorpions. Wherefore the king 15
hearkened not to the people; for Jehovah
so overruled this affair that he might per-
form his promise, which he had made by

CHAP. XII. 2. *Returned from Egypt*] The present text
has, and *dwelled in Egypt*: but the parallel place in 2
Chron. x. 2, has *returned from Egypt*. And so the Vulg.
here, which is the right reading.

3. *And they sent*] That is, the Israelites, as distinguished
from the tribes of Judah and of Benjamin.

4. *Our yoke grievous*] They most probably refer to the
tribute which Solomon exacted for his buildings, the main-
tenance of his court, and of his horses and chariots. See
chap. iv. 7.

7. *Speak good words*] Nothing could be more suitable
than this advice. They show a thorough knowledge of
human nature; and had Rehoboam made concessions, the
consequence might have been as they stated.

8. *Young men*] It was a custom in many countries to
educate with the heir to the throne young noblemen of
nearly the same age. Calmet commends this custom for
two reasons; as stimulating the prince to manly exercises
by emulation; and as gaining a knowledge of the temper
and talents of those who were to be under him in the
offices of the state. The counsel of Rehoboam's companions
was rash and imperious; and he must have been weak and
foolish to follow it.

11. *With scorpions*] The scorpion was a cruel engine
of punishment. It was, we learn from Ephraim, a long bag
of leather filled with sand, and stuck full of spikes.

15. *So overruled this affair*] I have given the sense in
preference to the idiom.

Ahijah, the Shilonite, to Jeroboam the son of Nebat.

- 16 So when all Israel saw that the king hearkened not to them, the people answered the king, saying, What portion have we in David? or what inheritance in the son of Jesse? to your own homes, O Israel; now see to thine own house, David. So Israel
17 departed to their own homes. But as for the Israelites who dwelt in the cities of
18 Judah, Rehoboam reigned over them. Then king Rehoboam sent "Adoniram," who was over the tribute; and all Israel stoned him with stones, that he died: while king Rehoboam with difficulty got into his chariot,
19 to flee to Jerusalem. So Israel rebelled against the house of David, *and continue a*
20 *distinct kingdom* to this day. For, when all Israel heard that Jeroboam had come again, they sent and invited him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah only.
- 21 And when Rehoboam had come to Jerusalem, he assembled the whole house of Judah with the tribe of Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against the house of Israel, to bring back the kingdom to Rehoboam, the
22 son of Solomon. But the word of God came to Shemaiah, the man of God, saying,
23 Speak to Rehoboam, the son of Solomon, king of Judah, and to the whole house of Judah and Benjamin, and to the remnant of the people of the *other tribes*, saying,
24 Thus saith Jehovah, Ye shall not go up, nor fight against your brethren, the Israelites: return every man to his house: for this thing is from me. They hearkened, therefore, to the word of Jehovah; and according to the word of Jehovah they returned home.

CHAPTER XIII.

B. C. 975. *Jeroboam's policy; prophecy against him; the old prophet seduced, and slain by a lion.*

- 25 JEROBOAM then built Shechem, in mount Ephraim, and dwelt there; and he went
26 out thence, and built Peniel. And Jeroboam said in his heart, Now will the king-

dom return to the house of David: If this 27 people go up to offer sacrifice in the house of Jehovah at Jerusalem, then will the heart of this people turn again to their own lord, to Rehoboam, king of Judah, and they will kill me, and go again to Rehoboam, king of Judah. So the king took counsel, and 28 made two golden calves, and said to the men of Israel, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, who brought thee up out of the land of Egypt. And he set the one at Bethel, and 29 the other he placed at Dan. And this thing 30 became the occasion of sin: for the people went to worship either before the one *at Bethel, or the other at Dan*. And he made 31 sacred houses on high-places; and made priests of any of the people, who were not of the sons of Levi. And Jeroboam ordained 32 a feast in the eighth month, on the fifteenth day of the month, like to the feast which is kept in Judah: and he offered upon the altar which he had erected in Bethel, sacrificing to the calves which he had made; and he placed in Bethel the priests of the high-places which he had made. Thus he 33 offered on the altar which he had erected in Bethel on the fifteenth day of the eighth month which his own heart had devised; and ordained a feast to the Israelites: and he offered upon the altar, and burnt incense.

But, behold, a man of God came from 1 Judah, by the command of Jehovah, to Bethel; and Jeroboam stood by the altar to burn incense. And he cried against the 2 altar by the command of Jehovah, and said, O altar, altar, thus saith Jehovah; Behold, a child shall be born to the house of David, Josiah by name; and upon thee shall he offer the priests of the high-places who burn incense upon thee, and upon thee shall be burnt human bones. And he gave a sign 3 the same day, saying, This is the sign of what Jehovah hath spoken, Behold, the altar shall be rent, and the ashes, which are upon it, shall be poured out. And when king 4 Jeroboam heard what the man of God said, who cried against the altar in Bethel, he put forth his hand from the altar, saying, Lay

18. *Adoniram*] This completes the climax of Rehoboam's folly. He had neglected the advice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens or taxes; and to appease them he sends Adoniram, who was over the tribute; of course, the most obnoxious man he could send.

21. *A hundred and eighty thousand*] From the following history, it appears that the two tribes which adhered to the house of David, were equal to the other ten.

26. *Now the kingdom*] Had he feared God and trusted in him, there would have been no need of this policy. The Lord would have fulfilled his own word.

28. *Two golden calves*] These, like that of Aaron's, at Horeb, were designed to be representations of the God of Israel; which was a violation of the first command. They sometimes worshipped the gods of the surrounding nations,

together with the God of Israel; but this was worshipping him through an idolatrous medium.

29. *At Bethel . . . and at Dan*] Bethel had long before been a place of worship.—And the Danites had erected for their own tribe a molten image at Dan. Compare 1 Sam. x. 3, and Judg. xviii. 29.

32. *On the fifteenth day*] This was a full month later than the day appointed by the law of Moses.

CHAP. XIII. 2. *Josiah by name*] This is a remarkable prediction, which we find came to pass about 360 years after. See 2 Kings xxiii. 15, 16.

3—6. These signs are so remarkable, that one would naturally suppose they would have made a deep impression on the mind of the king and of the people, and have led them to repentance; but they produced no effect.

hold on him ; but his hand, which he had put forth against him, became stiff, so that
 5 he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the command of Jehovah. And the king spoke
 6 and said to the man of God, Entreat, I pray thee, Jehovah, thy God, and pray for me, that my hand may be restored to me. And the man of God besought Jehovah, and the king's hand was restored to him, and became as it was before. And the king said to the man of God, Come home with me, and refresh thyself, and I will give thee a reward.
 7 But the man of God said to the king, If thou wouldst give to me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this place : For so was I charged by the command of Jehovah,
 8 saying, Eat no bread, nor drink any water, nor return by the same way which thou shalt go. So he went another way, and returned not by the way in which he had come to Bethel.
 9 Now there dwelt an old prophet in Bethel ; and his sons came and told him all the works which the man of God had done that day in Bethel : the words which he had spoken to the king, them they told also to their
 10 father. And their father said to them, What way went he ? (For his sons had seen what way the man of God went, who had come
 11 from Judah.) Again he said to his sons, Saddle me the ass. So they saddled him the ass : and he rode thereon, And went after the man of God, and found him sitting under a turpentine-tree : and he said to him, Art thou the man of God who camest from
 12 Judah ? And he said, I am. Then he said to him, Come home with me, and eat bread. And he said, I cannot return with thee, nor go in with thee : neither will I eat bread, nor drink water with thee in this place :
 13 For by the command of Jehovah, it was said to me, Thou shalt neither eat bread, nor drink water there ; nor shalt thou return by
 14 the way in which thou shalt go. He said to him, I also am a prophet as thou art ; and an angel spoke to me by the command of

Jehovah, saying, Bring him back with thee into thy house, that he may eat bread and drink water. "Thus" he deceived him ; So 19 that he went back with him, and ate bread in his house, and drank water.

But, while they sat at table, the word 20 of Jehovah came to the prophet who had brought him back : And he cried to the man 21 of God who came from Judah, saying, Thus saith Jehovah, Forasmuch as thou hast disobeyed the command of Jehovah, and hast not kept the precept with which Jehovah, thy God, charged thee, But camest back, 22 and hast eaten bread and drunk water in the place, of which he said to thee, Neither eat bread, nor drink water ; thy carcass shall not come to the sepulchre of thy fathers.

And after he had eaten bread, and drunk 23 "water," he saddled for him an ass, for the prophet whom he had brought back. But 24 when he was gone a lion met him by the way, and slew him : and his carcass was cast down on the way, and the ass stood by it ; the lion, also, stood by the carcass. And, behold, 25 some men passed by, and saw the carcass cast down on the way, and the lion standing by the carcass : and they came and told it in the city where the old prophet dwelt. And 26 when the prophet who had brought him back from the way, heard, he said, It is the man of God, who disobeyed the command of Jehovah : Jehovah hath, therefore, delivered him to the lion, who hath torn him, and slain him, according to the word of Jehovah, which he spoke to him. And he spoke to his sons, 27 saying, Saddle me the ass. And they saddled him. And he went and found his carcass cast down in the way, and the ass and the lion standing by the carcass : the lion had not eaten the carcass, nor torn the ass. And the prophet took up the carcass of the 28 man of God, and laid it upon the ass, and brought it back : and the old prophet came to the city, to mourn and to bury him. And 30 he laid his carcass in his own sepulchre ; and mourned over him, saying, Alas, my brother ! And after he had buried him, he spoke 31 to his sons, saying, When I am dead, then bury me in the sepulchre in which the man of God is buried ; lay my bones beside his

11. *An old prophet*] The account of this prophet is encumbered with difficulties. The sons appear to have attended the worship of the calves, and I cannot but think that though he might have been favoured with some divine communications, yet, like Balaam, he was a wicked man. I suspect that having learned the reply of the man of God to Jeroboam, he formed the purpose of pursuing him, and inviting him back, with the design of bringing some calamity upon him, for the prediction which he had uttered. If this be just, he was one who supported Jeroboam's interest. Nor does his wish to be buried in the same grave with the man of God militate against this view of his character. It is only like that of his prototype Balaam, 'Let me die the death of the righteous.' Josephus asserts that he was a false prophet.

18. *Thus he deceived him*] He might wish to ensnare him and lessen the impression his prediction had made ; and, perhaps, the man of God might think that the divine prohibition had respect only to idolaters.

20—30. The language of the old prophet, and the event which followed, have been thought to support his claim to a true prophet. This may be admitted, but it will not follow that he was a good man. God constrained him to denounce his judgment on his servant for hearkening to his lies, but I cannot think that he uttered it willingly, unless he was lost to all sense of sin and shame. Let his character be what it might, he perceived that the prediction of the man of Judah was from God, and would be accomplished. 23. (*a*) Sept. Syr.

32 bones: For the denunciation, which, by the command of Jehovah, he proclaimed against the altar of Bethel, and against all the houses of the high-places, which are in the cities of Samaria, shall assuredly come to pass.

33 After this denunciation, Jeroboam returned not from his evil way, but again made of any of the people priests of the high-places: whosoever would, he consecrated him, and he became one of the priests of the high-

34 places. And this thing occasioned such sin in the house of Jeroboam, as to cause it to be cut off, and destroyed from the face of the earth.

CHAPTER XIV.

B. C. 956. Jeroboam sendeth his wife disguised to Ahijah, the prophet, to consult him respecting his son Abijah, who was sick. He denounceth God's judgments.

1 At that time Abijah, the son of Jeroboam, 2 fell sick. And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and go to Shiloh: behold, there is Ahijah, the prophet, who told me that I 3 should be king over this people. And take with thee ten loaves of bread, and cakes, and a pot of honey, and go to him that he may tell thee what shall become of the child.

4 And Jeroboam's wife did so: for she arose, and went to Shiloh, and came to the house of Ahijah. Now Ahijah could not see; for his eyes were set through age.

5 And Jehovah said to Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he is sick: thus and thus shalt thou say to her: for it will be, when she cometh in, that she will feign herself another. Now when Ahijah heard the sound of her feet, as she came in at the door, he said, Come in, thou wife of Jeroboam; why feignest thou thyself another? for I am sent to thee with heavy tidings.

7 Go, tell Jeroboam; Thus saith Jehovah, the God of Israel, Forasmuch as I exalted thee from among the people, and made thee 8 prince over my people Israel, And rent the kingdom away from the house of David, and gave it to thee: and yet thou hast not been like my servant David, who kept my commandments, and who followed me with all his heart, by doing only what was right in 9 mine eyes; But hast done evil above all that were before thee: for thou hast gone and

made for thyself other gods, and molten images, to provoke me to anger; and me thou hast cast behind thy back: Therefore, 10 behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, whether bond or free, in Israel: the remnant of the house of Jeroboam I will clear away, as a man cleareth away dung till it be all gone. Him that dieth of 11 Jeroboam's posterity in the city, shall the dogs eat; and him that dieth in the field, shall the fowls of the air eat; for Jehovah hath spoken it. Arise thou, therefore, and go 12 to thine own house: and when thy feet enter into the city, the child shall die. And all 13 Israel shall mourn for him and bury him: for he only of Jeroboam's posterity shall find a grave; because in him there is found some good thing towards Jehovah, the God of Israel, in the house of Jeroboam. More- 14 over, Jehovah will raise up to himself a king over Israel, who will, one day, and that soon, cut off the house of Jeroboam. For Jehovah will smite Israel, as a reed is 15 shaken in the water, and he will root up Israel out of this good land, which he gave to their fathers, and scatter them beyond the river, because they have made their idol-groves, provoking Jehovah to anger. And 16 he will give up Israel because of the sins of Jeroboam, who hath both sinned, and caused Israel to sin.

And Jeroboam's wife arose, and departed, 17 and came to Tirzah; and when she came to the threshold of the door, the child died; And they buried him: and all Israel mourned 18 for him according to the word of Jehovah, which he spoke by his servant Ahijah, the prophet. And the rest of the acts of Jeroboam, how he warred and how he reigned, behold, they are written in the chronicles of the kings of Israel. And the days which 20 Jeroboam reigned were two and twenty years: and he slept with his fathers, and Nadab his son reigned in his stead.

CHAPTER XV.

B. C. 958. History of the reigns of Rehoboam, Abiah, and Asa, kings of Judah.

AND Rehoboam, the son of Solomon. 21 reigned in Judah. Rehoboam was "sixteen" years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah chose out of all the

CHAP. XIV. 3. *Ten loaves*] These were designed as a present to the prophet, conformably to the custom of the east. Jeroboam sent his wife on this errand, that it might not be known to his subjects. For if it had been known that he had no confidence in his own gods, nor in his own priests and prophets, the eyes of the people must have been opened, and this might have led them to reject him and return to the house of David.

10. *Whether bond or free*] I have followed Gesenius, in

this version. I am not however certain, whether the preceding words should not be rendered, *every dog*, as I Sam. xxv. 22.

14. *Will one day*] Most moderns so render.

21. *His mother's name*] It is singular that Solomon had only one son, though he had so many wives: and it must have been mortifying that this son was weak and foolish.

(v) Sept.

tribes of Israel, to put his name there. And his mother's name was Naamah, an Ammonite. And Judah did evil in the eyes of Jehovah, and they provoked him to jealousy with their sins which they committed, above all that their fathers had done. For they also constructed for themselves high-places, and statues, and groves on every high hill, and under every green tree. And there were also sodomites in the land; and they did according to all the abominations of the nations whom Jehovah cast out before Israel.

And in the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem: And he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all: and he took away all the golden shields, which Solomon had made. And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the guard, who kept the door of the king's house. And when the king went into the house of Jehovah, the guard bore them and brought them back into the guard chamber.

Now the rest of the acts of Rehoboam, and all that he did, are written in the chronicles of the kings of Judah. And there was war between Rehoboam and Jeroboam all their days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And Abiah, his son, reigned in his stead.

Now in the eighteenth year of king Jeroboam, the son of Nebat, Abiah became king over Judah. Three years reigned he in Jerusalem. And his mother's name was Maachah, the daughter of Absalom. And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with Jehovah his God, like the heart of David his grandfather. Nevertheless, for David's sake Jehovah his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did what was right in the eyes of Jehovah, and turned not aside from whatever he commanded him all the days of his life, save only in the affair of Uriah the Hethite. And there was war between Abiah the son of Rehoboam and Jeroboam, all the days of his life. Now the

rest of the acts of Abiah, and all that he did, are written in the chronicles of the kings of Judah. And Abiah slept with his fathers; and they buried him in the city of David; and Asa his son reigned in his stead.

And in the twentieth year of Jeroboam, king of Israel, Asa became king over Judah. And forty-one years reigned he in Jerusalem. And his mother's name was Anah, the daughter of Absalom. And Asa did what was right in the eyes of Jehovah, like David his father. And he took away the sodomites out of the land, and removed all the idols which his father had made. And also Maachah, his grandmother, he removed from being queen, because she had made a horrible idol in a grove; and her idol Asa destroyed, and burnt by the brook Kidron. But the high places were not wholly removed; yet Asa's heart was perfect with Jehovah all his days. And he brought into the house of Jehovah the things which his father had dedicated, and the things which himself had dedicated, silver and gold.

And there was war between Asa and Baasha, king of Israel, all their days. For Baasha, king of Israel, went up against Judah, and fortified Ramah, that he might prevent any from going over to Asa, king of Judah. Then Asa took all the silver and the gold which remained of the treasures of the house of Jehovah, and of the treasures of the king's house, and delivered them into the hand of his servants: and king Asa sent them to Ben hadad, the son of Tabrimon, the son of Hezion, king of Syria, who dwelt at Damascus, saying, Let there be a league between me and thee, as there was between my father and thy father; behold, I have sent to thee a present of silver and gold; come and break thy league with Baasha, king of Israel, that he may depart from me. So Ben-hadad hearkened to king Asa, and sent the chiefs of his hosts against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Chinneroth, with the whole land of Naphtali. And when Baasha heard of it, he left off fortifying Ramah, and dwelt at Tirzah. Then king Asa assembled by proclamation all Judah; none was exempted: and they took away

25. *Shishak, king*] Hitherto, the kings of Egypt were called Pharaoh, but it seems that this name was now sinking into disuse. It is probable, that Jeroboam had excited the king of Egypt to invade Judah, to prevent an attack on himself; and hence we can account for the Egyptians returning, without molesting any of the cities of Israel. Compare 2 Chron. xii. and xiii.

31. *Abiah*] This is the true name of the son of Rehoboam. The variations have occurred through the negligence of scribes. I have omitted the words repeated from the 31st verse of the Sept. and Syr.

CHAP. XV. 6. *Between Abiah*] The addition to the

common text, found in the versions, is here absolutely necessary; the words omitted in the next verse are a mere repetition of the first part of this.

10. *Anah*] It is not probable that Absalom had two daughters of the name of Maachah; I have, therefore, adopted the reading of the Sept. here.

13. *A horrible idol*] Supposed to be a Priapus or Phallus. To such objects the Hindoos yet pay homage. Compare 2 Chron. xiv. and xv.

16—19. This policy of inviting the neighbouring kings to assist them, at last proved the ruin of both Judah and Israel. Compare 2 Chron. xvi.

the stones of Ramah, and its timber, with which Baasha had fortified it; and with them king Asa fortified Geba of Benjamin, 23 and Mizpeh. The rest of all the acts of Asa, and all his might, and all that he did, and all the cities which he built, are written in the chronicles of the kings of Judah. In the time of his old age he was diseased in 24 his feet. And Asa slept with his fathers, and was buried with his fathers, in the city of David; and Jehoshaphat, his son, reigned in his stead.

CHAPTER XVI.

B. C. 954. *History of the reigns of Nadab, Baasha, Elah, Zimri, and Omri, kings of Israel.*

25 NADAB, the son of Jeroboam, began to reign over Israel, in the second year of Asa, king of Judah, and reigned over Israel two 26 years. And he did evil in the eyes of Jehovah, and walked in the way of his father, and in his sin, by which he caused Israel 27 to sin. And Baasha, the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which belonged to the Philistines; for Nadab and 28 all Israel laid siege to Gibbethon. Even in the third year of Asa, king of Judah, did Baasha 29 slay him, and reigned in his stead. And when he had become king, he smote the whole house of Jeroboam; he left not to Jeroboam undestroyed any that breathed: according to the word of Jehovah, which he had spoken by his servant Ahijah, the Shi- 30 lonite: Because of the sins of Jeroboam which he committed, and which he caused Israel to commit; provoking the anger of 31 Jehovah the God of Israel. Now the rest of the acts of Nadab, and all that he did, are written in the chronicles of the kings of 32 Israel. And there was war between Asa and Baasha, king of Israel, all their days. 33 In the third year of Asa, king of Judah, began Baasha, the son of Ahijah, to reign over Israel, in Tirzah; and he reigned 34 twenty-four years. And he did evil in the eyes of Jehovah, and walked in the ways of Jeroboam, and in his sin by which he caused 1 Israel to sin. The word of Jehovah, therefore, came to Jehu, the son of Hanani, 2 against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel; and thou hast walked in the ways of Jeroboam, and hast made my people Israel to sin, and by their 3 sins to provoke me to anger: Behold, I will

take away the posterity of Baasha, and the posterity of his house; and will make thy house like the house of Jeroboam, the son of Nebat. Him that dieth of the posterity 4 of Baasha in the city, shall the dogs eat; and him that dieth of his posterity in the fields, shall the fowls of the air eat. 'Thus 7 the word of Jehovah came, by the prophet Jehu, the son of Hanani, against Baasha, and against his house, for all the evil that he did in the eyes of Jehovah, in provoking him to anger with the works of his hands, in being like the house of Jeroboam; and on this account God slew him. Now the rest 5 of the acts of Baasha, and what he did, and his might, are written in the chronicles of the kings of Israel. And Baasha slept 6 with his fathers, and was buried in Tirzah; and Elah, his son, reigned in his stead.

In the twenty-sixth year of Asa, king of 8 Judah, began Elah, the son of Baasha, to reign over Israel in Tirzah; and he reigned 9 two years. And his servant Zimri, chief captain of half his chariots, conspired against him; and, while he was getting drunk, in Tirzah, in the house of Arza, steward of his house in Tirzah, Zimri went in and smote 10 him, and killed him, (in the twenty-seventh year of Asa, king of Judah,) and reigned in his stead. And as soon as he began to 11 reign, and was seated on his throne, he slew the whole house of Baasha: he left not a single male, either kindred or friend. Thus 12 did Zimri to the house of Baasha, according to the word of Jehovah, which he had spoken against Baasha, by Jehu the prophet; On 13 account of all the sins of Baasha, and the sins of Elah his son, which they committed, and by which they caused Israel to sin, so as to provoke Jehovah, the God of Israel, to anger with their idols. Now the rest of 14 the acts of Elah, and all that he did, are written in the chronicles of the kings of Israel.

In the twenty-seventh year of Asa, king of 15 Judah, Zimri reigned at Tirzah seven days. And the people were encamped against Gibbethon, which then belonged to the Philistines. And when the people who were en- 16 camped heard it said, Zimri hath conspired, and hath also slain the king: all Israel then made Omri, the chief captain of the host, king over Israel, that day in the camp. And 17 Omri went up from Gibbethon, and all Israel with him, and they besieged Tirzah. And 18 when Zimri saw that the city would be

CHAP. XVI. 7. This verse seems redundant. Houbigant transposes it after the 4th. If it be retained, this is, doubtless, a better arrangement. For it cannot be thought that the writer, after having finished the transactions of Baasha's reign, would, while relating those of his successor, return again to them.

13. *Of all the sins*] There is a remarkable similitude between the destruction of Baasha's family and Jeroboam's; the son of each reigned but about two years; they were both slain; there was no successor to either family; and both were slain while the same city was besieged.

18. *A retired part*] I have given the sense here. Zimri

taken, he went into a retired part of the palace, and burnt the palace, over himself, 19 and died; For his sins which he committed, by doing evil in the eyes of Jehovah, by walking in the way of Jeroboam, and in his sin which he did, in causing Israel to 20 sin. Now the rest of the acts of Zimri, and the conspiracy which he made, are written in the chronicles of the kings of Israel.

21 The people of Israel were now divided into two parties: *the one* half of the people followed Tibni, the son of Ginath, to make him king; and *the other* half followed Omri.

22 But the people who followed Omri prevailed against the people who followed Tibni, the son of Ginath; so when Tibni was 23 killed, Omri reigned. In the thirty-first year of Asa, king of Judah, began Omri to reign over Israel; and he reigned twelve years. Six years he reigned in Tirzah;

24 When he bought the hill Samaria of Samar, for two talents of silver; and built a city on the hill, and called the name of the city which he had built, after the name of Samar, 25 owner of the hill, Samaria. But Omri did evil in the eyes of Jehovah, and was more 26 wicked than any that were before him. For he wholly walked in the way of Jeroboam, the son of Nebat, and in his sin, by which he caused Israel to sin, so as to provoke Jehovah, the God of Israel, to anger with 27 their idols. Now the rest of the acts of Omri which he did, and his might, are written in the chronicles of the kings of Israel.

28 And Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

CHAPTER XVII.

B. C. 918. *The reign of Ahab, against whom Elijah prophesied; the miracles wrought by him.*

29 AND in the thirty-eighth year of Asa, king of Judah, began Ahab, the son of Omri, to reign in Israel: and Ahab the son

of Omri reigned over Israel in Samaria, twenty-two years. And Ahab, the son of 30 Omri, did evil in the eyes of Jehovah, above all that were before him. And as if it had 31 been a light thing for him to walk in the sins of Jeroboam, the son of Nebat, he took to wife Jezebel, the daughter of Ethbaal, king of the Sidonians; and went and served Baal, and worshipped him: For he reared 32 up an altar to Baal, in the temple of Baal, which he had built in Samaria: Ahab also 33 made a grove. Thus Ahab did more to provoke Jehovah, the God of Israel, to anger than all the kings of Israel that were before him. In his days Hiel, the Bethelite, re- 34 built Jericho: he laid its foundation in the death of Abiram his first-born, and in the death of his youngest son Segub, he set up its gates, according to the word of Jehovah, which he had spoken by Joshua, the son of Nun.

And "the prophet" Elijah, the Tishbite, 1 from "Tishbi" of Gilead, said to Ahab, As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be these years, either dew or rain, but according to my word. And the word of Jehovah came 2 to him, saying, Go hence, and turn east- 3 ward; and hide thyself by the brook Cherith, which is before the Jordan. And it 4 shall be, that thou shalt drink of the brook; and I have commanded the ravens to sup- 5 port thee there. So he went and did according to the word of Jehovah: for he went and dwelt by the brook Cherith, which is before the Jordan. And the ravens 6 brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank "water" of the brook. And it came 7 to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of Jehovah came to him, say- 8 ing, Arise, go to Zarephath, which belongeth 9

wished to lay that palace in ruins, which he saw he must not occupy.

22. *When Tibni was killed*] I think that the context proves that Tibni did not die a natural death, as our common version supposes. In the circumstances in which the people were, a rival to the throne would not be suffered to die in peace.

24. *Samaria*] From *Samar*. In the Hebrew, according to the Masoretical punctuation, there is *Shomron*, from *Shemer*. But as the town is always called Samaria in the New Testament, and in our public version of the Old, I retain that name; and call its owner *Samar*, the better to show the derivation.

31. *Jezebel*] She was a heathen princess, and to marry her was contrary to the divine command. She was an infamous woman; we read of her whoredoms, idolatries, and persecutions of God's prophets in Rev. ii. 20.

34. *Rebuilt Jericho*] This is probably added, as a proof of the hardened state to which the inhabitants of Bethel had been brought, by their worship of Jeroboam's calf. Hiel would rebuild Jericho, in defiance of the execration of Joshua; he found, by experience, that what the good man had said, was the word of God.

CHAP. XVII. 1. *From Tishbi*] With the Sept. I consider the word as a proper name, for the common rendering affords no pertinent sense. (a) Sept.

2. *The brook Cherith*] This seems to have been one of those rapid torrents which run down from the mountains, and form deep ravines in their way. Such are frequently to be seen in the northern parts of this island.

4. *The ravens*] So all the ancient versions render; except, perhaps, the Arabic. Some moderns, however, think the rendering wrong; and make the word in the original a proper name; denoting either the *Arabians*, or the inhabitants of *Horbo*, or *Orbo*, at some small distance from Scythopolis, according to Jerom.—I see no cogent reason to depart from the common rendering; so much the less, as it is certain that ravens are wont to nestle in such ravines as are above mentioned. The other rendering has, nevertheless, its probability: and the reader may choose for himself.

6. (a) Versions.

9. *There to support thee*] He was not sent to any of the rich or great men in Sidon, but to a poor widow, who was probably a proselyte to the Jewish religion.

to Sidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose and went to Zarephath.

10 And when he came to the gate of the city, behold, there was a widow woman gathering sticks: and he called to her, and said, Bring me, I pray thee, a little water in a vessel,

11 that I may drink. And as she was going to bring it, he called to her and said, Bring me, I pray thee, a morsel of bread in thy

12 hand. And she said, As Jehovah thy God liveth, I have nothing baked, but only a handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering sticks, that I may go in and prepare it, for myself and my son, that we may eat it and

13 die. And Elijah said to her, Fear not; go and do as thou hast said: but make me of it a little cake first, and bring it to me, and afterwards make for thyself and thy son.

14 For thus saith Jehovah, the God of Israel, The barrel of meal shall not waste, nor shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth. And she went and did according to the word of Elijah; and she, and he, and her household,

16 ate of it many days. And the barrel of meal wasted not, nor did the cruse of oil fail, according to the word of Jehovah, which he had spoken by the prophet Elijah.

17 Now after these things, it came to pass, that the son of the woman, the mistress of the house, fell sick; and his sickness was so grievous, that there was no breath left in

19 him. And she said to Elijah, What hast thou to do with me, O thou man of God? Hast thou come to me, to call my sin to

19 remembrance, and to slay my son? And he said to her, Give to me thy son. And he took him out of her bosom, and carried him up into an upper room, where he abode,

20 and laid him upon his own bed. And he cried to Jehovah, and said, O Jehovah, my God, hast thou also brought evil upon the widow with whom I sojourn by slaying

21 her son? He then stretched himself upon the child three times, and cried to Jehovah, and said, O Jehovah, my God, I pray thee let

this child's soul return to him. And Jehovah heard the prayer of Elijah; and the soul of the child returned into him. And Elijah took the child, and brought him down from the upper room, into the house, and delivered him to his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of Jehovah is truly in thy mouth.

CHAPTER XVIII.

B. C. 906. Elijah, sent to Ahab, meeteth Obadiah; his proposal to Ahab; he slayeth the prophets of Baal, and obtaineth rain.

Now after many days, in the third year, 1 the word of Jehovah came to Elijah, saying, Go, show thyself to Ahab; and I will send rain upon the earth. And Elijah went to 2 show himself to Ahab. And famine prevailed in Samaria. And Ahab called Obadiah, 3 who was the steward of his house. (Now Obadiah greatly feared Jehovah: So that 4 when Jezebel cut off the prophets of Jehovah, Obadiah took a hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) And Ahab 5 said to Obadiah, "Come, let us go" through the land, unto all the fountains of water, and unto all the brooks: perhaps we may find grass to save the horses and mules alive, that we lose not all the cattle. And 6 they divided the land between them, to pass through it: Ahab went one way by himself; and Obadiah went another way, by himself.

But as Obadiah was on the way, behold, 7 Elijah met him; and he knew him, and fell on his face, and said, Art thou my lord Elijah? And he answered him, I am: go, 8 tell thy lord, Behold, Elijah is here. But 9 "Obadiah" said, In what have I sinned, that thou wouldst deliver thy servant into the hand of Ahab, to slay me? As Jehovah 10 thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that thou wert not to be found. And now 11

14. *Thus saith Jehovah*] This he said to try her faith and obedience. She might have possibly pleaded, that she must sustain herself and her son first; that she had none to spare; that if he was a prophet he must work a miracle, and so provide for himself. But her faith silences all these objections, and therefore was almost as miraculous as the supply itself.

16. *Wasted not*] It was according to her faith; it lasted them for two years; what was taken out was immediately supplied by the divine power.

18. *My sin to remembrance*] She takes it for granted that Elijah, by his prophetic spirit, had discovered some of the sins of her former life. God is said to remember sin, when he punishes it; and not to remember, or forget, when he forgives.

24. *Now by this I know*] This miracle was not only intended to establish Elijah's character, but, most probably,

to be a remarkable proof of the resurrection, and the existence of the soul in a separate state.

CHAP. XVIII. 1. *In the third year*] Reckoning from his flight. The drought continued, according to James v. 17, and our Lord, Luke iv. 25, three years and a half; so that six months elapsed before that Elijah went to the brook Cherith.

4. *A hundred prophets*] Most likely these were Levites devoted to the study of the law, some of whom might occasionally be inspired. Jezebel hated and would have destroyed them all, if possible. It is singular that Obadiah should live in the court of Ahab, and more so that his life should be preserved. 5. (a) Sept.

9. *In what have I sinned*] The following verses explain the meaning of Obadiah in this. Should Elijah not be found, Obadiah would be slain, for not having seized him or put him to death. (a) Syr. Vulg. MSS.

thou sayest, Go, tell thy lord, behold, Elijah
12 is here. And as soon as I am gone from
thee, it may be, that the Spirit of Jehovah
shall carry thee whither I know not; and so
when I come and tell Ahab, and he cannot
find thee, he may slay me. Now I, thy
servant, have feared Jehovah from my youth.
13 Hath it not been told my lord what I did,
when Jezebel slew the prophets of Jehovah,
how I hid a hundred men of Jehovah's proph-
ets, by fifty in a cave, and fed them with
14 bread and water? Yet now thou sayest,
Go, tell thy lord, behold, Elijah is here: so
15 that he may slay me. And Elijah said, As
Jehovah, the God of hosts, liveth, before
whom I stand, I will surely show myself to
him this day.
16 So Obadiah went to meet Ahab, and told
17 him; and Ahab went to meet Elijah. And
when Ahab saw Elijah, Ahab said to him,
18 Art thou he who troubleth Israel? But he
answered, I have not troubled Israel; but
thou, and thy father's house, in that ye have
forsaken the commandments of Jehovah,
19 and followed other gods. Now therefore
send, and assemble to me, into mount
Carmel, all Israel, and the prophets of
Baal, four hundred and fifty, and the proph-
ets of the groves, four hundred, who eat
20 at Jezebel's table. So Ahab sent unto
all the Israelites, and assembled the proph-
ets unto mount Carmel. And Elijah
came to all the people, and said, How long
halt ye between two opinions? if Jehovah
be God, follow him; but if Baal, then follow
him. And the people answered him not a
22 word. Then said Elijah to the people, I
am the only remaining prophet of Jehovah;
but Baal's prophets are four hundred and
23 fifty men. Let two steers be given to us;
and let them choose one steer for themselves,
and cut him in pieces, and lay *the pieces* on
wood, but put no fire under: and I will
dress the other steer, and lay him on wood,
24 but put no fire under: And call ye on the
name of your god, and I will call on the
name of Jehovah: and the god that an-
swereth by fire, let him be God. And all
the people answered and said, This proposal
25 is good. Elijah then said to the prophets
of Baal, Choose ye one steer for yourselves,
and dress him first; for ye are many; and

call on the name of your gods, but put no
fire under. And they took the steer, which 26
was given them, and they dressed him; and
called on the name of Baal from morning
even until noon, saying, O Baal, hear us.
But there was no voice; no answer. And
they leaped about the altar which they had
made. And at noon, Elijah mocked them 27
and said, Cry still louder: though he is a
god, yet he may be musing; or he may be
employed; or on a journey; or, perhaps he
is asleep, and must be awaked. They then 28
cried still louder, and cut themselves, ac-
cording to their custom, with knives and
lancets, till the blood gushed out upon
them. And when mid-day was past, though 29
they continued their rites until the time of
offering the evening sacrifice, there was no
voice, no answer, no regard *paid to them*.

Elijah then said to all the people, Come 30
near unto me. And all the people came
near unto him. And he repaired the altar
of Jehovah, which had been broken down.
And Elijah took twelve stones, according to 31
the number of the tribes of the sons of Jacob,
(to whom the word of Jehovah came, say-
ing, Israel shall be thy name:) And with 32
the stones he built an altar to the name of
Jehovah: and he made a trench about the
altar, as great as would contain two seals of
seed. And he put the wood in order, and 33
cut the steer in pieces, and laid *the pieces* on
the wood, and said, Fill four jars with water,
and pour it on the burnt-sacrifice, and on
the wood. And he said, Do it the second 34
time. And they did it the second time.
And he said, Do it the third time. And 35
they did it the third time. And the water
ran round about the altar; and the trench
was even filled with water. It was now the 36
time of offering the evening sacrifice, when
Elijah, the prophet, drew near, and said, O
Jehovah, the God of Abraham, Isaac, and
of Israel, let it be known this day, that thou
art God in Israel, and that I am thy servant,
and that I have done all these things by thy
command. Hear me, O Jehovah, hear me, 37
that this people may know that thou Jeho-
vah art God; and turn back their hearts.
Then the fire of Jehovah fell, and consumed 38
the burnt offering, and the wood, and the
stones, and the dust, and licked up the water

19. *I have not troubled*] Ahab charges the famine on the prophet who predicted it; he repels the charge, and points out with boldness and energy the true cause, however uncourtly such language might be deemed. The proposal he makes to assemble the prophets of Baal, and to see who or what was the cause of the calamity, and to endeavour to remove it, Ahab could not but deem fair.

24. *That answereth by fire*] God had frequently appeared in favour of his people, by consuming the victims offered to him by fire from heaven, Levit. ix. 24, and Judg. vi. 21.

27. *He may be musing*] The heathens ascribed the

weaknesses of men to their gods. According to Homer, Jupiter sometimes went abroad, sometimes slept, &c. How different the view which the prophets give us of the true God, who *neither slumbereth nor sleepeth*, and who is in every place, beholding the evil and the good!

29. *Continued their rites*] They acted the prophet, in their motions and gesticulations. How fine the remark with which the verse concludes, 'Yet there was no voice,' &c.

34. *Do it the third time*] This shows the confidence of the prophet, or rather his full assurance, that God would now appear to confound his enemies, and to raise the drooping spirit of his friends.

39 which was in the trench. And when all the people saw this, they fell on their faces; and they said, Jehovah, he is God; Jehovah, he is God. And Elijah said to them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them to the brook Kishon, and slew them there.

41 And Elijah said unto Ahab, Go eat and drink; for there is a sound of abundance of rain. So Ahab went up to eat and to drink; and Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees; And said to his servant, Go up now, look towards the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times. And at the seventh time, he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say to Ahab, Prepare thy chariot, and get down, that the rain stop thee not. And it came to pass in the mean while, that the heavens were black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

46 And the hand of Jehovah was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

CHAPTER XIX.

B. C. 906. Jezebel threateneth Elijah, who fleeth; he goes to Horeb, where God appears to him, and sends him to anoint Hazael, Jehu, and Elisha.

1 AND Ahab told Jezebel, all that Elijah had done; and also how he had slain all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, So let the gods do to me, and more also, if, by to-morrow about this time, I make not thy life as the life of one of them. And 'he was afraid,' and arose, and went for his life, and came to Beer-sheba, which belonged to Judah. And there he left his servant; But he himself went a day's journey into the wilderness; and he went and sat down under a broom-tree: and he requested for

himself, that he might die; and said, It is enough: now, O Jehovah, take away my life; for I am not better than my fathers. And as he lay and slept under the broom-tree, behold, an angel touched him, and said to him, Arise, eat. And he looked, and behold, at his head was a cake baked on coals, and a cruse of water. And he ate and drank, and lay down again. And the angel Jehovah returned and touched him a second time, and said, Arise, eat; because a long journey is appointed to thee. And he arose, and ate and drank, and went in the strength of that food, forty days and forty nights, unto Horeb, the mount of God.

And he came thither to a cave, and lodged there; and, behold, the word of Jehovah came to him, and said to him, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts: for the Israelites have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only am left; and they seek to take away my life. And he said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and there was a great and strong wind rending the mountains, and breaking in pieces the rocks before Jehovah; but Jehovah was not in the wind: and after the wind was an earthquake; but Jehovah was not in the earthquake: And after the earthquake, a fire; but Jehovah was not in the fire: and after the fire, a still small voice, and there was Jehovah. And when Elijah heard this, he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, a voice came to him, and said, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts: because the Israelites have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, I only am left; and they seek to take away my life. And Jehovah said to him, Go, return

39. *Jehovah, he is God*] That is, we acknowledge him to be the only true and living God. Elijah availed himself of the impression made on the people, and engaged them to cut off the prophets or priests of Baal.

41. *There is a sound*] God now intimated to his servant that he would send rain; and by this, still more establish his mission as his prophet to Israel. The event soon verified his intimation.

CHAP. XIX. 2. *So let the gods*] Jezebel was greatly enraged, and resolved to make the prophet a public example of her vengeance. Her passion clearly deprived her of prudence; and she, by sending a message to him, led to his escape.

3. *And he was afraid*] This shows the justness of the apostle's remark, that Elijah was a man of like passions with ourselves. (v) Versions, MSS.

4. *A broom-tree*] This is now generally adopted as the sense of the word. The prophet now wishes to die and go home, perhaps thinking that he had done no good, by all

his efforts to reform Israel. In this desponding frame the Lord was mindful of him.

8. *Forty days*] The distance of Horeb from Beer-sheba is little more than a hundred miles; and the prophet had gone a day's journey into the wilderness. This may justly induce suspicion, that the true reading is *four days*, &c. Errors in numbers have most frequently occurred; yet there is no variety of reading either in the versions or manuscripts. That God can support without food, for any length of time, cannot surely be doubted. Moses fasted forty days and forty nights, and our Lord in like manner.

11, 12. These awful appearances displayed the majesty of God, while the still small voice indicated his mercy. In short, he meant to assure the prophet, and by him his people, that he would not employ storms and tempests, but the soft words of persuasion and kindness, in order to reclaim Israel and maintain his own worship. Though the persons he is sent to anoint will bring judgment on Israeli

on thy way from the wilderness to Damascus; and when thou comest *thither*, anoint
 16 Hazael to be king over Syria. And Jehu, the son of Nimshi, shalt thou anoint to be king over Israel; and Elisha, the son of Shaphat, of Abel-meholah, shalt thou anoint
 17 to be prophet in thy stead. And it shall be, that he who escapeth the sword of Hazael, shall Jehu slay; and he who escapeth the
 18 sword of Jehu, shall Elisha slay. Yet seven thousand men in Israel will I reserve to myself; all who have not bowed their knees to Baal; all who have not kissed him with their mouth.
 19 So he departed thence; and found Elisha, the son of Shaphat, and he was plowing, twelve yoke of oxen going before him; and he was with the twelfth: and Elijah passed on to him, and cast his mantle upon him.
 20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and I will follow thee. And he said to him, Go, return: for what
 21 have I done to hinder thee? So he returned from him, and took a yoke of oxen, and slew them, and boiled their flesh with the wood of the ox-gear, and gave to the people, and they did eat. Then he arose, and went after Elijah, and attended on him.

CHAPTER XXI.

B. C. 899. *Ahab, being denied Naboth's vineyard, is grieved; Jezebel suborns false witnesses, and Naboth is condemned; Elijah denounceth God's judgments against Ahab.*

1 AFTER these occurrences, the following happened. Naboth, the Jezreelite, had a vineyard, which was in Jezreel, near to the palace of Ahab, king of Samaria. And Ahab spoke to Naboth, saying, Give to me thy vineyard, that I may have it for a green garden, because it is near to my house: and I will give to thee, for it, a better vineyard than it; or, if it seem good to thee, I will
 3 give thee the worth of it in money. And Naboth said to Ahab, Jehovah forbid that I should give the inheritance of my fathers
 4 unto thee. And Ahab went to his house

vexed and displeased, because of the word which Naboth, the Jezreelite, had spoken to him; for he had said, I will not give to thee the inheritance of my fathers. And he laid himself down upon his bed, and turned away his face, and would eat no food.

But Jezebel, his wife, came to him, and said to him, Why is thy spirit so vexed, that thou wilt eat no food? And he said to her, Because I spoke to Naboth, the Jezreelite, and said to him, Give to me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it; and he answered, I will not give thee my vineyard. And Jezebel, his wife, said to him, Dost thou now exercise royal authority over Israel? Arise, eat food, and let thy heart be joyful: the vineyard of Naboth, the Jezreelite, I will give to thee. She then wrote letters in Ahab's name, and sealed them with his seal; and sent the letters to the elders and nobles of the city, in which Naboth dwelt. And she wrote in the letters, saying, Proclaim a fast, and set Naboth at the head of the people: Then bring two lawless men before him, who may testify against him, saying, 'Naboth hath blessed' the gods, especially Molech. And then carry him out, and stone him that he may die. And the men of his city, the elders and the nobles, who dwelt in his city, did as Jezebel had sent to them: as was written in the letters which she had sent to them. They proclaimed a fast, and set Naboth at the head of the people. And there came two lawless men, and sat before him; and these lawless men testified against him, against Naboth, in the presence of the people, saying, Naboth hath blessed the gods, especially Molech. They then carried him forth out of the city, and stoned him with stones so that he died. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.

And when Jezebel heard that Naboth was stoned, and was dead, she said to Ahab, Arise, take possession of the vineyard of

for their idolatry, yet he will reserve seven thousand to support his own cause. (a) Sept.

18. *Who have not kissed*] This was one method of adoration, either to kiss the image, or to kiss the hand and to stretch it towards the image.

21. *So he returned from him*] That is, from the prophet, as I understand it, and went home, and having invited the people, made a feast-sacrifice of some of his oxen; and then he followed Elijah.

CHAP. XXI. 1. In the Greek version, this chapter follows the 19th; and the order of the history supports this arrangement. In the present order the narrative of the wars of Israel with the Syrians is broken and interrupted.

2. *Spoke to Naboth*] The proposal of Ahab was fair; and the reason of Naboth's refusal ought to have satisfied him. It was the inheritance of his fathers. Attachment to one's home, to the place of our birth, is natural; and

few men would wish to part with it. He considered that he was bound by the obligations of religion to keep it.

4. *Would eat no food*] How a little thing may disturb a proud, or a covetous mind!

10. *Blessed the gods*] There are five places where our translators have rendered בָּרַךְ to *blaspheme*, or *curse*, here and in the 13th verse, Job i. 5, and 11: ii. 5, and 9. In all these places the Sept. Syr. and Vulg. render to *bless*; and the word has no other signification in any of the oriental tongues. This version specifies the crime laid to Naboth's charge to be idolatry, which was capital, according to Deut. xvii. 2—7. And though Jezebel was herself a gross idolater, she availed herself of that law to obtain her object.

11—14. The elders of Jezreel did not hesitate to do as Jezebel ordered. They perhaps dreaded the vengeance of this unprincipled woman; and, influenced by their fears, they became guilty of this unjust deed.

Naboth, the Jezreelite, which he refused to give to thee for money: for Naboth is not 16 alive, but dead. And when Ahab heard that Naboth was dead, he rose up to go down to take possession of the vineyard of Naboth, the Jezreelite.

17 And the word of Jehovah came to Elijah, 18 the Tishbite, saying, Arise, go down to meet Ahab, king of Israel, in Samaria: behold, he is in the vineyard of Naboth; for he is gone down thither to take possession of it. 19 And thou shalt speak to him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? Again thou shalt speak to him, saying, Thus saith Jehovah, In 'whatsoever place' the dogs licked up the blood of Naboth, shall the dogs lick up 20 even thine own blood. And Ahab said to Elijah, Hast thou met me, O mine enemy? And he answered, I have met thee; because thou hast sold thyself to work evil in the 21 eyes of Jehovah. Behold, (*saith Jehovah*), I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab every male, whether bond or 22 free, in Israel; And I will make thy house like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of Ahijah, for the provocation with which thou hast provoked me to anger, in having 23 caused Israel to sin. And concerning Jezebel, Jehovah hath also spoken, saying, The dogs shall eat Jezebel under the wall of Jez- 24 reel. Him who dieth of Ahab's posterity in the city, the dogs shall eat; and him who dieth in the field, shall the fowls of the air eat. 25 Now there had been none like to Ahab, who, stirred up by Jezebel, his wife, sold himself to work wickedness in the eyes of 26 Jehovah. And he committed great abominations, by going after vile idols, according to all that the Amorites did, whom Jehovah 27 cast out before the Israelites. But when Ahab heard these words, he rent his clothes, and put sackcloth upon his body and fasted, and lay in sackcloth, and walked mournfully. 28 And the word of Jehovah came to Elijah, the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not

bring the evil in his days; but in his son's days will I bring the evil upon his house.

CHAPTER XX.

B. C. 901. Ben-hadad besiegeth Samaria; the Syrians are slain and the king taken, whom Ahab dismisseth.

AND Ben-hadad, the king of Syria, assem- 1 bled his whole host; thirty-two kings attended him, with horsemen and chariots: and he went up and besieged Samaria, that he might subdue it. But he first sent messengers into 2 the city to Ahab, king of Israel, who said to him, Thus saith Ben-hadad, Thy silver and 3 thy gold is mine; thy wives also and thy children, even the goodliest, are mine. And the 4 king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I have. And the messengers returned, 5 and said, Thus speaketh Ben-hadad, saying, I sent to thee, saying, Thou shalt deliver up to me thy silver, and thy gold, and thy wives, and thy children; So to-morrow about this time, 6 I will send my servants to thee, and they shall search thy house, and the houses of thy servants; and whatsoever is most desirable in 'their' eyes, they shall seize, and take it away. Then the king of Israel called all 7 the elders of the land, and said, Mark, I pray you, and see how this man seeketh mischief: for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I denied him not. And 8 all the elders and all the people said to him, Hearken not, nor consent. Wherefore he 9 said to the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first, will I do: but this thing I cannot do. And the messengers departed, and brought him this message. And Ben-hadad sent to him, and said, The 10 gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me. And the king of 11 Israel answered, and said, Say to your lord, Let not him who girdeth on his armour, boast as if he were pulling it off. And as 12 soon as Ben-hadad, who was then drinking with the other kings, in booths, heard this message, he said to his servants, Make an attack. And they attacked the city.

And, behold, there came a prophet to 13

16. *He rose up to go*] Ahab by this showed the same injustice as his wife; if he did not suggest the deed, he approved of it.

19. *In whatsoever place*] So the Greek translators render.

20. *Hast thou met me*] Ahab, on the sight of the prophet, conscious of his crime, expected some denunciation; and he regarded the prophet, for telling him what would be the effects of his sins, as his enemy.

27. *Mournfully*] Literally, *groaning*, and hence kindness and compassion, according to Michaelis. Parkhurst renders, deriving from a different root, *with a downcast look*. The connexion supports the sense given.

CHAP. XX. 3. *Thy silver*] By this he claims the sove-

reignty; and Ahab by his answer was willing to be his tributary.

6. *So to-morrow*] Ben-hadad, not satisfied with the submission of Ahab, demands the whole of what he thought proper to take out of Samaria. This demand rouses the spirit of the people to resistance. (r) Versions.

11. *Boast as if he were*] This is a very significant metaphor. Dathe renders, 'Do not triumph before the victory is obtained,' which is the sense intended.

12. *Make an attack*] This hasty order shows the want of prudence; and is what might be expected from a king carousing with his vassals.

Ahab, king of Israel, saying, Thus saith Jehovah, Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt know that I am Jehovah. And Ahab said, By whom? And he said, Thus answereth Jehovah, By the young men belonging to the chiefs of the provinces. Then he said, Who shall order the battle? and he answered, Thou. Then he numbered the young men belonging to the chiefs of the provinces, and they were two hundred and thirty-two: and after them he numbered all the people, all the Israelites, seven thousand. And they went out at noon; but Ben-hadad, and the thirty-two kings, his auxiliaries, were drinking in booths. And the young men belonging to the chiefs of the provinces went out first; and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, or war, take them alive. But those young men belonging to the chiefs of the provinces, who went out of the city, and whom the army followed, slew every one his man, and the Syrians fled; and Israel pursued them; but Ben-hadad, the king of Syria, escaped on a horse with the horsemen. And the king of Israel went on, and smote the horses and chariots, and slew the Syrians with a great slaughter. And the prophet came to the king of Israel, and said to him, Go, strengthen thyself, and wisely consider what thou shouldst do: for at the return of the year, the king of Syria will come up against thee. And the servants of the king of Syria said to him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plain, and assuredly we shall be stronger than they. And do this thing, Remove the kings every one from his place; and put captains in their stead: And raise an army, like the army which thou hast lost, horse for horse, and chariot for chariot: and we will fight against them in the plain, and assuredly we shall be stronger than they. And he hearkened to their voice, and did so. For, at the return of the year, Ben-hadad numbered the Syrians, and went up to Aphek, to fight against

Israel. And the Israelites were numbered, 27 and completed, and went against them; and the Israelites encamped opposite to them, like two small flocks of goats; but the Syrians filled the country.

And there came a man of God, and spoke 28 to the king of Israel, and said, Thus saith Jehovah, Because the Syrians have said, Jehovah is God of the hills, but he is not God of the valleys, I will, therefore, deliver all this great multitude into thy hand, and ye shall know that I am Jehovah. And 29 they encamped seven days, one over against the other: but, on the seventh, they advanced to battle; and the Israelites slew of the Syrians in one day a hundred thousand footmen. But the remainder fled to the 30 city Aphek; and there a wall fell upon this remainder of twenty-seven thousand men. And Ben-hadad fled, and came into that city, and hid himself in an inner-chamber.

And his servants said to him, Behold 31 now, we have heard that the kings of the house of Israel are merciful kings: let us, we pray thee, put sackcloth on our loins, and ropes about our necks, and go out to the king of Israel, perhaps he will save thy life. So they girded sackcloth on their loins, and 32 put ropes about their necks, and came to the king of Israel, and said, Thy servant, Ben-hadad, saith, I pray thee let me live. And he said, Is he yet alive? he is my brother. Now the men diligently observed 33 and hastily caught the word, and they said, Thy brother Ben-hadad liveth. Then he said, Go bring him. Then Ben-hadad came forth to him: and he caused him to come up into the chariot. And Ben-hadad said 34 to him, The cities, which my father took from thy father, I will restore; and thou shalt make streets for thyself in Damascus, as my father made in Samaria. Then said Ahab, I will send thee away with this covenant. So he made a covenant with him, and sent him away.

And a certain man, of the sons of the prophets, said to his neighbour, by the command of Jehovah, Smite me, I pray thee. And the man refused to smite him. Then said 36 he to him, Because thou hast not obeyed

14. *By the young men*] Those were selected for their spirit and courage; and it was evident that, if they succeeded in their attack, dismay would spread through the Syrian camp. The result was accordingly.

24. *Remove the kings*] Ben-hadad's counsellors considered the tributary kings as not heartily engaging in his cause; and as the probable cause of their last defeat. They speak in the style of idolaters, but the policy of their advice in proposing to fight in the plains, where their cavalry might be of essential service, was wise and good.

27. *Like two small flocks*] The historian could not better express the smallness of the Israelite army. Goats are never seen in large flocks like sheep.

30. *A wall fell upon*] That is, upon the main body of them. They were perhaps endeavouring to fortify themselves in some shaken tower, the walls of which gave way and destroyed many. Kennicott labours to prove that this word signifies here not a wall, but, reading as many MSS. do, רוחמה, the Simoom or pestilential wind, by which, in his opinion and that of many others, the army of Sennacherib was destroyed.

31. *And ropes about our necks*] These were to indicate, that they considered their lives at the mercy of Ahab; and they intended also to excite his mercy and compassion.

the voice of Jehovah, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he had departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, so that in smiting he wounded him. And the prophet departed, and waited for the king by the way, and disguised himself by a "bandage" on his face. And as the king passed by, he cried unto the king: and he said, Thy servant went out into the midst of the battle; and, behold, a man turned aside and brought a man unto me and said, Keep this man: if by any means he be missing, then shall thy life go for his life, or else thou shalt pay a talent of silver.

40 And as thy servant was busy here and there, he was gone. And the king of Israel said to him, 'Thou thyself hast decided thy doom.

41 And he hastily removed the bandage from off his face; and the king of Israel perceived that he was one of the prophets.

42 And he said to him, Thus saith Jehovah, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and

43 thy people for his people. Then the king of Israel went home vexed and displeased; and he came to Samaria.

CHAPTER XXII.

B. C. 897. *Ahab, seduced by false prophets, is slain at Ramoth-Gilead. History of the reign of Jehoshaphat.*

1 THREE years passed without war between Syria and Israel. But in the third year, Jehoshaphat, the king of Judah, came down to the king of Israel; And the king of Israel said to his servants, Know ye not that Ramoth in Gilead is ours? and yet we delay taking it out of the hand of the king of

4 Syria. And he said to Jehoshaphat, Wilt thou go with me to battle, to Ramoth-gilead? And Jehoshaphat said to the king of Israel, As thou art disposed, so am I; as thy people, so my people, as thy horsemen, so my horsemen. Yet Jehoshaphat said to the king of Israel, Inquire now, I pray thee,

6 what is the will of Jehovah. Then the king of Israel assembled the prophets, about four hundred men, and said to them, Shall I go

38. *By a bandage on his face*] This rendering arises from the change of a single letter, so like that they have been often mistaken for each other, and is supported by the Sept. How could ashes on the head disguise the face of the prophet? A bandage might serve this purpose, and might be so placed as to hide the wound he had received.

CHAP. XXII. 6. *For Jehovah*] This shows, that although these were false prophets, yet, at that time, both they, and their king, acknowledged the God of Israel.

7. *By whom we may*] Jehoshaphat seems to doubt the declarations of Ahab's prophets; and to wish to consult some one whose character was better established.

11. *Horns of iron*] These were symbols of power; and

against Ramoth-gilead to battle, or shall I forbear? And they said, Go up; for Jehovah shall deliver it into the hand of the king. And Jehoshaphat said, Is there no prophet of Jehovah here besides, by whom we may inquire? And the king of Israel said to Jehoshaphat, There is yet one man, Micaiah, the son of Imlah, by whom we may inquire of Jehovah; but him I hate; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Bring quickly hither Micaiah, the son of Imlah. And the 10 king of Israel and Jehoshaphat, the king of Judah, sat each on his throne, having put on their robes, in a void place, at the entrance of the gate of Samaria; and all the prophets prophesied before them. And 11 Zedekiah, the son of Chenaanah, made for himself horns of iron, and said, Thus saith Jehovah, With these shalt thou push the Syrians, until thou have destroyed them. And all the prophets prophesied so, saying, 12 Go up to Ramoth-gilead, and prosper: for Jehovah shall deliver it into the king's hand. Now the messenger, who had gone to call 13 Micaiah, spoke to him, saying, Behold now, the words of the prophets declare good to the king with one mouth: let thy word, I pray thee, be like their word, and speak what is good. And Micaiah said, As Jeho- 14 vah liveth, what Jehovah saith to me, that will I speak. So he came to the king. 15 And the king said to him, Micaiah, shall we go against Ramoth-gilead, to battle, or shall we forbear? And he answered him, Go and prosper; for Jehovah will deliver it into the hand of the king. And the king said to 16 him, How often shall I adjure thee that thou speak to me only the truth, in the name of Jehovah? "Micaiah" then said, I saw all 17 Israel scattered upon the hills like sheep that have not a shepherd, and Jehovah said, These have no masters: let them return every man to his own house in peace. And 18 the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good, but evil, concerning me? Again 19 "Micaiah" said, Hear thou, therefore, the word of Jehovah. I saw Jehovah sitting on

the false prophet intimated the power of Ahab, and how he should prevail.

13. *Be like their word*] This address of Ahab's messengers shows the spirit of Ahab's prophets; they adapted their pretended gift to promote his designs and flatter him.

15. *Jehovah will deliver*] Micaiah must have spoken these words in an ironical tone, as the king adjures him to speak the truth.

17. (a) Sept. Syr. and so ver. 19.

19—23. This is not a real representation of any thing done in the heavenly world, as if God was at a loss for expeditors, or had any hand in the sins of his creatures; but it is a parabolical or visionary representation, to let them

- his throne, and all the host of the heavens standing by him, on his right hand and on his left. And Jehovah said, Who will notice Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. A spirit then came forth and stood before Jehovah, and said, I will entice him. And Jehovah said to him, By what means? And he answered, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And Jehovah said, Thou shalt entice him, and prevail also; go forth, and so do. Now, therefore, behold, Jehovah hath put a lying spirit in the mouth of all these thy prophets; for Jehovah hath spoken evil concerning thee.
- But Zedekiah, the son of Chenaanah, went near, and smote Micaiah on the cheek, and said, How hath the spirit of Jehovah departed from me, to speak by thee? And Micaiah said, Behold thou shalt see in that day, when thou shalt go into an inner-chamber to hide thyself. And the king of Israel said, Take Micaiah, and carry him back to Amon, the governor of the city, and to Joash, the king's son; And say, Thus saith the king, Put this man in the prison, and feed him with the bread of affliction, and with the water of affliction, until I come in peace. And Micaiah said, If thou indeed return in peace, Jehovah hath not spoken by me. He also said, Hearken, O people, every one of you.
- Then the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle. Now the king of Syria charged his thirty-two captains who commanded his chariots, saying, Fight neither with small nor great, save only with the king of Israel. And when the captains of the chariots saw Jehoshaphat, they said, Surely this is the king of Israel; and they turned aside to fight against him. But Jehoshaphat called out; And when the captains of the chariots perceived that he was not the king of Israel, they turned back from pursuing him.
- And a certain man drew a bow at a ven-

ture, and smote the king of Israel between the joints of the harness; and he said to the driver of his chariot, Turn thy hand, and carry me out of the host; for I am wounded. But the battle increased on that day; and the king was stayed up in his chariot against the Syrians, and the blood ran out of the wound into the midst of the chariot; and in the evening he died." Then, about the going down of the sun, a proclamation was made throughout the host, saying, Every man to his city, and every man to his own country.

Thus the king died and was brought to Samaria; and they buried the king in Samaria. And they washed the chariot, and rinsed his armour in the pool of Samaria; and the dogs licked up his blood; according to the word which Jehovah had spoken. Now the rest of the acts of Ahab, and all that he did, and the ivory house which he constructed, and all the cities which he built, are written in the chronicles of the kings of Israel. So Ahab slept with his fathers; and Ahaziah, his son, reigned in his stead.

And Jehoshaphat, the son of Asa, began to reign over Judah, in the fourth year of Ahab, king of Israel. Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem. And his mother's name was Azubah, the daughter of Shilhi. And he walked in all the ways of Asa his father; he turned not aside from it, doing what was right in the eyes of Jehovah. For the remnant of the Sodomites, who were left in the days of his father Asa, he removed from the land. Only the high-places were not entirely removed; still the people sacrificed, and burnt incense on the high-places. And Jehoshaphat made peace with the king of Israel: And as there was then no king of Edom, but a deputy for the king of Judah, Jehoshaphat built ships of Tarshish, at Ezion-Geber, to go to Ophir, for gold. Then said Ahaziah, the son of Ahab, to Jehoshaphat, Let my servants go with thy servants in the ships: "to which Jehoshaphat consented." "But they went not; for the ships were wrecked at Ezion-geber." Now the rest of the acts of Jehoshaphat, and the might which he exercised, and how

know there was a higher king, that his providence was concerned about the affairs of this world, and that he has various ways of bringing about his purposes. (a) Sept. Syr.

The expression, *Jehovah hath put a lying spirit*, only means he hath suffered Ahab's prophets to be guilty of prophesying lies in his name. At least this seems to me the sense.

24. *Hearken, O people*] Micaiah boldly appeals to the whole multitude, that they might mark what he said, and

judge by the event of its truth. He risks his prophetic character upon the truth of his prediction.

43—50. These verses have, from some accident, been strangely misplaced. I have followed Geddes in the order adopted, which is consistent with itself and with the account in Chronicles.

49. *To which Jehoshaphat consented*] The present text has, 'He would not consent'; but this is wholly inconsistent with 2 Chron. xx. 36, and the change is easily accounted for. I have therefore followed Houbigant and

he warred, are written in the chronicles of Israel and Judah. And Jehoshaphat slept with his fathers; and was buried with his

fathers in the city of David; and Jehoram, his son, reigned in his stead.

others in reading לל for לו; which being nearly similar in sound, have in other instances been exchanged.

50. Here, with Coverdale and Matthew, I end the first

book of kings: a much more proper division than the common one, which disjoins a part of the same reign.

II. KINGS.

INTRODUCTION.

This book contains a history of more than three hundred years; giving an account of the decline of the kingdoms of Israel and Judah, and the ruin of both. The former was finally subverted, and the people of the latter were carried captive to Babylon. In the first seven chapters, we have the incidental history of the prophets Elijah and Elisha; and in what follows, that of eleven kings of Israel and fifteen of Judah.

CHAPTER I.

B. C. 896. The reign of Ahaziah, king of Israel; the miracles of Elijah.

- 51 IN the seventeenth year of Jehoshaphat, king of Judah, Ahaziah, the son of Ahab, began to reign over Israel, in Samaria; and
- 52 he reigned two years over Israel. And he did evil in the eyes of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam, the son of Nebat, who caused Israel to sin.
- 53 For he served Baal, and worshipped him, and provoked to anger Jehovah, the God of Israel, according to all that his father had done.
- 1 Now, after the death of Ahab, Moab rebelled against Israel. And Ahaziah had fallen through a lattice in his upper-chamber, in Samaria, and was sick. And he sent messengers, and said to them, Go, inquire of Baal-zebub, the god of Ekron, whether
- 3 I shall recover of this disease. The angel Jehovah then said to Elijah, the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub, the god of
- 4 Ekron? Now, therefore, thus saith Jehovah, Thou shalt not come down from that bed on which thou art laid, but shalt surely die. And Elijah went "and told them."
- 5 And the messengers returned to him, and he said to them, Why have ye returned?
- 6 And they said to him, A man came to meet us, and said to us, Go, return to the king

who sent you, and say to him, Thus saith Jehovah, Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub, the god of Ekron? Therefore, thou shalt not come down from that bed on which thou art laid, but shalt surely die. And he said to them, What was the habit of the man who came to meet you, and spoke to you these words? And they answered him, He was clothed with a hairy garment, and girt about the loins with a leathern girdle; and he said, It is Elijah, the Tishbite. The king then sent to him a captain of fifty, with his fifty men. And he went up towards him: for behold he sat on the top of a mountain. And he spoke to him, O man of God, the king saith, come down. And Elijah answered and said to the captain of fifty, If I be a man of God, fire will come down from the heavens, and consume thee and thy fifty men. And fire came down from the heavens, and consumed him and his fifty men. Again the king sent to him another captain of fifty, with his fifty men. And he answered and said to him, O man of God, thus saith the king, Come down quickly. And Elijah answered and said to him, If I be a man of God, fire will come down from the heavens, and consume thee and thy fifty men. And the fire came down from the heavens, and consumed him and his fifty men.

Yet again the king sent a third captain of fifty with his fifty men. And the third captain of fifty went up, and came and fell on

CHAP. I. 2. *Baal-zebub*] Perhaps this Philistine idol was celebrated for his aid in removing diseases; and this idolatrous king sent to him for this purpose.

3, 4. *Is it because*] The many proofs that God had given of his power to save, should have led the king to apply to him. The message sent to him was as unwelcome as it was unexpected. (a) Sept.

7. *What was the habit*] I so render the term חֵטֶם

after Dathé, on account of the answer which the messengers return. They do not describe his person, but his dress.

9. *The king saith, Come down*] There can be little doubt, but the design of the king was to punish the prophet, perhaps to slay him.

10. *Fire will come down*] I render in the future, because the imperative indicates something of passion in the prophet; and because I consider the prophet as predicting

- his knees before Elijah, and besought him and said to him, O man of God, I pray thee, let my life, and the life of these fifty men, thy servants, be precious in thy sight.
- 14 Behold fire came down from the heavens, and consumed the two captains of the former fifties, with their fifties: therefore, let
- 15 my life now be precious in thine eyes. And the angel Jehovah said to Elijah, Go down with him: be not afraid of him. And he arose, and went down with him unto the
- 16 king. And he said to him, Thus saith Jehovah, Inasmuch as thou hast sent messengers to inquire of Baal-zebub, the god of Ekron, is it because there is not a God in Israel, of whom thou canst inquire? Therefore, thou shalt not come off that bed on which thou art laid, but shalt surely die.
- 17 So he died, according to the word of Jehovah, which Elijah had spoken. And because he had no son, Jehoram, "his brother,"
- 18 reigned in his stead.* Now the rest of the acts of Ahaziah, "and all" that he did, are written in the chronicles of the kings of Israel.

CHAPTER II.

B. C. 896. Elijah, attended by Elisha, divideth the Jordan, and is taken up to heaven; Elisha enjoys his spirit and works miracles.

- 1 JEHOVAH now intending to take up Elijah in a whirlwind into heaven, Elijah went
- 2 with Elisha from Gilgal. And Elijah said to Elisha, Abide here, I pray thee; for Jehovah hath sent me to Bethel. But Elisha said, As Jehovah liveth, and as thyself
- 3 livest, I will not leave thee. So they went down to Bethel. And the sons of the prophets, who were at Bethel, came forth to Elisha, and said to him, Knowest thou that Jehovah will take away thy master this day from thee? And he said, Yea, I know, be
- 4 silent. Again Elijah said to him, Elisha, abide here, I pray thee; for Jehovah hath sent me to Jericho. But he said, As Jehovah liveth, and thyself livest, I will not leave

thee. So they came to Jericho. And the sons of the prophets, who were at Jericho, came to Elisha, and said to him, Knowest thou that Jehovah will take away thy master this day from thee? And he answered, Yea, I know, be ye silent. Again Elijah said to him, Abide, I pray thee, here; for Jehovah hath sent me to the Jordan. But he said, As Jehovah liveth, and as thyself livest, I will not leave thee. So they both went on together. And fifty men of the sons of the prophets went, and stood to view afar off; and they two stood by the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they both went over on dry ground.

And when they had gone over, Elijah said to Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be given to me. And he said, Thou art bold in thy request: if thou see me when I am taken from thee, it will so be to thee, but if thou see me not, it will not be. Now as they still went on, and talked, behold, a chariot of fire, and horses of fire, parted them asunder; and Elijah went up in a whirlwind into heaven.

And Elisha saw, and he cried out, My father! my father! the chariot of Israel, and the horsemen thereof! And when he saw him no more, he took hold of his own clothes, and rent them in two pieces. And he took up the mantle of Elijah which had dropped from him, and went back, and stood by the bank of the Jordan; And he took the mantle of Elijah which had dropped from him, and smote the waters, "but the waters were not divided;" and he said, Where now is Jehovah, the God of Elijah? And again he smote the waters, and they were divided hither and thither: and Elisha passed over.

And when the sons of the prophets, who were opposite at Jericho, saw him, they said,

what would now happen, to show the king the truth of the message sent.

17. (o) *In the second year of Jehoram, son of Jehoshaphat, king of Judah*, Sept. Val. Omitting this, there is no necessity for supposing that Jehoram was made prorox as some do. (a) Versions.

CHAP. II. 2. *Thyself livest*] Here the term נָפֶשׁ is used for the pronoun; and to me, this is more emphatical than the idiom.

3. *Sons of the prophets*] That is, young men educated in the schools of the prophets. It was intimated to them, that Elijah was about to be removed.—*From thee*] I follow Jerom and others in regarding רֵאשִׁית as used for the pronoun: in this construction, it can have no other sense. Compare ver. 9, in the original.

9. *A double portion of thy spirit*] The most common explanation is, that Elisha speaks as a first-born son, to whom a double portion of the father's goods belonged, and who succeeded him. Geddes conjectures the sense is, "Let there be a repetition of thy spirit; let me possess the same spirit of wisdom, power, and zeal, and fortitude in main-

taining the cause of true religion." The remark of the sons of the prophets supports this view of the text. Compare ver. 15.

10. *It will not be*] His seeing him could have no material influence to bestow the blessing: but he had a secret impression on his mind that there would be a correspondence between his seeing him taken away, and God's granting the petition. By this means he would be led to keep his mind more attentive to the wonderful scene, and more fit to bear witness of it.

12. *The chariot of Israel*] Most expositors explain this, as derived from the fiery chariot and horses which separated between Elijah and Elisha. The words seem proverbial, and denote one who is considered as the guard and defence of his country. The same words are applied to Elisha, where there was no appearance of fiery chariots and horses, chap. xiii. 14.

14. *The waters were not*] Whoever reads the common text attentively, will perceive that something is wanting. The words supplied from the Vulg. and Sept. fill up this deficiency, and render the passage more clear and coherent.

The spirit of Elijah resteth on Elisha. And they came to meet him, and bowed themselves to the ground before him. And they said to him, Behold now, there are with thy servants, fifty strong men; let them go, we pray thee, and seek thy master: whom perhaps the Spirit of Jehovah hath borne away, and cast upon one of the mountains, or into one of the valleys. And he said, Send them not. But, when they urged him with importunity, he said, Send. They sent, therefore, fifty men; and they sought three days, but found him not. And when they came again to him, (for he abode still at Jericho,) he said to them, Did I not say to you, Go not?

And the men of the city said to Elisha, Behold now, the situation of this city is pleasant, as my lord seeth: but the water is bad, and the ground causeth abortions.

And he said, Bring to me a new pan, and put salt therein. And they brought it to him. And he went forth unto the waterspring, and cast the salt into it, and said, Thus saith Jehovah, I have healed these waters; there shall not be therein any more death, or cause of abortion. So the waters were healed, and continue good unto this day, according to the word which Elisha spoke.

And thence he went on to Bethel; and as he was going up by the way, there came young lads out of the city, and mocked him, and said to him, Ascend too, thou bald-head; ascend too, thou bald-head. And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tore of them forty-two boys. And he went thence to mount Carmel; and thence he returned to Samaria.

CHAPTER III.

B. C. 896. Joram's reign; the Moabites revolt; victory over them.

1 Now in the eighteenth year of the reign of Jehoshaphat, king of Judah, Joram, the

son of Ahab, began to reign over Israel, in Samaria; and he reigned twelve years. And he did evil in the eyes of Jehovah; but not like his father, and his mother: for he put away the statue of Baal which his father had made. Yet he cleaved unto the sins of Jeroboam, the son of Nebat, who caused Israel to sin; from them he did not depart.

Now Mesha, king of Moab, who reared cattle, sent as a tribute to the king of Israel, a hundred thousand lambs, and a hundred thousand wethers, with their wool. But when Ahab was dead, the king of Moab rebelled against the king of Israel. And at that time king Joram went out of Samaria, and numbered all Israel. And he sent to Jehoshaphat, the king of Judah, saying, The king of Moab hath rebelled against me; wilt thou go with me against Moab to battle? And he said, I will go: as thou art disposed, so am I; as thy people, so my people; as thy horsemen, so my horsemen. And he said, Which way shall we go up? And he answered and said, The way through the wilderness of Edom.

So the king of Israel went, and the king of Judah, and the king of Edom; but, after a circuitous march of seven days, there was no water for the host, and for the cattle that followed them. And the king of Israel said, Alas! that Jehovah hath called these three kings together, to deliver them into the hand of Moab! But Jehoshaphat said, Is there not here a prophet of Jehovah, that we may inquire of Jehovah by him? And one of the king of Israel's servants answered and said, Here is Elisha, the son of Shaphat, who attended on Elijah. And Jehoshaphat said, The word of Jehovah is with him. So the king of Israel, and Jehoshaphat, and the king of Edom, went down to him. And Elisha said to the king of Israel, What have I to do with thee? go to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said to him, Nay:

16—18. *Hath borne away, and cast*] The sons of the prophets seem to have had some such notion as Geddes. Elisha at last permitted them to search, that their fruitless labour might convince them that he had ascended to the regions of the blessed.

19. *And the ground causeth*] I have adopted the marginal versions as more agreeable to the text. The noxious quality of the water might affect the produce of the ground, through which it flowed, and occasion among the cattle abortions. Hence when the waters were healed, the produce of the ground became wholesome. The means adopted, were only designed as a token that God would effect the miracle.

23. *Young lads*] From comparing Gen. xliii. 8. 1 Kings iii. 7. it appears that the original not only means children, but young men, from fourteen up to twenty, who were capable of any riotous proceedings. Now these came out of Bethel, the seat of idolatrous worship; and seeing Elisha, who had been the attendant of Elijah, and who, having for some time resided at Jericho, was known to be his successor as prophet of the true God; these young lads designedly insulted

and reproached him. With many expositors, I think the verb *עלה* should be understood in allusion to the ascension of Elijah. In this view their impiety appears more glaring; they wish that all God's prophets may be removed; or they ridicule the idea of the miracle. The want of respect to age may be added as another ingredient in their offence. Hence Elisha was justified in maintaining his character, and in denouncing the divine curse upon them.

CHAP. III. 4. *Wethers*] I have followed Le Clerc in this version, because it is not probable that such a number of *rams* would be kept. This must have been a heavy impost on the Moabites.

9. *There was no water*] Owing to the season, it is most probable, the usual wells, where they expected to find water, were dried up; hence they found themselves in danger of perishing.

11. *Who attended on Elijah*] Literally, 'who poured water on the hands of Elijah.' A servant is described by one part of service; and this is a frequent idiom.

13. *What have I to do*] Elisha paid no regard to the king of Israel, knowing him to be an idolater, and who

for Jehovah hath called these three kings together, to deliver them into the hand of
 14 Moab. And Elisha said, As Jehovah of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would
 15 not look towards thee, nor see thee. But now bring to me a minstrel. And it came to pass, while the minstrel played, that 'the
 16 Spirit' of Jehovah came upon him. And he said, Thus saith Jehovah, make this
 17 valley full of ditches. For thus saith Jehovah, Ye shall not see wind, nor shall ye see rain; yet that valley shall be filled with water, that both ye, and your cattle, and
 18 your beasts may drink. And this is but a light thing in the eyes of Jehovah: he will deliver the Moabites also into your hand.
 19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop up every well of water, and mar
 20 every good piece of land, with stones. And the next morning, when the wheaten-offering was to be offered, behold, there came water by the way of Edom, and the country was filled with water.
 21 And when all the Moabites heard that the kings had come up to fight against them, they assembled all that were able to put on armour, both young and old; and they stood on the borders of *their own land*.
 22 And they arose up early in the morning, and the sun shone upon the water; and the Moabites saw the water on the other side as
 23 red as blood. And they said, This is blood: the kings are surely slain, and they have smitten one another: now, therefore, Moab
 24 to the spoil. And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them; but they went on smiting the Moabites, even into their own country. And they demolished the cities, and on every good piece of land cast every man his stone, and filled it; and every well of water they stopped up; and every good tree they felled. The walls of Kir-haraseth were only left; and the slingers surrounded and smote it.
 26 But when the king of Moab saw that the

battle would be too vigorous for him, he took with him seven hundred swords-men, to break through to the king of Edom; but they could not. He then took his eldest son who should have reigned in his stead, and offered him a burnt-offering upon the wall. And there was great indignation amongst the Israelites; and they departed from him, and returned to their own land.

CHAPTER IV.

B. C. 895. *Elisha multiplieth the widow's oil; giveth a son to the Shunemite, and, when dead, raiseth him to life.*

Now a certain woman, the wife of one of the sons of the prophets, cried unto Elisha, saying, Thy servant, my husband, is dead; and thou knowest that thy servant feared Jehovah. Now the creditor is come to take unto him my two sons to be bondmen. And Elisha said to her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thy handmaid hath not any thing in the house, save a pot of oil. Then he said, Go about, and borrow from all thy neighbours vessels, empty vessels; borrow not a few. And when thou art come in, thou must shut the door upon thee and upon thy sons, and pour out into all those vessels; and thou must set aside that which is full. So she went from him, and *having borrowed vessels*, shut the door upon her and upon her sons, who brought the vessels to her; and she poured out. And when the vessels were full, she said to her son, Bring me yet another vessel. And he said to her, There is not a vessel more. And the oil stayed. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children on the rest.

And at another time it happened, that Elisha passed to Shunem, where was a rich woman; and she constrained him to eat bread. And afterwards as often as he passed by, he turned in thither to eat bread. And she said to her husband, Behold now, I perceive that this man, who continually passeth by, is a holy man of God. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table,

only sought to Jehovah, either from deference to Jehoshaphat or from fear.

15. *The spirit of Jehovah*] I have preferred this reading because more usual, and because, if we render *רוח* *came*, it is more proper. In sense, the phrases, 'the hand of Jehovah was upon him,' and 'the spirit of Jehovah came upon him,' are synonymous. (v) Chald. MSS.

19. *And mar every*] Harmer thinks, that they were to erect stones on every good piece of land, prohibiting its future cultivation, according to a custom of the Arabs. It is probable gardens, and such like cultivated land, is only meant.

20. *There came water*] Without wind or rain, this water came; and it must be regarded as produced miraculously. For how could a quantity in such an arid clime be obtained in an ordinary way?

23. *This is blood*] The reflection of the sun produced this illusion, and led to the defeat of the Moabites.

24. *But they went on*] I have followed the Greek translators, as giving the best sense, and retaining the genuine text.

27. *And offered him*] To whom did he offer him? I think to the tutelary divinity of the city, which from its name was the same. (See Buxtorf on *תור*.) This conduct of the king of Moab shocked the Israelites, so that they departed.

CHAP. IV. 7. *Go sell the oil*] In this manner, the prophet relieved the distressed widow, and delivered her sons from being taken and sold for bondmen.

8. *Rich woman*] So our old translators, Coverdale and Matthews. So Luther, and other foreign translators.

10. *A little chamber*] This denotes a building, called by the Arabs yet an *Oleah*, generally at some distance from the house, like a summer-house in our gardens.

and a seat, and a lamp, that when he cometh
 11 to us, he may turn in thither. Now it happened one day, that he came thither, and he turned into the chamber, and lay there.
 12 And he said to Gehazi, his servant, Call this Shunemite. And when he had called
 13 her, she stood before him. And he said to him, Say now to her, Behold, thou hast been careful for us with all this care; what is to be done for thee? Wouldst thou be spoken for to the king, or to the captain of the host? And she answered; I dwell among mine
 14 own people. And he said, What then is to be done for her? And Gehazi answered, Verily, she hath no child, and her husband
 15 is old. And he said, Call her. And when he had called her, she stood at the door.
 16 And he said, About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, man of
 17 God, do not deceive thy handmaid. But the woman conceived, and bare a son at the season, according to the time of life, as Elisha had said to her.
 18 And when the child was grown, it happened one day, that he went out to his father
 19 to the reapers. And he said to his father, My head, my head. And he said to a lad,
 20 Carry him to his mother. And when he had taken him, and brought him to his mother, he sat on her knees till noon, and
 21 then died. And she went up, and laid him on the bed of the man of God, and shut the door upon him, and went out.
 22 And she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God; and I will soon return.
 23 And he said, Why wouldst thou go to him to day? it is neither new moon, nor sabbath. But she said, It is proper for me to
 24 go. She then ordered an ass to be saddled, and said to her servant, Drive on; slack not
 25 my riding, except I bid thee. So she went, and came to the man of God to mount Carmel. And when the man of God saw her afar off, he said to Gehazi, his servant,
 26 Behold, yonder is the Shunemite: Run now, I pray thee, to meet her, and say to her, Is it well with thee? well with thy husband? well with the child? And she answered,
 27 Well. But when she came to the man of God to the hill, she laid hold on his feet; and Gehazi came near to thrust her away.

And the man of God said, Let her alone, for her soul is distressed within her: although Jehovah hath hidden from me the cause, and hath not told me of it. Then she said, 29 Did I desire a son of my lord? did I not say, Do not deceive me? Then he said to Gehazi, 29 Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother 30 of the child said, As Jehovah liveth, and as thy self livest, I will not leave thee. And he arose, and followed her. And Gehazi 31 passed on before them, and laid the staff upon the face of the child; but there was neither voice nor any attention. So he returned to meet him, and told him, saying, The child is not awaked. And when Elisha 32 entered the house, behold, the child was dead, and laid upon his bed. He went in 33 therefore, and shut the door upon them two, and prayed to Jehovah. And he went up, 34 and lay upon the child, and put his own mouth upon his mouth, and his own eyes upon his eyes, and his own hands upon his hands: and he stretched himself upon the child; and the flesh of the child became warm. He then returned, and walked to 35 and fro in the house; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, 36 Call this Shunemite. So he called her. And when she had come into him, he said, Take up thy son. Then she went in and fell 37 at his feet, and bowed herself to the ground, and took up her son, and went out.

And Elisha came to Gilgal; and there 38 was a dearth in the land; and the sons of the prophets were sitting before him: and he said to his servants, Set on the great pot, and boil pottage for the sons of the prophets. And one went out to the field to gather 39 mallows, and found a wild-gourd, and gathered his lap full of wild-gourd leaves, and came and shred them into the pot of pottage: for they knew them not. So they poured 40 out for the men to eat. But as they were eating of the pottage, they cried out, and said, O man of God, death is in the pot. And they could eat no more. But he said, 41 Bring meal, and cast it into the pot: and *this being done*, he said, Pour out for the

13. *I dwell among*] That is, I live among my friends, and want nothing from the king or his servants.

16. *According to the time*] Compare Gen. xviii. 10, and note there.

23. *It is neither new moon*] By this it appears, that it was usual to visit the prophets at such seasons; most probably, for religious instruction. She seems not to have informed her husband of the death of her son.

29. *Salute him not*] Elisha, by this, wished Gehazi to

make the greatest haste. For their salutations were tedious and ceremonious.

32—36. Were the means Elisha used, in themselves sufficient to restore suspended animation? I think they were not; as he must have been dead some time; and consequently while Elisha made use of them, he was looking to God by prayer and faith, to restore the life of this child, which at length was done. This was a striking miracle.

people, that they may eat. And there was nothing hurtful in the pot.
 42 And there came a man from Baal-shalisha, and brought the man of God bread of the first fruits, twenty loaves of barley, and full green ears of corn. And he said,
 43 Give to the people that they may eat. And his servant said, What! should I set this before a hundred men? He said again, Give to the people that they may eat: for thus saith Jehovah, They shall eat, and shall
 44 leave. So he set the loaves before them, and they did eat, and left, according to the word of Jehovah.

CHAPTER V.

B. C. 893. Naaman being sent to the king of Israel, is cured of his leprosy; Elisha refuseth his presents; Gehazi taking them, is smitten with the leprosy.

1 Now Naaman, chief captain of the host of the king of Syria, was a great man with his master, and honourable, because by him Jehovah had given deliverance unto Syria. He was also a man of valour, but a leper.
 2 And some Syrian hordes had gone out and had brought away captive, out of the land of Israel, a little girl; and she waited on
 3 Naaman's wife. And she said to her mistress, Would to God my lord were with the prophet who is in Samaria! for he would recover him from his leprosy. And Naaman
 4 went in, and told his lord, saying, Thus and thus saith the girl who is from the land of Israel. And the king of Syria said,
 5 Depart, go thither; and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand shekels of gold, and ten changes
 6 of raiment. And he brought the letter to the king of Israel, which was to this purport: When this letter cometh to thee, thou must recover from his leprosy Naaman, my servant; behold, I have sent him with it.
 7 And when the king of Israel had read the letter, he rent his clothes, and said, Am I God, to kill and to make alive, that this man sendeth to me to recover a man from his leprosy? Consider, now, I pray you, and see how he seeketh an occasion of quarrelling with me.

43. *Before a hundred men*] From this we collect that the loaves were small, most probably only like our rolls.

CHAP. V. 4. *And Naaman went*] The connexion of this with the following verse renders it clear that Naaman should be supplied as understood in the text; for it may easily be supposed that his wife would inform him what the girl said. So the Vulg. Dathe, and others.

6. *Thou must recover*] This letter alarmed the king of Israel, and he considered it as only a pretext to undertake war against him. Indeed there was no such power with him. The prophet could do what the king could not.

10—12. The remedy prescribed seemed, to Naaman, inadequate to produce the effect, and his pride was wounded that the prophet should not so much as come out to him.

14. *Seven times*] There is a marked respect to this

But when Elisha, the man of God, heard 8 that the king of Israel had rent his garments, he sent to the king, saying, Why hast thou rent thy garments? Let now Naaman come to me, and he shall know that there is a prophet in Israel. So Naaman came with 9 his horses and with his chariot, and waited at the door of the house of Elisha. And 10 Elisha sent a messenger to him, saying, Go and wash, seven times, in the Jordan, and thy flesh shall be restored to thee, and thou shalt be clean. But Naaman was wroth, 11 and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah, his God, and touch with his hand the place; and remove the leprosy. Are not Abana and 12 Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? So he turned and went away in a rage. But one of his servants 13 came near, and spoke to him, and said, My father, if the prophet had bid thee do some great thing wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean? Then he went down, 14 and washed himself seven times in the Jordan, according to the word of the man of God: and his flesh was restored like unto the flesh of a little child, and he was clean.

And he returned, with all his attendants, 15 to the man of God, and went and stood before him: and he said, Behold, now I know that there is no God in all the earth, but in Israel: now, therefore, I pray thee, receive a present from thy servant. But he 16 said, As Jehovah liveth, before whom I stand, I will receive none. And he urged him to receive it; but he refused. And 17 Naaman said, Let there, I pray thee, be given to thy servant, two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice to other gods, but to Jehovah. In this one thing 18 Jehovah pardon thy servant: When my master goeth into the temple of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the temple of Rimmon; when I bow myself in the temple of Rimmon, will Jehovah pardon thy ser-

number throughout the scriptures, originally derived, I think, from the number of days in which God made the world. The verbs *וָרַחַץ* and *טָבַל* are used here as synonyms.

15. *Receive a present*] Literally, 'blessing;' but the word in this connexion obviously has the sense given. Compare Gen. xxxiii. 11. The prophet permitted Naaman to approach him when he had complied with his direction and received a cure.

18. *When I bow myself*] Our Dr. Lightfoot and others would render in the past tense, and make this a confession of his idolatry, and a prayer that he might receive forgiveness. In answer, he is remarked, first, that all the ancient versions render as our common version. Secondly, this version is most agreeable to the text, the words naturally

19 vant in this thing? And he said to him, Go in peace.

20 He had departed from him but a little way, when Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared that Syrian, Naaman, by not receiving from him what he brought; but, as Jehovah liveth, I will run after him, and get something from him. So Gehazi followed Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said,

22 Is all well? And he said, All is well. My master hath sent me, saying, Behold, there are now come to me, from mount Ephraim, two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be pleased to accept two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bore them before him. But when he came to the barriers, he took them from their hand, and stowed them in a house; and he let the men go, and they departed.

25 And he went in, and stood before his master. And Elisha said to him, Whence comest thou, Gehazi? And he said, Thy servant hath been no where. And he said to him,

26 Went not I, in mind, with thee, when the man turned again from his chariot to meet thee; at the time that thou receivedst the silver? So thou mayest purchase garments, and oliveyards, and vineyards, and sheep, and oxen, and men servants, and maid

27 servants; But the leprosy of Naaman shall cleave to thee and to thy seed for ever. And he went out from his presence a leper, white as snow.

CHAPTER VI.

B. C. 893. *Elisha causeth iron to swim; he discloseth the king of Syria's counsel, and at his request the Syrian army is smitten with blindness.*

1 AND the sons of the prophets said to Elisha, Behold now, the place where we

suggesting it;—and thirdly, Naaman proposes a case, which must happen in the discharge of his duty. It appears to have been his duty, as chief commander, to attend the king, when he went to worship; and when he did this, he asks, 'Will Jehovah pardon him?' Is such an act to be regarded as sinful, and inconsistent with the worship which Jehovah requires? If the act be considered in a civil light, he might bend in respect to the king, without regarding the idol.

22. *My master hath sent*] How easily can a man invent falsehoods, to promote his own interest!

24. *To the barriers*] The sense of the word *מִצְדֵּי* is doubtful. The Greek and Vulg. render, *in the dark*; others, *in a secret place*; and some, *to an elevated place*. I adopt, with Dathe and others, this sense; and suppose that the earth raised as a mound to the walls of the city is meant.

26. *Went not I, in mind*] Jehovah had suggested to the prophet's mind the whole transaction of his covetous and wicked servant.

dwell with thee is too strait for us. Let us go, we pray thee, unto the Jordan, and take thence every man a beam, and let us make for ourselves a place there, where we may dwell. And he answered, Go ye. And one said, Be pleased, I pray thee, to go with thy servants. And he answered, I will go. So he went with them. And when they came to the Jordan, they cut down wood. But as one was felling a beam, the axe-head fell into the water; and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and caused the iron to swim. He then said, Take it up to thee. And he put out his hand, and took it.

Then the king of Syria made war against Israel, and took counsel with his servants, saying, In such and such a place, I will lie in wait. And the man of God sent to the king of Israel, saying, Beware that thou pass not such a place; for there the Syrians lie in wait. And the king of Israel sent to the place which the man of God told him and warned him of; and he was thus, not once, nor twice, saved from the ambush laid there. And the mind of the king of Syria was much troubled on account of this thing; and he called his servants, and said to them, Will ye not tell me who betrays us to the king of Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet, who is in Israel, telleth the king of Israel the words which thou speakest in thy bed chamber.

And he said, Go and spy where he is, that I may send and fetch him. And it was told him, saying, Behold, he is in Dothan. Therefore sent he thither horses, and chariots, and a great host; and they came by night, and encompassed the city. And when the servant of the man of God had risen early, and gone forth, behold, a host with horses and chariots encompassed the city. And his servant said to him, Alas, my master! what shall we do? And he answered,

CHAP. VI. 2. *Unto the Jordan*] This school of the prophets seems to have been at Jericho or at Gilgal, both which places were not far from the Jordan. The banks of the Jordan were anciently covered with wood, as, in some places, they still are.

8, 9. *Lie in wait*] I have followed Houbigant in this version; and the whole narrative supports it. Dathe renders to the same purpose.

12. *Elisha the prophet*] The cure of Naaman must have spread the fame of Elisha among the Syrians; and it is probable, that some might be induced to inquire more particularly concerning his miracles, and thence infer that he detected their schemes.

13. *Dothan*] A city not very far from Samaria. Gen. xxxvii. 17. The king resolved that he would surprise and carry off the prophet; as if the God who, by him, had defeated his past stratagems, could not defeat his present one.

Fear not; for they that are with us are more
17 than they that are with them. And Elisha
prayed, and said, O Jehovah, I pray thee,
open his eyes, that he may see. And Jeho-
vah opened the eyes of the young man;
and he saw: and, behold, the mountain was
full of horses and chariots of fire round
18 about Elisha. And when they came down
towards him, Elisha prayed to Jehovah,
and said, Smite this people, I pray thee, with
blindness. And he smote them with blind-
ness, according to the word of Elisha.
19 And Elisha said to them, This is not the
way, nor is this the city: follow me, and I
will bring you to the man whom ye seek.
20 But he led them to Samaria. And when
they had come into Samaria, Elisha said,
O Jehovah, open the eyes of these men,
that they may see. And Jehovah opened
their eyes, and they saw; and, behold, they
21 were in the midst of Samaria. And the
king of Israel said to Elisha, when he saw
them, My father, shall I smite? shall I
22 smite? And he answered, Thou shalt not
smite. Wouldst thou smite even those whom
thou hast taken captive with thy sword and
with thy bow? Set bread and water before
them, that they may eat and drink, and go
23 to their master. And he prepared great
provision for them; and when they had
eaten and drank, he sent them away, and
they went to their master. So the hordes
of Syria, for some time, came no more into
the land of Israel.

CHAPTER VII.

B. C. 892. *The siege of Samaria; Elisha foretelleth
plenty; the unbelieving lord trodden to death.*

24 Now after this, Ben-hadad, king of Syria,
assembled all his host, and went up, and
25 besieged Samaria. And there was a great
famine in Samaria; and, behold, they
besieged it, until an ass's head was sold for
eighty shekels of silver, and the fourth part
of a cab of vetches for five shekels of silver.
26 And as the king of Israel was passing by
upon the wall, there cried a woman to him,
27 saying, Help, my lord, O king, and he said,

17. *Horses and chariots of fire*] This appearance was
designed to represent the care of Providence and the manner
in which God preserved his servant.

21. *Shall I smite?*] The king of Israel seems eager to
despatch these men; but the reply of the prophet checks
him.

22. *Wouldst thou*] It is not usual to smite men taken
captive in war, and wouldst thou smite those who are in
this particular manner brought into thy power?

25. *Cab of vetches*] Bochart has clearly proved that
חריצים was a name given to a kind of pulse, or vetches,
which abounded in Judea. The fourth part of a cab was
less than a pint of our measure: and five shekels for so
small a quantity proves the severity of the famine. Geddes
justly observes that the common translation *dove's dung* is
ridiculous.

27—29. Compare Deut. xxviii. 53—57.

If Jehovah do not help thee, whence can I
help thee? out of the barn-floor, or out of
the wine-press? And the king said to her, 28
What aileth thee? And she answered, This
woman said to me, Give thy son that we
may eat him to-day, and we will eat my son
to-morrow. So we boiled my son, and ate 29
him; and I said to her on the next day,
Give thy son, that we may eat him: and
she hath hid her son.

And when the king heard the words of the 30
woman, he rent his garments; and he passed
by upon the wall, and the people looked;
and, behold, he had sackcloth within upon
his body. Then he said, God do so and 31
more also to me, if the head of Elisha, the
son of Shaphat, shall stand on him this day.
Elisha was then sitting in his own house, 32
and the elders sitting with him; and the
king sent a man, one of his own attendants:
but ere the messenger came to him, he said
to the elders, Know ye not that this son of
a murderer hath sent to take off my head?
Observe, when the messenger cometh, shut
the door, and hold him fast at the door: is
not the sound of his master's feet behind
him? And while he was yet talking with 33
them, the messenger came, and the king who
had followed him, and he said, Behold, this
evil is from Jehovah, what can I any more
expect from Jehovah? Then Elisha said, 1
Hear ye the word of Jehovah; Thus saith
Jehovah, To-morrow about this time shall
a seah of fine flour be sold for a shekel,
and two seahs of barley for a shekel, in the
gate of Samaria. Then a lord, on whose 2
hand the king leaned, answered the man of
God, and said, Behold, were Jehovah to
make windows in the heavens, this thing
might be? And he said, Behold, thou shalt
see it with thine eyes, but shalt not eat
of it.

Now there were four leprous men at the 3
entrance of the gate: and they said one to
another, Why should we sit here until we
die? If we say, we will enter into the city, 4
then the famine is in the city, and we shall
die there: and if we abide here, we die also.

31. *Shall stand on him*] Had Elisha encouraged the
king to hold out by promises of deliverance? The context
seems to require this; and the king falls into a rage because
this deliverance was delayed; as if the delay was owing to
the prophet.

32. *Son of a murderer*] Ahab had been guilty of shed-
ding innocent blood, and especially the blood of Naboth.
Joram seems to have repented of his rash oath, and to have
followed the messenger to prevent the execution of the
prophet.

33. The close of the 32d verse makes it evident that the
king followed the messenger; and the 17th and 18th verses
of chap. vii. lead us to believe that it was the king who ad-
dressed the prophet, and to whom Elisha spoke, as well as
to others.

CHAP. VII. 1. *A seah*] Somewhat more than a peck.

Now, therefore, come, and let us fall unto the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die. And they rose up in the twilight, to go to the camp of the Syrians: and when they had come to the outermost part of the camp of the Syrians, behold there was no man there. For 'Jehovah' had made the host of the Syrians to hear a noise of chariots, and a noise of horses, the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hethites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp, as it was, and fled for their life. And when these lepers came to the outermost part of the camp, they went in to one tent, and ate and drank, and carried thence silver, and gold, and raiment, and went and hid it; and they came again, and entered into another tent, and carried thence also, and went and hid it. They then said one to another, We do not well; this day, being a day of good tidings, and we are silent: and should we delay till the morning light, we shall meet with the punishment of our guilt: come now, and let us go and tell the king's household. So they came and called to the gate keepers of the city; and they told them saying, We went to the camp of the Syrians, and, behold, neither man, nor the voice of man, was there, but horses tied, and asses tied, and the tents as they were. And the gate-keepers proclaimed this within, and told it to the king's household.

And the king arose in the night, and said to his servants, I will now show you what the Syrians intend to do to us. They know that we are famished; they are, therefore, gone out of the camp, to hide themselves in the field, saying, When they come out of the city, we may seize them alive, and so get into the city. And one of his servants answered and said, Let some take, I pray thee, two of the five horses which remain, (for, behold, they only remained, of all the multitude which were in Israel, unsummed,) and let us send and see. They took, therefore, two horsemen; and the king sent after the host of the Syrians, say-

ing, Go and see. And they went after them to the Jordan; and, lo, all the way was full of garments and utensils, which the Syrians had cast away in their haste. And the messengers returned, and told the king. And the people went out, and spoiled the tents of the Syrians. So a seah of fine flour was sold for a shekel, and two seahs of barley for a shekel, according to the word of Jehovah.

And the king appointed the lord, on whose hand he leaned, to have the charge of the gate; and the people trod him down in the gate, and he died, as the man of God had said, who spoke when the king came down to him. And it came to pass as the man of God had spoken to the king, saying, Two seahs of barley for a shekel, and a seah of fine flour for a shekel, shall be sold, to-morrow, about this time, in the gate of Samaria. And that lord answered the man of God, and said, Now, behold, were Jehovah to make windows in the heavens, such a thing might be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat of it. And so it fell out unto him; for the people trod him down in the gate, and he died.

CHAPTER VIII.

B. C. 891. The Shunemite hath her land restored; Ben-hadad dies, and Hazael succeedeth him; Jehoram's wicked reign, and death.

Before this period, Elisha had spoken to the woman, whose son he had restored to life, saying, Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn: for Jehovah hath called for a famine; yea, a famine of seven years is coming on the land. And the woman arose, and did according to the word of the man of God: and she went with her household, and sojourned seven years in the land of the Philistines. Now at the end of the seven years, the woman returned out of the land of the Philistines: and she went to implore the king to restore her house and her land. The king was then talking with Gehazi, the servant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done. And as he was telling the king how he had restored a dead body to life, behold the woman, whose son he had restored to life, came to implore the king to restore her house and her land.

6. *The kings of the Egyptians*] We find only the king of Egypt mentioned in other places, and it is probable that some scribe, having written מלכ before, repeated it, without considering that it could not be proper. (v) MSS. *King*.

13. *Two of the five horses*] For the text adopted, and the reasons, the learned reader may consult the note on the passage in my Hebrew Bible.

CHAP. VIII. 1. *Before this period*] Compare chap. iv. 38.—*A famine of seven*] Did the siege of Samaria occur about this period? This will account for its great severity;

as no sufficient quantity of provisions could be stored up, and as the Syrians, by foraging, &c. would only increase it. Geddes contends that it happened before.

4. *The king was then talking with Gehazi*] This too seems a proof that the transaction happened at a prior period: while Gehazi was yet the attendant of Elisha; and before his leprosy. For it is not probable that the king of Israel would converse so familiarly with a leper. Our interpreters, to solve the difficulty, make him speak to him at a distance.

And Gehazi said, My lord, O king, this is the woman, and this is her son, whom
 6 Elisha restored to life. And the king asked the woman, and she told him. So the king appointed for her a certain officer, saying, Restore all that was hers, and the whole produce of the field, since the day that she left the land, even until now.
 7 And Elisha went to Damascus; and Ben-hadad, the king of Syria, was sick; and it was told him, saying, The man of God is come hither. And the king said to Hazael,
 8 Take a present in thy hand, and go, meet the man of God, and inquire of Jehovah by him, saying, Shall I recover of this disease?
 9 So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad, king of Syria, hath sent me to thee, saying, Shall I recover of this disease? And Elisha said to him, Go, say to him, Thou mayest certainly recover: yet Jehovah hath showed me that he shall surely
 10 die. Then having looked him in the face, steadfastly, and long, the man of God wept.
 11 And Hazael said, Why weepeth my lord? And he answered, Because I know the evil which thou wilt do unto the Israelites. Their strong holds wilt thou set on fire; and their young men thou wilt slay with the sword; and their children thou wilt dash in pieces; and rip up their women
 12 with child. And Hazael said, For what is thy servant, a dog only, that he should do this great thing? And Elisha answered, Jehovah hath showed me that thou shalt be
 13 king over Syria. So he departed from Elisha, and went to his master; who said to him, What said Elisha to thee? And he answered, He told me that thou mayest as-

surely recover. But it happened on the 15 morrow, that he took a fly-net, and dipped it in water, and spread it on his face, and he died: and Hazael reigned in his stead.

And in the fifth year of Joram, the son 16 of Ahab, king of Israel, Jehoram, the son of Jehoshaphat, king of Judah, began to reign. Thirty-two years old was he when 17 he began to reign; and he reigned eight years in Jerusalem. And he walked in the 18 ways of the kings of Israel, and did like the house of Ahab; for the daughter of Ahab was his wife. But, although he did evil in the eyes of Jehovah, Yet Jehovah would 19 not destroy Judah for David his servant's sake, as he had promised him both to give to him and to his children a lamp always.

In his days Edom revolted from under 20 the hand of Judah, and made a king over themselves. So Jehoram went over to Zair, 21 and all the chariots with him; and he rose by night, and smote the Edomites who had encompassed him, and the captains of the chariots: and the people fled to their own homes. Yet Edom revolted from under 22 the hand of Judah unto this day; and at the same time Libnah revolted. And the 23 rest of the acts of Jehoram, and all that he did, are written in the chronicles of the kings of Judah. And Jehoram slept with his 24 fathers, and was buried with his fathers in the city of David: and Ahaziah, his son, reigned in his stead.

CHAPTER IX.

B. C. 884. *The reign of Ahaziah, and the conspiracy of Jehu against the king of Israel.*

In the twelfth year of Joram, the son of 25 Ahab, king of Israel, did Ahaziah, the son of Jehoram, king of Judah, begin to reign. Two and twenty years old was Ahaziah, 26

6. *Restore all that was hers*] Restore the land, and pay the worth of its produce, deducting the expense of cultivation.

7—9. The cure of Naaman, and the many other proofs which the Syrians had of the power of Jehovah, made them respect his prophet, and on his visiting Damascus, the sick king is desirous to learn from him what would be the event of his complaint.

10. *Go, say to him*] All the versions follow the Keri, *לך*, in this passage. The text has the negative, 'Thou shalt not recover.' Many MSS. follow the Keri; and I consider it the true reading—First, because Hazael reports this to be the answer of the prophet, ver. 14; and secondly, because there appears to be a designed opposition between what *might* be and what would in *fact* be the event of the complaint. The disease was not in its own nature mortal, so that he *might* recover; but through the means improperly used, or through the violence of Hazael, death would be the consequence.

11. *Steadfastly and long*] I derive the word from *שׁוּב*, and so both the Chaldee and Arabic derived it. The common version, deriving from *שׁוּב*, is here improper. For why should the prophet be ashamed?

13. *A dog only*] That is, how can I, who am a man of low condition, do such great things? The common version, which makes Hazael speak as if he were offended that the

prophet should think him capable of such inhumanity and barbarous deeds, is inconsistent with the close of the verse. If this had been the sense, how could he style it *this great thing*? The version given, is that of the best modern translators. The answer of the prophet supports this view of the passage, as it shows how he was to do these great things; not as a private individual, but as a king.

14. *He told me*] Hazael only reports the first part of Elisha's answer: but studiously conceals the second; not to offend his master.

15. *That he took a fly-net*] In the holy scriptures, the very ambiguity of the original should be regarded. Now there is nothing said which makes it clear that Hazael took the fly-net; on the other hand, the text rather suggests that the king did this himself. And if his complaint was a fever, he might adopt this as a speedy remedy, but which stopping the perspiration, occasioned his death. According to Josephus, this king was greatly beloved by his subjects; and if Hazael had murdered him, would he have been raised to the throne? We are not informed that Ben-hadad had any children; and Hazael might succeed him by the choice of the people.

16. The words omitted, *Jehoshaphat being then king of Judah*, are inconsistent with the account given in 2 Chron. xxi. 1. Jehoram did not begin his reign before his father died. (c) Syr. MSS.

when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the granddaughter of
27 Omri, king of Israel. And he walked in the way of the house of Ahab, and did evil in the eyes of Jehovah, like the house of Ahab: for he was related to the house of Ahab.
28 And he went with Joram, the son of Ahab, to war against Hazael, king of Syria, at Ramoth-gilead; and the Syrians wounded
29 Joram. And king Joram went back to be healed in Jezreel, of the wounds which he had received from the Syrians, at Ramoth, when he fought against Hazael, king of Syria. And Ahaziah, the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, in Jezreel, because he was sick.
1 And Elisha, the prophet, called one of the sons of the prophets, and said to him, Gird up thy loins, and take this vial of oil in thy
2 hand, and go to Ramoth-gilead: And when thou comest thither, look out there for Jehu, the son of Jehoshaphat, the son of Nimshi; and go in, and call him from among his brethren, and bring him into an inner-chamber; Then take the vial of oil, and pour it upon his head, and say, Thus saith Jehovah, I anoint thee king over Israel. Then open the door, and flee, and tarry not.
4 So the young man, the young prophet,
5 went to Ramoth-gilead. And when he came, behold, the captains of the host were sitting; and he said, I have a message to thee, O captain. And Jehu said, To which among us all? and he said, To thee, O captain. And he arose, and went into the house: and the young prophet poured the oil on his head, and said to him, Thus saith Jehovah, the God of Israel, I anoint thee king over the people of Jehovah, over
7 Israel. And thou shalt smite the house of Ahab, thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah, at the hand of Jezebel. For the whole house of Ahab shall perish; and I will cut off every male from Ahab, whether bond or free, in
9 Israel; And I will make the house of Ahab like the house of Jeroboam, the son of Nebat, and like the house of Baasha, the son of
10 Ahijah: And the dogs shall eat Jezebel in the field of Jezreel; no one shall bury her. And he opened the door and fled.

Then Jehu came forth to the servants of 11 his lord: and one said to him, Is all well? why came this madman to thee? And he said to them, Ye know the man, and his conversation. And they said, False; tell us 12 now. And he said, Thus and thus spoke he to me, saying, Thus saith Jehovah, I anoint thee king over Israel. They then 13 hastily took every man his garment, and put them under him, on the top of the stairs, and blew with trumpets, saying, Jehu is king. So Jehu, the son of Jehoshaphat, the son of 14 Nimshi, conspired against Joram. Now Joram and all Israel had defended Ramoth-gilead against Hazael, king of Syria; But 15 king Joram had returned to Jezreel, to be healed of the wounds which he had received from the Syrians, when he fought with Hazael, king of Syria. And Jehu said, If it be your mind, let no one escape out of the city to go to tell this to Jezreel. Then Jehu 16 rode in a chariot, and went to Jezreel; for Joram lay there. And Ahaziah, king of Judah, had come down to see Joram, And 17 the watchman, who stood on the tower of Jezreel, spied the company of Jehu as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Come ye in peace? So there went one on horseback to 18 meet him, and said, Thus saith the king, Come ye in peace? And Jehu said, What hast thou to do with peace? turn thou behind me. And the watchman told, saying, The messenger came to them, but returneth not. Then he sent out a second on horse- 19 back, who came to them, and said, Thus saith the king, Come ye in peace? And Jehu answered, What hast thou to do with peace? turn thou behind me. And the 20 watchman told, saying, He came also unto them, but returneth not: and the driving is like the driving of Jehu, the son of Nimshi; for he driveth with speed. And Joram said, 21 make ready. And his chariot was made ready. And Joram, king of Israel, and Ahaziah, king of Judah, went out, each in his chariot; and they went out against Jehu, and met him in the field of Naboth, the Jezreelite. And when Joram saw Jehu, 22 he said, Comest thou in peace, Jehu? And he answered, How in peace, while the idolatries and sorceries of thy mother Jezebel are so many? Joram then turned his hands 23

26. Granddaughter] Omri was the father of Ahab; and in the 18th verse we are expressly told, that his mother was the daughter of Ahab. So the margin renders the text.

CHAP. IX. 1. Go to Ramoth-gilead] From this, it appears that the army of Israel abode at Ramoth, after the battle with the Syrians.

11. This madman] The young prophet is thus described; perhaps, both from his habit, and the vehement manner in

which he might be agitated, when about to deliver the message of Jehovah.

13. Hastily took every] They must have been ready for this revolt before. Indeed, the conduct of the house of Ahab was sufficient to rouse all against them.

13—20. This revolt of the army was unknown to the king, until their approach to Jezreel discovered it. The watchman at length discovered that the driving of marching was like that of Jehu.

and fled, and said to Ahaziah, Treason, O
 24 Ahaziah. But Jehu drew a bow with his
 full strength, and smote Joram between his
 shoulders; and the arrow went through his
 heart, and he sunk down in his chariot.
 Then said Jehu to Bidkar, his captain,
 25 Take him up and cast him into a part of
 the field of Naboth, the Jezreelite: for I
 remember how, that when I and thou rode
 together after Ahab, his father, Jehovah
 26 laid this burden upon him, saying, As
 surely (saith Jehovah) as I saw yesterday
 the blood of Naboth, and the blood of his
 sons, so I will requite thee in this field,
 saith Jehovah. Now, therefore, take him
 up, and cast him into that field, according
 to the word of Jehovah.
 27 But when Ahaziah, the king of Judah,
 saw this, he fled by the way of the garden-
 house. But Jehu followed him, and said,
 Smite him also in the chariot, "And they
 smote him in the chariot," at the ascent to
 Gur, which is by Ibleam. And he fled to
 28 Megiddo, and died there. And his servants
 carried him in a chariot to Jerusalem, and
 buried him in his own sepulchre, with his
 29 fathers, in the city of David. And in the
 eleventh year of Joram, the son of Ahab,
 Ahaziah became king over Judah.

CHAPTER X.

B. C. 884. *Jezebel dashed to pieces; seventy of Ahab's
 sons slain; worshippers of Baal slain.*

30 Now when Jehu had come to Jezreel,
 Jezebel heard; and she painted her eye-
 brows, and attired her head, and looked out
 31 at a window. And as Jehu entered at the
 gate, she said, Had Zimri peace, who slew
 32 his master? But he turned up his face to-
 wards the window, and said, Who, who is
 on my side? And there looked out to him
 33 two or three eunuchs. And he said, Throw
 her down. So they threw her down: and
 some of her blood was sprinkled on the wall,
 and on the horses, which trod upon her.
 34 And he went into *the palace*, and ate and
 drank; and he then said, Go, look for this
 accursed woman, and bury her: for she was
 35 a king's daughter. And they went to bury
 her; but they found no more of her than the
 skull, and the feet, and the palms of her
 36 hands. So they returned and told him.
 And he said, This is the word of Jehovah,

which he spoke by his servant Elijah, the
 Tishbite, saying, In the district of Jezreel
 shall dogs eat the flesh of Jezebel; And 37
 the carcass of Jezebel shall be as dung upon
 the face of the field in the district of Jezreel;
 so that they shall not say, This is Jezebel.

Now Ahab had seventy sons in Samaria. 1
 And Jehu wrote letters, and sent to Sama-
 ria, unto the rulers of the "city," to the
 elders, and to those who brought up Ahab's
 children, saying, As soon as this letter cometh 2
 to you, seeing your master's sons are with
 you, and there are with you chariots and
 horses, a fenced city also, and armour:
 Look out even the best and fittest of your 3
 master's sons, and set him on his father's
 throne, and fight for your master's house.
 But they were exceedingly afraid, and said, 4
 Behold, two kings stood not before him:
 how then shall we stand? And he that was 5
 over the house, and he that was over the
 city, the elders also, and those who brought
 up the sons of Ahab, sent to Jehu, saying, We
 are thy servants, and will do all that thou
 shalt bid us; we will not make any man
 king: do thou what is good in thine eyes.
 He then wrote to them a second letter, say- 6
 ing, If ye be for me, and will hearken to my
 voice, take off the heads of your master's
 sons, and come to me to Jezreel, by this
 time to-morrow. Now the king's sons,
 seventy persons, were with the great men
 of the city, who had brought them up. And 7
 when the letter came to them, they took the
 king's sons, and slew them, seventy persons,
 and put their heads in baskets, and sent
 them to him, to Jezreel.

And there came a messenger, and told 8
 him, saying, They have brought the heads
 of the king's sons. And he said, Lay them
 in two heaps, at the entrance of the gate,
 until the morning. And when the morning 9
 came, he went out, and stood, and said to
 all the people, Ye are righteous: behold, I
 conspired against my master, and slew him:
 but who hath slain all these? Now, know, 10
 that nothing of the word of Jehovah, which
 he spoke concerning the house of Ahab, shall
 fall to the ground; for Jehovah will do
 what he spoke by his servant Elijah. Jehu 11
 then slew all that remained of the house of
 Ahab, in Jezreel, and all his great men and

25. *A part of the field of Naboth*] Compare 1 Kings
 xxi. 24, 29.

27. Compare 2 Chron. xxii. 9. and the note there.
 (a) Versions.

30. *Painted her eye-brows*] This custom is noticed in
 Jer. iv. 30, and continues in the east to this day. They
 stain the eye-lids with a black powder, or plumbago. Did
 this woman attire herself to allure Jehu? If this was her
 purpose, she miserably failed.

33. *Which trod upon her*] I am convinced that this is
 the sense of the text, and not that Jehu dismounted to insult
 this fallen princess by treading her under his feet.

35. *They found no more of her*] The dogs, which abound
 in the east, and live by what they can find in the streets,
 had devoured the chief parts of the body. Compare 1 Kings
 xxi. 23.

CHAP. X. 1—5. Jehu's design by his letter, was to pro-
 duce submission to his authority, and he had soon the satis-
 faction to find that he had succeeded. (v) Vulg. but Sept.
Samaria.

6. *Take off the heads*] In such revolutions as often oc-
 curred in the land of Israel, these scenes of blood were
 renewed. The relatives of the preceding monarch were
 all cut off.

his intimate friends, and his priests, until he left to him none remaining.

12 And he arose and departed, and was going to Samaria; but at the shearing-house on the way, Jehu met with the brethren of Ahaziah, king of Judah, and said, Who are ye? And they answered, We are the brethren of Ahaziah; and we are going down to salute the children of the king, and the children of the queen of Israel. And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, forty-two men; neither left he any of them.

15 And when he had departed thence, he met Jonadab, the son of Rechab: and he saluted him, and said to him, Is thy heart as right 'with my heart,' as my heart is with thy heart? And Jonadab answered, It is. If it be, give, said Jehu, to me thy hand. And he gave him his hand; and he took him up to him into the chariot. And he said, Come with me and see my zeal for Jehovah. So he made him ride in his chariot. And when he came to Samaria, he slew all that remained unto Ahab, in Samaria, till he had destroyed him, according to the word of Jehovah, which he spoke by Elijah.

18 And Jehu assembled all the people, and said to them, Ahab served Baal a little; but Jehu will serve him much. Now, therefore, call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to offer to Baal; whosoever shall be wanting shall not live. But Jehu did this in subtilty, to the intent that he might destroy the worshippers of Baal. And Jehu said, Proclaim a solemn assembly for Baal. And they proclaimed it. And Jehu sent through all Israel: and all the worshippers of Baal came, so that there was not a man left that came not. And they came into the temple of Baal; and the temple of Baal was full from end to end to the other. And he said to him who was over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments. And Jehu went, and Jonadab, the son of Rechab, into the temple of Baal, and said to the worshippers of Baal, Search, and see that there be here with you none of the servants of Jehovah, but the worshippers of

Baal only. And when they went in to offer 24 sacrifices and burnt-offerings, Jehu appointed eighty men without, and said, The man who letteth escape one of these men, whom I have brought into your hands, his own life shall go for his. And as soon as he had made an end of offering the burnt-offering, Jehu said to the guard and to the captains, Go in, and slay them; let none come forth. And they smote them with the edge of the sword; and the guard and the captains cast them out. They then went into the inner-sanctuary of the temple of Baal; And they brought the statues out of the temple of Baal, and burned them. And having destroyed the statues of Baal, they demolished the temple of Baal, and made it into dung-houses, which continue unto this day. Thus Jehu destroyed Baal out of Israel.

Nevertheless, from the sins of Jeroboam, the son of Nebat, who caused Israel to sin, by erecting the golden calves at Bethel and at Dan, from them Jehu departed not. And yet Jehovah said to Jehu, Because thou hast done well in executing what is right in mine eyes, and hast done to the house of Ahab according to all that was in my heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no care to walk with his whole heart, according to the law of Jehovah, the God of Israel; nor departed from the sins of Jeroboam, who caused Israel to sin. In those days Jehovah began to cut off Israel: for Hazael smote them in all the districts of Israel; From the Jordan eastward; the whole land of Gilead; the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon; even Gilead and Bashan.

Now the rest of the acts of Jehu, and all that he did, and all his might, are written in the chronicles of the kings of Israel. And Jehu slept with his fathers: and they buried him in Samaria. And Jehoahaz, his son, reigned in his stead. And the time that Jehu reigned over Israel, in Samaria, was twenty-eight years.

CHAPTER XI.

B. C. 884. Joash, saved from Athaliah's massacre, is anointed king by Jehoiada.

AND when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. But Jeho-

12-14. Jehu thus treated the relatives of Ahaziah, as being connected with the house of Ahab. They had not heard, it seems, of the revolution which had occurred.

15. *Is thy heart?* That is, dost thou entertain the same regard for me as I do for thee? If thou do, give me thy hand. Pilkington observes, that he requested him to give him his hand, as an assurance that he would assist him in his designs. Compare Ezra x. 19. Jonadab and his posterity lived in tents, and abstained from wine. Compare Jer. xxxv. 6, &c. (a) Sept.

22. *Over the vestry.* That is, the room in which the vestments were placed.

26. *Inner sanctuary.* I have so rendered after Dathe, from the Arabic sense of *عز*, in which language it signifies a cave, a retired place. The whole context proves this to be the meaning. What sense is there in the city of the house?

CHAP. XI. 1. *She arose and destroyed.* She must have obtained great influence in the government during her son's reign; and hence the troops were ready to obey her orders

sheba, the daughter of king Joram, sister of Ahaziah, took Joash, the son of Ahaziah, (whom she had stolen from among the king's sons, who were slain;) and she "put him" and his nurse in a bed-chamber of the temple; and hid him from Athaliah, so that he was not slain. And he was hid with her, in the house of Jehovah, six years. And Athaliah reigned over the land.

4 But in the seventh year, Jehoiada sent to collect the rulers over hundreds, with the captains and the guard, and brought them to him into the house of Jehovah, and made a league with them, and took an oath of them, in the house of Jehovah. He then showed them the king's son; And he commanded them, saying, This is the thing that ye shall do; Let a third part of those of you who come in on the sabbath, be keepers of the king's apartment; And let another third part be at the gate of Sur; and a third part at the gate behind the guard. Thus shall ye guard securely the house, that it be not broken into. And two parts of all those of you, who go out on the sabbath, even they shall keep guard about the king, in the house of Jehovah. And ye shall surround the king, every man with his weapons in his hand; and he that cometh within the ranges, let him be slain: and be ye with the king as he goeth out and as he cometh in. And the captains over the hundreds did according to all that Jehoiada, the priest, commanded: and they took each his own men, who were to come in on the sabbath, with those who were to go out on the sabbath, and came to Jehoiada, the priest.

10 And to the captains over hundreds did the priest give king David's spears and shields, which were in the temple of Jehovah. And the guard stood, every man with his own weapons in his hand, from the right corner of the temple, to the left corner of the temple, along by the altar, to the king's apartment. And he brought forth the king's son, and put the crown upon him, and the regal ornaments: and they made him king, and anointed him; and they clapped their hands, and said, Long live the king.

on the present occasion. Being of the house of Ahab, she did this, probably, out of revenge, and to secure herself from Jehu and others; but particularly to maintain the cause of idolatry.

2. (a) 2 Chron. xxii. 11.

5. *Of those of you who come in* The Levites had their turns, or courses, in the service of the temple; so that a certain number went out every sabbath, to make room for another course. Jehoiada, having gained over the centurions and guards, or at least some of them, to his party, and having all the Levites at his command, took occasion of that time when the courses were to be changed, at day-break, to arm both those that were coming out, and those that were coming in; and thus effected the revolution he had so wisely planned.

6. *The gate of Sur* Supposed to be the eastern gate;

Now when Athaliah heard the noise of the guard and of the people, she came to the people, into the temple of Jehovah. And she 14 looked, and behold, the king stood on the tribunal, as the manner was, and by the king the singers and the trumpeters; and all the people of the land rejoiced, and blew with trumpets; and Athaliah rent her clothes and cried, Treason, Treason. But Jehoiada, 15 the priest, commanded the captains of hundreds, the officers of the host, and said to them, Take her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, Let her not be slain in the house of Jehovah. And they 16 laid hands on her; and when she had come to the horse-gate-way of the palace, she was there put to death.

And Jehoiada made a covenant between 17 Jehovah, and the king, and the people, that they should be Jehovah's people; also between the king and the people. And all 18 the people of the land went into the temple of Baal and demolished it, its altars and its statues they broke all in pieces, and they slew Mattan, the priest of Baal, before the altars. *Jehoiada*, the priest, then appointed officers over the house of Jehovah. And he 19 took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of Jehovah, and went by the way of the guard-gate to the palace; and he sat on the royal throne. And all the 20 people of the land rejoiced; and the city was quiet, although they had slain Athaliah, with the sword, near the king's palace.

CHAPTER XII.

B. C. 878. *Joash reigneth well, while Jehoiada liveth; but afterwards he apostatized, and was slain by his own servants.*

SEVEN years old was Joash when he 1 began to reign; and in the seventh year of the reign of Jehu, Joash began to reign, and forty years reigned he in Jerusalem. And his mother's name was Zibiah of Beer-sheba. And Joash did what was right 2 in the eyes of Jehovah, as long as Jehoiada, the priest, instructed him. But the high- 3

while that behind the guard-house is thought to be the south gate, or that next to the palace.

10. *David's spears and shields* The people were in general without arms; but the high priest had some within the temple, which at the present crisis were found of the greatest utility.

12. *The crown* Parkhurst observes, that our version here is not accurate. The term כִּרְיָה means some part of the regalia, which was put on as well as the crown; for in the text the same verb has respect to both nouns.

14. *Stood on the tribunal* This was a sort of rostrum, erected by Solomon, five cubits square and three cubits high; where he, and probably his successors, were seated during the divine service. See 1 Chron. vi. 13. The king, I conceive, stood up, that the whole people might behold him. On this tribunal Solomon both stood and kneeled.

places were not removed: the people still sacrificed and burnt incense on the high-places.

- 4 And Joash said to the priests, all the hallowed money which is brought into the house of Jehovah, the money of every one numbered, the ransom money which every one is to pay, *besides* the money which any one chooseth to bring into the house of Jehovah,
- 5 Let the priests collect, every man of his acquaintance: and let them repair the breaches of the house, wheresoever any breach may be found. But so it was that in the twenty-third year of the reign of king Joash, the priests had not repaired the
- 7 breaches of the house. King Joash, therefore, called for Jehoiada, the priest, and the other priests, and said to them, Why repair ye not the breaches of the house? Ye shall not, therefore, receive any money of your acquaintance, but ye shall deliver it up for the repairing of the breaches of the house.
- 8 And the priests consented to receive no more money of the people, nor to repair the
- 9 breaches of the house. But Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of Jehovah, and the priests who kept the door put therein all the money which was
- 10 brought into the house of Jehovah. And when they saw that there was much money in the chest, the king's scribe and the high-priest came up, and counted the money which was found in the house of Jehovah,
- 11 and put it in bags. And they gave the money, being told, into the hands of those who did the work, who had the inspection of the house of Jehovah; and they expended it by wages to the carpenters and builders, who did the work of the house of Jehovah;
- 12 And to masons, and stone-hewers; and in buying timber and hewed-stones to repair the breaches of the house of Jehovah, and for whatever was laid out for repairing the
- 13 house. Yet they made not for the house of Jehovah, either silver bowls, or knives, or sprinkling-basins, or trumpets, or any other utensils of gold or silver, of the money

which was brought into the house of Jehovah; But they gave it to the workmen, and 14 repaired with it the house of Jehovah. Moreover they reckoned not with the men, 15 into whose hands they delivered the money to be laid out *in wages* to workmen; for they acted faithfully. The trespass money and 16 sin-offering money was not brought into the house of Jehovah: it was the priests'.

Then Hazael, king of Syria, went up, and 17 fought against Gath, and took it; and Hazael set his face to go up to Jerusalem. And Joash, king of Judah, took all the hal-18 lowed things that Jehoshaphat, and Joram, and Ahaziah, his fathers, kings of Judah, had hallowed, and his own hallowed things, and all the gold which was found in the treasures of the house of Jehovah, and of his own palace, and sent them to Hazael, king of Syria; that he might go away from Jerusalem.

And the rest of the acts of Joash, and all 19 that he did, are written in the chronicles of the kings of Judah. And his own servants 20 arose, and made a conspiracy, and slew Joash, in the house of Millo, in the descent of Silla. For Jozabad, the son of Shimeath, and Jeho-21 zabad, the son of Shimrith, his servants, smote him, that he died; and they buried him with his fathers in the city of David; and Amaziah, his son, reigned in his stead.

CHAPTER XIII.

B. C. 856. *Jehoahaz's wicked reign; Joash succeedeth him; Elisha's death, whose bones afterwards revive a dead man.*

In the twenty-third year of Joash, the son 1 of Ahaziah, king of Judah, Jehoahaz, the son of Jehu, began to reign over Israel in Samaria; and he reigned seventeen years. And he did evil in the eyes of Jehovah, and 2 followed the sins of Jeroboam, the son of Nebat, who caused Israel to sin; from them he departed not.

And the anger of Jehovah was kindled 3 against Israel, and he delivered them continually into the hand of Hazael, king of Syria, and into the hand of Ben-hadad, the son of Hazael. But Jehoahaz besought 4

CHAP. XII. 4. *All the hallowed money*] With the Syr. and Arab. I take the plural noun to be used adjectively, as is frequent: and the money hallowed was of two kinds. The *first* kind is the ransom money or the half shekel, which every one who was numbered, having attained the age of twenty years, was to pay. The *second* was money paid for redeeming what was vowed, or money freely given. Lev. xxvii. 2.

5. They were to collect money in their respective districts. Compare 2 Chron. xxiv. 5. *The breaches*] These were made by Athaliah. Ib. ver. 7.

6—8. In the long space of fourteen or fifteen years, the house of God had not been repaired. There appears criminal negligence on the part of the priests; or else they had not appropriated the money as directed. Others were appointed to this work, and it was at length completed.

18. The parallel place shows, that events of considerable

importance are here omitted. This incursion of Hazael did not happen till after the death of Jehoiada, and the relapse of the people into idolatry.

21. *Jozabad*] In Chronicles, the names are *Zabud*, *Ben-Shimeath*, and *Jehozabad*, *Ben-Shimrith*: and Shimeath and Shimrith are said to have been, the former an Ammonitess, the latter a Moabitess. See 2 Chron. xxiv. 26.

CHAP. XIII. 1. *In the twenty-third*] Josephus has the twenty-first, which Geddes thinks the better reading.

3. *Continually*] Literally, *all days*; which some explain to mean *often*. The history makes it manifest, that it signifies at various times—in succession.

4. Houbigant, Dathe, and others transpose the 7th verse after this, which is evidently its proper place. Transposition of verses and even chapters have been made by copiers having omitted them in their proper place; and then finding their mistake, inserted them after.

Jehovah, and Jehovah hearkened unto him; because he saw the oppression of Israel, with which the king of Syria oppressed them.

7 For to Jehoahaz he left only of the troops, fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed the rest, and trampled on them like dust. Jehovah, therefore, gave to Israel a saviour, so that they were rescued from under the hand of the Syrians; and the Israelites dwelt in their own tents, as

6 beforetime. Nevertheless, they departed not from the sins of Jeroboam, who caused Israel to sin, but walked therein; and the

8 groves also still remained in Samaria. Now the rest of the acts of Jehoahaz, and all that he did, and his might, are written in the

9 chronicles of the kings of Israel. And Jehoahaz slept with his fathers; and he was buried in Samaria; and Joash, his son, reigned in his stead.

10 In the thirty-seventh year of Joash, king of Judah, began Joash, the son of Jehoahaz, to reign over Israel, in Samaria; and he

11 reigned sixteen years. And he did evil in the eyes of Jehovah; he departed not from any of the sins of Jeroboam, the son of Nebat, who caused Israel to sin: in them he walked.

14 Now Elisha had fallen sick, of the sickness of which he died. And Joash, king of Israel, went down to him, and wept over his face, and said, O my father! my father! the chariot of Israel, and the horsemen

15 thereof. And Elisha said to him, Take a bow and arrows. And he took a bow and

16 arrows. And he said to the king of Israel, Put thy hand upon the bow. And he put his hand upon it; and Elisha put his hands

17 upon the king's hands. And he said, Open the window eastward. And he opened it. Then Elisha said, Shoot. And he shot. And he said, Arrow of deliverance, by Jehovah! Arrow of deliverance from Syria! for thou shalt smite the Syrians at Aphek, till

18 thou have consumed them. And he said, Take the other arrows. And he took them. And he said to the king of Israel, Smite upon the ground. And he smote thrice,

19 and stopped. And the man of God was

wroth with him, and said, Thou shouldst have smitten five or six times; then wouldst thou have smitten the Syrians, till thou hadst consumed them: whereas, now, thou shalt smite the Syrians but thrice.

And Elisha died, and they buried him. 20 And in that same year hordes of Moabites invaded the land. And it happened, that 21 as some Israelites were about to bury a man, behold, they spied the horde of Moabites; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet.

Although Hazael, king of Syria, had 22 oppressed Israel all the days of Jehoahaz; Yet Jehovah was gracious unto them, and 23 had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob; and he would not as yet destroy them, nor cast them from his presence. So Hazael, king of Syria, died; 24 and Ben-hadad, his son, reigned in his stead. And Joash, the son of Jehoahaz, took again 25 out of the hand of Ben-hadad, the son of Hazael, the cities which he had taken out of the hand of Jehoahaz, his father, by war. Three times did Joash beat him, and recovered the cities of Israel. 'Now the rest of 12 the acts of Joash, and all that he did, and his might, and how he fought against Amaziah, king of Judah, are written in the chronicles of the kings of Israel. And Joash 13 slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria, with the kings of Israel.'

CHAPTER XIV.

B. C. 839. Amaziah's good reign; his victory over the Edomites; he is conquered by Joash, and slain by his own subjects; Uzziah succeedeth him.

In the second year of Joash, son of Jehoahaz, king of Israel, Amaziah, the son of Joash, king of Judah, became king. He 2 was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem. And his mother's name was Jehoaddan of Jerusalem. And he did what 3 was right in the eyes of Jehovah, yet not like David his fore-father: according to all which Joash, his father, did, so did he. Still 4

5. *A saviour*] That is, Joash, the son and successor of Jehoahaz. Compare ver. 15 and 25.

6. (o) *House of*] Syr. Chald. Arab. MSS.

11. *He did evil*] Josephus says, he was a good king, in nothing resembling his father. There is, however, no variety of reading in the text, or versions; and, if we are to credit Josephus, we must explain the evil that he did, to mean his political adherence to the worship of the calves. From what follows, he seems to have regarded the prophet Elisha. The 12th and 13th verses are transposed after the 25th, as agreeing to the order generally observed.

17. *Arrow of deliverance*] The prophets often predicted future events by symbolical actions. This was one, to teach Joash, that God, by him, would defeat the Syrians,

18. *And he smote thrice*] If the king understood the first symbolical action, as he could scarcely fail to do, he might conclude that his striking the earth with the arrows was also symbolical of the number of victories he should obtain. Did he then stop, because he thought it not possible that he should be able to vanquish so powerful an enemy? If so, his stopping was the effect of dilidence or unbelief, and accounts for the anger of the prophet.

21. *They spied the horde*] Alarmed for their own safety, they threw the corpse into the grave or sepulchre of the prophet. Perhaps this was at hand, and they had only some stone to remove; which might be readily done, and the body laid there till the present attack was over.

the high-places were not taken away: but as yet the people sacrificed and burnt incense on the high-places.

- 5 Now as soon as the royal power was confirmed in his hand, he slew those of his servants, who had slain the king, his father.
- 6 But the children of the murderers he slew not: according to what is written in the book of the law of Moses, in which Jehovah commanded, saying, The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin. *After this* he smote of Edom ten thousand men, in the valley of salt; in that war he took Selah, and called the name of it Joktheel, *which it bears* unto this day.
- 8 Then Amaziah sent messengers to Joash, the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash, the king of Israel, sent to Amaziah, king of Judah, saying, A thistle of Lebanon sent to a cedar of Lebanon, saying, Give thy daughter to my son to wife: and a wild-beast of Lebanon passed by, and trod down the thistle. Thou hast indeed smitten Edom, and thy heart is lifted up: glory in this, but abide at home: for why wouldst thou meddle to thy hurt, so that thou shouldst fall, and Judah with thee? But Amaziah would not hearken; Joash, king of Israel, therefore, went up; and he and Amaziah, king of Judah, looked one another in the face at Bethshemesh, 12 which belonged to Judah. And Judah was smitten before Israel; and they fled every man to his own home. And Joash, king of Israel, took Amaziah, king of Judah, the son of Joash, the son of Ahaziah, at Bethshemesh, and came to Jerusalem, and broke down the wall of Jerusalem, from the gate of Ephraim unto the corner gate 14 four hundred cubits. And he took all the gold and silver, and all the utensils found in the house of Jehovah, and in the treasures of the palace, and hostages, and returned to 15 Samaria. Now the rest of the acts of Joash, which he did, and his might, and how he fought with Amaziah, king of Judah, are

written in the chronicles of the kings of Israel. And Joash slept with his fathers, 16 and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

And Amaziah, the son of Joash, king of 17 Judah, lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years. And 18 the rest of the acts of Amaziah are written in the chronicles of the kings of Judah. And 19 they made a conspiracy against him in Jerusalem; and he fled to Lachish; but they sent after him to Lachish, and slew him there. And they brought him on horses; 20 and he was buried at Jerusalem with his fathers, in the city of David.

And all the people of Judah took 'Uz-ziah," who was sixteen years old, and made him king instead of his father Amaziah. He 22 rebuilt Elath, and restored it to Judah, after the late king slept with his fathers.

In the fifteenth year of Amaziah, the son 23 of Joash, king of Judah, Jeroboam, the son of Joash, king of Israel, began to reign in Samaria; and he reigned forty-one years. And he did evil in the eyes of Jehovah; he 24 departed not from any of the sins of Jeroboam, the son of Nebat, who caused Israel to sin. He recovered the territories of 25 Israel, from the entrance of Hamath, unto the Dead Sea, according to the word of Jehovah, the God of Israel, which he spoke by his servant Jonah, the son of Amittai, the prophet of Gath-hepher. For Jehovah saw 26 that the affliction of Israel was very bitter; for there was none whether bond or free, not even any helper for Israel. So Jehovah 27 said that he would not blot out the name of Israel from under the heavens; and he saved them by the hand of Jeroboam, the son of Joash.

Now the rest of the acts of Jeroboam, and 28 all that he did, and his might, how he fought, and how he recovered, for Israel, Damascus, and Hamath, (which had belonged to Judah,) are written in the chronicles of the kings of Israel. And Jeroboam slept with 29 his fathers, with the kings of Israel; and Zechariah, his son, reigned in his stead.

CHAP. XIV. 5. *He slew those*] This was a filial duty; and a just regard to his own safety made it necessary. His strict adherence to the law, on this occasion, deserves praise. Compare Deut. xxiv. 16. and Ezek. xxviii. 4. 20.

9. *A thistle of Lebanon*] Nothing can be more cutting than this epilogue. Joash represents Amaziah by the *thistle*, himself by the *cedar*, and how soon he would perish like the ambitious thistle which some wild beast trod down.

15, 16. These two verses are a repetition of chap. xiii. 12, 13; yet they seem to be necessary here, as so much is said of Joash in connexion with Amaziah.

21. *Uzziah*] That this is the true name of this king is clear from the ancient versions. See note in Hebrew Bible. (v) Syr. Arab. and so always.

22. *Elath*] This place had been lost under Joram. Uzziah recovered and fortified it, after the death of his father.

25. *Dead sea*] Literally, 'sea of the plain;' but the former name is better understood.—*His servant Jonah*] The prophet sent to Nineveh. This fixes the time of his mission to the time of Joash, the father of Jeroboam the second. At the same time, or quickly after in Jeroboam's time, were also the prophets Hosea, and Joel, and Amos, as appears by their books. Isaiah in Judah, and these three in Israel, were the earliest of the sixteen prophets, and should be read the first in order.

26. *For there was*] Dathe gives the sense without attempting to render verbally, 'for he respected the bitter calamity of the Israelites, who, deprived of all things, had no helper.'

28. It is probable that the words *to Judah* have been added to the text, as the words are wanting in the Syr. and the Arab. versions.

CHAPTER XV.

B. C. 810. *Uzziah's good reign; history of the reigns of Zechariah, and four other kings of Israel.*

- 1 IN the seventeenth year of Jeroboam, king of Israel, began "Uzziah," son of Amaziah, king of Judah, to reign. Sixteen years old was he when he began to reign, and he reigned fifty-two years in Jerusalem. And his mother's name was Jecholiah of Jerusalem. And he did what was right in the eyes of Jehovah, according to all that his father Amaziah at first did. Only the high-places were not removed: the people still sacrificed and burnt incense on the high-places.
- 5 And Jehovah smote the king, so that he was a leper unto the day of his death, and dwelt in a separate apartment. And Jotham, the king's son, was over the house, judging the people of the land. And the rest of the acts of "Uzziah," and all that he did, are written in the chronicles of the kings of Judah. "Uzziah" slept with his fathers; and they buried him with his fathers in the city of David; and Jotham, his son, reigned in his stead.
- 8 In the thirty-eighth year of "Uzziah," king of Judah, did Zechariah, the son of Jeroboam, reign over Israel, in Samaria, six months. And he did evil in the eyes of Jehovah, as his fathers had done: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel to sin.
- 10 And Shallum, the son of Jabesh, conspired against him, and smote him before the people, and slew him, and reigned in his stead.
- 12 "This was the word of Jehovah, which he spoke to Jehu, saying, Thy sons shall sit on the throne of Israel to the fourth generation. And so it came to pass." And the rest of the acts of Zechariah, behold, they are written in the chronicles of the kings of Israel.
- 13 Shallum, the son of Jabesh, began to reign in the thirty-ninth year of Uzziah, king of Judah; and he reigned a full month in Samaria. For Menahem, the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum, the son of Jabesh, in Samaria, and slew him, and reigned in his stead. And the rest of the acts of Shallum, and the conspiracy which he

made, behold, they are written in the chronicles of the kings of Israel. Then Menahem 16 smote Tiphshah, and all that was therein, and its territories from Tirzah; because they had not opened *their gates to him*: therefore, he smote it; he even smote and ripped up all the women with child.

In the thirty-ninth year of "Uzziah," king 17 of Judah, began Menahem, the son of Gadi, to reign over Israel, and he reigned ten years in Samaria. And he did evil in the 18 eyes of Jehovah: he departed not, all his days, from the sins of Jeroboam, the son of Nebat, who caused Israel to sin. And Pul, 19 the king of Assyria, came against the land; and Menahem gave to Pul a thousand talents of silver, that through his assistance the royal power might be confirmed to him. And Menahem exacted the money of Israel, 20 of all the men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria returned, and did not stay there in the land. And 21 the rest of the acts of Menahem, and all that he did, are written in the chronicles of the kings of Israel. And Menahem slept with 22 his fathers; and Pekahiah, his son, reigned in his stead.

In the fiftieth year of "Uzziah," king of 23 Judah, Pekahiah, the son of Menahem, began to reign over Israel, in Samaria; and he reigned two years. And he did evil in 24 the eyes of Jehovah: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel to sin. But Pekah, the son 25 of Remaliah, one of his captains, conspired against him, and, with the aid of Argob and Arieah, and fifty Gileadites, smote him in Samaria, in the haram of his own palace: and he killed him, and reigned in his stead. And the rest of the acts of Pekahiah, and 26 all that he did, behold, they are written in the chronicles of the kings of Israel.

In the two and fiftieth year of "Uzziah," 27 king of Judah, Pekah, the son of Remaliah, began to reign over Israel, in Samaria; and he reigned twenty years. And he did evil 28 in the eyes of Jehovah: he departed not from the sins of Jeroboam, the son of Nebat, who caused Israel to sin. In the days of 29 Pekah, king of Israel, came Tiglath-pileser, king of Assyria, and took Ijon, and Abel-

CHAP. XV. 5. *Smote the king*] A reign of fifty-two years is given in a few verses; but we have a more detailed account in 2 Chron. xxvi. 1, &c. His attempt to invade the priest's office, we learn, occasioned his becoming a leper. (v) Sept. Arab. and text, ver. 17. 30.

12. *This was the word*] The writer of this history always notices the fulfilment of God's promises or threatenings. Compare chap. x. 30.

14. *Tirzah*] This was for a long time the royal city in Israel. Jeroboam, in the latter part of his reign, dwelt here, and the succeeding kings, till Omri, who purchased and built Samaria. See Canticles vi. 4.

19. *Pul, the king of Assyria*] This is the first time the king of Assyria is mentioned as approaching Judea. This Pul is supposed to be the king who repented on the preaching of Jonah. According to Usher, he was the last king of Assyria, called by the Greeks Sardanapalus, that is, Sardan-Pul. Menahem availed himself of his assistance, to keep the power which he had acquired; though at a great expense to his subjects.

25. *In the haram*] For this sense of *אֵימון* see Michaelis's Supplement to the Hebrew Lexicon, who strongly justifies it.

29. *Tiglath-pileser*] Usher makes him the same as 2 c 2

beth-maachah, and Janoah, and Kadesh, and Hazor, and Gilead, and Galilee, even all the land of Naphtali, and carried them captive
 30 to Assyria. And Hoshea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth
 31 year of Jotham, the son of Uzziah. And the rest of the acts of Pekah, and all that he did, behold, they are written in the chronicles of the kings of Israel.
 32 In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham, the son of Uzziah, king of Judah, to reign.
 33 Twenty-five years old was he when he began to reign; and he reigned sixteen years in Jerusalem. And his mother's name was
 34 Jerusha, the daughter of Zadok. And he did what was right in the eyes of Jehovah: he did according to all that his father Uzziah
 35 had done. Only the high-places were not removed: the people still sacrificed and burned incense on the high-places. He built the higher gate of the house of Jeho-
 36 vah. Now the rest of the acts of Jotham, and all that he did, are written in the chronicles of the kings of Judah. In those days
 37 Jehovah began to send against Judah, Retzin, the king of Syria, and Pekah, the son
 38 of Remaliah. And Jotham slept with his fathers, and was buried with his fathers, in the city of David his fore-father: and Ahaz, his son, reigned in his stead.

CHAPTER XVI.

B. C. 742. The wicked reign of Ahaz; he hireth Tiglath-pileser to assist him against Retzin, and Pekah; spoileth the temple, &c.

- 1 In the seventeenth year of Pekah, the son of Remaliah, Ahaz, the son of Jotham, king of Judah, began to reign. Twenty-five
- 2 years old was Ahaz when he began to reign, and he reigned sixteen years in Jerusalem; but he did not what was right in the eyes of Jehovah his God, like David his forefather,
- 3 But walked in the way of the kings of Israel; yea, and devoted, by fire, his own son, according to the abominable custom of the nations, which Jehovah had cast out
- 4 from before the Israelites. And he sacri-

ficed and burned incense on the high-places, and on the hills, and under every green tree.

Then Retzin, king of Syria, and Pekah, 5 son of Remaliah, king of Israel, came up to war against Jerusalem: and they besieged Ahaz, but could not overcome him. At that 6 time Retzin, king of Syria, recovered Elath to 'Edom,' and drove the Jews from Elath: and the 'Edomites' came to Elath, and dwell there unto this day. But Ahaz sent 7 messengers to Tiglath-pileser, king of Assyria, saying, I am thy servant and thy son: come up, and save me from the hand of the king of Syria, and from the hand of the king of Israel, who have risen up against me. And Ahaz took the silver and gold, which 8 was found in the house of Jehovah, and in the treasury of the palace, and sent it for a present to the king of Assyria. And the 9 king of Assyria hearkened to him; for the king of Assyria went up against Damascus, and took it, and carried the people of it captive to Kir, and slew Retzin.

And king Ahaz went to Damascus, to 10 meet Tiglath-pileser, king of Assyria; and he saw the altar which was at Damascus: and king Ahaz sent to Urijah, the priest, the form of the altar, and the pattern of it, according to all its workmanship. And 11 Urijah, the priest, built an altar according to the form which king Ahaz had sent from Damascus: so Urijah, the priest, made it against king Ahaz came from Damascus. And when the king had come from Damas- 12 cus, the king saw the altar; and the king approached the altar, and offered sacrifices thereon. And he burnt his burnt-offering, 13 and his wheaten-offering, and poured out his drink-offering, and sprinkled the blood of his feast-offerings, upon the altar. And he 14 brought also the brazen altar, which was before Jehovah, from the front of the house, from between the new altar and the house of Jehovah, and put it on the north-side of the new altar. And king Ahaz commanded 15 Urijah, the priest, saying, Upon the great altar, burn the morning burnt-offering, and the evening wheaten-offering, and the king's burnt-sacrifice, and his wheaten-offering, with

Beleis, who, in connexion with Arbaces, had overturned the ancient Assyrian empire.

37. *In those days*] That is, after the death of Jotham, and during the reign of his son Ahaz. Compare 2 Chron. xxviii. 5, &c.

CHAP. XVI. 2. *Twenty-five*] A comparison of parallel places makes it evident that an error has occurred here. In the next chapter, we are informed that Hezekiah began his reign in his twenty-fifth year. His father Ahaz reigned only sixteen years, and died in his thirty-sixth. According to the text then, he must have begotten Hezekiah when only eleven years old, which is not probable. The Jews married early, and allowing the age of sixteen, the difficulty is removed. See note, Hebrew Bible. (a) Sept.

6. *To Edom*] This reading arises from the change of a single letter. The whole history proves that Elath was in

the land of Edom, and did not belong to Syria; it was situated on the east branch of the Arabic Gulf. As to the next term, 'Edomites' are found in many MSS.

9. *Hearkened to him*] So as to come and subdue Damascus, but he exhausted the treasures of Judah, and distressed rather than assisted Ahaz.

10. *Which was at Damascus*] It was not so much the altar as the god to which it was dedicated that allured Ahaz. As he had suffered from the Syrians, this wicked king supposed that the God they worshipped must be more powerful than Jehovah. Sin first blinds and then destroys.

11. *Urijah, the priest*] He seems to have been the high-priest, and his compliance with the will of the king indicates his little regard, or rather contempt of the altar of Jehovah. There will always be found men who will execute the most impious commands that can possibly come from the throne.

- the burnt-offerings of all the people of the land, and their wheat-offerings, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offerings, and all the blood of the sacrifices: as to the brazen altar, I will inquire what must be done.
- 16 Thus did Urijah the priest, according to all that king Ahaz commanded.
- 17 And king Ahaz cut off the frame-bands of the laver-stands, and removed the lavers from off them; and took down the sea from off the brazen oxen that were under it, and put it upon a pavement of stones. And the sabbath-covert which they had built in the house, and the king's entry without, turned he from the house of Jehovah, on account of the king of Assyria.
- 19 Now the rest of the acts of Ahaz, which he did, are written in the chronicles of the kings of Judah. And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah, his son, reigned in his stead.

CHAPTER XVII.

B. C. 730. Hoshea's wicked reign; Samaria taken, and the people carried away captives; various other people brought and settled in Samaria.

- 1 IN the twelfth year of Ahaz, king of Judah, began Hoshea, the son of Elah, to reign in Samaria, over Israel; and he reigned nine years. And he did evil in the eyes of Jehovah, but not as the kings of Israel who were before him. Against him came up Salmaneser, king of Assyria; and Hoshea became his servant, and gave him presents.
- 4 But the king of Assyria found treachery in Hoshea: for he had sent messengers to So, king of Egypt, and had not brought the yearly present to the king of Assyria; the king of Assyria, therefore, shut him up, and bound him in prison. For the king of Assyria marched through the whole land, and went up to Samaria, and besieged it three years.
- 6 In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Hulah and in Habor-nahar-gozan, and in other

cities of the Medes. Thus it was, because 7 the Israelites had sinned against Jehovah their God, who had brought them out of the land of Egypt, from under the hand of Pharaoh, king of Egypt, and had feared other gods; And walked according to the statutes of the nations which Jehovah had cast out from before the Israelites, and of those which the kings of Israel had made. And 9 the Israelites devised things which were not right, against the command of Jehovah their God; for they built for themselves high-places in all their cities, from the tower of the watchmen to the fenced city. And they 10 set up for themselves statues and grove-idols on every high hill, and under every green tree: And there, on all the high-places, 11 they burnt incense, like the nations which Jehovah had carried away before them. Thus they wrought wicked things to provoke Jehovah to anger: For they served idols, respect- 12 ing which Jehovah had said to them, Ye shall not do this thing; And though Jeho- 13 vah had testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to the whole law which I commanded your fathers, and which I sent to you, by my servants the prophets: Yet 14 they would not hearken, but stiffened their necks, like to the necks of their fathers who believed not in Jehovah their God. For 15 they rejected his statutes and his covenant, which he had made with their fathers; and his testimonies which he testified among them; and they followed vain idols, and became vain, and followed the nations who were around them, respecting which Jehovah had charged them, that they should not do like them. And they rejected all the com- 16 mandments of Jehovah their God, and made to themselves molten images, the two calves; and they made grove-idols, and worshipped the whole host of the heavens, and served Baal. And they devoted, by fire, their sons 17 and their daughters to Molech; and used divinations and enchantments; and sold themselves to do evil in the eyes of Jehovah,

18. *Sabbath-covert*] The most probable opinion is, that this was a covered seat for the king and his court, when they attended public worship on the sabbath. It was, perhaps, covered with plates of gold, as well as the passage to it, which the king took away to give to Tiglath-pileser.

CHAP. XVII. 3. *Salmaneser*] He is called *Shalman* in Hosea x. 14; and in Tobit, *Enemassar*. He succeeded Pul as king of Assyria; and Menander, in his history of the Tyrians, according to Josephus, mentioned his conquest of the land of Israel.

4. *So, the king of Egypt*] According to Usher, he is the *Sabachon* of profane authors, the first of the Ethiopian dynasty.—*Bound him in prison*] After he had taken Samaria, an account of which follows. The whole of Hosea and the beginning of Micah relate to this siege.

6. *Habor-nahar-gozan*] I make this one name, with several modern critics.

9. *Devised things*] So Michaelis; and the following words explain what is meant. They associated the worship of idols with Jehovah.—*The tower of the watchmen*] These towers were built to secure the vine and olive-yards, and in them shepherds watched their flocks. The words denote that idolatry prevailed, not only in the cities, but in the villages of Israel; had filled both town and country. Compare chap. xviii. 8.

13. *My servants the prophets*] The prophets often received particular commands to the people of Israel, which they were to observe, according to Moses, as much as the law given by him. Deut. xviii. 15—22.

15. *And his testimonies*] Dathe agrees with the version given.

18 to provoke him to anger. Therefore was Jehovah very angry with Israel, and removed them out of his sight: none were 19 left, save only the tribe of Judah. Also Judah kept not the commandments of Jehovah their God, but walked by the statutes which *the kings of Israel* had made: "they did evil in the eyes of Jehovah, so as continually to provoke him to anger." Jehovah, therefore, rejected the whole seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had 21 cast them out of his sight. For the Israelites rent themselves from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drove Israel from following Jehovah, and caused them 22 to commit a great sin. For the Israelites walked in all the sins which Jeroboam committed; from them they departed not. At length Jehovah removed Israel out of his sight, as he had spoken by all his servants the prophets. 24 Thus Israel was carried away out of their own land into Assyria unto this day; and the king of Assyria brought inhabitants from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the Israelites; and they possessed Samaria, and dwelt in its 25 cities. Now, at the beginning of their dwelling there, they feared not Jehovah; and Jehovah sent lions among them, which 26 slew many of them. Some, therefore, spoke to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of worshipping the God of that land; he hath, therefore, sent lions among them, and behold, they slay them, because they know not the manner of worshipping the God of that 27 land. Then the king of Assyria commanded, saying, Carry thither one of the priests, whom ye brought thence: and let "him" go and dwell there, and let him teach them the manner of worshipping the God of the land. 28 Then one of the priests, whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should 29 fear Jehovah. Nevertheless, every nation made gods of their own, and put them in

the temples of the high-places which the Samaritans had made; every nation in their cities in which they dwelt. Thus the men of 30 Babylon made Succoth-benoth; and the men of Cuth made Nergal; and the men of Hamath made Ashima. And the Avites 31 made Nibhaz and Tartak; and the Sepharvites burnt their children, in fire, to Adramelech and Anammelech, the gods of Sepharvaim. So they feared Jehovah, but made 32 to themselves, of any sort of people, priests of the high-places, who sacrificed for them in the temples of the high-places. They feared 33 Jehovah, and served their own gods, after the manner of the nations from which they had been carried away. Unto this day 34 they observe their former customs, they fear not Jehovah *only*, nor do according to those statutes, or ordinances; or according to the law and commandment which Jehovah commanded the children of Jacob, (whom he named Israel:) With whom Jehovah had 35 made a covenant, and whom he charged, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them: But Jehovah, who 36 brought you up out of the land of Egypt, with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and to him shall ye offer sacrifice. And the statutes, and the ordinances, and 37 the law, and the commandment which he wrote for you, ye shall take heed to do continually; but other gods ye shall not fear. And the covenant which I have made 38 with you, ye shall not forget; nor other gods shall ye fear. But Jehovah your God ye 39 shall fear; and he shall deliver you out of the hand of all your enemies. Nevertheless, 40 they did not hearken, but they did after their former manner. So these nations feared 41 Jehovah, and served their graven idols: and as did their fathers, so did their children, and children's children, unto this day.

CHAPTER XVIII.

B. C. 726. *The reign of Hezekiah; he reforms Judah; Sennacherib invades the country, and sends a part of his troops to besiege Jerusalem.*

Now in the third year of Hoshea, son of 1 Elah, king of Israel, Hezekiah, the son of Ahaz, king of Judah, began to reign. Twenty-five years old was he when he began to

19. I have added the clause noticed, as at least probably genuine, as it is in the Syr. and Arab.

24. *King of Assyria*] It is probable that Salmaneser only appointed this to be done, and that his successor Esarhaddon actually brought the people from the places mentioned, and settled them in Samaria. Ezra iv. 2.

25. *Lions*] These wild beasts might multiply in the land, on account of its desolation, and on account of the slaughter of its inhabitants, on whom they fed. God so ordered this that the people might be led to the knowledge of himself.

27. *And let him go*] The context requires the singular, and the Syr. and Vulg. countenance this reading.

28. *How they should fear*] The word *fear* means worship; in what manner they should serve and worship him.

30, 31. These various idols are not known. It is evident that their worship was abominable.

41. This must have been written some generations after the events recorded. This mixture of people formed the race afterwards called Samaritans, of whom we read in Ezra, Nehemiah, and the New Testament.

- reign; and he reigned twenty-nine years in Jerusalem. His mother's name also was
- 3 Abia, the daughter of Zechariah. And he did what was right in the eyes of Jehovah, according to all that David his fore-father did.
- 4 He removed the high-places, and broke the statues, and cut down the *idol*-groves, and broke in pieces the brazen serpent, which Moses had made: for to it, until those days, the posterity of Israel had burnt incense: and he called it Nehushtan. He
- 5 trusted in Jehovah, the God of Israel; so that after him was none like him among all the kings of Judah, nor any who were
- 6 before him. For he cleaved to Jehovah, and departed not from following him, but kept his commandments which Jehovah
- 7 commanded Moses. And Jehovah was with him; and he prospered whithersoever he went: and he rebelled against the king
- 8 of Assyria, and served him not. He smote the Philistines unto Gaza, and its territories, from the tower of the watchmen to the fenced city.
- 9 And in the fourth year of king Hezekiah, which was the seventh of Hoshea, son of Elah, king of Israel, Salmaneser, king of Assyria, came up against Samaria, and
- 10 besieged it. And at the end of three years it was taken; in the sixth year of Hezekiah, which was the ninth year of Hoshea, king
- 11 of Israel, Samaria was taken. And the king of Assyria carried away the Israelites unto Assyria, and placed them in Halah and in Habor-nahar-gozaan, and in other cities of
- 12 the Medes: Because they hearkened not to the voice of Jehovah their God, but transgressed his covenant; they would neither hear, nor do any thing, which Moses, the servant of Jehovah, had commanded.
- 13 In the fourteenth year of king Hezekiah, Sennacherib, king of Assyria, came up against all the fenced cities of Judah, and
- 14 took them. And Hezekiah, king of Judah, sent to the king of Assyria, to Lachish, saying. I have offended; return from me, and what thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents

of silver, and thirty talents of gold. And 15 Hezekiah gave him all the silver which was found in the house of Jehovah, and in the treasures of the palace. At that time Hezekiah cut off the gold from the doors of the temple of Jehovah, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria.

Yet the king of Assyria sent Tartan, and 17 Rab-saris, and Rab-shakeh, from Lachish, to king Hezekiah, with a great host against Jerusalem. "And when they had come up, they stopped by the conduit of the upper pool, which is in the highway of the fuller's field. And when they had called to the 18 king, there came out to them Eliakim, the son of Hilkiah, who was over the household; and Shebna, the scribe; and Joah, the son of Asaph, the recorder. And Rab-shakeh 19 said to them, Speak ye now to Hezekiah, That thus saith the great king, the king of Assyria, What confidence is this which thou exercisest? With thy lips thou sayest 20 that thou hast wisdom and power to make war. Now, in whom dost thou trust, that thou rebellest against me? Now, behold, 21 thou trustest to the staff of a bruised reed, to Egypt, on which, if a man lean, it will go into his hand, and pierce it: so is Pharaoh, king of Egypt, to all who trust in him. But if ye say to me, We trust in 22 Jehovah our God: is it not he whose high-places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Now, therefore, I pray 23 thee, give pledges to my lord the king of Assyria, and I will deliver thee two thousand horses, if thou be able, on thy part, to set riders upon them. How, then, wilt thou 24 dare to face one captain, the least of my master's servants; although thou put thy trust in Egypt for chariots and for horsemen? Am I now come up without Jehovah 25 against this place, to destroy it? Jehovah said to me, Go up against this land, and destroy it. Then said Eliakim, the son of 26 Hilkiah, and Shebna, and Joah, to Rab-shakeh, Speak, we pray thee, to thy servants in the Syrian language; for we understand

CHAP. XVIII. 2. *The daughter of Zechariah*] Probably, the pious person who had so much influence in the reign of Uzziah, 2 Chron. xxvi. 5; and his daughter, by his instruction and example, might preserve her son Hezekiah from the idolatry of Ahaz.

13. *Sennacherib*] He was the son of Salmaneser.

14. *I have offended*] Sennacherib had taken some of the fenced cities of Judah, which success probably made Hezekiah suspect he had done wrong in withholding the tribute. See ver. 7.

17. *Yet the king*] He appears determined on the absolute surrender of Hezekiah and Jerusalem; and his partial success might embolden him in his attempt. (c) *And they went and came up to Jerusalem.* Sept. MSS.

19. *And Rab-shakeh*] He was the king's cup-bearer, as his name signifies; and by his talking of Jehovah, and speaking so readily in the Jews' language, he seems to have been an apostate Jew. He made a boasting speech, the main purpose of which was to tell them, that resistance would be in vain, if they trusted to warlike preparations.

21. *To Egypt*] Probably Hezekiah had made some proposals to the king of Egypt, but was reprov'd and overruled by Isaiah. See Isa. xxx. xxxi.

25. *Jehovah said to me*] If Rab-shakeh were an apostate Jew, he might have pretended that Jehovah had said to his master, 'Go up,' &c. Or, perhaps, Sennacherib might have divined, as was usual, respecting his future opera-

it : and talk not to us in the Jewish tongue, in the hearing of the people who are on the
 27 wall. But Rab-shakeh said to them, Hath my master sent me to thy master, and to thee, to speak these words? and not also to the men who are stationed on the wall, who will be compelled, with you, to eat their own dung, and drink their own urine?
 28 Then Rab-shakeh stood and cried with a loud voice, in the Jewish tongue, and spoke, saying, Hear the word of the great king, the king of Assyria : Thus saith the king, Let not Hezekiah deceive you ; for he will not be able to deliver you out of his hand :
 30 Nor let Hezekiah induce you to trust in Jehovah, saying, Jehovah will surely rescue us, and this city shall not be delivered into
 31 the hand of the king of Assyria. Harken not to Hezekiah : for thus saith the king of Assyria, Make a present to me, and come out to me ; and ye shall eat every man of his own vine, and every one of his own fig-tree, and drink every one of his own cistern :
 32 Until I come, and take you away to a land, like your own land, a land of corn and wine, a land of bread and vineyards, a land of the purest olive, and of honey ; and ye shall live, and not die : but hearken not to Hezekiah, when he persuadeth you, saying,
 33 Jehovah will deliver us. Hath any of the gods of the nations delivered, in any case, his land out of the hand of the king of
 34 Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they
 35 delivered Samaria out of my hand? Who, among all the gods of the countries, are they that have delivered their country out of my hand, that Jehovah should deliver
 36 Jerusalem out of my hand? But the people were silent, and answered him not a word : for the king's commandment was, saying, Answer him not.

CHAPTER XIX.

B. C. 710. Hezekiah sendeth to Isaiah, who comforteth him ; Sennacherib's letter ; and Isaiah's prediction concerning his return to his own country.

37 THEN came Eliakim, the son of Hilkiash, who was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their garments rent, and told him the words of Rab-shakeh.

1 And when king Hezekiah heard, he rent

tions : and Rab-shakeh might ascribe the result to Jehovah to alarm the people.

CHAP. XIX. 3. *Children are come*] These words are proverbial ; and not only denote the disappointment of hope, but a season of the utmost distress and anxiety.

7. *Another spirit in him*] Secker has observed, that this is the uniform sense of the words. They here mean another mind, a spirit of fear. Compare Isa. xxxi. 8, 9. This was

his garments, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over the 2 household, and Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the prophet, the son of Amoz. And they said to him, Thus saith Hezekiah, 3 This day is a day of trouble, and of reproof, and of calumny : for the children are come to the birth, and there is not strength to bring forth. It may be that Jehovah, thy 4 God, hath heard all the words of Rab-shakeh whom the king of Assyria, his master, hath sent to reproach the living God ; and will reprove the words which Jehovah, thy God, hath heard ; intercede, therefore, by prayer for the remnant that are yet left.

The servants of king Hezekiah then went 5 to Isaiah ; And Isaiah said to them, Thus 6 shall ye say to your master ; Thus saith Jehovah, Be not afraid on account of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will put ano- 7 ther spirit in him, and he shall hear a rumour, and shall return to his own land ; and I will cause him to fall by the sword in his own land. When Rab-shakeh returned, 8 he found the king of Assyria warring against Libnah ; for he had heard that he was departed from Lachish. And it being then 9 reported to him, saying, Behold, Tirhakah, king of Ethiopia, is come out to fight against thee ; he again sent messengers to Hezekiah, saying, Thus shall ye speak to 10 Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of 11 Assyria have done to all lands, by destroying them utterly : and shalt thou be delivered? Did the gods of the nations deliver those 12 whom my fathers destroyed ; Gozan, and Haran, and Rezeph, and the children of Eden, who were in Thelassar? Where is the king 13 of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

And Hezekiah received the letter from 14 the hand of the messengers, and read it ; and Hezekiah went up to the house of Jehovah, and spread it before Jehovah. And 15 Hezekiah prayed before Jehovah, and said, O Jehovah, the God of Israel, who dwellest

produced by hearing of the invasion of his own country by Tirhakah, the Ethiopian, or of his coming towards Judea.

9. *Sent messengers*] This was policy to prevent Hezekiah from pursuing him. As he had formed the design of hastening to meet Tirhakah, he wished to prevent the Jewish troops from hanging on his rear.

12, 13. *Gozan and Haran*] These places seem to have been in Chaldea, and not far from the Euphrates.

- between the cherubs, thou art God, thou alone, of all the kingdoms of the earth; thou hast made the heavens and the earth.
- 16 Bow down, O Jehovah, thine ear, and hear; open, O Jehovah, thine eyes, and see: and hear "all" the words of Sennacherib, which he hath sent to reproach the living God.
- 17 Of a truth, O Jehovah, the kings of Assyria have destroyed those nations and their 18 lands; And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore 19 have they destroyed them. Now, therefore, O Jehovah, our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou, Jehovah, art the only God.
- 20 Then Isaiah, the son of Amoz, sent to Hezekiah, saying, Thus saith Jehovah, the God of Israel; Thy prayer to me against Sennacherib, the king of Assyria, I have 21 heard. This is the word which Jehovah hath spoken concerning him: [thee, The virgin daughter of Zion despiseth She laugheth thee to scorn; [head at thee. The daughter of Jerusalem shaketh her 22 Whom hast thou reproached and blasphemed? [voice, And against whom hast thou exalted thy And hast lifted up thine eyes on high? Even against the Holy One of Israel.
- 23 By thy messengers thou hast reproached Jehovah, and said, [ascended With the multitude of my chariots I The height of the mountains, the sides of Lebanon, [fir-trees: And cut down his tall cedars, his choice And I entered his extreme retreat, his rich forest.
- 24 I digged and drunk foreign waters, And in my progress I dried up All the streams of fenced places!
- 25 Hast thou not heard of old, that I disposed this?

And that from ancient times I determined it? [shouldst be

Now have I brought it to pass, that thou To reduce into heaps of ruin the strongest cities. [power;

Hence were their inhabitants of some 26 They were dismayed and confounded; They were as grass of the field, as the green herb;

As the grass on the house tops; As blighted corn, before its full growth. But thy counsels, and all thine enter- 27 prises,

And thy rage against me, I have known; Because thy rage against me, [ear; 29 And thine insolence, have reached mine I will put my hook in thy nose; and my bridle in thy jaws, [thou camest.

And turn thee back by the way in which And this shall be a sign to thee, *Hezekiah*; 29 Eat this year that which groweth of itself, And the second year what springeth from it; And in the third year sow ye, and reap, And plant vineyards and eat of their fruits; For the escaped remnant of the house of 30 Judah [upward.

Shall strike root downward, and bear fruit For, from Jerusalem shall go forth a rem- 31 nant, [Zion:

And those who have escaped from mount The zeal of Jehovah "of hosts" will do this, Assyria,

Thus, then, saith Jehovah: The king of 32 He shall not come into this city; Nor shall he shoot an arrow there, Nor come before it with shield, or raise a mound against it. [came;

He shall return by the way in which he 33 Into this city he shall not come, saith Jehovah,

For I will defend and save this city, [sake. 34 For my own, and for my servant David's And on that night, an angel of Jehovah 35 went out, and smote in the camp of the

16—19. Hezekiah requests that Jehovah would now give proof that he was not like the idols of the heathens, but was indeed the living God; so that all kingdoms might know and acknowledge him as such. (a) Versions. MSS.

23. *The sides of Lebanon*]. Lebanon means the most secure places; and cutting down his tall cedars, the overthrow of his opponents. These images are beautiful.

24. *In my progress*]. Literally, 'with the soles of my feet.' He had such a multitude of troops, that nothing could oppose him. The streams of fenced places, Vitringa and Lowth suppose refer to Egypt, whose principal cities were chiefly defended by moats, canals, or large lakes, cut and made with great labour. As Libna and Lachish were on the south-west of Jerusalem, it is not improbable that he had made an attack on Egypt. The word מצור is ambiguous, and may signify *Egypt*, if the points be changed. I prefer the common version.

25—28. God had permitted Sennacherib hitherto to prosper, that he might perform his own counsels; but now he would punish him for his insolence, pride, and vanity.

29. *This shall be a sign*]. How could an event after the deliverance be a sign of that deliverance? For the direction

to sow in the third year supposes the departure of the enemy. No answer to this difficulty is more pertinent, than what Rosenmüller has given, — that to predict a subsequent event, is a clear indication of the certainty of a prior event, on which it depends. Thus Exod. iii. 12, worshipping God on mount Horeb implied the deliverance of Israel from the fiery furnace of Egypt. Hence the word אית not only signifies a *prodigy*—a *miracle*, but any thing which confirms a promise made. 31. (a) Versions and MSS.

35. *Angel of Jehovah*]. It is well known that in scripture any instrument which Jehovah employs in his providential government is called an angel. 'He maketh the winds his angels,' &c. Psa. civ. 4. Hence, some of the rabbis explain the angel to be Tirhakah, who, coming unexpectedly on Sennacherib, vanquished him with a terrible slaughter. Usher embraced and defended this opinion; but what is said in Isa. xxx. 30, and xxxi. 9, wholly subverts this notion. Vitringa supposed that an unusual tempest of thunder and lightning is intended; and others, the destructive wind called *samel*, which is known to produce sudden death to all who are exposed to it. With others, I think the *plague* is intended; a disease indigenous to Egypt,

Assyrians, a hundred and eighty five thousand; and when *the rest* arose in the morning, behold, they were all dead corpses. 36 Then Sennacherib, king of Assyria, departed, and returned and dwelt at Nineveh. And as he was worshipping in the house of Nisroch, his god, Adrammelech and Sharezer, his sons, smote him with the sword: and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead.

CHAPTER XX.

B. C. 713. Hezekiah, having received a message to prepare for death, by prayer hath his life prolonged; as a sign of it the sun goeth ten degrees back; the captivity foretold.

- 1 In those days, Hezekiah was sick of a deadly disease. And the prophet Isaiah, the son of Amoz, came to him, and said to him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and live no longer. Then "Hezekiah" turned his face to the wall, and prayed to Jehovah, saying,
- 3 I beseech thee, O Jehovah, remember how I have walked before thee in truth, and with an upright heart, and have done what is good in thine eyes. And Hezekiah wept much. Now, before Isaiah had gone out into the middle court, the word of Jehovah came to him, saying, Go back and tell Hezekiah, the chief of my people, Thus saith Jehovah, the God of David thy forefather, I have heard thy prayer, I have seen thy tears; behold, I will heal thee: on the third day thou shalt go up to the house of
- 6 Jehovah. And I will add to thy days fifteen years; and I will deliver thee and this city from the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. And Isaiah said, Take a lump of figs, and lay it on the boil, and he shall recover.
- 8 And Hezekiah said to Isaiah, What shall be the sign that Jehovah will heal me, and that I shall go up into the house of Jehovah on the third day? And Isaiah said,
- 9 This sign will Jehovah give thee, that he

will do the thing which he hath spoken: shall the shadow, on the dial, go forward ten degrees? or go back ten degrees? And 10 Hezekiah answered, It is an easy matter for the shadow to go forwards ten degrees; nay, but let the shadow go backward ten degrees. And Isaiah, the prophet, cried 11 to Jehovah: and he brought backward the shadow ten degrees, which it had gone forward, on the dial of Ahaz.

About this time Berodach-baladan, the 12 son of Baladan, king of Babylon, sent letters "and ambassadors" with a present unto Hezekiah: for he had heard that Hezekiah had been sick. And Hezekiah "rejoiced at 13 their arrival," and showed them all his store-houses, the silver, and the gold, and the spices, and the precious ointment, and his armoury, and all that he had in his treasures: there was nothing in his house nor in all his dominion, which Hezekiah showed them not.

Then came Isaiah, the prophet, to king 14 Hezekiah, and said to him, What said these men? and whence came they to thee? And Hezekiah said, They are come from a far country, from Babylon. And he said, What 15 have they seen in thy house? And Hezekiah answered, All things which are in my house have they seen: there is nothing among my treasures which I have not showed them. And Isaiah said to Hezekiah, Hear 16 the word of Jehovah, Behold, the days come, 17 that all which is in thy house, and what thy fathers have laid up in store unto this day, shall be carried to Babylon: nothing shall be left, saith Jehovah. And of thy sons who 18 shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon. Then said Hezekiah to Isaiah, Good is the 19 word of Jehovah which thou hast spoken: only, said he, let there be peace and truth in my days.

And the rest of the acts of Hezekiah, and 20 all his might, and how he made a pool, and

and where Sennacherib had been. This disease breaking out, and being ignorant of its nature, the infection spread, so that the chief part of the army perished. Rosenmüller, after Wepler, understands מְלָכִים to signify *leaders or chiefs*, and renders, 'a hundred and eighty-five chiefs,' and if so many of the chiefs, of course a large number of the others perished. This interpretation, they think, is supported by 2 Chron. xxii. 21. 'And Jehovah sent an angel, which cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria.' All the ancient versions render, 'a hundred and eighty-five thousand.'

CHAP. XX. 1. *In those days* That is, the year after the destruction of Sennacherib's army. This was in the fourth year of his reign; and as he reigned twenty-nine years, it must have been in the fifteenth. Usher places it before the invasion of Judea by Sennacherib.—*Of a deadly disease* From the boil mentioned it has been thought that this was the plague. The command to set his house in order seems to be to regulate his affairs, to make his will. Compare 2 Sam. xvii. 23. 2. (a) Versions and MSS.

6. *From the hand* From any future attempts which he

or his successors may make. The power of Assyria was now gradually diminished; and that of Babylon increased.

8—12. There are great difficulties in these verses. Some understand מַעְבָּרִים to denote the steps either of the palace or temple, on which the shadow of some column fell; as it is doubtful whether or not the division of time into hours was made so early as in the days of Hezekiah. Reland, after Josephus, adopts this opinion. If they had not any divisions like our hours, they might have others; and whatever these were, the design was answered by the shadow going back either *ten degrees* or steps. (a) Isa. xxix. 1.

13. *Rejoiced* This reading has the authority of all the versions, the parallel place, and many MSS. and the narrative itself requires it.

19. *Only, said he, let* With Dathe, I consider that the interrogative form implies strongly the affirmative, and I have rendered accordingly. This was a very mortifying message. But God was displeased that he should distrust his protection, and enter into an alliance with an heathen, of which the prophet Micah had warned him, Micah iv. 9, 10. Babylon was now a very considerable nation,

a conduit, and brought water into the city, are written in the chronicles of the kings of 21 Judah. And Hezekiah slept with his fathers; and Manasseh, his son, reigned in his stead.

CHAPTER XXI.

B. C. 698. *The reigns of Manasseh and Amon • he being slain, Josiah succeedeth.*

- 1 MANASSEH was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. And his mother's name
- 2 was Hephzi-bah. And he did evil in the eyes of Jehovah, after the abominable deeds of the nations, which Jehovah had cast out
- 3 from before the Israelites. For he built up again the high-places which Hezekiah, his father, had destroyed; and he reared up altars for Baal, and made a grove, as did Ahab, king of Israel; and worshipped the whole host of the heavens, and served them.
- 4 And he built altars, *for idols*, in the house of Jehovah, of which Jehovah said, In Jerusalem will I put my name. And he built altars for the whole host of the heavens in the two courts of the house of Jehovah.
- 6 And he devoted, by fire, his own son, and observed the clouds, and used divinations, and encouraged necromancers and wizards: he wrought much wickedness in the eyes of
- 7 Jehovah, to provoke him to anger. And he set up a grove-idol, made by himself, in the house of which Jehovah said to David, and to Solomon, his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name
- 8 for ever: Nor will I make the feet of Israel move any more out of the land which I gave to their fathers; if they will but observe to do according to all that I have commanded them, and according to all the law which my servant Moses gave, them in charge.
- 9 But they hearkened not: and Manasseh seduced them to do more evil than did the nations which Jehovah destroyed before the Israelites.
- 10 And Jehovah spoke by his servants the
- 11 prophets, saying, Because Manasseh, king of Judah, hath committed these abominations, and hath done more wickedly than

the Amorites did, who were before him, and hath also caused Judah to sin with his idols; Therefore, thus saith Jehovah, the God of 12 Israel, Behold, I am about to bring such evil upon Jerusalem and Judah, that both the ears of every one who heareth of it, will tingle. And I will stretch over Jerusalem. 13 the line of Samaria, and the plummet of the house of Ahab; and I will wipe Jerusalem as one wipeth a dish; wiping and turning it upside down. And I will forsake the 14 remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; Because they have done evil 15 in mine eyes, and have provoked me to anger, since the day their fathers came out of Egypt, even unto this day.

Moreover, Manasseh shed innocent blood 16 exceedingly, till he had filled Jerusalem from one end to another; besides his sin by which he caused Judah to sin, in doing evil in the eyes of Jehovah. Now the rest 17 of the acts of Manasseh, and all that he did, and his sin which he committed, are written in the chronicles of the kings of Judah. And Manasseh slept with his fathers, and 18 was buried in the garden of his own house, in the garden of Uzza: and Amon, his son, reigned in his stead.

Amon was twenty-two years old when he 19 began to reign, and he reigned two years in Jerusalem. And his mother's name was Meshullemeth, the daughter of Haruz, of Jotbah. And he did evil in the eyes of Je- 20 hovah, as his father Manasseh did. And in 21 all the ways in which his father had *long* walked, he walked; and the idols which his father had served, he served and worshipped. And he forsook Jehovah, the God of his 22 fathers, and walked not in the way of Jehovah. And the servants of Amon conspired 23 against him, and slew the king in his own house. But the people of the land slew 24 all those who had conspired against king Amon; and the people of the land made Josiah, his son, king in his stead. Now the 25 rest of the acts of Amon, and *'all'* that he did, are written in the chronicles of the kings of Judah. And he was buried in his own 26

and the event seemed unlikely; but it afterwards happened, and Daniel and other youths of the royal blood were taken there.

CHAP. XXI. 2—9. *He did evil*] Thus what the pious Hezekiah had laboured to destroy, his profligate son soon restored. Every species of idolatry was introduced into the very temple itself. He appears to have equalled, yea, to have surpassed Ahab in his wickedness.

13. *The line of Samaria*] The same lot or portion, as is intended by the measuring-line. Psa. xvi. 6, and 2 Chron. x. 16. Or it may be taken from the line which builders use, in adjusting their materials. The next words, *the plummet*, &c. rather support this.—*I will wipe*] I will take away all its inhabitants and cleanse it by its destruction.

16. *Shed innocent blood*] The blood of prophets who testified against his idolatries. It is generally thought that Isaiah suffered in this reign, and was sawn asunder, and that Paul alludes to this in Heb. xi. 37.

18. *Garden of Uzza*] Probably of king Uzziah, who, being a leper, might have been buried in his own garden. Manasseh wished to be interred there, on account of his former sins, of which he truly repented.

21. *Had long walked*] He did not regard his father's repentance and late reformation; but as he had been early accustomed to serve idols, he refused to forsake them. His reign and his life soon terminated.

25. (v) Versions and MSS.

sepulchre, in the garden of Uzza; and Josiah, his son, reigned in his stead.

CHAPTER XXIII.

B. C. 641. Josiah's good reign; his early regard to religion; his destruction of idols, &c.

- 1 JOSIAH WAS eight years old when he began to reign, and he reigned forty-one years in Jerusalem. And his mother's name was Jedidah, the daughter of Adaiah of Boscath.
- 2 And he did what was right in the eyes of Jehovah, and walked in all the ways of David his forefather, and turned not aside to the right hand or to the left.
- 4 *'And in the fourth year of his reign,* the king commanded Hilkiah, the high-priest, and the priests of the second order, and the door-keepers, to bring out of the temple of Jehovah all the vessels that were made for Baal, and for the grove-idol, and for all the host of the heavens; and he burned them without Jerusalem, in the fields of Kidron, but their ashes were carried unto Bethel.
- 5 And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense on the high-places, in the cities of Judah, and in the places round about Jerusalem; those also who burnt incense to Baal, to the sun and to the moon, and to the planets, and to the whole host of the heavens. And he brought out the grove-idol from the house of Jehovah, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and having stamped it to dust, he scattered its dust upon the
- 7 graves of the common people. And he broke down the houses of the Sodomites, which were by the house of Jehovah, where the women wove hangings for the grove-idol. And he removed all the priests from the cities of Judah, and defiled the high-places where the priests had burnt incense, from Gibeah to Beer-sheba. He also broke down the high-places of the satyrs, which were at the entrance of the gate of Joshua, the governor of the city, on one's left hand
- 9 going into the city. And the priests of the

high-places approached not the altar of Jehovah in Jerusalem, but they ate of the unleavened bread among their brethren. And he defiled Topheth, which is in the 10 valley of Ben-Hinnom, that no man might devote his son or his daughter by fire to Molech. And he took away the horses 11 which the kings of Judah had dedicated to the sun, which were at the entrance of the house of Jehovah, by the chamber of Nathan-melech, the eunuch, which was in the suburbs; and he burned the sun-chariots with fire. And the altars which were on 12 the roof of the summer-house of Ahaz, which the kings of Judah had made; and the altars which Manasseh had made in the two courts of the house of Jehovah, the king broke down, and thence demolished and threw their dust into the brook Kidron. The king also defiled the high-places which 13 were opposite Jerusalem, which were on the right hand of mount Olivet, which Solomon, the king of Israel, had built for Ashtaroath, the abominable idol of the Sidonians, and for Chemosh, the abominable idol of the Moabites, and for Milcom, the abominable idol of the Ammonites. And he 14 broke in pieces the statues, and cut down the groves, and filled their places with human bones.

Moreover the altar which was at Bethel, 15 and the high-place which Jeroboam, the son of Nebat, who caused Israel to sin, had made, both that altar and the high-place he broke down; and burned the idol of the high-place, and stamped it to dust: he burned also the grove. And as Josiah 16 turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of Jehovah, "when Jeroboam stood by the altar at the feast. And the king, turning about, cast his eyes on the sepulchre of the" man of God, who proclaimed these words. And he said, What 17 title is that which I see? And the men of

CHAP. XXII. 2. In 2 Chron. xxxiv. 3—7, we find that Josiah, in the eighth year of his reign, began to attend to the state of religion; and in the twelfth he destroyed the idols in Jerusalem, and throughout the land, an account of which we have in the next chapter, as if this had followed the finding of the book of the law. We have then here an anachronism inconsistent with the order of events as stated in the parallel place. On this ground I have ventured to transpose a part of the 23d chapter, to follow the 2d verse in this; and I greatly suspect, that the order which I have adopted was that of the original.

CHAP. XXIII. 4. *And the king*] I have added, from the parallel place, the supplement of words, as necessary to the sense. 2 Chron. xxxiv. 3.—*Their ashes*] To make the altar there still more execrable. See ver. 16.

6. *The common people*] Who had most probably contaminated themselves with that infamous grove-idol worship.

8. *Of the satyrs*] I have followed Houbigant and others in this version, as the most probable. Compare Levit.

xvii. 7. and note. Others think that altars to idols are meant; and that this at the gate of Joshua was one of the most elevated and distinguished.

10. *Defiled Topheth*] The place dedicated to the worship of Molech, and where children were sacrificed to that idol, Compare Jer. vii. 31, and xix. 6, 11.

13. *Mount Olivet*] Or the mount of Olives; so the Chaldee and many others render.—*Which Solomon had built*] It is singular that these had not been destroyed by Hezekiah or some other pious king. They had been, most probably, devoted to the worship of Jehovah, and the idols removed, in the reign of the better kings; but the altars and buildings being suffered to remain, the idols were again replaced, in the reign of the other kings.

16, 17. The common text is deficient; and there is a total want of coherence and of perspicuity. The Septuagint has preserved the text complete, which I have followed. Compare 1 Kings, xiii. 2.

the city told him, It is the sepulchre of the man of God, who came from Judah, and proclaimed these things which thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet who came out of Samaria. And all the temples of the high-places which were in the cities of Samaria, which the kings of Israel had made to provoke Jehovah to anger, Josiah cast down, and did to them according to all that he had done at Bethel. And he slew all the priests of the high-places upon the altars which were there; and he burned human bones upon them. He then returned to Jerusalem.

CHAPTER XXII.

B. C. 624. The reign of Josiah continued; the repairing of the temple; a solemn passover kept; and a covenant made to serve God, &c.

- 3 AND in the eighteenth year of king Josiah, the king sent Shaphan, the son of Azaliah, the son of Meshullam, the scribe, to the house of Jehovah, saying, Go up to Hilkiyah, the high-priest, that he may sum up the silver which hath been brought into the house of Jehovah, which the door-keepers have collected from the people: And let them deliver it into the hand of those who oversee the work of the house of Jehovah, and let them give it to the workmen, who are to repair the breaches of the house of Jehovah; To the carpenters, and builders, and masons; and to buy timber, and hewn stone, to repair the house. But no account was taken of the money which was delivered into their hand, because they dealt faithfully.
- 8 And Hilkiyah, the high-priest, said to Shaphan, the scribe, I have found the book of the law, in the house of Jehovah. And Hilkiyah gave the book to Shaphan, and he read it. And Shaphan, the scribe, came to the king, and brought the king word and said, Thy servants have summed up the money found in the house of "Jehovah," and have delivered it into the hand of those who oversee the work to be done in the house of Jehovah. And Shaphan, the scribe, told the king, saying, Hilkiyah, the

priest, hath given to me a book. And Shaphan read it before the king. And when the king heard the words of the book of the law, he rent his garments. And the king commanded Hilkiyah, the priest, and Ahikam, the son of Shaphan, and Achbor, the son of Michaiah, and Shaphan, the scribe, and Asahiah, a servant of the king's, saying, Go inquire of Jehovah for me, and for the whole people of Judah, concerning the words of this book which is found: for great is the wrath of Jehovah which is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that is prescribed to us. Then Hilkiyah, the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went to Huldah, the prophetess, (the wife of Shallum, the son of Tikvah, the son of Harhas, keeper of the wardrobe,) who dwelt in the suburbs of Jerusalem, and they spoke to her.

And she said unto them, Thus saith Jehovah, the God of Israel, Tell the man who sent you to me; Thus saith Jehovah, Behold, I will bring evil upon this place, and upon its inhabitants, all the threatenings of the book which the king of Judah hath read; Because they have forsaken me, and have burned incense to other gods, so as to provoke me to anger by all the works of their hands; therefore, my wrath shall be kindled against this place, and shall not be quenched. But to the king of Judah who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel, Because at the words which thou hast heard, Thy heart was softened, and thou hast humbled thyself before Jehovah, when thou heardest what I spoke against this place, and against its inhabitants, (that they should become a desolation and a curse,) and hast rent thy garments, and wept before me; I also have heard thee, saith Jehovah. Behold, therefore, I will gather thee unto thy fathers, and thou shalt be brought to thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this place.

And they brought the king this word; and the king sent, and gathered unto him

CHAP. XXII. 3-7. From this, it appears that measures had been previously taken to raise money for the repair of the temple; and the money, thus raised, was now appropriated to the intended purpose.

8. *I have found the book of the law*] From the parallel place, 2 Chron. xxxiv. 14, it is most probable, if not absolutely certain, that this was the original copy of the Pentateuch, written by Moses. The learned reader may consult note in Heb. Bible, loc.

9. (a) Versions and MSS.

11. *Heard the words of the book*] Some from hence infer that all the copies of the law had perished, and that the king had not before seen one. This, I think, is highly im-

probable. The prophets would take care to preserve the sacred records; and among the serious people, the law would be regarded and copied. If we suppose that the king read the latter chapters of Deuteronomy, and, owing to the circumstances of the times, or to a divine influence on the mind, that he saw more clearly and felt more powerfully the consequences of the apostasy of the land, we may account for his distress and anxiety. For it is matter of common experience, that the same things, heard or read, do not always make the same impression on the mind.

CHAP. XXIII. 1-3. The answer returned to the king influenced him to call the people together, at Jerusalem, and to engage them to make a solemn covenant with God; to

- all the elders of Judah and of Jerusalem.
- 2 And the king went up into the house of Jehovah, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and the whole people, both small and great : and he read in their hearing all the words of the book of the covenant, which had been found in the house of Jehovah. And the king stood by a pillar, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of his covenant which were written in this book : and all the people consented to the covenant.
- 12 And the king commanded all the people, saying, Keep the passover unto Jehovah your God, as it is written in the book of this covenant! Surely there was not holden such a passover, from the days of the judges who judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah. In the eighteenth year of king Josiah, this passover was kept to Jehovah, in Jerusalem.
- 24 Moreover the necromancers, and the wizards, and the teraphs, and the idols, and all the abominations, which were seen in the land of Judah, and in Jerusalem, Josiah put away, that he might perform the words of the law, which were written in the book that Hilkiah, the priest, found in the house of Jehovah. And like to him was there no king before him, who turned to Jehovah with all his heart, and with all his soul, and with all his might, according to all the law of Moses ; nor after him arose there any like him.
- 26 Notwithstanding, Jehovah turned not from the fierceness of his great wrath, which had been kindled against Judah, because of all the provocations with which Manasseh had provoked him. And Jehovah said, I will also remove Judah out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house, of which I said, My name shall be there. Now the rest of the acts of Josiah, and all that he did, are written in the chronicles of the kings of Judah. In

which they having consented, the king then commanded the passover to be kept.

21—23. In the parallel place, 2 Chron. xxxv. 1—19, we have a more full account of this passover.

24. *Moreover the*] As far as he could discover any remaining idols, he removed them, together with all those who practised superstitious arts.

29. *On the first encounter*] For this rendering, consult Poole's Synopsis.

33. *Put him in bonds*] Either because he presumed to take the sceptre without his leave; or because he prepared to renew the war against him.

35. *Gave the silver*] As the power of Pharaoh raised him to the throne, so it was necessary for him to obey this com-

his days Pharaoh-necho, king of Egypt, went up against the king of Assyria, to the river Euphrates; and king Josiah went against him; and he was slain, on the first encounter, at Megiddo. And his servants carried him dying in a chariot from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead.

CHAPTER XXIV.

B. C. 610. *The wicked reigns of Jehoahaz, (called also Shallum,) Jehoiakim, and Jehoiachin, whom Nebuchadnezzar carries to Babylon, together with the chief part of the inhabitants of Jerusalem; the last siege, &c.*

JEHOAHAZ was twenty-three years old 31 when he began to reign; and he reigned three months in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did evil 32 in the eyes of Jehovah, according to all that his fathers had done. And Pharaoh-necho put him in bonds at Riblah, in the land of Hamath, that he might not reign in Jerusalem; and laid a tribute on the land of a hundred talents of silver, and a talent of gold. And Pharaoh-necho made Eliakim, 34 the son of Josiah, king, in the room of Josiah, his father, and changed his name to Jehoiakim, and took Jehoahaz away; and he came to Egypt, and died there. And Jehoiakim gave the silver and gold to Pharaoh; but he taxed the land to give the money according to the command of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-necho.

Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem. And his mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did evil in the eyes of Jehovah, according to all that his fathers had done.

In his days, Nebuchadnezzar, king of 1 Babylon, came up, and Jehoiakim became his servant three years: then he turned and rebelled against him. But Jehovah sent 2 against him hordes of the Chaldees, and

mand. The tribute was large; and must have been oppressive to the people.

CHAP. XXIV. 1. *In his days*] Jeremiah went to the palace in the beginning of his reign, and exhorted him and the people to repent, Jer. xxii. 1, &c. Soon after he denounced the destruction of the Temple, xxvi. 1—19. Habakkuk also prophesied at this period.—*King of Babylon*] this was in the third or the beginning of the fourth year of the reign of Jehoiakim. Compare Dan. i. 1, and Jer. xxv. 1. On this occasion, God revealed to Jeremiah the success and victories of Nebuchadnezzar, first over the Egyptians at Charchemish, and then in their own country.

2. *Hordes of the Chaldees*] All the surrounding nations seem to have been let loose to punish a people whom God

hordes of Syrians, and hordes of Moabites, and hordes of the Ammonites: and he sent them against Judah to destroy it, according to the word of Jehovah, which he had spoken by his servants the prophets. Surely by the decree of Jehovah this came upon Judah, to remove them out of his sight, on account of all the sins which Manasseh had committed; And also on account of the innocent blood which he had shed: for he filled Jerusalem with innocent blood, which Jehovah would not pardon. Now the rest of the acts of Jehoiakim, and all that he did, are written in the chronicles of the kings of Judah. Jehoiakim then slept with his fathers; and Jehoiachin, his son, reigned in his stead. And the king of Egypt came no more out of his own land: for the king of Babylon had taken all that belonged to the king of Egypt from the river of Egypt unto the river Euphrates.

Jehoiachin was eighteen years old when he began to reign, and he reigned in Jerusalem three months. And his mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did evil in the eyes of Jehovah, according to all that his fathers had done. At that time, the servants of Nebuchadnezzar, king of Babylon, came up against Jerusalem, and the city was besieged. And Nebuchadnezzar, king of Babylon, came against the city, and his servants besieged it. And Jehoiachin, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign. And he carried thence all the treasures of the house of Jehovah, and the treasures of the king's house, and cut in pieces all the vessels of gold, which Solomon, king of Israel, had made in the temple of Jehovah, as Jehovah had said. And he carried away all Jerusalem, and all the chiefs, and all the men of valour, ten thousand captives, with all the carpenters and smiths; none were left, except the meanest people of the land. Thus he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his eunuchs, and the chiefs of the land; those carried he into captivity, from

Jerusalem to Babylon. And all the wealthy men, seven thousand; and a thousand carpenters and smiths, all the brave men, fit for war, even them the king of Babylon carried captives to Babylon.

And the king of Babylon made Mattaniah, his father's brother, king in his stead, and changed his name to Zedekiah. Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem. And his mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did evil in the eyes of Jehovah, according to all that Jehoiakim had done. For the anger of Jehovah was against Jerusalem and Judah, until he cast them out of his sight.

Zedekiah then rebelled against the king of Babylon; and in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar, king of Babylon, came with all his host against Jerusalem, and encamped against it; and they built forts against it round about. And the city was besieged unto the eleventh year of king Zedekiah. And on the ninth "day" of the "fourth" month, the famine prevailed in the city, and there was no bread for the people of the land. And the city was broken up, and all the men of war fled by night by a gate, which was between two walls, by the king's garden: (for the Chaldees surrounded the city:) and they went away toward the plain "of Jericho." And the army of the Chaldees pursued the king, and overtook him in the plains of Jericho; and all his army were scattered from him. So they took the king, and brought him to Riblah, to the king of Babylon, and he gave judgment upon him. And they slew the sons of Zedekiah, before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

And on the fifth month, on the seventh day of the month, which was the nineteenth year of Nebuchadnezzar, king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of Jehovah, and the palace, and all the great houses in Jerusalem; even every great house he

had so remarkably favoured, and who had been so ungrateful and wicked: for, after having submitted to Nebuchadnezzar, and paid tribute *three years*, Jehoiakim and the people revolted. The king of Babylon's commanders carried on the war, and destroyed the king, perhaps, when making a sally. The prophecy was now fulfilled which Jeremiah had delivered, chap. xxii. 18, 19, and xxxvi. 30.

8—16. The king of Babylon at length came himself, and pressed on the siege, to whom Jehoiachin surrendered; and he and the chief men, together with the treasures, were carried to Babylon. Ezekiel was now carried captive. Ezek. xl. 1.

CHAP. XXV. 1. *Zedekiah then rebelled*] From Jeremiah xxvii. it appears, that the neighbouring nations had formed the design of throwing off the yoke of the king of Babylon, and sent ambassadors to Zedekiah to do so too; that he complied with this proposal, contrary to his solemn oath to the king of Babylon.

3. (a) Jer. lii. 6. So 4. Versions, Jer. lii. 7.

7. *They slew*] Thus two prophecies were fulfilled, which seemed contrary one to the other, Jer. xxxii. 5, and xxxiv. 3, that Zedekiah *should go to Babylon, but should never see it*.

9—17. Thus the temple of Solomon was laid in ruins, for the sins of the people. Its treasures were carried away;

10 burned with fire. And the whole army of the Chaldees, who were with the captain of the guard, broke down the walls of Jerusalem, round about. And the rest of the people that had been left in the city, with the deserters who had deserted to the king of Babylon, the remainder of the whole multitude, did Nebuzar-adan, the captain of the guard, carry away. But the meanest of the land the captain of the guard left, to be vine-dressers and husbandmen. And the brazen pillars which were in the house of Jehovah, and the bases, and the brazen sea which was in the house of Jehovah, did the Chaldees break in pieces, and carry the brass of them to Babylon. And the brazen pans, and the shovels, and the knives, and the cups, and all the other utensils of brass, with which the priests had ministered, they took away. And the censers, and the sprinkling-bowls, whether of gold or silver, the captain of the guard took away. The two pillars, one sea, and the bases which Solomon had made for the house of Jehovah; the brass of all those utensils was without weight. The height of one pillar was eighteen cubits, and the capital upon it was brass: and the height of the capital three cubits; and the wreathen work, and pomegranates upon the capital round about, were all of brass: the second pillar, with its wreathen-work, was similar.

19 And the captain of the guard took Seraiah, the high-priest, and Zephaniah, the second priest, and the three door-keepers: And out of the city he took a eunuch who had been set over the men of war, and five of the king's ministers, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and sixty of the people of the land who were found in the city: These Nebuzar-adan, captain of the guard, took and brought to the king of Babylon to Riblah:

and the utensils of service, which had been perverted to serve idols, were laid up at length in an idol's temple.

And the king of Babylon smote them and slew them at Riblah, in the land of Hamath.

Thus Judah was carried away out of their land. And as for the people who remained in the land of Judah, whom Nebuchadnezzar, king of Babylon, had left, even over them he made Gedaliah, the son of Ahikam, the son of Shaphan, ruler. And when all the captains of the hosts and their men heard that the king of Babylon had made Gedaliah governor, they came to Gedaliah to Mizpeh; even Ishmael, the son of Nethaniah, and Johanna, the son of Careah, and Seraiah, the son of Tanhumeth, the Netophathite, and Jaazaniah, a Maachathite, they and their men. And Gedaliah swore to them, and to their men, and said to them, Fear not to be the servants of the Chaldees: dwell in the land, and serve the king of Babylon, and it shall be well with you. But on the seventh month, Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, came, and ten men with him, and smote Gedaliah so that he died, and the Jews and the Chaldees who were with him at Mizpeh. And the whole people, both small and great, and the captains of the hosts, arose and went to Egypt: for they were afraid of the Chaldees.

And in the thirty-seventh year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach, king of Babylon, in the year that he began to reign, released Jehoiachin, king of Judah, out of prison; And he spoke kindly to him, and set his throne above the throne of the kings who were with him in Babylon; And he changed his prison-garments: and he ate bread continually before him all the days of his life. And his allowance was a continual allowance given him by the king; a stated rate for every day, all the days of his life.

23. *Ishmael*] Of the conspiracy of Ishmael, we have a full account in Jer. xl. and xli.

I. CHRONICLES.

INTRODUCTION.

These books are called by the Hebrews, דברי הימים, *the words of the days*, that is, *journals* of daily transactions: and it is supposed that they were compiled from the public records, so often mentioned in the preceding books. The Greek calls them *the books of what had been omitted* or left out in the other histories, which the Vulgate follows, calling them *Paralipomenon*. We style them *Chronicles*, a short register of particular and interesting events. This is derived from the Greek *Xronos*, *time*. These books contain first, the genealogies of the families of Israel, from Adam down to the captivity; then of David and Solomon, more fully in some particulars than that of Samuel and Kings. The history of the following kings is confined chiefly to those of Judah, and is much more full than the preceding history. *Ezra* is generally thought to have been the compiler.

CHAPTER I.

B. C. 4004. Genealogy from Adam to Jacob; and of their posterities down to Iram.

- 1 ADAM, Seth, Enos, Canaan, Mahala-
- 3 leel, Jared, Enoch, Methuselah, Lamech,
- 4 Noah, Shem, Ham, and Japheth.
- 5 The sons of Japheth: Gomer, and Ma-
- 6 gog, and Madai, and Javan, and Tubal,
- 6 and Meshech and Tiras. And the sons of
- 7 Gomer: Ashkenaz, and Riphath, and To-
- 7 garmah. And the sons of Javan: Elishan,
- and Tarshish, Chittim, and Rodanim.
- 8 The sons of Ham: Cush, and Mizraim,
- 9 Phut, and Canaan. And the sons of Cush;
- Seba, and Havilah, and Sabtah, and Raamah,
- and Sabtechah. And the sons of Raamah;
- 10 Sheba and Dedan. And Cush begot Nim-
- rod: he began to be mighty upon the earth.
- 11 And Mizraim begot the Ludites, and the
- 12 Anamites, and the Lehabites, and the Naph-
- 12 tuhites. And the Pathrusites, and the Cas-
- 13 luhites, (from whom came the Philistines,) and
- 13 the Caphtorites. And Canaan begot Zidon,
- (his first-born,) and the Hethites;
- 14 The Jebusites also, and the Amorites, and
- 15 the Girgasites, And the Hivites, and the
- 16 Arkites, and the Sinites, And the Arvad-
- ites, and the Zemarites, and the Hamath-
- ites.
- 17 The sons of Shem: Elam, and Asshur,
- and Arphaxad, and Lud, and Aram; "and
- the sons of Aram were" Uz, and Hul, and
- 18 Gether, and Meshech. And Arphaxad
- 19 "begot" Salah, and Salah begot Eber. And
- to Eber were born two sons: the name of
- the one was Peleg; because in his days the
- earth was divided; and his brother's name
- 20 was Joktan. And Joktan begot Almodad,
- and Sheleph, and Hazarmaveth, and Jerah,
- 21 And Hadoram, and Uzal, and Diklah,
- 22 And Obal, and Abimael, and Sheba. And
- 23 Ophir, and Havilah, and Jobab. All these
- were the progeny of Joktan.
- 24 Shem, Arphaxad, Salah, Eber, Peleg, Reu,
- 25 Serug, Nahor, Terah, Abram; the same
- 26 is Abraham. The sons of Abraham were
- Isaac and Ishmael.
- 27 These were their generations: the first-
- born of Ishmael, Nebaioth; then Kedar, and
- 30 Adbeel, and Mibsam, Mishma and Du-

mah, Massa, Hadar, and Tema, Jetur, 31 Naphish, and Kedemah. These were the sons of Ishmael.

Now the sons which Keturah, Abraham's 32 concubine, bare to him, were Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan: Sheba, and Dedan. And the sons 33 of Midian: Ephah, and Epher, and He-noch, and Abidah, and Eldaah. All these were the progeny of Keturah. And Abra- 34 ham begot Isaac. The sons of Isaac were Esau and Israel.

The sons of Esau were Eliphaz, Reuel, 35 and Jeush, and Jaalam, and Korah. The 36 sons of Eliphaz were Teman, and Omar, Zepho, and Gatam, Kenaz, and Amalek. The sons of Reuel were Nahath, Zerah, 37 Shammah, and Mizzah. And the sons of 38 Seir were Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezar, and Dishan. And the sons of Lotan were Hori, 39 and Homam: and Timna was Lotan's sister. The sons of Shobal were Alvan, and Mana- 40 hath, and Ebal, Shepho, and Onam. And the sons of Zibeon were Ajah, and Anah. The son of Anah was Dishon. And the 41 sons of Dishon were Hemdan, and Eshban, and Ithran, and Cheran. The sons of Ezar 42 were Bilhan, and Zaavan, and Akan. The sons of Dishan were Uz, and Aran.

Now these are the kings who reigned in 43 the land of Edom, before any king reigned over the Israelites; Bela, the son of Beor: and the name of his city was Dinhabah. And when Bela died, Jobab, the son of 44 Zerah of Bozrah, reigned in his stead. And when Jobab died, Husham of the land 45 of the Temanites reigned in his stead. And 46 when Husham died, Hadad, the son of Bedad, who smote Midian in the field of Moab, reigned in his stead, and the name of his city was Avith. And when Hadad 47 died, Samlah of Masrekah reigned in his stead. And when Samlah died, Shaul of 48 Rehoboth on the river, reigned in his stead. And when Shaul died, Baal-hanan, the son 49 of Achbor, reigned in his stead. And when 50 Baal-hanan died, Hadad reigned in his stead: and the name of his city was Pau;

CHAP. I. 1. *Adam, Seth*] The genealogy of this chapter differs little from that of Genesis, from which it was probably taken. Eichhorn hath observed, that in these genealogies the author has drawn his materials from Gen. x. 8, (compare 1 Chron. i. 10. &c.) and from the public tables preserved in their archives. For the author exhibits a more complete catalogue of some tribes and families than what we find given by Moses. The genealogy of some tribes and families is brought down to a lower period than that of others. The genealogy of the family of David is continued after the time of Zerubbabel, 1 Chron. iii. 19—24. Some things are related of the Simeonites which happened in the time of Hezekiah, chap. iv. 41. &c. The history of the priests and Levites ends with the siege of Jerusalem.

The catalogues of the Reubenites, Manassites, and Gadites, are short and imperfect. It is allowed that many errors have obtained in these catalogues; and that some names were added to them long after the time of Ezra.

17. The parallel place, Gen. x. 23, clearly shows that an omission has been made here; and the words ought to be restored.

18. 24. (v) Sept. *begot Cainan, and Cainan begot Salah.*

36. *Teman*] Timna was not a son of Eliphaz, but of his concubine, who brought forth Amalek. The word must either be omitted, or what is said in Gen. xxxvi. 12, inserted; but the omission is more consonant with the narrative.

(a) *Teman*

and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-
 51 zahab. And when Hadad died, the princes of Edom, *descended from Esau*, were prince Timnah, prince Alvah, prince Jetheth.
 52 Prince Aholibamah, prince Elah, prince Pinon, Prince Kenaz, prince Teman, prince
 54 Mibzar, Prince Magdiel, prince Iram. These were the princes of Edom.

CHAPTER II.

B. C. 1752. Genealogy from Jacob to David, and other Judahite genealogies through Hezron.

- 1 THESE were the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and
- 2 Zebulun, Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.
- 3 The sons of Judah: Er, and Onan, and Shelah: which three were born unto him of the daughter of Shuah, the Canaanitess. And Er, the first-born of Judah, was evil in the sight of Jehovah; and he slew him.
- 4 And Tamar, his daughter-in-law, bare to him Pharez and Zerah. All the sons of
- 5 Judah were five. The sons of Pharez were
- 6 Hezron and Hamul. And the sons of Zerah, were "Zabdi," and Ethan, and Heman, and Calcol, and Darda; five of them
- 7 in all. And the son of "Zabdi was Carmi," and the son of Carmi was Achar, the troubler of Israel, who transgressed in respect
- 8 to the devoted things. And the son of
- 9 Ethan was Azariah. The sons also of Hezron who were born to him, were Jerahmeel, and Aram, and Caleb. And Aram begot Aminadab, and Aminadab begot Nahshon, chief of the children of Judah; And Nahshon begot Salmon, and Salmon begot
- 12 Boaz, And Boaz begot Obed, and Obed begot Jesse, And Jesse begot Eliab, his first-born, and Abinadab, the second, and
- 14 Shimeah, the third, Nethaneel, the fourth, Raddai, the fifth, Ozem, the sixth, "Elihu,
- 16 the seventh, and David the eighth;" Whose sisters were Zeruiah and Abigail. And the sons of Zeruiah; Abishai and Joab, and
- 17 Asahel, three. And Abigail bare Amasa: and the father of Amasa was Jether, an Ishmaelite.
- 18 And Caleb, the son of Hezron, begot of Azubah his wife, Jerioth: whose sons are these: Jeshar, and Shobah, and Ardou.
- 19 And when Azubah was dead, Caleb took to him Ephraath, who bare to him Hur.
- 20 And Hur begot Uri, and Uri begot Bezaleel.

And afterwards Hezron went in to the 21 daughter of Machir, the father of Gilead, whom he married when he was sixty years old: and she bare to him Segub. And 22 Segub begot Jair, who had twenty-three cities in the land of Gilead. 'All these 23 cities belonged to the descendants of Machir;' but the Geshurites and Syrians took them from them, with the towns of Jair, with Kenath, and its towns, sixty cities. And after that Hezron was dead in Caleb- 24 ephratah, then Abiah, Hezron's wife, bare to him Ashur, the father of Tekoa.

And the sons of Jerahmeel, the first-born 25 of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem and Ahijah. Jerahmeel, had also another wife, whose 26 name was Atarah; she was the mother of Onam. And the sons of Ram, the first-born 27 of Jerahmeel, were Maaz, and Jamin, and Eker. And the sons of Onam were Sham- 28 mai and Jada. And the sons of Shammai were Nadab and Abishur. And the name 29 of the wife of Abishur was Abihail, and she bare to him Ahban and Molid. And the 30 sons of Nadab were Seled and Appaim: but Seled died without children. And the 31 son of Appaim was Ishi. And the son of Ishi was Sheshan. And the "daughter" of Sheshan was Ahlai. And the sons of Jada, 32 the brother of Shammai, were Jether and Jonathan: and Jether died without children. And the sons of Jonathan were 33 Peleth and Zaza. These were the sons of Jerahmeel.

Now Sheshan had no sons, but a daugh- 34 ter. And Sheshan had a servant, an Egyptian, whose name was Jarha. And She- 35 shan gave his daughter to Jarha, his servant, to wife; and she bare to him Attai. And Attai begot Nathan, and Nathan begot 36 Zabad, And Zabad begot Ephlail, and Eph- 37 lail begot Obed, And Obed begot Jehu, and 38 Jehu begot Azariah, And Azariah begot 39 Helez, and Helez begot Eleasah, And Ele- 40 asah begot Sisamai, and Sisamai begot Shallum, And Shallum begot Jekamiah, 41 and Jekamiah begot Elishama.

Now the sons of Caleb, the brother of 42 Jerahmeel, were Mesho his first-born, who was the father of Ziph: and his son was Mareshah, the father of Hebron. And the 43 sons of Mareshah, the father of Hebron, were Korah, and Tappuah, and Rekem, and Shema. And Shema begot Raham, the 44 father of Jorkoam: and Rekem begot

CHAP. II. 6. *Zabdi*] I have followed the reading in Joshua, for the sake of uniformity.

7. I have supplied here, from Joshua vii. 1, as it is evident that the words added have been omitted.

15. I think it manifest from a comparison of the places where the sons of Jesse are mentioned, that he had eight,

of whom David was the youngest. (a) Syr. Arab. chap. xxvii. 18, and 1 Sam. xvii. 12.

18. I have followed Geddes in this version; and, with him, consider Jerioth a daughter, whose sons were Jeshar, &c. 31. (v) verse 34.

45 Shammai. And the son of Shammai was Maon: and Maon was the father of Bethzur.
 46 And Ephah, Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begot 'Jahdai.' And the sons of Jahdai were Regem, and Jotham, and Gesham, and Pelet, and Ephrah, and Shaaph.
 48 Maachah, Caleb's concubine, bare Sheber, and Tirhanah. She bare also Shaaph, the father of Madmannah, Sheva, the father of Machbenan, and the father of Gibeah: and the daughter of Caleb was Achsah.
 50 These were the sons of Hur, the son of Caleb, the first-born of Ephratah; Shobal, the father of Kirjath-jearim; Salmon, the father of Bethlehem; Hareph, the father of Beth-gader. And Shobal, the father of Kirjath-jearim, had sons; Haroeh and half of the Manahethites. And the families of Kirjath-jearim were the Ithrites, and the Puhites, and the Shumathites, and the Mishraites; of them came the Zareathites, and the Eshtaulites. The sons of Salmon, the father of Bethlehem, peopled Netophath, Ataroth, the house of Joab, and half of Manaheth, and Zorath; And the families of the Sopherites who dwell at Jabez. The Tirathites, the Shimeathites, and Suchathites are Kenites who came from Hemath, the father of the house of Rechab.

CHAPTER III.

B. C. 1053. *Genealogy from David through thirty generations.*

1 Now these were the sons of David who were born to him in Hebron; the first-born, Ammon of Ahinoam, the Jezreelitess: the second, Daniel, of Abigail, the Carmelitess:
 2 The third, Absalom, the son of Maachah, the daughter of Talmai, king of Geshur: the fourth, Adonijah, the son of Haggith:
 3 The fifth, Shephatiah of Abital: the sixth, Ithream, by Eglah his wife. These six were born to him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty-three years.
 5 And these were born to him in Jerusalem:

46. *Jahdai*] The context justifies this reading, and shows that some scribe repeated the name he had just been writing. (v) Next verse.

50. With Houbigant, I think that the two names have been transposed. For it is certain that Caleb was the son of Hezron, and not of Hur, and that Hur was the son of Caleb. Compare ver. 18, 19.

CHAP. III. 6—9. So the Sept. and this appears to be correct.

12. *Uzziah*] See 2 Kings xiv. and the note.

16. That errors have obtained here, cannot be doubted. All the versions have the *sons* of Jehoiakim; from which it seems that בני, *his son*, has been written by mistake after Jeconiah and Zedekiah, as both the Vulgate and Arabic omit the word.

17. The above remark applies to this verse; for בני after Salathiel is inconsistent with the first part of the text, 2 Kings xxiv. 15.

Shamuah, and Shobab, and Nathan, and Solomon, four, of Bathsheba the daughter of Eliam: Ithar also, and 'Elishuah,' and Elipheiet, And Nogah, and Nepheg, and Japhia, And Elishama, and Eliada, and 'Elipheleh,' nine. These were all the sons of David, besides the sons of the concubines. Tamar was their sister.

The son of Solomon was Rehoboam, 10 whose son was Abijah; Asa, his son; Jehoshaphat, his son; Joram, his son; Ahaziah, 11 his son, Joash, his son: Amaziah, his son; 12 'Uzziah,' his son; Jotham, his son; Ahaz, 13 his son; Hezekiah, his son; Manasseh, his son; Amon, his son; Josiah, his son: And 14 the sons of Josiah were, the first-born, Jehonathan, the second, Jehoiakim, the third, Zedekiah, the fourth, Shallum. And the sons of 16 Jehoiakim were 'Jeconiah and Zedekiah.'

And the sons of Jeconiah, the prisoner, 17 were 'Salathiel,' And Malchiram, and Pe- 18 daiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah. And the sons of 'Salathiel' 19 were Zerubbabel and Shimei: and the sons of Zerubbabel were Meshullam and Hana- 20 niah, and Shelomith their sister: And 20 Hashubah, and Obel, and Berechiah, and Hasadiah, and Jushabhesed, five. And the 21 son of Hananiah was Pelatiah, and Isaiah, his son; Rephaiah, his son; Arnan, his son; Obadiah, his son; Shechaniah, his son. And the son of Shechaniah was Shemaiah: 22 and the sons of Shemaiah were Hattush, and Igeal, and Bariah, and Neariah, and 'Azariah,' and Shaphat six. And the sons 23 of Neariah were Elioenai, and Hezekiah, and Azrikam, three. And the sons of Eli- 24 enai, were Hodaiah, and Eliashib, and Pelatiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

B. C. 1300. *Other genealogies from Judah.*

THE sons of Judah were Pharez, Hezron, 1 and Carmi, and Hur, and Shobal. And 2 Reaiah, the son of Shobal, begot Jahath; and Jahath begot Ahumai, and Lahad.

19. As the versions read so variously, and as Zerubbabel is uniformly, except in the text, called the son of Salathiel, or Shealtiel, this is adopted as the true reading. He is seven times thus called in Ezra, Nehemiah, and Haggai. As our translators have here followed the Greek in spelling this name, and not the points, it is better to adhere to it in other places where it occurs. *Ahid* is mentioned as the son of Zerubbabel, Matt. i. 13, which is probably corrupted from Hananiah. 22. (u) Syr. Arab.

21. *And Isaiah, his son*] The present text makes Isaiah the son of Hananiah: but this is a mistake, owing to the change of a letter into another similar one; which mistake is four times repeated in this verse. The versions correct it.

24. This genealogy is brought down twelve or thirteen generations from the captivity; so that the names must have been added successively.

These are the families of the Zorathites.
 3 And these peopled Etam, Jezreel, and Ishma, and Idbash: and the name of their
 4 sister was Hazeleponi: And *Jahath* begot Penuel, the father of Gedor and Ezer, the father of Hushah. These are the sons of Hur, the first-born of Ephratah, the father of Bethlehem.
 5 And Ashur, the father of Tekoa, had two
 6 wives, Helah and Naarah. And Naarah bare to him Ahuzam, and Hepher, and Temem,
 7 Haahashtari. These were the sons of Naarah. And the sons of Helah were Zereth and
 8 Jezoar, and Ethnan, and "Coz." And Coz begot Anub, and Zobebah, and the families
 9 of Aharel, the son of Harum. And *Aharel* begot *Jabez*, who was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare
 10 him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldst bless me indeed, and enlarge my territory, and that thy hand may be with me, and that thou wouldst keep me from evil, that I may be no more *sorrowful*! And God granted him that which he requested.
 11 And Chelub, the brother of Shuah, begot
 12 Mehir, who was the father of Eshton. And Eshton begot Beth-rapha, and Passea, and Tehinnah, the father of Irnahash. These
 13 are the men of Rechah. And the sons of Kenaz were Othniel and Seraiah: and the sons of Othniel were Hathath and *Meonothai*. And Meonothai begot Ophrah: and Ophrah begot Seraiah: and Seraiah begot Joab, who peopled the valley of Artisans;
 15 for they were artisans. And the sons of Caleb, the son of Jephunneh, were Iru, Elah, and Naam: and the sons of Elah
 16 were Kenaz and *Jehaleleel*. And the sons of Jehaleleel were Ziph, and Ziphah, Tiria,
 17 and Asareel, and *Ezra*. And the sons of Ezra were Jether, and Mered, and Ephraim, and Jalon. And these were the sons of Bithiah, the daughter of Pharaoh, whom Mered took;" Miriam, and Shammai, and
 18 Ishbah, who peopled Eshtemoa. And his wife Jehudijah bare Jered, who peopled

Gedor, and Heber, who peopled Socho, and Jekuthiel, who peopled Zanoah. And the 19 sons of his wife Hodiah, the sister of Naham, were *Shimon*, the father of Keilah, the Garmite, and Eshtemoa, the Maachathite. And the sons of Shimon were Amnon, 20 and Rinnah, Ben-hanan, and Tilon, and *Ishi*. And the sons of Ishi were, Zoheth and Ben-zoheth.

The sons of Shelah, the son of Judah, 21 were Er, the father of Lecah, and Laadah, the father of Mareshah, and of the families of Beth-Ashbea, who manufactured cotton; And Jokim, and the men of Chozeba; 22 and Joash, and Saraph, who sojourned in Moab, but returned to *Bethlehem* and *Hadobasim*-achikim. These, and the inhabitants of Netaim and Gadera, were potters employed by the king in his own work.

And the sons of Simeon were Jemuel, 24 and Jamin, "and Ohad," "Jachin, Zohar," and Shaul: Shallum, his son; Mibsam, 25 his son; Mishma, his son; And Hanuel, 26 his son; Zaccur, his son; Shimei, his son. And Shimei had sixteen sons and six daughters; but his brethren had not many children, nor did any of their families multiply, like the children of Judah. And they inhabited Beer-sheba, and Moladah, and Hazar-shual, And Balah, and Azem, and Eltolad, 29 And Bethul, and Hormah, and Ziklag, 30 And Beth-marcaboth, and Hazar-susah, and 31 Beth-lebaoth, and Sharuh. These were their cities unto the reign of David, with their villages. Etam also, and En-Rimmon, 32 and Tochen, "and Ether," and Ashan, five cities. And all the villages which were 33 round about the same cities, unto *Baalath-beer-Ramoth*. These were their habitations, and this their genealogy.

Now Meshobab, and Jamlech, and Jo- 34 shah, the son of Amaziah, And Joel, and 35 Jehu, the son of Josibiah, the son of Seraiah, the son of Asiel, And Elioenai, and Jaako- 36 bah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah, And Ziza, the 37 son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of She- 38 maiah; These whose names have been 39

CHAP. IV. 7. (a) Chald.

9. *Aharel begot Jabez*] I have supplied, as in other instances. In the name, there is clearly a transposition of the letters, and it should be Jabez, as is clear from the reason of the name בעזב.

12. *Men of Rechah*] After this something is wanting, namely, who was the father of Kenaz.

17, 18. These two verses, as the text stands, are unintelligible. And she bare Miriam, &c. We are not told who bare them, which is necessary to the sense and the connexion, to distinguish the sons of this wife and those of Jehudijah. By transposing the last clause of the 18th verse, which now stands insulated, to the middle of the 17th, the whole seems natural and easy. The learned are indebted to Michaelis for this ingenious correction. If Bithiah was a daughter of Pharaoh, king of Egypt, it must have been a

successor to him who had oppressed the Israelites, as Mered was the grandson of Caleb, who was but forty years old, when sent to spy out the land, Josh. xiv. 7. Some suppose Pharaoh the name given to an Israelite; but this is not very probable.

22, 23. This is the version of Coverdale and Matthewe, which is at least intelligible, and which cannot be said of the common one. It is partly supported by the Septuagint.

24. (a) Gen. xlv. 10. (v) Arab.

29—31. Compare the parallel place and notes. Josh. xv. 28, 29.

32. (a) Josh. xix. 7.

34—43. The Simeonites appear to have wanted room for their flocks and herds; and these heads of families undertook to extend themselves on the south, to Gedor, and into a part of the country of the Amalekites.

recounted were chiefs of their families; and as the house of their fathers increased
 39 greatly, They went to the entrance of Gedor, to the east side of the valley, to seek pasture
 40 for the flocks. And they found fat and excellent pasture, and a spacious tract of land, quiet and peaceful; although the former inhabitants were of the race of Ham.
 41 And those above described by name, in the days of Hezekiah, king of Judah, sent and smote their tents, and other habitations which were found there; and destroyed them utterly unto this day, and dwelt in their stead, because there was pasture there
 42 for their flocks. And others of the progeny of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the
 43 sons of Ishi. And they smote the remainder of the Amalekites who had escaped, and dwell there unto this day.

CHAPTER V.

B. C. 1300. *Genealogy from Reuben, Jacob's first-born; of Gad and Manasseh.*

1 Now the sons of Reuben, the first-born of Israel, (for he was the first-born; but because he defiled his father's bed, his birth-right was given to the sons of Joseph, the son of Israel; yet not so as that the genealogy should be reckoned after the birth-right: For although the birth-right was Joseph's, Judah prevailed above his brothers, and a chief *was chosen* from him)
 2 The sons of Reuben, the first-born of Israel, were Hanoch, and Pallu, and Hezron,
 3 and Carmi, "and Joel." The son of Joel was Shemaiah; Gog, his son; Shimei, his son;
 4 Micah, his son; Reaia, his son; Baal, his son; Beerah, his son, whom Tiglath-pileser,
 5 king of Assyria, carried away captive; he
 6 was chief of the Reubenites. And his brethren by their families, when the genealogy of their generations was reckoned,
 7 were Jeiel, the chief, and Zechariah. And Bela, the son of Azaz, the son of Shema,
 8 the son of Joel, who inhabited *all the country* from Aroer, even unto Nebo and Baalmeon *on the west*; And eastward he inhabited unto the entrance of the wilderness which borders on the river Euphrates. For
 9 their cattle were multiplied in the land of Gilead; And in the days of Saul they made
 10 war on the Hagarites, who fell by their

hand: and they dwelt in their tents throughout all the east land of Gilead.

And the Gadites dwelt over against them 11 in the land of Bashan unto Salcah. Joel was 12 the chief, and Shapham the next, and Jaanai, and Shaphat; all in Bashan. And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven. These are the children of Abihail, 14 the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buzahi. The son of Abdiel, the son of Guni, a paternal chief. And they inhabited Gilead in 16 Bashan. and its towns, and all the suburbs of Sharon, on their borders. All these were 17 reckoned by genealogies in the days of Jotham, king of Judah, and in the days of Jeroboam, king of Israel. And the sons of 18 Reuben, and the Gadites. and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, were forty-four thousand seven hundred and sixty that went out to war. And they made war on the Hagarites, and on Jetur, and Nephish, and Nodab, who helped them. But the Hagarites 20 were delivered into their hand, and all who were with them: for they cried to God in the battle, and he was favourable to them; because they put their trust in him. And 21 of their enemies' cattle they took away fifty thousand camels, and two hundred and fifty thousand sheep, and two thousand asses, besides a hundred thousand men. Many 22 also fell down slain, because the war was from God. And they dwelt in their stead, until the captivity.

And the children of the half-tribe of Manasseh inhabited the land, from Bashan unto Baalhermon, and Senir, and unto mount Hermon: and they became numerous. And these were the paternal chiefs, 24 Ephraim, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel. These paternal chiefs were men of valour, famous men; But they transgressed against 25 the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them. And 26 the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tiglath-pileser, king of Assyria, and he carried

CHAP. V. 1, 2. What is included in a parenthesis, contains a reason why the genealogy of Reuben was not given first, he being the first-born son. By his sin he lost the privileges of the birth-right, which were a double portion of goods, and being honoured with some degree of civil authority over the rest. The first part of the birth-right Jacob gave to Joseph, allotting to his sons two portions of the land of Canaan; the latter part he gave to Judah, who was to be the head of the leading and ruling tribe, from whom Mes-

siah was to spring. Yet, in the genealogy, Reuben was to be regarded as in reality Jacob's first-born.

3. (a) Next verse.

14. *Buzahi* Some render *Ahi* as a proper name, and others as an appellative, *brother*. The order of the narrative supports the rendering given.

19, 20. The version given is that of Dathe and others.

22. Compare 2 Kings xv. 19, 29. xvii. 6. and xviii. 11.

them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to Nahar-gozan, where they remain unto this day.

CHAPTER VI.

B. C. 1300. Genealogy from Levi, through the line of high-priests, down to the captivity, and to the reign of David.

- 1 THE sons of Levi were Gershon, Kohath,
- 2 and Merari. And the sons of Kohath were Amram, Izhar, and Hebron, and Uzziel.
- 3 And the children of Amram were Aaron, and Moses, and Miriam. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar.
- 4 Eleazar begot Phinehas; Phinehas begot
- 5 Abishua; And Abishua begot Bukki; and
- 6 Bukki begot Uzzi; And Uzzi begot Zerahiah;
- 7 and Zerahiah begot Meraioth; Meraioth begot Amariah; and Amariah begot
- 8 Ahitub; And Ahitub begot Zadok; and
- 9 Zadok begot Ahimaaz; And Ahimaaz begot Azariah; and Azariah begot Johanan;
- 10 And Johanan begot that Azariah, (who executed the priest's office in the temple which Solomon built in Jerusalem,) and who withstood king Uziah.
- 11 And Azariah begot Amariah; and Amariah
- 12 begot Ahitub; And Ahitub begot Zadok;
- 13 and Zadok begot Shallum; And Shallum begot Hilkiah; and Hilkiah begot Azariah;
- 14 And Azariah begot Seraiah; and Seraiah
- 15 begot Josedech, and Josedech went into captivity, when Jehovah carried away Judah and Jerusalem, by the hand of Nebuchadnezzar.
- 16 The sons of Levi were Gershon, Kohath,
- 17 and Merari. And these are the names of the sons of Gershon, Libni and Shimei.
- 18 And the sons of Kohath were Amram, and
- 19 Izhar, and Hebron, and Uzziel. The sons of Merari were Mahli and Mushi. And these are the families of the Levites accord-

ing to their fathers. From Gershon the 20
descent was, Libni, his son; Jahath, his son; Zimmah, his son; Joah, his son, 21
 Iddo, his son; Zerah, his son; Jeaterai, his son. The progeny of Kohath was, 22
 'Izhar, his son; Korah, his son; And 23
 Ebiasaph, his son; and Assir, his son; Ta- 24
 hath, his son; Uriel, his son; Uziah, his son; and Shaul, his son; And Elkanah, 25
 his son; Amasai, his son; and Ahimoth, his son; Elkanah, his son; Zophai, his son; 26
 and Nahath, his son; Elab, his son; Jero- 27
 ham, his son; Elkanah, his son; "Samuel, his son." And the sons of Samuel were, 28
 'Joel," the first-born, and Abiah. The 29
 sons of Merari were Mahli, and Libni, his son; Shimei, his son; Uzza, his son; 30
 Shimei, his son; Haggiah, his son; Asaiah, his son. And these are they whom David 31
 set over the singing service in the house of Jehovah, after the ark had rest therein. And they ministered before the congregation- 32
 tabernacle with singing, until Solomon built the house of Jehovah in Jerusalem; and they then waited on their office according to their order. And these are they who waited, 33
 with their sons. Of the sons of the Kohathites: Heman, chief-singer, the son of Joel, the son of Samuel, The son of Elkanah, the 34
 son of Jeroham, the son of Eliel, the son of 'Nahath," The son of Zuph, the son of El- 35
 kanah, the son of Mahath, the son of Amasai, The son of Elkanah, the son of Joel, 36
 the son of Azariah, the son of Zephaniah, The son of Tahath, the son of Assir, the son 37
 of Ebiasaph, the son of Korah, The son of 38
 Izhar, the son of Kohath, the son of Levi, the son of Israel.

And his brother Asaph stood on his right 39
 hand; Asaph, the son of Berachiah, the son of Shimea, The son of Michael, the son of 40
 Baaseiah, the son of Malchiah, The son of 41
 Ethni, the son of Zerah, the son of Adaiah, The son of Ethan, the son of Zimmah, the 42
 son of Shimei, The son of Jahath, the son of 43

CHAP. VI. 4. *Eleazar begot*] We have no account of the high-priests of the line of Ithamar: Eli and his successors, down to Abiathar, whom Solomon removed, and appointed Zadok in his stead. Was this interruption considered only in regard to the discharge of the office while the lineal descendant of Eleazar was looked upon as the real high-priest? From no mention being made of Eli, Ahitub, Ahimelech, or Abijah, and Abiathar, of the line of Ithamar, I suspect that the above distinction obtained. See *Leves's Hebrew Antiq.* vol. i. for the succession down to the time of our Lord.

6. *Meraioth*] *Leves* supposes that the high-priesthood passed from him to Eli. Poole and others think that it was in his father Uzzi's time.

8. *And Ahitub*] Compare 2 Samuel vii. 17, and xv. 27.

10. *Johanan*] Supposed to be the same as Jehoiada, 2 Kings xi. 4. — *Azariah*] Compare 2 Chron. xxvi. 17, 18. If he be the same Azariah who withstood Uziah's attempt, I suspect that this has dropped out of the text. All the high-priests, after the temple was built, executed the priest's

office there, so that this could not be mentioned as any particular honour done to him.

11. *Amariah*] Perhaps the same as Urijah, who complied with Ahaz, and made the altar after the pattern sent him, 2 Kings xvi. 10.

13. *Hilkiah*] Compare 2 Kings xxii. 8.

14. *Seraiah*] He was slain at Riblah, by Nebuchadnezzar, 2 Kings xxv. 18, 21. He ended the line of high-priests, under the first temple.

22. *Izhar, his son*] The historian resumes each of the three branches of the Levitical families in a direct line. In removing a part of the confusion that is visible in this genealogy, I have been chiefly guided by the line of filiation in verses 33—38, corroborated by all the ancient versions. The names omitted are certainly interpolated, as appears by comparing the line of descent above referred to.

28. *Joel*] As the reading of the parallel place is supported by two versions, I deem it genuine.

31. *In the house of Jehovah*] That is, the tent which David prepared for the reception of the ark, when it was removed from Obed-Edom's. See chap. xvi. 1, and 2 Sam. vi. 12, &c.

- 44 Gershon, the son of Levi. And of their brethren of the sons of Merari, who stood on Heman's left hand, was Ethan, the son of Kishi, the son of Abdi, the son of Maluch, The son of Hashabiah, the son of 45 Amaziah, the son of Hilkiah, The son of 47 Amzi, the son of Bani of Shamer, The son of Mahli, the son of Mushi, the son of Merari, the son of Levi. Their brethren also the Levites were appointed to all manner of service about the tabernacle of the house of God.
- 49 But Aaron and his sons offered upon the altar of burnt-offering, and on the altar of incense; and were appointed for all the work of the most holy place, and to make an atonement for Israel, according to all that Moses, the servant of God, had commanded.
- 50 And these are the sons of Aaron: Eleazar, his son; Phinehas, his son; Abishua, his 51 son; Bukki, his son; Uzzi, his son; Zerahiah, his son; Meraihoth, his son; Amariah, his son; Ahitub, his son; Zadok, his son; Ahimaaz, his son.
- 54 Now these are the dwelling-places of the sons of Aaron, of the families of the Kohathites, for theirs was the "first" lot. 'And they had given to them, by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities which are afterwards named.'
- 55 And they had given to them in the land of Judah, Hebron with its surrounding suburbs. But the fields of the city, and its villages, they gave to Caleb, the son of Je-phunneh. To the sons of Aaron then were given, out of the cities of Judah, and of Simeon, Hebron, a city of refuge, and Libnah, with its suburbs; and Jattir, and Esh-temoa, with their suburbs; And Holon, with its suburbs; and Debir, with its 59 suburbs; And Ashan, with its suburbs; "and Juttah, with its suburbs;" and Bethshemesh with its suburbs. And out of the cities of the tribe of Benjamin, "Gibeon, with its suburbs;" Geba, with its suburbs; and Alemeth, with its suburbs; and Anathoth, with its suburbs. All their cities throughout their families were thirteen cities.
- 61 And to the remaining sons of Kohath, of the family of the tribe of Levi, ten cities were given, by lot, "out of the inheritance of the tribes of Ephraim and Dan, and of" the 66 half tribe of Manasseh. And some of the remaining families of the son of Kohath

had cities 'by lot,' out of the tribe of Ephraim. And they had given to them, 67 Shechem, a city of refuge in mount Ephraim, with its suburbs: also Gezer with its suburbs; And 'Kibzaim,' with its suburbs, 68 and Beth-horon with its suburbs. 'And out of the midst of the tribe of Dan, they had Eltekeh, with its suburbs; Gibbethon with its suburbs;" And Ajalon, with its suburbs; 69 and Gath-rimmon, with its suburbs. And out of the cities of the half tribe of Manasseh; "Tanach," with its suburbs, and 'Bethshean," with its suburbs. These were given to the remaining families of the sons of Kohath. And to the sons of Gershon, according 62 to their families, were given thirteen cities out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh, in Bashan. To the sons of Gershon were given out of 71 the family of the half tribe of Manasseh, Golan, a 'city of refuge' in Bashan, with its suburbs; and Ashtaroth, with its suburbs. And out of the tribe of Issachar, 'Kishon," 72 with its suburbs; Daberath, with its suburbs; And 'Jarmuth," with its suburbs; and 'En-gannim" with its suburbs; And out of the 74 tribe of Asher, Mishal, with its suburbs; and Abdon, with its suburbs; And 'Helkath," with its suburbs; and Rehob, with its suburbs. And out of the tribe of Naphtali; Kedesh in Galilee, "a city of refuge," with its suburbs, and Hammoth-dor, with its suburbs; and Kirjathaim, with its suburbs. 'Unto the sons of Merari were 63 given by lot twelve cities, according to their families, out of the tribe of Reuben, out of the tribe of Gad, and out of the tribe of Zebulun:" Out of the tribe 77 of Zebulun, were given to the sons of Merari, 'Joknean, with its suburbs; Kartah, with its suburbs;" "Dimnah, with its suburbs; Nahalel, with its suburbs:" And on the other side of the Jordan by 78 Jericho, on the east side of the Jordan, were given to them out of the tribe of Reuben, Bezer in the wilderness, a city of refuge, with its suburbs; and Jahaza, with its suburbs; Kedemoth, also with its suburbs; 79 and Mephaath, with its suburbs: And out of the tribe of Gad, Ramoth in Gilead, with its suburbs; and Mahanaim, with its suburbs; And Heshbon, with its suburbs; and 81 Jazer, with its suburbs. 'Thus the children 64 of Israel gave to the Levites these cities with their suburbs."

54. The following account of the Levitical cities is both miserably corrupted and misarranged. The parallel place, Joshua xxi. establishes the above remark, and affords assistance to correct the errors and restore the order of the text here. I am indebted to Geddes for the arrangement, only I make the 64th verse the conclusion, a repetition usual

on other occasions. Geddes unites the 54th and 64th verses together, unnaturally, in my opinion. As the corrections are founded on Joshua, it is necessary to observe, that internal and collateral evidence supports that copy, in preference to this.

CHAPTER VII.

B. C. 1444. *Genealogy from Issachar, Benjamin, Naphtali, Manasseh, Ephraim, and Asher.*

- 1 Now the sons of Issachar were Tola, and
- 2 Puah, Jashub, and Shimron, four. And the sons of Tola were Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Samuel, paternal chiefs from Tola: they were valiant men in their generations; whose number in the days of David was twenty-
- 3 two thousand six hundred. And the son of Uzzi was Izrahiah: and the sons of Izrahiah were Michael, and Obadiah, and Joel, and Ishiah **** five: all of them chief
- 4 men. And with them according to their genealogies, by their paternal descent, were bands of soldiers for war, *in the days of David*, six and thirty thousand: for they
- 5 had many wives and sons. And their brethren among all the families of Issachar, valiant men, reckoned according to their genealogies, were in all eighty-seven thousand.
- 6 The sons of Benjamin were Bela, and
- 7 Becher, and Jediahel, three. And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; paternal chiefs, mighty men of valour; and, reckoned according to their genealogies, were, *in the days of David*, twenty-two thousand and
- 8 thirty-four. And the sons of Becher were Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these
- 9 were the sons of Becher. And the number sprung from these paternal chiefs, according to their genealogies, mighty men of valour, were twenty thousand and two hundred.
- 10 The son of Jediahel was Bilhan: and the sons of Bilhan were Jeush and Benjamin, and Ehud, and Chenaanah, and Ze-
- 11 than, Tarshish, and Ahishashar. All these were the sons of Jediahel, paternal chiefs, mighty men of valour, *whose progeny were* seventeen thousand and two hundred, fit
- 12 to go out for war and battle. Shuppim and Huppim were the sons of Ir: and Hushim was the son of Aher.
- 13 The sons of Naphtali were Jahziel, and

Guni, and Jezer, and Shallum; the sons of Bilhah.

The sons of Manasseh: Ashriel, whom 14 **** bare. His Syrian concubine bare to him Machir, the father of Gilead: And Machir 15 took to wife Maachah, the sister of Huppim and Shuppim. And Maachah, the wife of 16 Machir, bare a son, and she called his name Peresh; and the name of his brother was Sheresh; whose sons were Ulam and Rakem. And the son of Ulam was Bedan. 17 These were the sons of Gilead, the son of Machir, the son of Manasseh. And his sis- 18 ter Hamnoleketh bare Ishod, and Abiezer, and Mahalah, and *Shemidah*. And the 19 sons of Shemidah were Ahian, and Shechem, and Likhhi, and Aniam.

And the son of Ephraim was Shuttelah: 20 and Bered, his son; and Tahath, his son; and Eladali, his son; and Tahath, his son; And Zabad, his son; and his sons were, 21 Shuthelah, and Ezer, and Elead, whom the men of Gath, the natives of the land, slew, because they came down to take away their cattle. And Zabad their father mourned 22 for them many days, and his brethren came to comfort him. And when he went in to 23 his wife, she conceived and bare a son, and he called his name Beriah [*IN CALAMITY*], because his house was then in calamity. And his daughter was Sherah, who built 24 Beth-horon the nether, and the upper, and Uzzen-sherah. Rephah also was his son; 25 and Resheph, his son; and Telah, his son; and Tahan, his son; Laadan, his son; Am- 26 mihud, his son; Elishama, his son; Nun, 27 his son; Joshua, his son. And their pos- 28 sessions and habitations were Bethel and its villages; and eastward Naaran, and west- ward Gezer, with their villages; Shechem also and its villages, Gaza and its villages. And in the territories of the children of 29 Manasseh, Beth-shean and its villages; Taanach and its villages; Megiddo and its villages; Dor and its villages. In these dwelt the children of Joseph, the son of Israel.

The sons of Asher were Imnah, and 30 Ishuai, and Beriah, and Serah,

CHAP. VII. 3. A name is either wanting or the number is wrong, as four only are mentioned.

6. Compare this with Gen. xvi. 21, and Numb. xxvi. 38.

12. This verse has probably been inserted by mistake, as we have no account of Ir, the father of Huppim and Shuppim; and Hushim is slated to be one of the sons of Dan, Gen. xlii. 33. Geddes conjectures that the genealogy of Dan stood here originally.

13. Nearly the whole of the progeny of Naphtali is omitted.

15. How the words omitted got into the text, it is difficult to ascertain; but surely this is not their proper place; nor do they appear to be connected with any part of the narrative. Some scribe might have had Josh. xvii. 3, in his head. (o) And the name of the second was Zelophehad; and Zelophehad had daughters.

21. *To take away their cattle*] This expedition, according to the Chaldee paraphrast, happened thirty years before the departure of the Israelites from Egypt. They were accompanied, according to the same paraphrast, with a great army.

22. *Zabad*] Six generations are mentioned from Ephraim; and it is not probable, that the author who had just informed us that the men of Gath had slain the sons of Zabad, would tell us that Ephraim, the head of a tribe, and who lived six generations before, should lament them. I have, therefore, substituted Zabad, which is, doubtless, the proper name. This makes the following account consistent.

29. *In the territories*] Not by the boundaries: which makes the reader imagine that the towers after mentioned belonged to the tribe of Ephraim; whereas they belonged to the Manassites. Compare Josh. xvii. 11.

31 their sister. And the sons of Beriah were Heber and Malchiel, who is the father of 32 Birzavith. And Heber begot Japhlet, and Shomer, and Hotham, and Shua, their 33 sister. And the sons of Japhlet were Pasach, and Bimhal, and Ashvath. These 34 are the children of Japhlet. And the sons of Shamer were Ahi, and Rohgah, Jehub- 35 bah, and Aram. And the sons of his brother Helem were Zophah, and Imna, and 36 Shelesh, and Amal. The sons of Zophah were Suah, and Harnepher, and Shual, and 37 Beri, and Imrah, Bezer, and Hod, and Shamma, and Shilshah, and Ithra, and 38 Beera. And the sons of Jether were 39 Jephunneh, and Pispah, and Ara. And the sons of Ulla were Arah, and Haniel, 40 and Rezia. All these were the children of Asher, heads and paternal chiefs, chosen and mighty men of valour. And the number of those fit for war and battle, reckoned by their genealogy, was twenty-six thousand men.

CHAPTER VIII.

B. C. 1400. *Another genealogy of Benjamin; pedigree of Saul and Jonathan.*

1 Now Benjamin begot Bela his first-born; Ashbel, the second; and "Ahiram," the 2 third; Naaman, the fourth; and "Shupham," the fifth; "and Hupham, the sixth; 3 and Ard, the seventh." And the sons of Bela were "Ard," and Gera, and Abihud. 4 *And the sons of Abihud* were Abishua, and 5 Naaman, and Ahoah, And Gera, and 6 "Shuphan," and Huram. And these are the sons of Abihud: these are the paternal chiefs of the inhabitants of Geba, who were 7 removed to Manahath. "And Gera, who removed them, begot Uzza, and Ahihud, 8 *and Shaharaim.* And Shaharaim begot children in the country of Moab, after he had sent away his wives, Hushim and 9 Baara. And he begot of Hodesh, his wife, Jobab, and Zibia, and Mesha, and Malcham, And Jeuz, and Shachia, and Mirma. 10 These were his sons, paternal chiefs. And of Hushim, he had begotten Abitub, and 12 Elpaal. The sons of Elpaal were Eber, and Losham, and Shamed, who built Ono, 13 and Lod, with its villages. Beriah also,

and Shema, who were the paternal chiefs of the inhabitants of Aijalon, who drove away the inhabitants of Gath. And Ahio, 14 Shushak, and Jeremoth, And Zebadiah, 15 and Arad, and Ader, And Michael, and Is- 16 pah, and Joha, were the sons of Beriah. And Zebadiah, and Meshullam, and He- 17 zeki, and Heber, And Ishmerai, and Jez- 18 liah, and Jobab, were the sons of Elpaal. And Jakim, and Zichri, and Zabdi, And 19 Elienai, and Zilthai, and Eliel, And Adaiah, 21 and Beraiah, and Shimrath, were the sons of "Semah;" And Ishpan, and Heber, and 22 Eliel, And Abdon, and Zichri, and Hanan, 23 And Hanaiah, and Elam, and Antothijah, 24 And Ipheideiah, and Penuel, were the sons 25 of Shashak. And Shamsherai, and Sheha- 26 riah, and Athaliah, And Jaresiah, and 27 Eliah, and Zichri, were the sons of Jeroham. These, according to their genealo- 28 gies, were paternal chiefs, chiefs who dwelt in Jerusalem. And at Gibeon dwelt "Je- 29 hiel," the father of Gibeon, whose wife's name was Maachah: And his sons were 30 Abdon, and Zur, and Kish, and Baal, and Nadab, "and Ner," And Gedor, and Ahio, 31 and Zacher, "and Mikloth." And Mikloth 32 begot Shimeah. And these also dwelt contiguous to their brethren in Jerusalem.

And Ner begot Kish, and Kish begot 33 Saul, and Saul begot Jonathan, and Melchisua, and Abinadab, and Ish-baal. And 34 the son of Jonathan was Merib-baal; and Merib-baal begot Micah. And the sons of 35 Micah were Pithon, and Melech, and Tarea, and Ahaz. And Ahaz begot Jehoada; and 36 Jehoada begot Alemeth, and Azmaveth, and Zimri; and Zimri begot Moza, And 37 Moza begot Binea: Rapha, his son; Eleasah, his son; Azel, his son: And Azel had 38 six sons, whose names are these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these were the sons of Azel. And the sons of Eshek, his 39 brother, were Ulam his first-born, Jehush, the second, and Eliphelet, the third. And 40 the sons of Ulam were men of valour, archers, and had many sons; and sons' sons, a hundred and fifty. All these were the sons of Benjamin.

Thus Israel were reckoned by genealo- 1

CHAP. VIII. 1, 2. I have adopted the reading of Numbers, as genuine, because the families sprung from the sons of Benjamin are there mentioned, where errors could not so easily obtain as in Genesis and here.

6. *Abihud*] This reading is retained by the Syriac, (except changing the 7 into 7) and the Arabic justifies the italic supplement, verse 4.

7. With Houbigant the two first names are omitted as repeated from the 4th verse. As *Gera* is expressly said to remove them, that is, to be the leader of the colony, it is not proper to notice other two as leaders.

16. *Were the sons*] That is, the descendants: for many of these lived, most probably, in the days of David. The same remark will apply to the other lists of names,

28. *Who dwelt in Jerusalem*] Jerusalem was composed of Judahites, Levites, and Benjamites; besides, no doubt, the chiefs of other tribes, who occasionally resided there, before the division of the kingdoms.

29. The last ten verses of chap. ix. are the same as these, containing some better readings; which are here noticed and adopted.

31. *And Mikloth*] The other copy, chap. ix. 37, shows how errors have crept into the genealogies. A name being repeated twice, the scribe in haste has only written it once.

CHAP. IX. 1. This verse is joined to the preceding chapter, as closing the genealogies, which were found in the preserved records of the kings of Israel and Judah.

gies; and, behold, these were found written in the book of the kings of Israel and Judah, when the people were carried away to Babylon, for their transgression.

CHAPTER IX.

B. C. 1200. Those who inhabited the land after the captivity; and particularly those who resided at Jerusalem.

- 2 Now the first who dwell in their possessions, in their cities, Israelites, Priests, Levites, and Nethinims, were these. In Jerusalem dwelt of the posterity of Judah, and of the posterity of Benjamin, and of the posterity of Ephraim, and Manasseh;
- 4 Uthai, the son of Ammihub, the son of Omri, the son of Imri; the son of Bani, of the children of Pharez, the son of Judah.
- 5 And of the Shilonites; Asaiah, the first-born, and his sons. And of the progeny of Zerah; Jeuel. These and their brethren
- 7 were six hundred and ninety. And of the sons of Benjamin; Sallu, the son of Meshullam, the son of Hodaviah, the son of
- 8 Hasenuah; And Ibneiah, the son of Jeroham, and Elah, the son of Uzzi, the son of Michri; and Meshullam, the son of Shephathiah, the son of Reuel, the son of Ib-nijah. These and their brethren, according
- 9 to their genealogies, were nine hundred and fifty-six. All these, by their descents, were paternal chiefs.
- 10 And of the priests were Jedaiah, and Je-hoiarib, and Jachin, And Azariah, (the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of
- 12 Ahitub,) the ruler of the house of God; And Adaiah, (the son of Jeroham, "the son of Pelaliah, the son of Amzi, the son of Zechariah," the son of Pashur, the son of Malchijah,) and Maasiai, (the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemoth, the son of Immer;)
- 13 These paternal chiefs, and their brethren, were one thousand seven hundred and sixty; very able men for the work of the ministry, in the house of God.
- 14 And of the Levites, of the sons of Merari, were Shemaiah, (the son of Hashub, the son of Azrikam, the son of Hashabiah,)
- 15 And Bakkabkar, and Mattaniah, (the son of Micah, the son of Zichri, the son of
- 16 Asaph;) And Obadiah, (the son of She-maiah, the son of Galal, the son of Jedu-

thun,) and Berechiah, (the son of Asa, the son of Elkanah,) who dwelt in the villages of Netophath. And the door-keepers of the 17 temple were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: (Shallum was the chief;) At the king's 18 gate eastward, these were door-keepers, according to the fixed stations of the children of Levi. For Shallum, (the son of Kore, 19 the son of Ebiasaph, the son of Korah,) and his brethren, of the house of his father, the Korahites, in the work of the ministry were gate-keepers of the temple, as their fathers were keepers of the entrance of the taber-nacle, during the encampments of Jehovah: When Phinehas, the son of Eleazar, was, in 20 time past, ruler over them, before Jehovah; 'And with him' was Zechariah, the son of 21 Meshelemiah, the door-keeper of the congrega-tion-tabernacle. All those chosen to 22 be door-keepers, were two hundred and twelve. These were reckoned by their genealogy in their villages, as David and Samuel, the seer, had appointed their fore-fathers, in their set office. So they and 23 their children had the oversight of the gates of the house of Jehovah, or the tabernacle, by wards. At the four sides of the temple 24 were the door-keepers posted; towards the east, west, north, and south. And their bre- 25 thren who were in their villages were to suc-ceed them, by turns, every seven days. For 26 those Levites were under the trust of the four chief door-keepers, who were over the store-rooms and treasuries of the house of God. They, therefore, lodged around the house of 27 God, because they had the charge of it, and the opening of it every morning belonged to them. And some of them had the charge 28 of the ministering vessels, which they were to bring in and out by tale. Some of them 29 also were appointed to take care of the vessels, and all the utensils of the sanctuary, and the fine flour, and the wine, and the oil, and the incense and the spices. But the 30 sons of the priests made the aromatic ointment. And Mattithiah, one of the Levites, 31 who was the first-born of Shallum, the Ko-rahite, had the trust of such things as were made in the frying-pans. And others of 32 their brethren of the Kohathites had the charge of arranging the presence-bread, and of preparing it every sabbath. Now these 33

2. *Israelites*] That is, some of all the tribes, as distinguished from that of Levi.—*Nethinims*] These are, not improbably, supposed to be, 1st, The Gibeonites who were condemned by Joshua to be *hewers of wood and drawers of water*. 2dly, All the remains of the various tribes of the Canaanites, which were by Solomon made a sort of public slaves. Compare Josh. ix. 27, and 1 Kings ix. 20.

11. *Azariah, the ruler*] That is, after the captivity, under the high-priest Joshua. Compare Ezra iii.

12. If the account in Nehemiah xi. xii. xiii. be correct,

some names are omitted here, and others in some of the places are corrupted. By adding the three names from Nehemiah, the deficiency here is supplied; and whoever compares the original will easily see how the other might be corrupted.

15. The names omitted are inconsistent with the parallel place. One of them occurs in the next verse in its proper place, Nehem. xi. 17.

20, 21. So the Sept. Vulg. and 1 MS. The common reading can scarcely admit any just and coherent version.

keepers" of the temple, paternal chiefs of the Levites, were lodged in the chambers, which were about the temple; because day and night they were employed. These were the paternal chiefs of the Levites, who, according to their genealogies, dwelt at Jerusalem. °

CHAPTER X.

B. C. 1056. *History of the life and death of Saul, the first king of Israel.*

- 1 Now the Philistines fought against Israel; and the men of Israel fled from before the Philistines, and they lay slaughtered on
- 2 mount Gilboa. And the Philistines closely followed Saul and his sons; and the Philistines slew Jonathan, and Abinadab, and
- 3 Melchi-shua, the sons of Saul. The battle was then chiefly against Saul, and the archers hit him, and he was wounded by the
- 4 archers. Then said Saul to his armour-bearer, Draw thy sword, and thrust me through with it; lest these uncircumcised come and insult me. But his armour-bearer would not; for he was greatly afraid. Saul, therefore, took a sword and fell upon
- 5 it. And when his armour-bearer saw that Saul was dead, he likewise fell on his sword
- 6 and died. So Saul, and his three sons, "and his armour-bearer" and all his "men,"
- 7 died together. And when all the men of Israel, who were in the valley, saw that the men of Israel had fled, and that Saul and his sons were dead, then they forsook their cities and fled also; and the Philistines came and dwelt in them.
- 8 And on the morrow when the Philistines came to strip the slain they found Saul and his "three" sons fallen on mount Gilboa.
- 9 And when they had stripped him, they took his head and his armour, and sent them about through the land of the Philistines; to publish it in the temples of their idols,
- 10 and among the people. And they put his armour in the temple of one of their gods; and his head they fixed up in the temple of Dagon, "and his body they hung up by the
- 11 walls of Beth-shan." But when "the inhabitants" of Jabesh-gilead heard all that the
- 12 Philistines had done to Saul, All the valiant men arose, "and went all night" and

33. *These keepers*] The reading of the Syriac makes this passage, which is so confused and almost unintelligible, in the common version, clear and consistent with the narrative. The last ten verses of this chapter are the same as those in chap. viii. 29—40, and are omitted here.

CHAP. X. 1—6. Compare with this, 1 Sam. xxxi. 5.

7. *Men of Israel*] So the parallel place, which removes the ambiguity; but as it is not essentially necessary I have added it in Italics. 8. (a) 1 Sam. xxxi. 7.

10. *In the temple of*] In the temple of Ashtaroth. See 1 Sam. xxxi. 10. In the following verses the readings of the parallel places are adopted, as they are supported by the versions, and as they are more full and perspicuous.

13, 14. The text is badly divided; the first words of the last verse belong to the preceding one.—*Not consulting Jehovah*] This seems opposed to what is said in 1 Sam.

took away the body of Saul, and the bodies of his sons, and brought them to Jabesh; "and there they burned them," and buried their bones under a tamarisk tree in Jabesh; and they fasted seven days.

Thus died Saul for his transgression which 13 he committed against Jehovah, both by not keeping the word of Jehovah, and by consulting a necromancer, and not consulting Jehovah. Thus he was slain; and the 14 royal power was transferred to David, the son of Jesse.

CHAPTER XI.

B. C. 1048. *David made king at Hebron; takes Jebus, and the catalogue of his worthies.*

THEN all Israel assembled to David to 1 Hebron, saying, Behold, we are thy bone and thy flesh. And, moreover, in time past 2 when Saul was king, thou wast he that leddest out and broughtest back Israel: and Jehovah, thy God, said to thee, Thou shalt tend as a shepherd my people Israel, and thou shalt be ruler over my people Israel. Thus came all the elders of Israel to the 3 king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel, according to the word of Jehovah by Samuel.

Then David and all Israel went to Jeru- 4 salem which was called Jebus; where the Jebusites, the inhabitants of the land, still dwelt. And the inhabitants of Jebus said 5 to David, Thou canst not come in hither. Nevertheless, David took the citadel of Zion, which is now the city of David. And 6 David said, Whosoever first smiteth the Jebusites shall be chief captain. So Joab, the son of Zeruiah, went first up, and was made chief captain. And David dwelt 7 in the citadel; they, therefore, called it the city of David. And he rebuilt the city 8 round about, from Millo; but the rest of the "city" Joab had preserved. And David 9 continued growing greater and greater: for Jehovah of hosts was with him.

Now these are the principal worthies, who 10 belonged to David, who, with all Israel, supported him in his claims to the kingdom, by making him king, according to the word of

xxviii. 6. It may be said that, though he sought to God, it was not in sincerity and patient submission. Because Jehovah did not answer at the time, or in the manner he expected, he sought for a necromancer.

CHAP. XI. 2. *Tend as a shepherd*] This is the meaning of the verb רועה; and implies not only feeding, but all the care which a shepherd exercises over his flock.

8. *Had preserved*] This verse has given great trouble to commentators. I think the meaning is clear. Joab only smote the Jebusites who were in the citadel, and spared the rest. The Hebrew word never signifies to repair, or rebuild, but to preserve alive, &c. Hence, the term city is used metonymically for the inhabitants.

10—41. Compare 2 Sam. xxiii. 8—39, and the notes there.

- 11 Jehovah concerning Israel. This then is the number of the worthies, who belonged to David.
- Jashobeam, a Hachmonite, was chief of the *first* three. He, at one time, raising his spear, penetrated through three hundred
- 12 men. And next to him, and one of the three first worthies, was Eleazar, the son of
- 13 Dodo, the Ahohite. He was with David at Pas-dammim, where the Philistines were assembled to battle, and the men of Israel were giving way: and he arose and smote the Philistines, until his hand, which had stuck to his sword, was weary: and *by him*, Jehovah, that day, wrought a great deliverance; and the people followed him only to spoil.
- 14 And next to him was Shammah, the son of Agee, the Hararite. "And the Philistines were assembled at Lechi, where was a piece of ground full of 'barley:' and the people fled from the Philistines. But he stood in the midst of the ground and defended it, and smote the Philistines: thus, *by him*, Jehovah wrought a great deliverance."
- 15 These three chiefs of the thirty went down to David, to the rock, unto the cave of Adullam; and the hosts of the Philistines were encamped in the valley of Rephaim.
- 16 Now, while David was in that hold, and a garrison of the Philistines was at Bethlehem; David longed, and said, Who will give me a draught of water from the well of
- 17 Bethlehem which is by the gate! Then those three broke through the host of the Philistines, and drew water out of the well of Bethlehem, which is by the gate, and took it, and brought it to David. But David would not drink it, but poured it
- 18 out as a drink-offering to Jehovah. And he said, Far be it from me, O my God, that I should do this thing: shall I drink the life-blood of these men? For at the risk of their lives they brought it. He would not therefore drink it. These things did these three worthies.
- 20 And Abishai, the brother of Joab, was chief of the *second* three. For he, raising his spear, penetrated through three hundred, and slew them, and had a name among
- 21 the *second* three. Of the three, he was more honourable than the two, and was their chief; yet he attained not the rank of the
- 22 first three. Next to him was Benaiah, the son of Jehoiada, (the son of a wealthy man of Kabzeel,) great in exploits; he slew two large lions of Moab: also he went down and slew a lion in a pit on a snowy day.
- And he slew an Egyptian, a man of great stature, five cubits high; and though the Egyptian had a spear in his hand like a weaver's beam, yet he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear. These things did Benaiah, the 24 son of Jehoiada; and hence had a name among the *second* three worthies. Behold, 25 he was more honourable than the thirty, but attained not to the rank of the first three. And David set him over his own guard. And the other valiant men of the host were 26 Asahel, the brother of Joab, and one of the *second* three worthies, Elhanan, the son of Dodo, of Bethlehem; Shammah, the Ha- 27 rodite, "Elika, the Harodite;" Helez, the Pelonite; Ira, the son of Ikkes, the Teko- 28 ite; Abi-ezer, the Anathothite; Sibbecai, 29 the Hushathite; Ilai, the Ahohite; Maha- 30 rai, the Netophathite; Heled, the son of Baanah, the Netophathite; Ittai, the son of 31 Ribai, from Gibeah, of the children of Benjamin; Benaiah, the Pirathonite; Hurai, 32 of Nahal-Gaash; Abialbon, the Arabathite; Azmaveth, the Baharumite; Eliahba, the 33 Shaalbonite; Beni-Hashem, a Gizonite; Jonathan, the son of Shammah, the Harar- 34 ite; Ahiam, the son of Shacar, the Harar- 35 ite; Eliphalet, the son of "Ahashbai," "the Maacathite;" Eliham, the son of Ahitho- 36 phel, the Gilonite. Hezrai, the Carmelite; 37 Naarai, the son of "Arabai, the Arbite;" Joel, the son of Nathan of Zobah; Bani, 38 the Gadite; Zelek, the Ammonite; Nahari, 39 the Berothite, armour-bearer to Joab, the son of Zeruiah; Ira, the Ithrite; Gareb, 40 the Ithrite.
- Also among David's brave men were 41 Uriah, the Hethite; Zabab, the son of Ahlai; Adina, the son of Shiza, the Reu- 42 benite, a captain of the Reubenites, and thirty with him; Hanan, the son of Maa- 43 chah; and Joshaphat, the Mithnite; Uzzi- 44 the Ashterathite; Shama, and Jehiel, the sons of Hothan, the Aroerite; Jediahel, the 45 son of Shimri; and Joha, his brother, the Tizite; Eliel, the Mahavite; and Jeribai, 46 and Joshaviah, the sons of Elnaam; and Ithmah, the Moabite; Eliel, and Obed, 47 and Jasiel, the Mesobaite.

CHAPTER XII.

B. C. 1058. Another catalogue of David's first associates; and an account of the troops that came to him to Hebron.

Now these are they who came to David 1 to Ziklag, when he shut himself up on account of Saul, the son of Kish; and were

14. The text is mutilated and confused. The other place has happily retained what is wanting here, and I have added it; which makes the whole consistent.

41. Zabab] The following names are not in the parallel place.

2 among his brave assistants in the war. Of the Benjamites, Saul's own brethren, were the following, armed with bows; who could throw stones from the sling, or arrows from the bow, either with the right hand, or the left. Ahiezer, (who was chief,) then Joash, the sons of Shemmaah, the Gibeathite; and Jeziel and Pelet, the sons of Azmaveth; and Berachah and Jehu, the Antothite; 4 And Ismaiah, the Gibeonite, the most valiant among thirty, and the chief of thirty; and Jeremiah, and Jahaziel, and Johanan, and Josabab, the Gederathite; Eluzai, and Jerimoth, and Bealiah, and Shemariah, and 6 Shephatiah, the Haruphite; Elkanah and Jesiah; and Azareel, and Joezer, and Jashobeam, Korahites; And Joelah and Zebadiah, the sons of Jeroham, of Gedor. 8 And of the Gadites there came over to David unto the strong hold in the wilderness, valiant men, men fit for war; who could handle shield and buckler, whose faces were like the faces of lions, and swift as the antelopes upon the mountains; Ezer, the first; Obadiah, the second; Eliab, the 10 third; Mishmannah, the fourth; Jeremiah, the fifth; Attai, the sixth; Eliel, the seventh; Johanan, the eighth; Elzabad, the 12 ninth; Jeremiah, the tenth; Machbanai, the eleventh. These, of the sons of Gad, were captains of the host: the least of them was over a hundred, and the greatest over 15 a thousand. These are they who went over the Jordan, in the first month, when it had overflowed all its banks; and they put to flight all the inhabitants of the valleys, towards the east, and towards the west. 16 Now, when some of Benjamin and Judah came to the strong hold unto David; David went out to meet them, and addressed them, and said, If ye come peaceably to help me, my heart shall be one with yours; but if to betray me to mine enemies, although I have done no wrong, may the God of our 18 fathers see and reprove you. Then Amasai, chief of those captains, moved in spirit, said, Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thy helpers; for thy God helpeth thee. Then David received them, and made them captains of bands.

And there fell some of the tribe of Manasseh 19 to David, when he went with the Philistines against Saul to battle; but he helped them not. For the lords of the Philistines, on deliberation, sent him away, saying, He will fall to his master Saul, at the price of our heads. As he went to Ziklag, there fell to 20 him of Manasseh Adnah, and Jozabad, and Jediah, and Michael, and Jozahad, and Elihu, and Zilthai, captains of thousands in Manasseh. And they helped David against 21 the horde of the Amalekites, for they were all of them men of valour, and captains of the host. Thus at that time, day by day, 22 they came to David's assistance, until he had a great and powerful host.

And these are the number of the bands 23 armed for war, who came to David to Hebron, to transfer the kingdom of Saul to him, according to the word of Jehovah. Of 24 the Judahites there were six thousand and eight hundred, who bore shield and lance, armed for war. Of the Simeonites, men of 25 valour, fit for war, seven thousand and one hundred. Of the Levites, four thousand and 26 six hundred. And Jehoiada was the leader 27 of the Aaronites, and with him were three thousand and seven hundred; And Zadok, 28 a young man, mighty in valour, and twenty-two chiefs of his father's house. And of 29 the Benjamites, the kindred of Saul, three thousand: for as yet the greatest part of them adhered to the house of Saul. And 30 of the Ephraimites, twenty thousand and eight hundred, men of valour; famous in the house of their fathers. And of the half 31 tribe of Manasseh, eighteen thousand, who had been nominated to come and make David king. And of the Issacharites, of their 32 chiefs, two hundred, knowing, prudent men, who knew what, according to the times, Israel ought to do; and all their brethren were at their command. Of the Zebulun- 33 ites, who went forth to battle, expert in the use of all warlike weapons, came fifty thousand to his assistance, who were not double-hearted. And of the tribe of Naphtali, 34 a thousand captains, and with them thirty-seven thousand men, armed with shield and lance. And of the Danites, expert in war, 35 twenty-eight thousand and six hundred. And 36

CHAP. XII. 8. *As the antelopes*] Compare 2 Sam. i. xix. xxiii. and the notes there.

14. *Over a hundred*] That is, after David became king, these brave men were to command according to their ability.

15. *In the first month*] That is, in the latter end of March or the beginning of April. This overflowing of the Jordan arises from the melting of the snow on the mountains around its source, and on its sides. If these men swam across it at that time, and attacked some of the enemies of Israel, who had occupied the valleys, their prowess is justly recorded; for the attempt was extremely hazardous.

17. *And addressed them*] It is evident from numerous instances, that the verb *ענה* denotes, not only to reply to a

person, but to begin a discourse, to address one, on any subject.—*My heart shall be one*] That is, I will confide in you, and show you the most cordial attachment.

18. *Then Amasai, moved*] This passage clearly proves, that the Hebrews used the term *רוח* for any strong emotion of the mind. Compare Judg. vi. 34.

19. Compare 1 Sam. xxix. 11, &c.

32. *Who knew what*] The Jewish expositors apply the word to astronomy; and suppose that the chiefs of Issachar excelled in that science. But of what use could they be to David? He wanted wise and brave soldiers; and according to the version given, such were these men.

of the Asherites, such as went forth to battle, 37 expert in war, forty thousand. And of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, beyond the Jordan, with all manner of warlike weapons for the battle, a hundred and twenty thousand. 38 All these men of war, who could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to 39 make David king. And there they were with David three days, eating and drinking; for their brethren had prepared for them. 40 Moreover, their next neighbours, Issachar, and Zebulun, and Naphtali, brought food on asses, and on camels, and on mules, and on oxen; and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep, in abundance. For there was great joy in Israel.

CHAPTER XIII.

B. C. 1045. *The ark brought from Kirjath-jearim; but, Uzzah being smitten, is left at the house of Obed-edom.*

1 AND David consulted with the captains of thousands, and hundreds, and with every inferior leader; And David said to the whole congregation of Israel, If it seem good to you, and please Jehovah, our God, let us send abroad to our brethren every where, that are left in the whole land of Israel, and with them also to the priests and Levites who are in their cities and suburbs, that they 3 may assemble unto us; And let us bring hither the ark of our God to us: for we 4 inquired not at it, in the days of Saul. And the whole congregation said that this should be done: for the thing seemed right in the 5 eyes of all the people. So David assembled all Israel together, from Sihor of Egypt, even unto the entrance of Hamath, to bring 6 the ark of God from Kirjath-jearim. And David went, and all Israel to Baalah, (that is, to Kirjath-jearim,) which belonged to Judah, to bring up thence the ark of God 7 Jehovah, who dwelleth between the cherubs, and who is there invoked. And they carried the ark of God in a new cart, *having brought* it out of the house of Abinadab; and Uzzah and his brother drove the cart. 8 And David and all Israel sang with all their

might before God, and played on harps, and on psalteries, and on tabours, and on cymbals, and *blew* with trumpets.

And when they came unto the threshing- 9 floor of "Nachon," Uzzah put forth his hand to hold the ark; for the oxen were startled. And the anger of Jehovah was 10 kindled against Uzzah, and he smote him, because he put forth his hand to the ark: and there he died before God. And David 11 was grieved that Jehovah had made a breach upon Uzzah: wherefore that place is called Perez-uzzah [THE STRIKING OF UZZAH] to this day. And David was afraid of God 12 that day, saying, How shall I bring the ark of God to me? So David brought not 13 the ark to himself to the city of David, but carried it aside to the house of Obed-edom, the Gathite. And the ark of God remained 14 with the family of Obed-edom, in his house, three months. And Jehovah blessed the house of Obed-edom, and all that he had.

CHAPTER XIV.

B. C. 1043. *Hiram's kindness to David; his wives and children, and his victories over the Philistines.*

Now Hiram, king of Tyre, sent messen- 1 gers to David, with cedar-trees, and masons, and carpenters, to build a house for him. And when David perceived that Jehovah 2 had established him king over Israel, and that he had highly exalted his kingdom for the sake of his people Israel; David then 3 took more wives at Jerusalem; and David begot more sons and daughters. Now 4 these are the names of those sons, *who were born to him*; Shamuaah, and Shobab, Nathan, and Solomon, And Ibhar, and Eli- 5 shua, and Elpalet, And Nogah, and Nepheg, and Japhia, And Elishama, and 7 "Eliada," and Eliphalet.

And when the Philistines heard that David was anointed king over all Israel, all the Philistines went up to seek David. And David heard of it, and went out against them. For when the Philistines had come and spread 9 themselves in the valley of Rephaim, David inquired of God, saying, Shall I go out 10 against the Philistines? and wilt thou deliver them into my hand? And Jehovah said unto him, Go out; for I will deliver them

CHAP. XIII. 5. *From Sihor of Egypt*] It is generally considered that by Sihor is meant the Nile. Compare Josh. xiii. 3. Isa. xxiii. 3. Jer. ii. 18. The meaning is, David assembled all the leading Israelites, from one extremity of the kingdom to another.

6. *To Baalah*] Compare 2 Sam. vi. 2.

7. The words supplied are evidently necessary to the sense, and are found in the parallel place.

9. *Of Nachon*] I have adhered to the reading of Samuel, because both the Chaldee and the Syriac read here as in the other place, though they render as an appellative, *a prepared threshing-floor*. The Septuagint and the Vulgate have the term as a proper name. Michaelis follows the Chaldee and the Syriac, and supposes that corn being spread

on the threshing-floor might occasion the oxen to start aside. I suspect, that the two words נָחֹן *efi* נִידֹן were originally the same, and the difference has sprung from a mistake of the letters.

CHAP. XIV. 4—7. Compare chap. iii. 1—5. (v) 2 Sam. v. 15. Sept.

8—10. *For when*] This rendering makes the account here consistent with 2 Sam. v. 17; and makes it evident that David consulted God before he went out against the Philistines. On the first report of the advance of the enemy he retired to the citadel of Zion, but, having received an encouraging answer to his inquiries, he issued forth and made a successful attack.

- 11 into thy hand. So 'he went out to Baal-perazim; and David smote them there. Then David said, God hath broken down mine enemies by my hand as the breach of waters: therefore the name of that place was called Baal-perazim [BAAL OF THE BROKEN]. For as they had left their idol gods there, David gave a command, and they were burned with fire.
- 12 Again the Philistines spread themselves abroad in the valley of *Rephaim*. And David inquired of God; and God said unto him, Go not up after them; turn away from them, and come upon them over against the mulberry trees. And it shall be, when thou shalt hear a sound of a motion in the tops of the mulberry trees, that then thou shalt go out to battle: for God is gone forth before thee, to smite the host of the Philistines. David, therefore, did as God commanded him; and they smote the host of the Philistines from Gibeon, even to Gazer.
- 17 And the fame of David went out into all lands; and Jehovah made all the nations dread him.

CHAPTER XV.

B. C. 1042. *The ark brought to Jerusalem, from the house of Obed-edom.*

- 1 AND David made for himself houses in the city of David; he prepared a place for the ark of God, and pitched for it a tent.
- 2 Then David said, None ought to carry the ark of God but the Levites: for them hath Jehovah chosen to carry the ark of God, and to minister to him for ever. And David assembled all Israel at Jerusalem, to bring up the ark of Jehovah to its place, which he had prepared for it. And David convoked the Aaronites and the Levites:
- 5 Of the sons of Kohath; Uriel, the chief, and his brethren, a hundred and twenty:
- 6 Of the sons of Merari; Asaiah, the chief, and his brethren, two hundred and twenty:
- 7 Of the sons of Gershon; Joel, the chief, and his brethren, a hundred and thirty:
- 8 Of the sons of Elizaphan; Shemaiah, the chief, and his brethren, two hundred:
- 9 Of the sons of Ebron; Eliel, the chief, and his brethren, eighty:
- 10 Of the sons of Uzziel; Aminadab, the chief, and his brethren, a hundred and twelve.
- 11 David then called for Zadok and Abia-

11. (v) Versions, 1 MS.

CHAP. XV. 1. *A tent*. In this, regard would be had to the form of the old tabernacle, and proper apartments made for the different services. From Solomon's going down to Gibeon, to sacrifice there, it appears that it was most usual to do so, until the temple was erected.

2. *None ought*. Compare Numb. iv. 15. The ark was not carried in a cart, but on their shoulders. Hence they had before neglected the divine command.

12. (a) Versions and MSS.

13-16. Conscious of their past offence, they adopted the

thar, the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Aminadab. And said to them, 12 Ye are the paternal chiefs of the Levites: sanctify yourselves, both ye and your brethren, that ye may bring up the ark of Jehovah, the God of Israel, unto the place "which" I have prepared for it. For be- 13 cause ye did not carry it the former time, Jehovah, our God, made a breach among us; because we sought him not according to his directions. So the priests and the Levites 14 sanctified themselves, that they might bring up the ark of Jehovah, the God of Israel; And that the Levites might carry the ark 15 of God upon their shoulders, on its staves, as Moses had commanded, according to the word of Jehovah.

And David spoke to the chiefs of the 16 Levites, to appoint their brethren who were skilled in music, to raise a joyous symphony, with psalteries, and harps, and high-sounding cymbals. And those Levites appointed 17 Heman, the son of Joel; and his brethren, Asaph, the son of Berechiah; and of the sons of Merari, their brethren, Ethan, the son of Kushaiah. And with these were 18 their brethren of the second degree; Zechariah, "and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphelch, and Milkneiah, and Obed-edom, and Jeiel, the door-keepers. The musicians, Heman, 19 Asaph, and Ethan, were to play on high-sounding cymbals of brass: And Zechariah, 20 and "Jaaziel," and Shemiramoth, and Jehiel, and Unni, Eliab, and Maaseiah, and Benaiah, on acute-sounding psalteries: And Mattithiah, and Elipheleh, and Milk- 21 neiah, and Obed-edom, and Jeiel, and Azaziah, on eight-stringed harps, to complete *the harmony*. And Chenaniah, chief of the 22 Levites, directed the carriage of *the ark*, because he understood how to direct the carriage of it. And Berechiah and Elka- 23 nah were door-keepers for the ark. And 24 Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with trumpets before the ark of God: and Obed-edom and Jehiah were door-keepers for the ark.

Thus David, and the elders of Israel, and 25

method prescribed; the ark is carried as it was in the wilderness.

18. The word *Ben* is omitted because it does not occur in the 20th verse, where the same names are repeated; and because it never occurs, I think, as a proper name elsewhere.

20. *On acute-sounding*. Pfeiffer observes that these instruments were called עֲלִימֹת, *alamoth*, because they imitated the acute voice of virgins. This is as probable as any of the senses attributed to the word.

22. *The carriage of the ark*. This is our marginal ver-

- the captains over thousands, went to bring up, with rejoicing, the ark of the covenant of Jehovah, out of the house of Obed-edom.
- 26 And as God favoured the Levites who bore the ark of the covenant of Jehovah, they
- 27 offered seven steers and seven rams. And David was clothed with a muslin robe, he also had on a precious ephod: and all the Levites who bore the ark, and the musicians, and Chenaniah, who directed the
- 28 carriage. And all Israel brought up the ark of the covenant of Jehovah, with shouting, and with the sound of the cornet, and with trumpets, and with high-sounding cymbals, with psalteries and harps. Now when the ark of the covenant of Jehovah came to the city of David, Michal, the daughter of Saul, looking out at a window, saw king David dancing and playing *before the ark*; and she despised him in her heart.
- 1 Thus they brought the ark of God, and set it in the midst of the tent which David had pitched for it; and they offered burnt-sacrifices and feast-offerings before God.
- 2 And when David had made an end of offering the burnt-offerings and the feast-offerings, he blessed the people in the name of Jehovah. And he distributed to every Israelite, whether man or woman, to each a piece of bread, a piece of roast meat, and a fritter.
- 4 He then appointed certain Levites to minister before the ark of Jehovah; and to celebrate, and to thank, and to praise Jehovah, the God of Israel. Asaph was the chief; and next to him Zechariah; then Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel *and his company played* on psalteries and harps; but Asaph *and his company* on high-sounding cymbals:
- 6 While Benaiah and Jahaziel, the priests, were with trumpets continually before the ark of the covenant of God.

CHAPTER XVI.

B. C. 1042. *David's first Psalm, composed on this occasion.*

- 7 ON that day David first delivered this psalm of thanksgiving to Jehovah, into the hand of Asaph, and his brethren.
- 8 O give thanks to Jehovah! call on his name;

sion founded on the Chaldee and the genuine sense of the text. So also verse 27.

25—29. Compare 2 Sam. vi. 17—23.

CHAP. XVI. 3. *A fritter*] Compare 2 Sam. vi. 19.

8. The first part of this psalm, that is, to verse 21 inclusively, is the same with the first fifteen verses of Psalm cv; which see. The remaining part is nearly the same with Psalm xcvi.

10. *Ye his people*] I conceive that these words should be understood as parallel, to those who seek the Lord, in the next line; and they probably once were in the text.

Make known among the peoples his deeds.
Sing to him—to him sing praise; 9
And rehearse all his wonderful works.
Glory, *ye his people*, in his holy name; 10
Be joyful the heart of those who seek Jehovah,
Seek Jehovah, and his strength; [vah. 11
Seek, continually, his presence.
Commemorate his marvellous works; 12
His wonders and the judgments of his mouth;
Ye seed of Abraham, his servant; 13
Ye children of Jacob, his chosen one.
He, Jehovah, is our God; [earth. 14
His judgments are known through all the
He remembereth his covenant perpetually; 15
The promise he gave to a thousand generations;
The covenant which he made with Abraham; 16
And his oath, which he swore unto Isaac;
Which he confirmed to Jacob for a statute; 17
To Israel for a perpetual covenant, saying,
To thee will I give the land of Canaan 18
For the lot of thine inheritance:
When they were but few in number, 19
Very few, and strangers in the place.
When they went from nation to nation, 20
From one kingdom to another people;
He suffered no man to oppress them; 21
Yea, he reproveth kings for their sake:
Touch not (*said he*) mine anointed, 22
And to my prophets, do no harm.
Sing to Jehovah, all the earth; 23
Publish from day to day his salvation.
Declare his glory among the nations; 24
Among all peoples his wonderful deeds!
For great is Jehovah, and highly to be 25
He is to be feared, above all gods! [praised;
For all the gods of the nations are vain idols: 26
But Jehovah made the heavens.
Honour and majesty attend his presence; 27
Power and beauty are in his sanctuary.
Give to Jehovah, kindreds of the people; 28
Give to Jehovah, glory and power:
'To Jehovah give the glory due to his name. 29
Bring a present, when ye enter his courts;
Worship Jehovah with holy reverence.
Tremble before him, all the earth; [moved. 30
For he fixed the world, that it cannot be
Let the heavens be glad, and the earth 31
rejoice;
Say, among the nations, Jehovah is king!
Let the sea with all its fulness roar:
Let the fields with all that is therein exult; 32
Let all the trees of the forest sing aloud

11. *And his strength*] That is, the ark, which is often so called. The Sept. reads as a verb, *be strengthened*; but the other versions, as a noun.

12. *Commemorate*] &c. Literally, the works which he hath done, that is, his works.

22. *Mine anointed*] David calls the patriarchs God's anointed, as persons set apart and dedicated to him, though, so far as we are informed, they were not anointed with oil. They were the kings, priests, and prophets of their own families, and they were anointed with the gifts of the Holy Spirit.

- 33 Before Jehovah—for he cometh,
He cometh to judge the earth.
34 O give thanks to Jehovah; for he is good;
For his mercy endureth for ever.
35 And say, Save us, O God our Saviour,
And unite and deliver us from the nations,
That we may give thanks to thy holy name,
And glory in praising thee.
36 Blessed be Jehovah, the God of Israel,
For ever and ever.

And all the people said, Amen, and praised Jehovah.

- 37 Now there remained before the ark of the covenant of Jehovah, to minister before the ark continually, as every day's work required, Asaph, And Obed-edom, with their brethren, sixty-eight. And Obed-edom, the son of Jeduthun, and Hosah,
39 were door-keepers. But Zadok, the priest, and his brethren the priests, were before the tabernacle of Jehovah, on the high-place
40 which was at Gibeon; To offer burnt-offerings to Jehovah, upon the altar of burnt-offering, morning and evening, continually, according to all that is written in the law of Jehovah, which he commanded Israel.
41 And with them were Heman and Jeduthun, and the rest who were expressly chosen by name, to give thanks to Jehovah, whose
42 mercy endureth for ever; *With trumpets and high-sounding cymbals, and other sacred instruments. And the sons of Jeduthun were door-keepers. All the people
43 now departed, every man to his own home; and David returned to bless his own family.

CHAPTER XVII.

B. C. 1042. *David purposes to build a house for God; his purpose is accepted, and blessings promised to his seed; his prayer and thanksgiving.*

- 1 Now when David was settled in his own house, he said to Nathan, the prophet, Lo, I dwell in a house of cedar, but the ark of the covenant of Jehovah remaineth under curtains. Then Nathan said to David, Do all that is in thy heart; for God is with thee.
3 But on that night, the word of God came to

34—36. These verses are the same as Psalm cvi. 1, 47, 48. Rosenmuller supposes that they have been added to this place at some subsequent period, and that David's first Psalm ended with the 33d verse.

42. The words omitted, *And with them Heman and Jeduthun*, are clearly repeated from the preceding verse, and are here very improper. The Septuagint has them not.

CHAP. XVII. 3. (a) Syr. Arab. MSS.

4. *Thou shalt not*. In the parallel place it is, 'Wouldst thou,' &c. which implies the sense here given.

5. (a) Syr. Arab. MSS.

10. *I, Jehovah*] I have preferred making a small transposition, and rendering in the first person, which the sense and the connexion require, as better than, by retaining the idiom, to lead some to think that it is the language of the prophet and not of God. So 2 Sam. vii. 10.

14. *In my house*] In the temple, which is more properly and constantly called God's house; and so this expression

Nathan, "the prophet," saying, Go and tell David, my servant, Thus saith Jehovah, Thou shalt not build for me a house to dwell in. For I have not dwelt in a house since the day that I brought up Israel "out of Egypt," unto this day; but have gone from tent to tent, and from tabernacle to tabernacle. Whithersoever I have walked in all Israel, spoke I a word to any of the judges of Israel, whom I commanded to tend my people, saying, Why have you not built for me a house of cedar? Now, therefore, thus shalt thou say to my servant David, Thus saith Jehovah of hosts, I took thee from the sheep-cot, from following the flock, to be ruler over my people Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee. Also thy name I will make as great as the name of the great ones who are on the earth. Moreover, I will appoint a place for my people Israel, and will so plant them, that they may dwell in their own place, and move no more; nor shall wicked men afflict them any more as formerly; As from the time that I appointed judges over my people Israel; for all thine enemies I will subdue. Moreover, I, Jehovah, tell thee, that I will build up thy house.

For when thy days are completed, and 11 thou shalt go to thy fathers, I will raise up thy seed after thee, one of thine own sons; and I will establish his kingdom. He shall 12 build for me a house, and I will establish his throne for ever. I will be his father, 13 and he shall be my son; and my kindness I will not withdraw from him, as I withdrew it from him who was before thee. But I 14 will settle him in my house and in my kingdom for ever: and his throne shall be established for evermore. According to all 15 these words, and according to all this vision, did Nathan, the prophet, speak to David.

And David, the king, went into the tabernacle, and sat before Jehovah, and said, Who am I, O God Jehovah, and what is my house, that hitherto thou hast so promoted me? And as if this was but a small 17

agrees but very imperfectly with Solomon or his successors, who might be said to be settled in God's house, because they were settled near it; but strictly and properly agrees only to Christ, to whom alone that promise also of an everlasting establishment in this kingdom belongs. And this expression seems to be most emphatically added, to signify, that that person in whom all those promises should be fully and perfectly accomplished, to wit, the Messiah, should be settled not only on the king's throne, as others of David's successors were, but also in God's house, or temple; and consequently, that he should be a priest as well as a king; which mystery was more clearly revealed to David, Ps. cx. 1, 2, 3, 4, and may be intimated, though obscurely, (as was fit and usual in that state of the church,) in these words.

16. *So promoted me*] I have preferred this version, because *brought me* may imply that God had only hitherto supported him, when it is clear that David intended to express

thing in thine eyes, O God, thou hast also spoken of thy servant's house for a great while to come; and hast provided for me according to the state of men of high rank,
 18 O God Jehovah! What can David say more to thee, for the honour conferred on thy servant? for thou knowest thy servant.
 19 O Jehovah, for 'thine own word's' sake, and according to thine own heart, thou doest all these great things, 'which thou hast made known to thy servant.' 'Wherefore, thou art great, O God Jehovah;' there is none like thee; nor is there a God besides thee, according to all that we have heard
 21 with our own ears. And what one nation on the earth is like thy people Israel, whom thou, O God, willest to redeem to be thine own people, to make thyself a name great and terrible, by driving out nations from before thy people, whom thou hadst redeemed
 22 out of Egypt? For thy people Israel thou hast made thine own people for ever; and thou, Jehovah, hast become their God.
 23 Therefore now, O Jehovah, let the word which thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.
 24 Let it even be established, so that men may magnify thy name for ever, saying, Jehovah of hosts is indeed the God of Israel. And let the house of David thy servant be
 25 established before thee. For thou, O my God, hast told thy servant that thou wilt build up for him a house: therefore thy servant hath been encouraged to pray before
 26 thee. And now, O Jehovah, thou art God, and hast promised this goodness to thy
 27 servant: Now, therefore, let it please thee to bless the house of thy servant, that it may continue before thee for ever; and, 'with thy blessing,' O Jehovah, let it ever be blessed.

CHAPTER XVIII.

B. C. 1040. David's victories over the Philistines and the Moabites; over Hadadezer and the Syrians; presents from Toi; he dedicates to God the spoil.

1 Now after this, David smote the Philistines, and subdued them, and took Gath and her towns out of the hand of the Philistines. And he smote Moab; and the Moabites became David's servants, and brought gifts.
 3 And David smote Hadadezer, king of Zobah, at Hamath, as he went to re-establish his power by the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty

thousand foot-men: and David ham-strung all the chariot horses, reserving of them only for a hundred chariots. And as the 5 Syrians of Damascus had come to help Hadadezer, king of Zobah, David slew of the Syrians twenty-two thousand men. David then put garrisons in Syria of Da- 6 mascus; and the Syrians became David's servants, and brought gifts. Thus Jehovah preserved David whithersoever he went. And David took the golden shields which 7 were on the servants of Hadadezer, and brought them to Jerusalem. Likewise from 8 Tibhath, and from 'Berothai,' cities of Hadadezer, brought David very much brass, with which Solomon made the brazen sea, and the pillars and the other vessels of brass.

Now when Toi, king of Hamath, heard 9 how David had smitten all the hosts of Hadadezer, king of Zobah, He sent 'Joram,' his son, to king David, to inquire of his welfare, and to congratulate him, because he had fought against Hadadezer, and smitten him; for Hadadezer was at war with Toi. And Joram brought all kinds of vessels of gold, and of silver, and of brass. These also king David dedicated to 11 Jehovah, with the silver and the gold which he brought from other nations; from 'Syria,' and from Moab, and from the Ammonites, and from the Philistines, and from Amalek.

Moreover, Abishai, the son of Zeruiah, 12 slew of the Edomites in the valley of salt, eighteen thousand. And he put garrisons 13 in Edom; and all the Edomites became David's servants. Thus Jehovah preserved David whithersoever he went.

And David reigned over all Israel, and 14 executed judgment and justice to all his people. And Joab, the son of Zeruiah, was 15 over the host; and Jehoshaphat, the son of Ahilud, was recorder; And Zadok, the son 16 of Ahitub, and Abiathar, the son of Ahimelech, were the priests; and 'Seraiah' was scribe; And Benaiah, the son of Jehoiada, 17 was over the Cherethites and the Pelethites; and the sons of David were chief ministers about the king.

CHAPTER XIX.

B. C. 1037. On the death of Nahash, king of the Ammonites, David sends messengers to comfort Hanun, his son; they are shamefully treated; a war is the consequence, and the Ammonites, with their confederates the Syrians, are conquered.

Now it came to pass after this, that Na- 1 hash, the king of the children of Ammon,

that God had raised him to the throne, promoted him to be king. 17. Compare 2 Sam. vii. 19.

19, 20, 27. The readings of the parallel places are adopted, which give the most apposite sense. 2 Sam. vii. 21, 22, 29.

CHAP. XVIII. 1—17. For the explanation of this chapter, see the notes on 2 Sam. viii. and also for the various readings.

died, and "Hanun", his son, reigned in his
 2 stead. And David said, I will show kindness to Hanun, the son of Nahash, because his father showed kindness to me. And David sent messengers to comfort him concerning his father. And the servants of David came into the land of the Ammonites,
 3 to Hanun, to comfort him. But the princes of the Ammonites said to Hanun, Doth David in thine eyes honour thy father, because he hath sent comforters to thee? Are not his servants come to thee to search, spy
 4 out, and overthrow the land? Hanun, therefore, took David's servants, and shaved them, and cut off their garments at the middle of their thighs, and sent them away.
 5 Then some went, and told David how the men had been treated; and he sent to meet them; for the men were greatly ashamed: and the king said, Tarry at Jericho until your beards be grown, and then return.
 6 And the Ammonites now saw that they had made themselves odious to David; and Hanun and the Ammonites sent a thousand talents of silver, to hire chariots and horsemen from Mesopotamia, and from Syria-
 7 maachah, and from Zobah. And they hired thirty-two thousand riders, and the king of Maachah, and his people, who came and encamped before Medeba. And the Ammonites assembled from their cities, and
 8 came to battle. And when David heard of this, he sent Joab, and all the host of mighty
 9 men. And the Ammonites came out, and formed in battle array before the gate of the city; but the kings who had come were
 10 posted by themselves in the field. Now when Joab saw that the battle was set against him, before and behind, he chose out of all the choice men of Israel, and formed them in array against the Syrians.
 11 And the rest of the people he placed under the command of Abishai, his brother, that "he might form" them in array against the
 12 Ammonites. And he said, If the Syrians be too strong for me, then thou shalt help me; but if the Ammonites be too strong
 13 for thee, then I will help thee. Be of good courage, and let us act valiantly for our people, and for the cities of our God: and may Jehovah do that which is good in his
 14 sight. Then Joab and the people who were with him went on to battle against the Sy-
 15 rians; and they fled before him. And when the Ammonites saw that the Syrians were

fleeing, then they also fled before Abishai, his brother, and entered into the city. Then Joab came back to Jerusalem.

And when the Syrians saw that they were 16 smitten before Israel, they sent messengers, and brought the Syrians who were beyond the river; and "they came to Helam" under the command of Shobach, the captain of the host of Hadadezer. And when this was 17 told to David, he assembled all Israel, and passed over the Jordan, and came to "Helam," and formed in battle array against them. Now when David had put the battle in array against the Syrians, they fought with him; But the Syrians fled before 19 Israel; and David destroyed of the Syrians, *seven hundred chariots*, seven thousand horsemen, and forty thousand footmen. He killed also Shobach, the captain of the host. And when the servants of Hadadezer saw 19 that they were smitten before Israel, they made peace with David, and became his servants; nor would the Syrians help the Ammonites any more.

And, on the return of the year, at the 1 time when kings go out to battle, Joab led forth a powerful army, and wasted the country of the Ammonites, and went and besieged Rabbah. But David abode at Jerusalem. And Joab smote Rabbah and destroyed it. And David took the crown 2 of their king from off his head, and found it to weigh a talent of gold; and it was beset with precious stones; and it was set upon David's head: and out of the city he brought also exceeding much spoil. And he brought 3 out the people who were in it, and put them to saws, and to arrows of iron, and to axes. Thus David treated all the cities of the Ammonites. Then David and all the people returned to Jerusalem.

And after this, there arose a war at Gezer 4 with the Philistines; at which time Sibbechai, the Hushathite, slew Saph, who was of the race of the Rephaites: and they were subdued. And there was another battle "at 5 Gab," with the Philistines; and Elhanan, the son of Jair, slew Lahmi, the brother of Goliath, the Gathite, the staff of whose spear was like a weaver's beam. And there was 6 yet another battle at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was of the Reph-
 7 phaites race. But when he defied Israel,

CHAP. XIX. 1. (v) 2 Sam. x. 1—4. 4. *And shaved them*] That is, as we read in Samuel, he shaved one half of their beard: a reading which the Syriac translator follows here.

7. *Thirty-two thousand riders*] Our translators rendered *chariots*: but the Hebrew word does not always mean a *chariot*: and here it must be taken in a more general signification: namely, for all those Syrian auxiliaries who rode either on chariots or on horses. And indeed the numbers

in Samuel (exclusive of the men of Maachah, who were probably foot-soldiers) amounted exactly to 32,000. Compare 2 Sam. x. 6.

11. (v) 2 Sam. x. 10. Arab. 16. (a) 2 Sam. x. 16.

18. *Seven hundred chariots*] The words in italic are taken from Samuel x. 18.

CHAP. XX. 2. Comp. 2 Sam. xii. 26—31, and see the var.

4. Compare 2 Sam. xxi. 18—24. (a) 2 Sam. xxi. 19.

Jonathan, the son of Shimea, David's brother, slew him. These were of the Rephaite race in Gath; and fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

B. C. 1017. The sin of David in numbering the people; the judgment brought on the kingdom; the plague stayed by David's repentance, and an altar built to God.

1 AND AN adversary stood up against Israel, and moved David to number Israel. And David said to Joab, and to the rulers of the people, Go, number Israel, from Beer-sheba even to Dan; and bring the number of them to me, that I may know it. And Joab answered, May Jehovah make his people a hundred times so many more as they are: but, my lord the king, are they not all my lord's servants? why then would my lord require this thing? why would he be a cause of trespass to Israel? Nevertheless, the king's word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 And Joab gave to David the sum of the number of the people. And all those of Israel were "eight hundred thousand men" who drew the sword: and Judah was "five" hundred thousand men who drew the sword. 6 But Levi and Benjamin counted he not among them; for the king's order was detestable to Joab. And God was displeased on account of this thing; therefore he smote 8 Israel. And David said to God, I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant; for I have done very foolishly.

9 And Jehovah spoke to Gad, David's seer, 10 saying, Go and tell David, saying, Thus saith Jehovah, I offer to thee three things: choose for thyself one of them, that I may 11 do it unto thee. So Gad came to David, and said to him, Thus saith Jehovah, Choose 12 for thyself. Either a famine of three years; or a defeat of three months before thy foes, while the sword of thine enemies smiteth thee; or else three days, the sword of Jehovah, even the pestilence, in the land, and the angel of Jehovah destroying through all the districts of Israel. Consider now what answer I shall return to him who sent me.

And David said to Gad, I am in a great 13 strait: let me fall now into the hand of Jehovah, for very great are his mercies: but let me not fall into the hand of man.

So Jehovah sent a pestilence upon Israel; 14 and there fell of Israel seventy thousand men. And God sent an angel unto Jeru- 15 salem to destroy it; but while he was destroying, Jehovah beheld, and he repented of the evil, and said to the destroying angel, It is enough; stay now thy hand. And the angel of Jehovah stood by the threshing-floor of "Araunah," a Jebusite. And David 16 raised his eyes and saw the angel of Jehovah standing between the earth and the heavens, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, clothed in sackcloth, fell upon their faces. And David said to God, 17 Was it not I who commanded the people to be numbered? I am he who have sinned and done evil indeed; but as for these sheep, what have they done? let thy hand, I pray thee, O Jehovah my God, be on me, and on my father's house; but not on thy people, so that they should be smitten.

Then the angel of Jehovah commanded 18 Gad to say to David, that David should go up, and set up an altar to Jehovah, in the threshing-floor of Araunah, the Jebusite. And David went up at the word of God, 19 which he had spoken in the name of Jehovah. Araunah then turning, saw the 20 "king;" and his four sons, who were with him, hid themselves. Araunah was threshing wheat. And as David came towards 21 Araunah, he looked and saw David, and went out of the threshing-floor, and made obeisance to David, with his face to the ground. Then David said to Araunah, 22 Grant me the place of this threshing-floor; for the full price thou shalt grant it me, that I may build an altar on it to Jehovah, that the pestilence among the people may be stayed. And Araunah said to David, Take 23 thou it; and let my lord the king do what is good in his eyes. See, I give to thee the oxen for burnt-offerings, and the threshing-instruments for wood, and the wheat for the wheaten-offering; I give them all. And 24 king David said to Araunah, Nay; but I will verily buy it for the full price: for I will

CHAP. XXI. 1. *An adversary*] Compare 2 Sam. xxiv. 1. 4. *Came to Jerusalem*] In the other place, there is a more full account of this transaction, and the time spent in it.

5. I have followed the numbers of the parallel place, because there is no variety of reading there, and because one version here retains it.

9—13. Compare 2 Sam. xxiv. 11—14.

14. *Sent a pestilence*] Compare 2 Sam. xxiv. 15, where the account is more full and particular.

15—17. Some circumstances are here mentioned which are not mentioned in the other place; the posture of the

destroying angel, and the humiliation of David and the elders. (v) 2 Sam. xxiv. 18. Versions.

18. *Araunah*] The reading of the parallel place is followed in this place, because from the versions it is probably the genuine reading.

20. *The king*] This reading is adopted instead of *angel*, with Houbigant and others, as more appropriate, and as better agreeing with the other account. The approach of the king and his attendants might lead the sons of Araunah to hide themselves, as being unfit to appear before them; but how they could hide themselves from the angel I do not perceive.

not take that which is thine for Jehovah,
 25 nor offer burnt-offerings without cost. So
 David gave to Araunah for the place six
 26 hundred shekels of gold, full weight. And
 David built there an altar to Jehovah, and
 offered burnt-offerings, and feast-offerings,
 and called upon Jehovah; and he answered
 him from heaven, by fire upon the altar of
 27 burnt-offering. And Jehovah commanded
 the angel; and he put up his sword again
 into its sheath.
 28 When David saw that Jehovah had answered him in the threshing-floor of Araunah, the Jebusite, from that time he sacrificed
 29 there. For the tabernacle of Jehovah, which Moses made in the wilderness, and the altar of burnt-offering, were at that sea-
 30 son in the high-place at Gibeon. But David could not go before it to inquire of God: for he was afraid on account of the sword
 1 of the angel of Jehovah. David therefore said, This place shall be the house of God Jehovah, and this the altar of burnt-offering for Israel.

CHAPTER XXII.

B. C. 1017. *David maketh preparations for the building of the temple.*

2 DAVID now gave orders to collect the strangers who were in the land of Israel; and he sent masons, to hew wrought stones
 3 for building the house of God. And David prepared iron in abundance, for the door-nails of the gates, and for the joinings; and
 4 brass in abundance, without weight; And cedar-trees in abundance; for the Zidonians and Tyrians brought to David cedar-trees in abundance. For David said,
 5 Solomon, my son, is young and tender, and the house to be builded for Jehovah must, for its height, grandeur, and beauty, be celebrated through all nations. I will, therefore, make preparation for it. So David prepared abundantly before his death.
 6 He then called for Solomon, his son, and charged him to build a house for Jehovah,
 7 the God of Israel. And David said to Solomon, My son, as for me, it was my purpose to build a house to the name of Jehovah, my God: But the word of Jehovah came to me, saying, Thou hast shed much

blood, and hast made great wars: thou shalt not build a house to my name because thou hast shed much blood, in my sight, upon the earth. Behold, a son shall be 9 born to thee, who shall be a man of rest; for I will give him rest from all his surrounding enemies: for his name shall be Solomon [PEACEABLE], and I will give peace and quietness to Israel in his days. He shall build a house to my name; and 10 he shall be my son, and I will be his father, and I will for ever establish the throne of his kingdom over Israel. Now, my son, 11 Jehovah will be with thee, and thou shalt prosper, and build the house of Jehovah, thy God, as he hath said of thee. Only 12 may Jehovah give thee wisdom and prudence, that thou mayest preside over Israel, so as to keep the law of Jehovah, thy God. Then shalt thou prosper, if thou take heed 13 to fulfil the statutes and judgments which Jehovah gave in charge to Moses, for Israel; be strong, and of good courage; fear not, nor be dismayed. Now, behold, with care 14 I have prepared for the house of Jehovah, a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance: timber also and stone have I prepared; and thou mayest add thereto. Workmen also thou hast with thee in abundance; hewers and workers of stone and timber; and skilful men for every kind of work. Having gold, and silver, and brass, and iron, beyond computation, arise and work; and may Jehovah be with thee.

David also commanded all the princes of Israel to help Solomon, his son, saying, Is 18 not Jehovah, your God, with you? and hath he not given you rest on every side? for he hath given the inhabitants of the land into my hand; and the land is subdued before Jehovah, and before his people. Now, set your heart and your soul to seek 19 Jehovah, your God; and arise and build the sanctuary of Jehovah, your God, that the ark of the covenant of Jehovah, and the vessels hallowed to God, may be brought into the house that is to be built to the name of Jehovah.

25. *Six hundred*] Compare 2 Sam. xxiv. 24, and the note there.

30. *David could not*] He could not delay so long as to go to Gibeon; the appearance of the angel alarmed him; and the direction of Gad justifies him in sacrificing on the altar erected; and God's presence with him and acceptance of his offering, hallowed the place.

CHAP. XXII. 5. *The house*] Geddes has justly observed, that it is not easy to render the original literally; nor am I sure that it may not have another meaning; namely, *must magnify his excellence, his name, and his glory, among all*, &c.

7. Compare 2 Sam. vii. 2. and chap. xvii. 1.

8. Compare 1 Kings v. 8.

9, 10. Compare 2 Sam. vii. 12, 14.

14. *With care*] I have followed the sense which Michaelis attributes to the text here and Psalm cxxxii. 1; for neither poverty nor affliction seems at all proper, as what follows testifies.—*A hundred thousand talents*] Josephus has *ten thousand talents of gold, and a hundred of silver*, which appears much more probable than the numbers of the text. There is so much uncertainty in respect to the text, and to the meaning of the word rendered *talent*, that no objection can be made against the account with any shadow of reason.

CHAPTER XXIII.

B. C. 1015. *Solomon made king; number and distribution of the Levites.*

- 1 DAVID, being now old and full of days, made Solomon, his son, king over Israel.
- 2 And he assembled all the princes of Israel,
- 3 with the priests and the Levites. Now the Levites were numbered from the age of thirty years and upward; and their number by their polls, man by man, was thirty-eight thousand; Of which, *said David*, let
- 4 twenty-four thousand be set over the work of the house of Jehovah; and let six thousand be officers and judges. And let four thousand be doorkeepers; and let four thousand praise Jehovah, with the instruments which I have made for that purpose.
- 6 David now divided them into courses, according to the sons of Levi; Gershon,
- 7 Kohath, and Merari. Of the Gershonites
- 8 were Laadan and Shimei. The sons of 'Libni' (the chief) were Jehiel and Zethani, and Joel, three. "These were the
- 10 paternal chiefs of 'Libni." And the sons of Shimei were Jahath, Ziza, and Jeush, and Beriah. These four were the sons of
- 11 Shimei. And Jahath was the chief, and Ziza the second: but Jeush and Beriah had not many sons; they therefore were reckoned but one paternal house.
- 12 The sons of Kohath were Amram, Izhar,
- 13 Hebron, and Uzziel, four. The sons of Amram were Aaron and Moses: and Aaron was separated, that he should sanctify the most holy things, he and his sons for ever, to burn incense before Jehovah, to minister unto him, and to bless, in his name, for ever.
- 14 Now, as to Moses the man of God, his sons
- 15 were reckoned in the tribe of Levi. The sons of Moses were Gershon and Eliezer.
- 16 Of the sons of Gershon, Shebuel was the
- 17 chief. And of the sons of Eliezer were Rehabiah, the chief. And Eliezer had no other sons; but the sons of Rehabiah were very
- 18 many. Of the sons of Izhar, Shelomith
- 19 was the chief. Of the sons of Hebron, Jeriah was the chief, Amariah, the second, Jahaziel, the third, and Jekameam, the
- 20 fourth. Of the sons of Uzziel, Micah was the chief, and Jesiah, the second.
- 21 The sons of Merari were Mahli and Mushih. The sons of Mahli, Eleazar and Kish.
- 22 And Eleazar died, and had no sons, but daughters; and their brethren the sons of

Kish took them. The sons of Mushih were 23 Mahli, and Eder, and Jeremoth, three.

These were the sons of Levi, according 24 to their paternal houses; paternal chiefs, as they were numbered by their polls, from the age of twenty years and upwards; who were to do the work of the ministry, in the house of Jehovah. For David said, Jehovah, the 25 God of Israel, hath given rest to his people, and will dwell in Jerusalem for ever: So 26 that the Levites shall no more have to carry about the tabernacle, nor any of the utensils for its service. Therefore, by the last orders 27 of David, the Levites were numbered from twenty years old and above; Because their 28 office was to wait on the sons of Aaron for the service of the house of Jehovah; to be over the courts and chambers of the temple; and to keep clean the whole sanctuary; and to do other work of the ministry of the house of God; To arrange the presence-bread, 29 and to provide fine flour for the wheaten-offering, and for the unleavened cakes, whether done on a fire-plate, or in a frying-pan; and to see that all were of due size and measure. And to stand every morning and 30 evening, to thank and to praise Jehovah. And to offer continually, before Jehovah, 31 all the burnt-sacrifices to Jehovah, on the sabbaths, on the new moons, and on the stated feasts, by number according to the rite prescribed to them. And that they should 32 keep the charge of the congregation-tabernacle, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of Jehovah.

CHAPTER XXIV.

B. C. 1015. *Distribution, by lot, of the sons of Aaron into twenty-four classes; other Levites classed.*

Now these are the divisions of the sons 1 of Aaron. The sons of Aaron were Nadab, and Abihu, Eleazar, and Ithamar. But 2 Nadab and Abihu died before their father, and had no children; therefore Eleazar and Ithamar executed the priest's office. And David distributed them both, Zadok of 3 the sons of Eleazar, and Abiathar, the son of Ahimelech, of the sons of Ithamar, according to their offices in their service. But as 4 more chief men were found of the sons of Eleazar than of the sons of Ithamar, they were thus divided. Of the sons of Eleazar there were sixteen paternal chiefs; and of the sons of Ithamar, eight paternal chiefs. Thus were they divided by lot, one with 5

CHAP. XXIII. 4, 5. Houbigant observes, that something has been dropped from the text; and as the conclusion of the 5th verse proves that it is David who speaks, the words added are obviously necessary. 8, 9. (v) See ch. vi. 20.

9. The words omitted—*The sons of Shimei; Shelomith, and Haziel, and Hurai, three*, have been inserted by mistake, as they are irreconcilable with the concluding part of the verse. For how could the sons of Shimei be the

paternal chiefs of Libni? Besides, the sons of Shimei are mentioned in the next verse.

24. *From twenty years*] In a former muster he had made thirty years the period: but reflecting that the temple to be built, with its courts, chambers, and purlieus, would require a greater number of attendants, he by a posterior regulation fixed the period at twenty. In the time of Moses it was fixed at twenty-five; or, as others think, at thirty.

another; for the chiefs of the sanctuary, and chiefs of the judges, were of the sons of Eleazar, and of the sons of Ithamar. And Shemaiah, the son of Nethaneel, the scribe, one of the Levites, wrote them before the king, and the princes, and Zadok, the priest, and Abiathar, the son of Ahimelech, and the other paternal chiefs of the priests and Levites: one paternal chief being taken for Ithamar, and two for Eleazar. Now the first lot came forth to Jehoirib, the second to Jedaiah; The third to Harim; the fourth to Seorim; The fifth to Malchijah; the sixth to Mijamin; The seventh to Hakkoz; the eighth to Abijah; The ninth to Jeshuah; the tenth to Shecaniah; The eleventh to Eliashib; the twelfth to Jakim; The thirteenth to Huppah; the fourteenth to Jeshebeab; The fifteenth to Bilgah; the sixteenth to Immer; The seventeenth to Hezir; the eighteenth to Apses; The nineteenth to Pethahiah; the twentieth to Jehzekel; The one and twentieth to Jachin; the two and twentieth to Gamul; The three and twentieth to Delaiah; the four and twentieth to Maaziah. These were the courses of ministry, in their attendance at the house of Jehovah, according to their rites, by Aaron their fore-father, as Jehovah, the God of Israel, had commanded him.

20 And the rest of the sons of Levi were these: Of the sons of Amrain, *in the line of Gershon*, was Shubuel: of the sons of 21 Shubuel, Jehdeiah. *In the line of Ithamar*, was Rehabiah: of the sons of Rehabiah, 22 the chief was Isshiah. Of the Izharites, Shelomoth: of the sons of Shelomoth, Ja- 23 hath. And the sons of Hebron, Jeriah, "the chief," Amariah, the second, Jehaziel, 24 the third, Jekameam, the fourth. Of the sons of Uzziel, Michah: of the sons of 25 Michah, Shamir. The brother of Michah was Isshiah; of the sons of Isshiah, Ze- 26 chariah. The sons of Merari were Mahli 28 and Mushi. From Mahli sprang Eliezer, 29 who had no sons; And Kish: and the son

of Kish was Jerameel, whose son was Jaaziah. The sons of Merari, by his son 27 Jaaziah, were Shoham, and Zaccur, and Ibri. The sons also of Mushi, Mahli, and 30 Eder, and Jerimoth. These were the sons of the Levites according to their paternal houses. These also cast lots in like man- 31 ner as their brethren, the sons of Aaron, in the presence of David, the king, and of Zadok, and of Abiathar, the son of Ahimelech, and the other paternal chiefs of the priests and Levites: the paternal chiefs and their inferior brethren in like manner.

CHAPTER XXV.

B. C. 1015. *The distribution of the singers into twenty-four classes.*

DAVID then, and the chiefs of the sacred 1 order, selected some for the service, of the sons of Asaph, and of Heman, and of Jeduthun; who should sing with harps, with psalteries, and with cymbals; and according to the number of men employed was their service. The sons of Asaph were Zaccur, 2 and Joseph, and Nethaniah, and Asareliah. These sons of Asaph attended him when he sung under the direction of the king. The 3 sons of Jeduthun were Gedaliah, and Zeri, and "Shimei," and Jeshaiah, Hashabiah, and Mattithiah, six; these attended their father Jeduthun, when he sung with a harp, giving thanks and praise to Jehovah. The 4 sons of Heman were Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekash, Mallothi, Hothir, and Mahazioth: All these were the sons of 5 Heman, the king's seer, in divine matters. For, to exalt his horn, God gave to Heman fourteen sons and three daughters. All 6 these attended their respective fathers for singing in the house of Jehovah; with cymbals, psalteries, and harps, for the service of the house of God, under the direction of the king, Asaph, Jeduthun, and Heman. And their number, with their brethren, who 7 were taught the songs of Jehovah, and all

CHAP. XXIV. 5. *Chiefs of the judges*] So Grotius and others render. The chiefs of the two families were the administrators of religion and of justice. To understand this, it must be remarked, that, although the high-priest had, Numb. xxv. 12, been settled in the line of Eleazar and in the person of Phinehas, this prerogative was lost at the death of Eli; from which period, we find the progeny of Ithamar share equally in that dignity with the progeny of Eleazar. Hence David, to prevent jealousy between the two families, makes this distribution by lot.

6. The text as corrected by Geddes is adopted, who considers that the names of Eleazar and Ithamar have been transposed. The 4th verse supports this opinion. For the text see note, Hebrew Bible.

26—29. The names here are evidently confused. The order which is adopted is at least consistent and connected; and supported by the usual manner of following the line of descent. See the versions.

CHAP. XXV. 1. *Sacred order*] The word (מזמור) is applied to the sacred order, Num. iv. 3, and it seems more congruous to suppose that David and the chiefs of the priests and the Levites should select and appoint singers for the temple service, than that military commanders should do this. — *Who should sing*] The word is usually rendered *prophecy*; but here, and in other places, it means to sing the sacred hymns, composed by the prophets. See Sup. to Lex. Michaelis.

3. *Shimei*] This name, which has been preserved by some of the versions, makes up the number six.

5. *To exalt his horn*] The words of the text have been improperly divided. Some think this means to *praise God with trumpets*; but Houbigant justly observes, that there is no other place where to *raise* or *exalt the horn* has this signification. In other places it means to increase the power of a person, either by the increase of his family, or his wealth and dominion. Compare 1 Sam. ii. 1, 10; Ps. lxxv. 4, 5, 10; and xcii. 10.

skilful singers, was two hundred and eighty-eight.

- 8 And they cast lots for their respective courses, the small as well as the great, the
- 9 teacher as well as the scholar. Now the first lot came out for Joseph, the son of Asaph; *who with his brethren, the sons of Joseph, were twelve.* The second to Gedaliah, who, with his sons, and his brethren,
- 10 were twelve: The third to Zaccur; who, with his sons, and his brethren, were twelve:
- 11 The fourth to Izri; who, with his sons, and
- 12 his brethren, were twelve: The fifth to Nathaniah; who, with his sons, and his brethren,
- 13 were twelve: The sixth to Bukkiah; who, with his sons, and his brethren, were
- 14 twelve: The seventh to Jesharelah; who, with his sons, and his brethren, were twelve:
- 15 The eighth to Jeshaiiah; who, with his sons,
- 16 and his brethren, were twelve: The ninth to Mattaniah; who, with his sons, and his
- 17 brethren, were twelve: The tenth to Shimei; who, with his sons, and his brethren, were
- 18 twelve: The eleventh to Azareel; who, with his sons and his brethren, were twelve:
- 19 The twelfth to Hashabiah; who, with his
- 20 sons, and his brethren, were twelve; The thirteenth to Shubael; who, with his sons,
- 21 and his brethren, were twelve: The fourteenth to Mattithiah; who, with his sons,
- 22 and his brethren, were twelve: The fifteenth to Jeremoth; who, with his sons, and his
- 23 brethren, were twelve: The sixteenth to Hananiah; who, with his sons, and his brethren,
- 24 were twelve: The seventeenth to Joshbekashah; who, with his sons, and his
- 25 brethren, were twelve: The eighteenth to Hanani; who, with his sons, and his brethren,
- 26 were twelve: The nineteenth to Mallothi; who, with his sons and his brethren,
- 27 were twelve: The twentieth to Eliathah; who, with his sons, and his brethren, were twelve:
- 28 The one and twentieth to Hothir; who, with his sons, and his brethren, were twelve:
- 29 The two and twentieth to Giddalti; who with his sons, and his brethren, were twelve:
- 30 The three and twentieth to Mahazioth; who, with his sons, and his brethren, were twelve:
- 31 The four and twentieth to Romamti-ezer, who, with his sons, and his brethren, were twelve.

CHAPTER XXVI.

B. C. 1015. *The distribution of the gate-keepers; the other offices of the Levites.*

1 CONCERNING the divisions of the gate-

CHAP. XXVI. 1. Compare ch. ix. 19, where the true name has been preserved.

13. *For every gate*] These gates were not in the temple itself, but in the wall that surrounded it and its porches.

15. *Upper store-rooms*] This is partly the version of Junius, only with Geddes, I join the word beginning the next verse to this. See Note, Heb. Bible. Besides, in the

keepers: Of the Korahites was Meshelemiah, the son of Korah, of the sons of 'Ebi-asaph." And the sons of Meshelemiah were Zechariah, the first-born; Jediah, the second; Zebadiah, the third; Jathniel, the fourth; Elam, the fifth; Jehohanan, the sixth; Elioenai, the seventh.

Next were the sons of Obed-edom, Shemaiah, the first-born; Jehozabad, the second; Joah, the third; and Sacar, the fourth; and Nethaneel, the fifth; Ammiel, the sixth; Issachar, the seventh; Peulthai, the eighth: for God had blessed him. Also to Shemaiah, his son, were sons born, who ruled in their paternal house: for they were men of valour. The sons of Shemaiah were Othni, and Rephael, and Obed, Elzabad, whose brethren Elihu and Semachiah were valiant men. All these were the sons of Obed-edom: so Obed-edom had with these, their sons, and their brethren, sixty-two valiant men, able for the service: But Meshelemiah had of sons and brethren, only eighteen valiant men.

Next was Hosah, of the children of Merari, whose sons were Simri, the chief, (for although he was not the first-born, yet his father made him the chief,) Hilkiyah, the second, Tebaliah, the third, Zechariah, the fourth: all the sons and brethren of Hosah were thirteen. Among these chief men were the divisions of the gate-keepers, to minister in their respective wards at the house of Jehovah. And they cast lots, the small as well as the great, according to their paternal houses, for every gate. And the lot for the east-gate fell to Shelemiah; and for Zechariah, his son, a wise counsellor, they cast lots; and his lot came out for the north-gate. To Obed-edom for the south-gate; and to his sons the upper store-rooms. To Hosah came out the west-gate, with the gate of ejection, by the raised causeway; ward against ward. At the east-gate, were daily posted six Levites; at the north, four, at the south, four; and at the store-rooms, two; and two at the armoury; At the west, four at the causeway; and two at the armoury. These are the divisions of the 19 gate-keepers among the sons of Korah, and among the sons of Merari.

And their brother Levites, who were over the treasures of the house of God, and over the treasures of the dedicated things, were The sons of 'Libni," the Gershonite; and the 21

other instances the lot is cast for only one chief, but if this be retained, we have two chiefs for one gate.

16. *The gate of ejection*] Our Lightfoot maintains the gate to be signified which led from the temple to the royal palace. I have followed Houbigant and others, who, from the usual sense of the word, (שַׁלַּח,) suppose the gate meant by which the filth of the temple was cast out.

21—23. The text here has appeared to most interpreters

paternal chief sprung from 'Libni,' the Ger-
 22 shonite, was Jehieli. And the sons of Jehi-
 eli, Zetham, and Joel, his brother, were over
 the treasures of the house of Jehovah; *with*
 23 *some* Of the Amramites, the Izharites, the
 24 Hebronites, and the Uzzielites: And She-
 buel, the son of Gershon, the son of Moses,
 25 was *chief* ruler of the treasures. And his breth-
 ren by Eliezer; Rehabiah, his son, and
 Jeshajah, his son, and Joram, his son, and
 Zichri, his son, and Shelomith, his son.
 26 Which Shelomith and his brethren were
 over all the treasures of the dedicated things,
 which David, the king, and the paternal
 chiefs, the captains over thousands and hun-
 dreds, and the chiefs of the host, had dedi-
 27 cated. Out of the spoils won in battles, did
 they dedicate for erecting the house of Jeho-
 vah. And all that Samuel, the seer, and
 28 Saul, the son of Kish, and Abner, the son
 of Ner, and Joab, the son of Zeruiah, had
 dedicated; all that had been dedicated was
 under the care of Shelomith, and of his bre-
 thren.
 29 Of the Izharites, Chenaniah and his sons
 were over Israel, for officers and judges,
 30 respecting external affairs. And of the He-
 bronites, Hashabiah, and his brethren, men
 of valour, a thousand and seven hundred,
 were officers among those of Israel, on the
 west-side of the Jordan, in respect to every
 work of Jehovah, or service of the king.
 31 Among the Hebronites, according to the
 generations of his fathers, (when, in the
 fortieth year of the reign of David, they were
 sought for,) there was found among them
 at Jezer, in Gilead, valiant men, 'of whom
 32 Jerijah was chief.' He and his brethren
 were two thousand and seven hundred va-
 liant men, paternal chiefs, whom king David
 made rulers over the Reubenites, the Gad-
 ites, and the half-tribe of Manasseh, for
 every matter pertaining to God, and to the
 affairs of the king.

CHAPTER XXVII.

B. C. 1015. *The captains of the army, chiefs of tribes and domestic officers of David.*

1 Now a certain number of the Israelites, paternal chiefs and captains of thousands and hundreds, and their officers, who on every occasion served the king, were distributed into courses; who came into *at- tendance* and went out, month by month, throughout all the months of the year: each

course consisting of twenty-four thousand men. Over the first course of the first 2 month, was Jashobeam, the son of Zabdiel, Of the posterity of Pharez, chief of all the 3 captains of the host for the first month: 'and in his course were twenty-four thou- 4 sand.'" And over the course of the second month, was Dodi, an Ahohite; and the ruler of the course, *under him*, was Mikloth: in his course likewise were twenty-four thou- 5 sand. The third captain of the host, for the third month, was Benaiah, the son of Jehoi- 6 ada, a chief priest: and in his course were twenty-four thousand. This Benaiah was 6 the most valiant of the thirty *worthies*, and above the thirty: and in his course was Ammizabad, his son. The fourth captain 7 for the fourth month, was Asahel, the brother of Joab; and after him Zebadiah, his son: and in his course were twenty-four thousand. The fifth captain, for the fifth 8 month, was Shammuth, the Izrahite: and in his course were twenty-four thousand. The sixth captain, for the sixth month, was 9 Ira, the son of Ikkesh, a Tekoite; and in his course were twenty-four thousand. The 10 seventh captain for the seventh month, was Helez, a Pelonite, of the children of Ephraim: and in his course were twenty-four thou- 11 sand. The eighth captain, for the eighth month, was Sibbecai, a Hushathite, of the progeny of Zorah: and in his course were 12 twenty-four thousand. The ninth captain, for the ninth month, was Abiezer, an Ana- 13 thothite, of the progeny of Benjamin: and in his course were twenty-four thousand. The tenth captain, for the tenth month, was 14 Maharai, a Netophathite, of the progeny of Zarah, and in his course were twenty-four thousand. The eleventh captain, for the 15 eleventh month, was Benaiah, a Pirathon- ite, of the progeny of Ephraim: and in his course were twenty-four thousand. The 16 twelfth captain, for the twelfth month, was Heldai, a Netophathite, of the progeny of Othniel: and in his course were twenty- thousand.

Also over the tribes of Israel, *the follow-* 16 *ing were rulers.* The ruler of the Reuben- ites was Eliezer, the son of Zichri; of the Simeonites, Shephatiah, the son of Maa- chah: Of the Levites, Hashabiah, the 17 son of Kemuel: of the Aaronites, Zadok: Of Judah, 'Eliab,' one of the brethren of 18 David: of Issachar, Omri, the son of Mi-

exceedingly perplexed and mutilated: yet all the ancient versions seem to have so read. Heb. Bible. (v) So vi. 17.

CHAP. XXVII. 2, 3. The order of these verses has been disturbed, and the whole of the 3d verse should follow Zabdiel; for it is to Jashobeam, and not to the brooks, that it refers.

5. *Jehoiada, a chief priest*] The last words apply to

Jehoiada, and not to Benaiah. He is called a chief priest, as being one of the paternal chiefs of the house of Aaron.

6. Compare 2 Sam. xxiii. 20-23.

17. *The Aaronites*] These being of a different order, though sprung from Levi, they had a peculiar chief to pre- side over them.

18. (v) Sept. 1 Sam. xvi. 6.

19 chael: Of Zebulun, Ishmaiah, the son of Obadiah: of Naphtali, Jerimoth, the son of
20 Azriel: Of the children of Ephraim, Hoshea, the son of Azariah: of the half-tribe of Manasseh, on this side the Jordan. Joel, the son of Pedaiah: Of the half-tribe of Manasseh in Gilead, Iddo, the son of Zechariah: of Benjamin, Jaasiel, the son of Abner:
22 Of Dan, Azareel, the son of Jeroham. These were the chiefs of the tribes of Israel.
23 But David took not the number of the tribes from twenty years old and under; because Jehovah had said that he would increase
24 Israel like to the stars of the heavens. Joab, the son of Zeruiah, began to number, but he finished not, because the wrath of God, on this account, fell upon Israel; nor was the number put in the account of the chronicles of king David.
25 And over the king's treasures was Azmaveth, the son of Adiel: and over the storehouses, in the fields, in the cities, and in the villages, and in the citadels, was Jonathan,
26 the son of Uziah. And over those who wrought in the fields, for tillage of the
27 ground, was Ezri, the son of Chelub. And over the vineyards was Shimel, a Ramathite; but over the produce of the vineyards, in the wine cellars, was Zabdi, a Shiphm
28 mite. And over the olive trees and the sycamores which were in the plains, was Baal-hanan, a Gederite: and over the oil
29 cellars was Joash. And over the herds that fed in Sharon, was Shitrai, a Sharonite; and over the herds that were in the valley
30 was Shaphat, the son of Adlai. Over the camels was Obil, an Ishmaelite; and over the asses was Jehdeiah, a Meronathite.
31 And over the flocks was Jaziz, a Hagerite. All these were rulers of the property which
32 belonged to king David. Also Jonathan, David's uncle, a wise counsellor, and scribe, and Jehiel, the son of Hachmoni, had the
33 care of the king's sons. And Ahithophel was the king's counsellor; and Hushai, the
34 Archite, was the king's companion. And after Ahithophel, Benaiah, the son of Jehoiada, and Abiathar: and the general of the king's army was Joab.

CHAPTER XXVIII.

B. C. 1015. David's last exhortation to his son Solomon, and to the people.

1 Now David assembled at Jerusalem all the chiefs of Israel, the chiefs of the tribes,

CHAP. XXVIII. 1. *Worthies, and all the*] We are told, 1 Kings i. that David was ill, when Solomon was made king in his stead; but from this account, it appears that he had so far recovered as to be present, and to address a vast assembly, called for the purpose of recognising Solomon as his successor.

4. *King over Israel*] It was proper to specify this, to

and the chiefs of the divisions who ministered to the king by courses, and the captains over thousands, and captains over hundreds; those also who had the care of all the king's property, and of his cattle, and of his sons; with the court-officers and the worthies, and all the other men of valour. Then David, the king, standing upon his feet, said;
2 Hear me, my brethren, and my people: I had purposed to build a house of rest for the ark of the covenant of Jehovah, even for the footstool of our God, and had made preparations for the building: But God
3 said to me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood. Yet Jehovah,
4 the God of Israel, hath chosen me before all the house of my father, to be king over Israel, for ever. For he hath chosen Judah to be the ruling tribe; and of the house of Judah, the house of my father; so, among the sons of my father, he hath been pleased to make me king over all Israel: And of
5 all my sons, (for Jehovah hath given me many sons,) he hath chosen Solomon, my son, to sit upon the throne of Jehovah's kingdom, over Israel. And he said unto
6 me, Solomon, thy son, is he who shall build my house and my courts: for him I have chosen to be my son, and I will be his father. Moreover, I will establish his king-
7 dom for ever, if he be constant, as at this day, in doing my commandments and my judgments. Now, therefore, in the sight of
8 all Israel, the congregation of Jehovah, and in the hearing of our God, I adjure you to study to keep all the commandments of Jehovah your God: that ye may possess this good land, and leave it for an inheritance to your children after you for ever. And thou, Solomon, my son, acknowledge
9 the God of thy father, and serve him with a perfect heart, and a willing mind: for Jehovah searcheth all hearts, and the whole frame of the thoughts he understandeth. If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off,
10 for ever. Take heed now; for as Jehovah hath chosen thee to build a house for his sanctuary, confidently undertake the work.

Then David gave to Solomon, his son, a 11 plan of the whole temple; of its porch, and apartments, and its store-rooms, and its galleries, and its inner-rooms, and its most holy place; With the plan of all that he 12

show that there was nothing of hereditary right in this case. Judah was not the eldest son; Jesse was not the most considerable family in it; David was the youngest son of this family; and Solomon one of his youngest.

8—10. This address to the people and to Solomon is forcible, and becoming the wisdom and the experience of the aged monarch,

- had conceived in his mind, respecting the courts of the house of Jehovah, and of all the apartments around, of the treasuries of the house of God, and of the treasuries of
- 13 the dedicated things; And an order respecting the courses of the priests and the Levites, and the whole ministerial service of the house of Jehovah, and all the service-vessels in the house of Jehovah. He gave
- 14 of gold, by weight, for every service-utensil of gold; and of silver, by weight, for every service-utensil of silver; for all service-
- 15 utensils of every kind. Also for the golden chandeliers, and their golden lamps, a certain weight of gold for each chandelier and its lamps; and for the silver chandeliers, a certain weight of silver for each chandelier and its lamps; according to the use of each
- 16 chandelier. And he gave a certain weight of gold for the presence-bread tables, for each table; and of silver for the tables of
- 17 silver: Also pure gold for the forks, and the sprinkling-basins, and the cups: and for every basin-cover of gold, a certain weight; and for every basin-cover of silver, a certain
- 18 weight: And for the incense-altar, refined gold by weight; and gold according to the pattern, for the chariot of the cherubs, which had their "wings" expanded, so that they might cover the ark of the covenant of Je-
- 19 hovah. David, through the assistance of Jehovah, who gave to him wisdom, left the whole in writing, the whole plan of these works.
- 20 And David said to Solomon, his son, Be strong, and of good courage, and do it: fear not, nor be dismayed: for God Jehovah, my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished the whole work for the service of
- 21 the house of Jehovah. And, behold, the courses of the priests and the Levites are with thee for all the service of the house of God: and for all kinds of workmanship, for every sort of service; every willing, skilful man will be with thee. The chiefs also, and all the people, are wholly at thy command.
- 1 Then David, the king, said to the whole congregation, Solomon, my son, whom

alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but for God Jehovah. Now I have prepared, according to 2 my utmost ability, for the house of my God, gold for the utensils of gold, and silver for those of silver, and brass for those of brass, and iron for those of iron, and wood for those of wood; onyx, and other stones for setting, glistening stones, and of divers colours, and all sorts of precious stones, and marble stones in abundance. Moreover, 3 from my affection for the house of my God, I have a private property of gold and silver, which I give to the house of my God, over and above all that I have prepared for the holy house; Three thousand talents of gold, 4 of the gold of Ophir, and seven thousand talents of fine silver, to overlay the walls of the house. The gold for utensils of gold, 5 and silver for those of silver; and for all sorts of work to be done by artists. And who then is willing to come, this day, with full hands to Jehovah? The paternal chiefs, 6 and the chiefs of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly; And gave for the service of the 7 house of God, of gold, five thousand talents and ten thousand daries; and of silver, ten thousand talents, and of brass, eighteen thousand talents; and one hundred thousand talents of iron. And they who had 8 precious stones, gave them to the treasure of the house of Jehovah, into the hand of Jehiel, the Gershonite. Then the people re- 9 joiced, in that these had so willingly offered; with perfect heart had they willingly offered to Jehovah: and David, the king, also rejoiced with great joy.

David then, before the whole congregation, blessed Jehovah; and David said, Blessed from eternity to eternity be thou, O Jehovah, the God of Israel, our father. Thine, O Jehovah, is the greatness, and power, and glory, and victory, and honour; for all that is in the heavens, or on the earth, is thine; thine is the sovereignty, O Jehovah, and thou art exalted as head over all. From thee come 12 riches and honour, and thou reignest over

12. *Conceived in his mind*] So all our old translators understand the text. Some modern interpreters apply this to the Holy Spirit, but, I think, improperly.

18. *The chariot of the cherubs*] It is difficult to understand what is meant by the *chariot* of the cherubs, unless it be intended to signify the supporter on which they rested or to which they were fixed; or, perhaps, the *chariot* of the cherubs may apply only to the cherubs which were considered as the chariot of Jehovah, he residing between them. Hence the metaphor, of God riding on the cherubs. Compare 2 Kings xix. 16; Ps. lxxx. 1; and xviii. 10, with Ezek. x. 15. (a) Sept.

19. *Through the assistance*] Literally, through the hand of Jehovah, &c. With Houbigant, I read עֲלֵי, and consider this not as the language of David, but of the historian.

The latter speaks from the 11th verse to this inclusive. The text is difficult, but the version given is clear and faithful. With many, I think that this passage intimates that the temple was of divine original; and Villalpandus has proved that the Greeks derived their architecture from this as their model.

CHAP. XXIX. 1. *Young and tender*] That is, comparatively; for he was now married, as appears by comparing 2 Chron. ix. 30; and xii. 13.

10—19. It is no wonder that such a sight fired his muse. Indeed, it is natural to expect when David rejoiced, to find afterwards a psalm of praise. Accordingly, we have here one of his noblest, most devout, and spirited compositions, though he was now in the decline of life.

all; and in thy hand is power and might; and in thy hand it is to make great, and to
 13 give strength to all. Now, therefore, our God, we thank thee, and praise thy glorious
 14 name. But who am I, and what is my people, that we should be able to present such a free-will offering as this? Surely from thee come all things, and of thine own
 15 have we given to thee. For before thee we are but strangers, and sojourners, as all our fathers were: our days, on the earth, are like a shadow; and there is no hope of
 16 abiding. O Jehovah, our God, all this store which we have prepared to build for thee a house, for the honour of thy holy name, cometh from thy hand, and is all
 17 thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of my heart, I have willingly offered all these things: and now have I seen with joy thy people, who are present here, offer willingly
 18 unto thee. O Jehovah, the God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the frame of the thoughts of the heart of thy people, and direct their
 19 heart unto thee: And give to Solomon, my son, a perfect heart, to keep thy commandments, thy testimonies, and thy statutes; and to undertake and build the palace, for which I have made provision.
 20 David then said to the whole congregation, Now bless Jehovah, your God. And all the congregation blessed Jehovah, the God of their fathers, and bowed down their heads, and worshipped Jehovah, and *made*
 21 *obedience* to the king. And on the morrow

after that day, they slaughtered sacrifices to Jehovah, and offered burnt-offerings to Jehovah; a thousand steers, a thousand rams, and a thousand lambs, with their drink-offerings; and other sacrifices in abundance for all Israel: And they ate and drank before Jehovah, on that day with great gladness. And they made Solomon, the son of David, king, a second time, and anointed him according to the will of Jehovah, to be chief ruler, and Zadok to be high priest. Then 23 Solomon sat on the throne of David, his father, and prospered; and all Israel obeyed him. And all the chiefs, and the mighty 24 men, and all the sons likewise of king David, submitted themselves to Solomon, the king. And Jehovah magnified Solomon 25 exceedingly in the sight of all Israel, and bestowed upon him such royal splendour, as had not been bestowed on any king before him in Israel.

Thus David, the son of Jesse, reigned 26 over all Israel; And the time that he 27 reigned over Israel was forty years; seven years reigned he in Hebron, and thirty-three years reigned he in Jerusalem. And he 28 died in a good old age, full of days, riches, and honour: and Solomon, his son, reigned in his stead. Now the acts of David the 29 king, first and last, behold, they are written in the book of Samuel, the seer, and in the book of Nathan, the prophet, and in the book of Gad, the seer; With the whole 30 history of his reign and his power, and of the times with respect to himself, and to Israel, and to all the kingdoms of the countries around.

15. *Strangers, &c.*] Compare Levit. xxv. 28.

22. *A second time, &c.*] Compare 1 Kings i. 34. This making Solomon king, can only be understood, as to take place after the death of his father

23 (c) *Of Jehovah, &c.*

25. Compare 1 Kings xi. where many things are recorded, which occurred after this, before David died.

II. CHRONICLES.

INTRODUCTION.

In this second book of Chronicles, we have a more full account of the reign of Solomon, the building of the temple, &c.; and also of the revolt of the ten tribes under Rehoboam, his son and successor. The reign of pious Jehoshaphat is also given more at large; and many particulars are noticed in the reigns of all the kings of Judah, which had not been mentioned in the preceding books. This book contains the history of the most interesting events, during a period of four hundred and sixteen years.

CHAPTER I.

B. C. 1015. *Solomon's sacrifice, and vision at Gibeon; his riches, &c.*

1 AND Solomon, the son of David, was established over his kingdom; and Jeho-

vah, his God, was with him, and magnified him exceedingly. Then Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, and to the paternal

3 chiefs. And Solomon, and all the congregation with him, went to the high-place which was at Gibeon; for there was the congregation-tabernacle of God, which Moses, the servant of Jehovah, had made in the wilderness; (But the ark of God had David brought up from Kirjath-Jearim, to the place which David had prepared for it; for he had pitched a tent for it at Jerusalem.)

4 Moreover, the brazen altar, which Bezaleel, the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah: and Solomon and the congregation sought unto it. For Solomon went up thither to the brazen altar before Jehovah, which was at the congregation-tabernacle, and offered a thousand burnt-offerings upon it.

5 In that night did God appear to Solomon, and said to him, Ask what I shall give to thee. And Solomon said to God, Thou hast showed great mercy to David, my father, and hast made me to reign in his stead. Now, O God Jehovah, let thy promise to David, my father, be established: for thou hast made me king over a people numerous as the dust of the earth. Give to me, now, wisdom and knowledge, that I may properly conduct the affairs of this people: for who can judge this thy so great

6 a people? And God said to Solomon, Because this is the desire of thy heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, nor yet hast asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made

7 thee king; Wisdom and knowledge are granted unto thee: and I will give thee riches, and wealth, and honour, such as none of the kings before thee have had, nor after thee, shall any have such. Then Solomon

8 returned from the high-place which was at Gibeon, to Jerusalem, from before the congregation-tabernacle, and reigned over Israel.

9 Solomon then collected chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he stationed in the chariot-cities, and with himself at Jerusalem.

10 And the king made silver and gold at Jerusalem as plentiful as stones; and cedar-trees made he as abundant as sycamores

which are in the vale. And Solomon had 16 horses brought out of Egypt, and from Coa: the king's merchants received them from Coa, at a stated price. And a chariot they 17 fetched and brought up out of Egypt for six hundred shekels of silver, and a horse for a hundred and fifty: and so were brought by them horses for all the kings of the Hethites, and for the kings of Syria.

CHAPTER II.

B, C, 1015. *Solomon's application to Hiram for timber to build the temple.*

AND Solomon determined to build a house 1 to the name of Jehovah, and a palace for himself. And Solomon numbered seventy 2 thousand men to carry burdens, and eighty thousand to hew stones in the mountain, and three thousand and "three" hundred to oversee them.

And Solomon sent to "Hiram," the king 3 of Tyre, saying, As thou didst deal with David, my father, and didst send him cedars to build for himself a house to dwell in, even so deal with me. Behold, I am about to 4 build a house to the name of Jehovah. my God, to be dedicated to him; for the burning before him aromatic incense, and for the continual presence-bread, and for the burnt-offerings, morning and evening, on the sabbaths, and on the new moons, and on the solemn feasts of Jehovah, our God; *which* 5 *are commanded* for ever to Israel. And the house which I am going to build is great; for great is our God above all gods. But who is able to build for him a house, 6 seeing the heavens, yea, the highest heavens cannot contain him? who am I then, that I should build for him a house, save only to burn incense before him? Send me now, 7 therefore, a man, wise to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and who is skilful in engraving; *that he may work* with the wise men who are with me in Judah, and in Jerusalem, whom David, my father, provided. Send me also cedar-trees, fir- 8 trees, and "almug"-trees, out of Lebanon: for I know that thy servants are skilful in cutting down timber in Lebanon; and, behold, my servants shall be with thy servants, Even to prepare for me timber in 9 abundance: for the house which I am about to build is to be great and wonderful. And, 10

CHAP. I. 5. *Was there before*] &c. I consider *as* as the adverb, and not as the verb. So the Septuagint, Vulgate, and pointed text.

7—12. Compare 1 Kings iii. 5—15, where the account is more fully given.

14—17. This is the same as 1 Kings x. 26—29. See the notes there.

CHAP. II. 2. (v) 1 MS. 1 Kings v. 15.

3. *Hiram*] The text has *Huram*, which, doubtless, is wrong. All the versions read here as in 1 Kings.

6. *Save only*] Such is the glory and majesty of God, that no temple can be built worthy of his regard; the only end of such a structure must be for us to meet there and perform the services which he has appointed.

8. *Almug-trees*] In the text there is a transposition of two letters; and instead of *almug* it is *algum*. Some of the MSS. always read as in 1 Kings x. 11. The Vulgate renders *thyina*, a species of wild cypress. It seems to have been durable.

10. Compare 1 Kings v. 11.

behold, I will give to thy servants, the fellers, who cut down the timber, twenty thousand cores of wheat, and twenty thousand cores of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

- 11 Then Hiram, the king of Tyre, answered in writing, which he sent to Solomon, Because Jehovah hath loved his people, he
12 hath made thee king over them. Hiram said moreover, Blessed be Jehovah, the God of Israel, who made the heavens and the earth; who hath given to David the king a wise son, endued with prudence and understanding, who intends to build a house
13 for Jehovah, and a palace for himself. I have now, therefore, sent a wise and very
14 knowing man, Hiram-abiu. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to engrave any sort of engraving; and to devise every kind of artificial work, which may be proposed to him; together with thine own wise
16 men, and the wise men of my lord, David, thy father. Now, therefore, the wheat, and the barley, the oil, and the wine, which my
15 lord hath spoken of, let him send to his servants: And we will cut down timber out of Lebanon, as much as thou shalt need: and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem.
- 17 And Solomon numbered all the strangers who were in the land of Israel, (after the numbering which David, his father, had made;) and they were found to be a hundred and fifty-three thousand and six hundred.
18 And of these he appointed seventy thousand to carry burdens, and eighty thousand hewers of stone in the mountain, and three thousand and "three" hundred overseers, to direct the people at work.

CHAPTER III.

B. C. 1012. *The building of the temple, and its various instruments of service.*

- 1 SOLOMON began to build the house of Jehovah, at Jerusalem, on mount Moriah, as had been shown to David, his father, in the place which David had prepared, in the

threshing-floor of Araunah, the Jebusite. And he began to build on the second day
2 of the second month, in the fourth year of his reign.

Now these are the dimensions which
3 Solomon observed in building the house of God. The length, by cubits, (after the former measure,) was sixty cubits, and the breadth twenty cubits. And the porch
4 before, was in length, according to the breadth of the house, twenty cubits; "and its breadth was ten cubits," and its height
5 was "twenty cubits:" and he overlaid it within with pure gold. And the greater house he ceiled with wood, which he overlaid
6 with fine gold: on which were sculptured palms and chain-works. And he paved the house with beautiful precious stones. He
7 overlaid also the house, the beams, the posts, and its walls, and its doors, with gold; and he carved on the walls, cherubs. "The gold
8 was gold of Pharvaim." And he made the sanctuary, the length of which was according to the breadth of the house, twenty cubits; and its breadth twenty cubits: and he overlaid it with fine gold, amounting to
9 six hundred talents. And the weight of the nails was fifty shekels of gold. And he overlaid the upper-chamber with gold. And in
10 the sanctuary he made two cherubs of sculptured work, and overlaid them with gold. And the wings of the cherubs were together
11 twenty cubits long: one wing five cubits, reaching to the wall of the house: and the other wing five cubits, reaching to the wing of the other cherub. And one wing of the
12 other cherub was five cubits, reaching to the wall of the house; and the other wing was five cubits, joining to the wing of the other cherub. The wings of these cherubs spread
13 themselves forth twenty cubits; and they stood on their feet, and their faces were inward. And he made the veil of blue, and
14 purple, and scarlet cotton; on which were wrought cherubs.

Also he made before the house, two pillars of "eighteen" cubits high, and the capital which was on the top of each of them, was five cubits. And he made chain-
16 works, like those in the oracle, and put them on the tops of the pillars; and made a hundred pomegranates, and placed them on the chain-work. And he reared up the
17

13. *Hiram-abiu*] With Dathe and others, I regard *abiu* as a part of the proper name of this ingenious artist, perhaps added to distinguish him from the king of Tyre. Compare chap. iv. 16. where the name is full רַבִּי אֲבִי, and so the MSS. 18. (v) 1 Kings v. 15.

CHAP. III. 3. *After the former measure*] From this we may conclude, that when the author wrote, another sort of cubit was in use, than what had been formerly. He most probably refers to the Mosaic cubit. Compare Ezek. xl. 5. and xliii. 13.

4. *Twenty cubits*] The common reading is admitted to be wrong; the difference between the word *cubits* and *hundred* consists in the transposition of two letters. See note, Hebrew Bible. (a) Sept. Alex. Arab.

15. *Eighteen cubits*] The parallel places, 1 Kings vii. 15, and Jer. lii. 21, have this number, and as there is no various reading there, I conclude it is the genuine reading. Compare with this chapter 1 Kings vi. 27, where there is a more full account.

pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, Jachin, and the name of that on the left, Boaz.

1 He made also an altar of brass; twenty cubits its length, and twenty cubits its breadth, and ten cubits its height.

2 He made also a molten sea, the diameter of which, from brim to brim, was ten cubits; and five cubits its height; and a line of

3 thirty cubits compassed it around. And under its brim were "knops," which compassed it around; ten in a cubit, compassing the sea round about. The knops were

4 in two rows, cast when it was cast. It stood upon twelve oxen; three looking towards the north, and three looking towards the west, and three looking towards the south, and three looking towards the east:

5 and the sea was so placed above them, that all their hinder parts were inward. And the thickness of it was a handbreadth, and its brim was wrought like the brim of a cup, with flowers of lilies. It contained three thousand baths.

6 He made also ten lavers, and put five on the right hand, and five on the left, to wash in: such things as they offered for the burnt-offering, they washed in them; but the sea

7 was for the priests to wash in. And he made ten golden chandeliers, according to the usual form, and placed them in the temple, five on the right hand, and five on

8 the left. He made also ten tables, and placed them in the temple, five on the right side, and five on the left. And he made a

9 hundred basins of gold. He made also the court of the priests, and the great court for the people; and doors for the courts, and

10 overlaid the doors with brass. And he placed the sea on the right side, at the south-east corner. And Hiram made the pots, and the shovels, and the sprinkling-basins.

11 Thus Hiram finished the work, which he had to make for king Solomon, for the

12 house of God; The two pillars, and the bowls, and the two capitals, which were on the top of the two pillars, and the two net-

13 works, to cover the two bowls of the capitals, which were on the pillars; And four hundred pomegranates, on the two net-works, two rows of pomegranates on each net-work, to cover the two bowls of the capitals

which were upon the pillars. He made 14 also laver-stands; and lavers made he upon the stands. One sea, and twelve oxen 15 under it. The pans also, and the shovels, 16 and the forks, and all the other instruments, did Hiram-abiu make of polished brass, for king Solomon, for the house of Jehovah. In the plain of the Jordan did the king cast 17 them, in the clay ground between Succoth and "Zarthan." Thus Solomon made all 18 these vessels in great abundance: for the weight of the brass could not be found out.

And Solomon made all the vessels that 19 were for the house of God; the golden altar also, and the tables whereon the presence-bread was placed. Moreover, the chandeliers with their lamps, that they should burn, according to custom, before the oracle, were of pure gold; The flowers also, and the 21 lamps, and the snuffers, were of the purest gold; And the knives and the basins, and 22 the spoons, and the censers were of pure gold. The hinges also, of the doors of the inner-house, or sanctuary, and the doors of the house of the temple, were of gold.

Thus all the work, which Solomon made 1 for the house of Jehovah, was finished; and Solomon brought in all the things which David, his father, had dedicated; and the silver and the gold, and all the instruments, put he among the treasures of the house of God.

CHAPTER V.

B. C. 1004. *The ark carried into the oracle; God's glory fills the temple; Solomon's prayer and sacrifice, &c.*

THEN Solomon assembled "all" the elders 2 of Israel, and all the heads of the tribes, and the paternal chiefs of the Israelites, unto Jerusalem, to bring up the ark of the covenant of Jehovah, out of the city of David, which is Zion. And all the chief men of 3 Israel assembled themselves unto the king, at the feast of booths, which was in the seventh month. And all the elders of 4 Israel came; and "the priests" and the Levites took up the ark. And they brought 5 up the ark, and the congregation-tabernacle, and all the holy vessels which were in the tabernacle, these the priests and the Levites brought up. Also king Solomon, and the 6 whole congregation of Israel, who were assembled with him before the ark, were sacrificing sheep and oxen, which could not

place to the text, because the next verse has both. Some think that the Levites first took up the ark and brought it to the temple, and the priests carried it into the most holy place. (a) 1 Kings viii. 3.

5. *Congregation-tabernacle*] This most probably refers to the old Mosaic tabernacle, the various parts of which were now brought, and what were useful applied to the use of the temple, and other things kept with care, as proofs of past events concerning the nation.

CHAP. IV. 3. (v) 1 Kings vii. 24.

5. *Three thousand baths*] In 2 Kings vii. 26, it is only two thousand. Geddes supposes the text here the more probable, judging from the dimensions given. Others think that the author here mentions what it contained, according to the bath in use when he wrote, which, like the cubit, had been diminished. Compare 1 Kings vii. and notes.

17. (v) 1 Kings vii. 46.

CHAP. V. 2. (a) Versions and MSS.

4. *The priests*] I have joined the reading of the parallel

7 he told or numbered for multitude. And the priests brought the ark of the covenant of Jehovah into its place, to the oracle of the temple, into the most holy place, even
8 under the wings of the cherubs: For the cherubs spread forth their wings over the place of the ark, and the cherubs covered
9 both the ark and its staves. And though the staves were so long, that the ends of the staves might be seen from the ark before the oracle, yet they could not be seen without: and there they are unto this day.
10 There was nothing in the ark but the two tables which Moses put therein at Horeb, when Jehovah made a covenant with the Israelites, on their coming out of Egypt.
11 Now when the priests had come out of the holy place: (for all the priests present were sanctified, nor did they then wait by
12 course:) And the Levites, the singers, the whole choir of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white muslin, having cymbals, and psalteries, and harps, stood at the east-end of the altar; and with them were a hundred and twenty priests, sounding trumpets.
13 And the trumpeters and singers united in one grand chorus, praising and thanking Jehovah; and when they raised their voice with the trumpets and cymbals, and instruments of music, and praised Jehovah, saying, For he is good; for his mercy endureth for ever; then the house was filled with a cloud, the house of Jehovah;
14 So that the priests could not stand to minister because of the cloud: for the glory of Jehovah had filled the house of God.
1 Then spoke Solomon, Jehovah said that he would dwell in the dark cloud. But I have built a house of abode for thee; a place
3 for thy perpetual residence. And the king turned his face, and blessed the whole congregation of Israel; and the whole congregation of Israel stood. And he said, Blessed be Jehovah, the God of Israel, who hath, with his own hands, fulfilled what he promised, with his own mouth, to my father
5 David, saying, From the day that I brought forth my people out of the land of Egypt, I have not chosen a city, out of any of the tribes of Israel, to build a house in, that my name might be there *revered*; nor had I chosen any man to be ruler over my people Israel; But I have *now* chosen Jerusalem, that my name may be there *revered*:

and I have chosen David to be over my people Israel. Now it was the purpose of David, my father, to build a house to the name of Jehovah, the God of Israel. But Jehovah said to David, my father, Inasmuch as it was thy purpose to build a house to my name, thou didst well to form such a purpose. Nevertheless, thou shalt not build the house; but thy son who shall come from thine own loins, he shall build the house to my name. Now Jehovah hath performed his word which he spoke: for I am risen up in the stead of David, my father, and sit on the throne of Israel, as Jehovah promised, and have built the house to the name of Jehovah, the God of Israel. And in it I have placed the ark, in which are the tables of the covenant of Jehovah, which he made with Israel.

And "Solomon" stood before the altar of Jehovah, in the presence of the whole congregation of Israel, and spread forth his hands. For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had placed it in the midst of the court; and upon it he stood, and then kneeled down upon his knees, before the whole congregation of Israel, and spread forth his hands towards the heavens. And said, O Jehovah, the God of Israel, there is no God like thee in the heavens "above," or on the earth "below;" who keepest covenant, and showest mercy to thy servants, who walk before thee with their whole hearts: Thou who hast kept with thy servant David, my father, what thou didst promise to him: and, with thine own mouth, thou spakest what thou hast fulfilled with thine own hand, as is this day seen. Now, therefore, O Jehovah, the God of Israel, keep with thy servant David, my father, what thou didst promise to him, saying, Some one of thy posterity shall not fail to sit, in my presence, on the throne of Israel; provided that thy children take heed to their way to walk in my law, as thou hast walked before me. Now then, O Jehovah, the God of Israel, let thy word be verified; which thou spakest unto thy servant "David, my father." But will God in very deed dwell with men on the earth? Behold, the heavens, yea, the highest heavens cannot contain thee; how much less this house which I have built! Yet have thou respect to the prayer of thy servant, and to

CHAP. VI. 12. (a) Syr. Arab. 1 MS.

13. In the parallel place this particular is not noticed; yet it is interesting, as it shows the manner in which Solomon addressed the whole assembly, and offered up his prayer so that he might be heard.

14. (a) Syr. Arab. Chald.

17. (a) Syr. Arab. MSS. 1 Kings viii. 26.

18. [Highest heavens] Some suppose that the highest

heavens, or 'heaven of heavens,' implies that there are systems of systems, each having its sun, and its primary and secondary planets; all extending beyond each other in unlimited space, in the same regular and graduated order, as we find in our own solar system. Modern astronomy supports this opinion. If creation be so incomprehensible, what must be the greatness, wisdom, and power of the Creator!

his supplication, O Jehovah, my God, to
harken unto the cry and the prayer which
thy servant prayeth before thee "this day :"
20 That thine eyes, night and day, may be open
towards this house ; towards the place of
which thou hast said that thou wouldst put
thy name there ; to harken to the prayer
which thy servant prayeth towards this place.
21 Harken, therefore, to the supplications of
thy servant, and of thy people Israel, which
they shall make towards this place : hear
thou them from the heavens, thine own
dwelling-place, and when thou hearest,
forgive.
22 If a man offend his neighbour, and he be
put to his oath, and the oath be made before
23 thine altar, in this house ; Then hear thou
from the heavens, and do justice to thy ser-
vants, in requiting the wicked, by bringing
his guilt upon his own head ; and in justifying
the righteous, by giving him according
to his righteousness.
24 And if thy people Israel be smitten be-
fore the enemy, because they have sinned
against thee ; and shall turn again "to thee,"
and confess thy name, and pray and make
supplication before thee in this house ;
25 Then hear thou from the heavens, and for-
give the sin of thy people Israel, and bring
them again unto the land which thou gavest
to "their fathers."
26 When the heavens are shut up, and
there is no rain, because they have sinned
against thee : yet if they pray towards this
place and confess thy name, and turn from
their sin, when thou hast afflicted them ;
27 Then hear thou from the heavens, and for-
give the sin of thy servants, and of thy people
Israel ; and teach thou them the good way,
in which they ought to walk ; and send rain
upon thy land, which thou hast given to thy
people for an inheritance.
28 If there be famine in the land, if there be
pestilence, if there be blasting, or mildew,
locusts, or caterpillars ; if their enemies
besiege them in any of their cities ; what-
soever plague, or whatsoever sickness, there
29 be : Then every prayer and every supplica-
tion which shall be made by any man, by
any of thy people Israel, by any man, who
knoweth his own plague and grief, and
shall spread forth his hands towards this
30 house : Then hear thou from the heavens,
thine own dwelling-place, and forgive, and
deal with every man according to his ways,
as thou knowest his heart ; for thou only

knowest the hearts of "all" the children of
men : That they may fear thee, so as to 31
walk in thy ways, as long as they live in
the land which thou gavest to our fathers.

Moreover, concerning a stranger, who is 32
not of thy people Israel, but is come from a
far country for thy great name's sake, and
thy mighty hand, and thy stretched-out
arm ; if he come and pray in this house ;
Then hear thou from the heavens, thine 33
own dwelling-place, and do according to all
that the stranger calleth to thee for ; that
all people of the earth may know thy name,
and fear thee, like thy people Israel ; and
may know that this house which I have
built is called by thy name.

If thy people go out to battle against 34
their enemies, whithersoever thou mayest
send them, and they pray to thee towards
this city which thou hast chosen, and the
house which I have built to thy name ;
Then hear thou, from the heavens, their 35
prayer and their supplication, and maintain
their cause.

If they sin against thee, (for there is 36
no man who sinneth not,) and thou be angry
with them, and deliver them up to their
enemies, and they carry them away captives
into a land far or near ; If, in the land 37
whither they are carried captives, they reflect,
and repent, and pray to thee, in the land of
their captivity, saying, We have sinned, we
have done perversely, and have committed
wickedness : If they return to thee with 38
their whole heart and with their whole soul
in the land of their captivity, whither they
have carried them captives, and pray to-
wards their land, which thou gavest to their
fathers, and towards the city which thou
hast chosen, and towards the house which
I have built to thy name ; Then hear thou 39
from the heavens, from thine own dwelling-
place, their prayer and their supplications,
and maintain their cause, and forgive thy
people who have sinned against thee. Now, 40
my God, let, I beseech thee, thine eyes be
open, and let thine ears be attentive to
prayer made in this place. Now, there- 41
fore, arise, O God, Jehovah, into thy resting
place, thou, and the ark of thy strength :
let thy priests, O God, Jehovah, be clothed
with salvation, and let thy saints rejoice in
prosperity. O God, Jehovah, turn not away 42
the face of thine anointed : remember the
mercies of David, thy servant.

Now, when Solomon had made an end 1

19. (a) Syr. Arab. MSS. 1 Kings viii. 28.

24. (a) Syr. Arab. 1 Kings viii. 33.

25. (a) *To them and* Arab. 1 Kings viii. 34.

29. *His own plague* In the parallel place it is, 'his own
plague of heart ;' that is, the plague of which his heart
is conscious, and on account of which it is filled with distress.

30. (a) Syr. Arab. MSS. parallel place.

CHAP. VII. 1, 2. These two verses are not in the parallel
place. As they relate an important fact, and show that
God honoured the temple, as he formerly did the taber-
nacle, I am inclined to believe that they once obtained in
the other place too.

of praying, fire came down from the heavens, and consumed the burnt-offering, and the sacrifices; and the glory of Jehovah
 2 filled the house. And the priests could not enter into the house of Jehovah, because the glory of Jehovah had filled his own
 3 house. And when all the Israelites saw the fire come down, and the glory of Jehovah upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised Jehovah, saying, For he is good; for his mercy endureth for ever.

4 Then the king and all the people offered
 5 sacrifices before Jehovah. And king Solomon offered a sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep; thus the king and all the people
 6 dedicated the house of God. And the priests attended on their ministrations; and the Levites with instruments of sacred music, which David, the king, had made, and in hymns which David taught them to praise Jehovah; "because he is good;" because his mercy endureth for ever; and opposite to them, the priests sounded the trumpets,
 7 and all Israel stood *around*. And Solomon had hallowed the middle of the court which was before the house of Jehovah: for there he offered burnt-offerings, and the fat of the feast-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the wheaten-offerings, and the fat "of the feast-offerings."

8 Also at the same time, Solomon and all Israel with him, a very great congregation, from the entrance of Hainath unto the river of Egypt, kept a feast of seven days, "and
 9 seven days, fourteen days." For on the eighth day, they kept a solemn assembly: thus they kept the dedication of the altar
 10 seven days, and the feast seven days. And on the three and twentieth day of the seventh month, he sent away the people to their own homes, joyful and glad in heart for "all the good which Jehovah had shown" to David, and to Solomon, and to Israel his people.

11 When Solomon had finished the house of Jehovah, and his own palace, and had succeeded in doing whatsoever came into his mind to do, in the house of Jehovah and in
 12 his own house; Jehovah appeared to Solomon by night, and said to him, I have heard thy prayer, and have chosen this place to
 13 myself for a house of sacrifice. If I shut

up the heavens that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, who are called by my name, 14 shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from the heavens, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine 15 ears attentive to prayer made in this place. For now have I chosen and hallowed this 16 house, that my name may be there for ever: and mine eyes and my heart shall be there perpetually. And as for thee, if thou wilt 17 walk before me, as David, thy father, walked, and do according to all that I have commanded thee, and observe my statutes and my judgments; 'Then will I establish the 18 throne of thy kingdom, according as I have covenanted with David, thy father, saying, Some one of thy posterity shall not fail to be ruler in Israel. But if ye turn away, 19 and forsake my statutes and my commandments, which I have set before you, and will go and serve other gods, and worship them; 'Then will I pluck you up by the roots, out 20 of the land which I have given you; and this house, which I have hallowed to my own name, will I cast out of my sight, and will make it a proverb, and a by-word among all nations. And this house, which is high, 21 shall be an astonishment to every one that passeth by it; so that he shall say, Why hath Jehovah done thus to this land, and to this house? And it shall be answered, Be- 22 cause they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and adhered to other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.

CHAPTER VIII.

B. C. 992. *Solomon's buildings; Pharaoh's daughter removed to her own palace.*

Now at the end of twenty years, in which 1 Solomon had built the house of Jehovah, and his own house, Solomon repaired the cities 2 which Hiram had restored to him, and caused the Israelites to dwell there. And 3 Solomon went to Hamath-zobah, and prevailed against it. And he built Tadmor, in 4 the wilderness, and all the store-cities, which he built in Hamath. He repaired also 5 Beth-horon, the upper, and Beth-horon, the nether, fenced cities, with walls, gates,

5. *Twenty-two*] Le Clerc conceived that the numbers here are not credible. Houbigant defends this by explaining, that the number of oxen and sheep sacrificed, relates to the whole fourteen days, which the feast of tabernacles and of dedication lasted.

6. *In hymns which*] The sense is given without adhering to the order of the text. Indeed, the text seems to have

suffered in its order, and probably some words have been omitted. (a) Syr. 2 MSS.

7. (a) Syr. Arab. 1 Kings viii. 64. 8. (a) Ib. 65, and note.

9. Compare 1 Kings viii. 66, and note.

10. (a) Versions and MSS.

12—22. Compare 1 Kings ix. 1—9.

CHAR. VIII. 3—6. Compare 1 Kings ix. 15—19.

- 6 and bars; And Baalath, and all the store-cities which Solomon had, and all the chariot-cities, and the cities of the horsemen, and whatever Solomon desired to build in Jerusalem, and in Lebanon, and in the whole land of his dominion.
- 7 As for all the people who remained of the Hethites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who were not of Israel. But the children of those, who were left after them in the land, whom the Israelites consumed not; them did Solomon make to pay tribute until this day. But of the Israelites, Solomon did not make bond-men for his work; but they were men of war, and his chiefs, and his captains, and his charioteers, and his horsemen. And of those chief officers of king Solomon, there were "five" hundred and fifty, who directed the people, *who wrought at the work.*
- 11 And Solomon brought up the daughter of Pharaoh, out of the city of David, unto the house that he had built for her: for he said, My wife shall not dwell in the house of David, king of Israel, because it had been hallowed by the ark of Jehovah coming there.
- 12 Then Solomon offered burnt-offerings to Jehovah, on the altar of Jehovah, which he had built before the porch. Every day after a certain rate, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, at the feast of unleavened bread, and at the feast of weeks, and at the feast of booths.
- 14 And he appointed, according to the order of David, his father, the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required: the gate-keepers also, by their courses, at every gate: for so had David, the man of God, commanded. And they departed not from the commandment of the king, to the priests and Levites, concerning any matter,
- 16 or concerning the treasures. Now every thing had been appointed, as to the work of Solomon, in building the temple of Jehovah, from the day of its foundation until its entire completion.
- 17 Then Solomon went to Ezion-geber, and

to Elath, on the shore of the sea, in the land of Edom. And Hiram sent to him by 18 his servants, ships, and experienced mariners; and they went with the servants of Solomon to Ophir, and thence fetched four hundred and fifty talents of gold, and brought them to king Solomon.

CHAPTER IX.

B. C. 992. The queen of Sheba visits Solomon; his amazing wealth and grandeur.

AND when the queen of Sheba heard of 1 the fame of Solomon, she came to try Solomon with hard questions at Jerusalem, with a very great retinue; with camels bearing spices, and very much gold, and precious stones. And when she was introduced to Solomon, she conversed with him, concerning all things which were in her mind. And Solomon replied to all her ques- 2 tions: and there was nothing hidden from Solomon which he told her not. And when 3 the queen of Sheba had seen the wisdom of Solomon, and the house which he had built, And the food of his table, and the station 4 of his servants, and the attendance of his ministers, and their apparel; his cup-bearers also, and their apparel; and his burnt-offerings, which he offered in the house of Jehovah; there was no more spirit in her. And she said to the king, True was the report which I heard in mine own land of thy acts, and of thy wisdom: Yet that report I 6 believed not, until I came, and saw with mine own eyes: and, behold, the one half of the greatness of thy wisdom was not told to me: thou exceedest the report that I heard. Happy thy men, and happy these thy servants, who stand continually before thee, 7 and hear thy wisdom! Blessed be Jehovah, thy God, who was so pleased with thee as to set thee on his throne, to be king for Jehovah thy God. Because thy God loved Israel, and will establish them for ever, he hath therefore made thee king over them, to execute judgment and justice. And she 9 gave to the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there hath been no such spices as the queen of Sheba gave to king Solomon. And king Solomon gave 12 to the queen of Sheba all her desire, whatsoever she asked, besides what 'he gave to

7-10. (v) Compare 1 Kings ix, 20-23.

11. *Had been hallowed*] This seems to be a reason why Solomon built a palace for the queen; and perhaps it implies also that one of a foreign race was considered, in some sense, unclean.

14. *David, the man of God*] This is equivalent to saying, 'David, the prophet;' and indeed so he was, as many of his divine songs testify: for he was one of those who spoke of the sufferings of Messiah and of the glory that should follow.

16. *Now every thing had*] See 1 Chron. xxviii.

18. *Sent ships*] That is, materials for making them; for there was no passage into the Red sea from Tyre, but by sailing round all Africa. Compare 1 Kings ix, 26-28, and notes.

CHAP. IX. 12. *He gave to her*] The common text here is obviously wrong. The historian is giving an account of what Solomon said to the queen of Sheba, and he would not surely insult her by returning her own presents. The other place then should correct this. Houbigant would correct the present reading and render, 'besides what the king himself brought to her.' This is probably the true reading; but

her of his royal bounty." So she turned, and went away to her own land, she and her servants.

- 10 Now the servants also of Hiram, and the servants of Solomon, who brought gold from Ophir, brought almag-trees and precious stones. And the king made of the almag-trees, balustrades for the house of Jehovah, and for his own palace, and harps and psalteries for the singers : and there had been no such wood seen before, in the land of Judah.
- 13 Now the weight of gold which came to Solomon in one year, was six hundred and
- 14 sixty-six talents of gold ; Besides that which the miners and merchants brought. And all the kings of Arabia, and governors of the country, brought gold and silver to
- 15 Solomon. And king Solomon made two hundred shields of all this beaten gold : each shield containing six hundred shekels
- 16 of beaten gold. And he made three hundred smaller shields of beaten gold : each shield containing three hundred shekels of beaten gold. And the king put them in the house of the forest of Lebanon.
- 17 Moreover, the king made a great throne of ivory, and overlaid it with pure gold.
- 18 And the throne had six steps, with a footstool of gold, which were fastened to the throne, and armstays on each side of the sitting place, and two lions standing by the
- 19 arm-stays : And twelve lions, on the one side, and on the other, stood upon the six steps. The like had not been made in any
- 20 kingdom. And all the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold : none were of silver ; it was not any thing accounted of in the days
- 21 of Solomon. For the king's ships with the servants of Hiram went to Tarshish : once every three years the ships of Tarshish returned, bringing gold, and silver, and ivory, and apes, and peacocks.
- 22 Thus king Solomon exceeded all the kings of the earth in riches and wisdom.
- 23 And all the kings of the earth sought the presence of Solomon, to hear his wisdom,
- 24 which God had put into his mind. And they brought every man his present, utensils of silver, and utensils of gold, and garments, and armour, and spices, and horses,
- 25 and mules ; a rate, year by year. And Solomon had four thousand stalls for horses and chariots, and twelve thousand horse-

men ; whom he stationed in the chariot-cities, and with himself at Jerusalem. 'And 28 they brought unto Solomon, horses out of Egypt, and out of all lands."

And he reigned over all the kings, from 26 the river, even to the land of the Philistines, and to the border of Egypt. And the king 27 made silver as plentiful in Jerusalem as stones ; and cedars made he as abundant as the sycamores which are in the vales.

Now the rest of the acts of Solomon, first 29 and last, are written in the book of Nathan, the prophet, and in the prophecy of Ahijah, the Shilonite, and in the visions of Iddo, the seer, concerning Jeroboam, the son of Nebat. And Solomon reigned in Jerusalem 30 over all Israel forty years. And Solomon 31 slept with his fathers, and he was buried in the city of David, his father : and Rehoboam, his son, reigned in his stead.

CHAPTER X.

B. C. 975. Rehoboam refusing the old men's counsel, ten tribes revolt under Jeroboam.

AND Rehoboam went to Shechem : for 1 to Shechem had all Israel come to make him king. And when Jeroboam, the son 2 of Nebat, who was in Egypt, whither he had fled from the presence of Solomon the king, heard of Solomon's death, Jeroboam returned out of Egypt. And they sent and 3 invited him to the assembly. So Jeroboam and all Israel came and spoke to Rehoboam, saying, Thy father made our yoke grievous : 4 now, therefore, make thou somewhat lighter the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee. And he said unto them, Come 5 again to me after three days. And the people departed.

And king Rehoboam consulted with the 6 old men who had stood before Solomon, his father, while he yet lived, saying, How do ye advise me to answer this people ? And 7 they spoke to him, saying, If thou be kind to this people, and please them, and speak to them good words, they will be thy servants for ever. But he neglected the counsel 8 which the old men gave him, and consulted with the young men who had grown up with him, and attended on him. And 9 he said unto them, How do ye advise me to answer this people, who have spoken to me, saying, Make somewhat lighter the yoke which thy father put upon us ? And the 10 young men who had grown up with him

as it is conjectural, the other text is preferred. Compare 1 Kings x. 10.

24. *Every man his present*] This shows us what tributary kings were accustomed to pay. *Garments and armour* would now be thought strange : but the former were much regarded in the east, and the wardrobes of kings contained

sufficient for all their court and thousands besides. Their loose flowing dress suited all persons. The author of Chronicles passes over Solomon's apostasy, and the troubles of his latter end. See 1 Kings x.

CHAP. X. 1. For explanatory notes see 1 Kings xii. 1-24, where we have the same history recorded.

spoke to him, saying, Thus shalt thou answer the people who spoke to thee, saying, Thy father made our yoke heavy, but make thou it somewhat lighter for us; thus shalt thou say unto them, My little finger shall be thicker than my father's loins. For whereas my father put a heavy yoke upon you, I will make your yoke still heavier: my father chastised you with whips, but I will chastise you" with scorpions. And Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam neglected the counsel of 14 the old men; And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will make it still heavier: my father chastised you with whips, 15 but I "will chastise you" with scorpions. So the king hearkened not to the people: for God Jehovah so overruled this affair, that he might perform his word which he spoke by Ahijah, the Shilonite, to Jeroboam, the son of Nebat.

16 So when all Israel saw that the king would not hearken to them, the people answered the king, saying, What portion have we in David? or what inheritance in the son of Jesse? every man to your own homes, O Israel: now, David, see to thine own house. So all Israel went to their own homes. But as for the Israelites who dwelt in the cities of Judah, Rehoboam 18 reigned over them. Then king Rehoboam sent Adoram who was over the tribute; and the Israelites stoned him with stones, that he died; while king Rehoboam with difficulty got into his chariot, to flee to 19 Jerusalem. So Israel rebelled against the house of David, and continue a distinct kingdom unto this day.

CHAPTER XI.

B. C. 975. *Rehoboam forbidden to fight against Israel; he fortifies various cities, &c.*

1 AND when Rehoboam had come to Jerusalem, he assembled of the house of Judah and Benjamin, a hundred and eighty thousand chosen men, who were warriors, to fight against Israel, that he might bring 2 back to himself the kingdom. But the word of Jehovah came to Shemaiah, the man of God, saying, Speak to Rehoboam, the son of Solomon, king of Judah, and to all Israel, in Judah and Benjamin,

saying, Thus saith Jehovah, Ye shall not go up, nor fight against your brethren: return every man to his own house; for this thing is done by me. And they obeyed the words of Jehovah, and returned from going against Jeroboam.

And Rehoboam dwelt in Jerusalem, and repaired the fenced cities in Judah. He repaired Bethlehem, and Etam, and Tekoa, And Bethzur, and Shoco, and Adullam, And Gath, and Mareshah, and Ziph, And Adoraim, and Lachish, and Azekah, Zorah, and Ajalon, and Hebron, fortified cities which are in Judah and in Benjamin. And he strengthened the fortifications, and put captains in them, and store of victuals, and of oil, and wine. And in each city he put shields and spears, and made them exceedingly strong: and he ruled over Judah and Benjamin.

And the priests and the Levites who were in all Israel resorted to him from all their districts. For the Levites left their suburbs and their possessions, and came to Judah and Jerusalem; because Jeroboam, and his sons, had rejected them from performing the priest's office to Jehovah; And had ordained for himself priests for the high-places, and for the demons, and for the calves, which he had made. And besides them, such as set their hearts to seek Jehovah, the God of Israel, out of all the tribes of Israel, came to Jerusalem, to sacrifice to Jehovah, the God of their fathers. Thus they strengthened the kingdom of Judah, and made Rehoboam, the son of Solomon, strong, for three years: for three years they walked in the way of David and Solomon.

And Rehoboam took to wife Mahalath, the daughter of Jerimoth, the son of David, and Abihail, the daughter of Eliab, the son of Jesse: Who bare to him children; Jeush, and Shamariah, and Zaham. And after he took Maachah, the daughter of Absalom; who bare to him Abijah, and Attai, and Ziza, and Shelomith. And Rehoboam loved Maachah, the daughter of Absalom, above all his wives and his concubines: (for he took eighteen wives, and sixty concubines: and begot twenty-eight sons and sixty daughters.) And Rehoboam made Abijah, the son of Maachah, the chief ruler among his brethren: for he intended to make him king. He, therefore, prudently, disposed of all his other sons, throughout the whole country of Judah and Benjamin, in every

CHAP. XI. 5. *Repaired the fenced*] The cities mentioned were not first built by Rehoboam; as is certain from the preceding history; but it is probable, that during the long and peaceable reign of Solomon, little attention had been paid to the walls, and that the king now found it necessary to repair and strengthen them. 11. 14. (a) Versions, MSS.

15. *Demons*] Compare Levit. xvii. 7, and the note there. 17. *Of David and Solomon*] From this it has been inferred that Solomon, like David, had repented of his sin and idolatry; for it is not probable that he would have been mentioned as an instance of obedience, if he had remained impenitent.

fortified city: and he allowed them victuals in abundance, and 'procured for them wives."

CHAPTER XII.

B. C. 972. *Rehoboam, forsaking the law, is punished by Shishak; the time he reigned.*

- 1 AND when Rehoboam had established the kingdom, and had strengthened himself, he, and all Israel with him, forsook the law of Jehovah. And in the fifth year of king Rehoboam, Shishak, king of Egypt, came up against Jerusalem, because they had
- 2 transgressed against Jehovah, With twelve hundred chariots, and sixty thousand horsemen: and the people, who came with him out of Egypt, were without number; the
- 3 Lubims, the Sukkiims, and the Cushites:
- 4 And he took the fortified cities which belonged to Judah, and came to Jerusalem.
- 5 Then came Shemaiah, the prophet, to Rehoboam, and to the princes of Judah, who had assembled at Jerusalem, because of Shishak, and said unto them, Thus saith Jehovah, Ye have forsaken me; and I also
- 6 leave you in the hand of Shishak. On this the chiefs of "Judah" and the king humbled themselves; and they said, Jehovah is righteous. And when Jehovah saw that they
- 7 humbled themselves, the word of Jehovah came to Shemaiah, saying, They have humbled themselves; therefore I will not destroy them, but I will grant them some deliverance; and my wrath shall not be poured out upon Jerusalem by the hand of Shishak. Nevertheless, they shall be his servants, that they may know my service, and the service of other kingdoms. So Shishak, king of Egypt, came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house, he took all: he carried away also the shields of gold which king
- 8 Solomon had made. Instead of which king Rehoboam made shields of brass, and com-

23. *Procured for them*] The text is here ambiguous, and altogether unusual. I have followed the reading proposed by Houbigant, and adopted by Dathe and others. The variation is slight, and the context justifies it. See note Hebrew Bible.

CHAP. XII. 1. *Forsook the law*] The historian mentions the sin of Judah only in general; but in 1 Kings xiv. 22, it is noticed particularly.

5. *Then came Shemaiah*] In the parallel place this address and the repentance of the king and the princes is not noticed.

6. *Judah*] The text has 'Israel,' a manifest error, and which ought to be corrected, even if we had no authority.

9. *He took all*] The king of Egypt, content with the spoils of Jerusalem, left Rehoboam in possession of the throne. It is probable that he had been induced to make this attack by Jeroboam, who had resided in that country.

12. *Became better*] They regained, says Poole, some degree of their former prosperity.

13. *And reigned*] Shishak had, most probably, for some time held the power in his own hand; but on his depar-

mitted them to the hands of the chief of the guard, who kept the entrance of the palace. And when the king entered into the house 11 of Jehovah, the guard came and fetched them; and brought them again into the guard-chamber. And when he humbled 12 himself, Jehovah so turned from him his wrath, that he would not utterly destroy him; and even in Judah the state of things became better. And king Rehoboam was 13 strengthened and reigned in Jerusalem.

Rehoboam was "sixteen" years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which Jehovah had chosen out of all the tribes of Israel, to put his name there. And his mother's name was Naamah, an Ammonitess. And he did evil "in the eyes of 14 Jehovah," because his heart was not steadfast in seeking Jehovah.

Now the acts of Rehoboam, first and 15 last, are accurately written in the book of Shemaiah, the prophet, and of Iddo, the seer. And there was war continually between Rehoboam and Jeroboam. And 16 Rehoboam slept with his fathers, and was buried in the city of David: and Abijah, his son, reigned in his stead.

CHAPTER XIII.

B. C. 958. *History of the reign of Abijah, and his victory over Jeroboam.*

- Now in the eighteenth year of king Jeroboam, began Abijah to reign over Judah. He reigned three years in Jerusalem. His mother's name was "Maacah, the daughter of Absalom, the son" of Uriel of Gibeah. And there was war between Abijah and Jeroboam. And Abijah formed in battle 3 array, with an army of valiant men of war, four hundred thousand chosen men: Jeroboam also formed in battle array against him, with eight hundred thousand chosen mighty men, men of valour.

And Abijah stood upon mount Zemaraim, 4

ture, Rehoboam again enjoyed the sovereign authority.—*Sixteen*] The text here and the parallel place have *forty-one*, which Capellus first notified as an error. He is said to be young, on his accession; and besides, if he had been forty-one, Solomon must have been married before his father's death, and married to an Ammonitess before he took Pharaoh's daughter, which is contrary to the narrative. Compare ch. x. 8; and xiii. 7. I have followed Houbigant in adopting the reading of the Greek Appendix to chapter xii. 1 Kings.

14. (a) Syr. Arab. MSS.

CHAP. XIII. 2. (a) Versions, and 1 Kings xv. 2.

3. *Four hundred*] On the incredible number of this verse, Kennicott has observed, that Vignoles supposed that a cipher had been added, so that the true numbers were 40,000; 80,000; and the number slain (ver. 17.) were 50,000.

4—12. From this address, one might think that Abijah was a good man; but from 1 Kings xv. we are told that he walked in all the sins of his father, and that his heart was not perfect with the Lord.

which is in mount Ephraim, and said, Hear
 5 me, thou Jeroboam, and all Israel; Know
 ye not that Jehovah, the God of Israel, gave
 the kingdom of Israel to David for ever, to
 him and to his sons, by an immutable cove-
 6 nant? Yet Jeroboam, the son of Nebat,
 the servant of Solomon, the son of David,
 is risen up and hath rebelled against his
 7 lord. And there are collected about him
 vain and lawless men, who strengthened
 themselves against Rehoboam, the son of
 Solomon. when Rehoboam was young and
 tender-hearted, and could not withstand
 8 them. And now ye think to prevail against
 the kingdom of Jehovah, in the hands of
 the sons of David. Ye are, indeed, a great
 multitude; and have with you the golden
 calves, which Jeroboam made to you for
 9 gods. Have ye not expelled the priests of
 Jehovah, the sons of Aaron, and the
 Levites; and have made priests for your-
 selves after the manner of foreign nations?
 so that whosoever cometh to consecrate
 himself with a steer and seven rams, may
 10 be a priest of gods that are no gods. But
 as for us, Jehovah is our God, and him we
 have not forsaken; and the priests, who
 minister to Jehovah, are the children of
 Aaron, and the Levites perform their busi-
 11 ness. And they burn to Jehovah every
 morning and every evening burnt-offerings
 and sweet incense: the presence-bread they
 arrange on the table of pure gold; and see
 that the golden chandelier, with its lamps,
 be lighted every evening: for we keep the
 charge of Jehovah, our God; but him have
 12 ye forsaken. And, behold, God himself is
 with us for our captain, and his priests with
 trumpets to sound the alarm against you.
 O ye Israelites, fight not against Jehovah,
 the God of your fathers; for ye shall not
 prosper.
 13 But Jeroboam had ordered an ambush
 to come behind them: so they were before
 Judah, and the ambush was behind them.
 14 And when Judah looked back, behold, the
 battle was before and behind: and they cried
 to Jehovah, and the priests sounded with
 15 the trumpets. Then the men of Judah
 gave a shout; and as the men of Judah
 shouted, God smote Jeroboam and all Israel
 16 before Abijah and Judah. And the Israel-
 ites fled before Judah; and God delivered
 17 them into their hand. And Abijah and his
 people slew them with a great slaughter;
 so five hundred thousand chosen men of

Israel fell down slain: Thus the Israelites 18
 were brought under at that time; and the
 Judahites prevailed, because they relied on
 Jehovah, the God of their fathers. And 19
 Abijah pursued Jeroboam, and took from
 him the following cities, Bethel with its
 towns, and Jeshanah with its towns, and
 Ephraim with its towns. Neither did Je- 20
 roboam recover strength again in the days
 of Abijah; for Jehovah struck him and he
 died. But Abijah became more powerful, 21
 and married fourteen wives, and begot
 twenty-two sons, and sixteen daughters.
 And the rest of the acts of Abijah, and his 22
 ways, and his sayings, are written in the
 records of the prophet Iddo.

So Abijah slept with his fathers, and they 1
 buried him in the city of David: and Asa,
 his son, reigned in his stead; in whose days
 the land had peace ten years.

CHAPTER XIV.

*B. C. 955. Asa's piety and prudence; his success against
 the Cushites; God's message by the prophet, and its
 effect.*

Now Asa did what was right in the eyes 2
 of Jehovah his God: For he took away the 3
 altars of the strange gods, and the high
 places, and broke in pieces the statues, and
 cut down the groves; And commanded 4
 Judah to seek Jehovah, the God of their
 fathers, and to do the law and the command- 5
 ment. He also removed out of all the cities
 of Judah the high-places and the sun-
 images: for the kingdom enjoyed peace
 under him. And he repaired the fortified 6
 cities in Judah: for the land had rest, and
 he had no war in those years; because Je- 7
 hovah had given him rest. Therefore he
 said to Judah, Let us repair those cities,
 and surround them with walls and towers,
 gates and bars, while the land enjoys peace:
 for because we have earnestly sought Je-
 hovah, our God, he hath given us rest on
 every side. So they built and prospered.

And Asa had an army of three hundred 8
 thousand, out of Judah, who bore shields
 and spears; and of two hundred and eighty
 thousand, out of Benjamin, who bore shields
 and spears: all these were men of valour.

And there came against them Zerah the 9
 Cushite, with a host of ten hundred thou-
 sand, and three hundred chariots. And he
 came to Mareshah. And Asa went out 10
 against him; and they formed in battle
 array, in the valley of Zephathah, at Mare-

21. *Married fourteen wives*] Not after this victory, but before; for he died soon after. I have joined the first verse of the next chapter to this, according to the division of the Polyglot and most Hebrew Bibles.

CHAP. XIV. 7. *Earnestly sought*] I consider the repetition of the verb in the text as only denoting the diligence and earnestness with which they sought him.

9. *The Cushite*] Most probably, he was an Arabian Cushite. The number of his host, *ten hundred thousand*, is altogether improbable. If we suppose that a cipher has been added, the number will be great. The variation of the Syriac gives us reason to conjecture that the present text is erroneous.

11 shah. And Asa cried to Jehovah, his God, and said, O Jehovah, it is nothing with thee to help him, who hath no power, amidst a multitude: help us, O Jehovah, our God; for we rest on thee, and in thy name we go out against this multitude. O Jehovah, thou art our God: let not man prevail
 12 against thee. Jehovah then smote the Cushites before Asa, and before Judah; and
 13 the Cushites fled. And Asa, and all the people who were with him, pursued them unto Gerar; and the Cushites were so overthrown, that they could not recover themselves; for they were destroyed before Jehovah, and before his host; who carried
 14 away very much spoil. And they smote all the cities round about Gerar; (for the fear of Jehovah had come upon them;) and they spoiled all those cities; and in them
 15 was found a very great spoil. They smote also the herd-tents, and carried away sheep and camels in abundance, and returned to Jerusalem.
 1 Then the Spirit of God came upon Azariah, the son of Obed; And he went out to meet Asa, and said to him, Hear ye me, Asa, and all Judah and Benjamin! Jehovah is with you, while we are *steadfast* to him: and if ye seek him he will be found by you; but if ye forsake him, he will forsake you.
 3 Now for many days Israel were without the true God, and without a teaching priest, and
 4 without a law: But when, in their trouble, they turned to Jehovah, the God of Israel, and sought him, he was found by them.
 5 And in those times there was no peace to him that went out, or to him that came in, but great vexations were upon all the inhabitants of the "land." And nation was destroyed by nation, and city by city: for God afflicted them with every kind of adversity.
 7 But be ye of good courage, and act vigorously: for your work shall be rewarded.
 8 And when Asa heard these words of the prophecy of "Azariah, the son of" Obed, the prophet, he took courage, and put away the abominable idols out of the whole land of

Judah and Benjamin, and out of all the cities which he had taken from mount Ephraim. He then repaired the altar of Jehovah, which was before the porch of the house of Jehovah; And he gathered all
 9 Judah and Benjamin, and the strangers with them, from Ephraim and Manasseh, and from Simeon: for they fell to him out of Israel in abundance, when they saw that Jehovah, his God, was with him. So they
 10 assembled at Jerusalem in the third month, in the fifteenth year of the reign of Asa. And they offered to Jehovah, at that time,
 11 out of the spoil which they had brought, seven hundred oxen and seven thousand sheep. And they entered into a covenant
 12 to seek Jehovah, the God of their fathers, with all their heart, and with all their soul; And that whosoever would not seek Je-
 13 hovah, the God of Israel, should be put to death, whether small or great, whether man or woman. And they swore to Jehovah
 14 with a loud voice, and with shouting, and with trumpets, and with cornets. And all
 15 Judah rejoiced concerning the oath: for with all their heart they had sworn, and had sought him with their whole desire; and he had been found by them: and Jehovah had given them rest on every side.

Moreover, Asa, the king, removed his 16 grandmother Maachah from being queen, because she had made a grove-idol; and Asa cut down her idol, and stamped, and burnt it at the brook Kidron. But the high-
 17 places were not *wholly* taken away out of Israel: yet the heart of Asa was perfect in all his days. And he brought into the
 18 house of God the things which his father had dedicated, and which he himself had dedicated, silver, and gold, and vessels.

CHAPTER XVI.

B. C. 940. *Asa's confidence in Ben-hadad; Hanani reproves him; his sickness and death.*

AND there was no more war unto the 19 thirty-fifth year of the reign of Asa.

In the thirty-sixth year of the reign of I

11. *To help him, who*] This rendering is as literal as possible. Geddes renders, 'It is nothing to thee, to succour the powerless against the powerful.' Dathe, 'Thou canst aid the feeble equally as the strong.' The former is the sense of my version; but I prefer the turn given as being more verbal.

15. *Herd-tents*] The Cushites had most probably brought their cattle along with them, as is the custom of many of the eastern tribes; and on the overthrow of the main body, these fell into the hands of Asa.

CHAP. XV. 3-6. The prophet seems to refer to the days of the judges, when, owing to their idolatry and disorders, there was no peace. Compare Judg. v. 6.

5. (v) Arab.

8. *Azariah, the son*] These words have, doubtless, been omitted, as appears from the versions, and from the first verse of the chapter.

16. *Removed his grandmother*] I suppose that a letter

has dropped from the text, and I read מִמָּוֶה for מִמָּוֶה, which restores the text. See note Hebrew Bible.

17. *The high-places*] Such still continued as were used for worshipping Jehovah.

CHAP. XVI. 1. *Thirty-sixth year*] This number is, doubtless, erroneous. Baasha began to reign in the third year of Asa, and he only reigned twenty-four years, so that it is impossible he should rebuild Ramah in the thirty-sixth of Asa. I am inclined to think that we should read in the last verse of the preceding chapter, *until the fifteenth year*, &c. and here, *In the sixteenth year*, &c. We are told chap. xiv. 1. that the land had rest *ten years*, which were the first ten years; then we read of his war with Zerah, the Cushite, and of the solemn covenant which he and the people made to serve God, which events might occupy a few years. The date above noticed seems to suit all these circumstances, and the mistake in the years is easily accounted for. Josephus has twenty-six.

Asa, Baasha, king of Israel, came up against Judah, and fortified Ramah, for the purpose of preventing any from going over to Asa, king of Judah. Then Asa brought silver and gold out of the treasures of the house of Jehovah, and of the palace, and sent to Ben-hadad, king of Syria, who dwelt at Damascus, saying, Let there be a league between me and thee, as there was between my father and thy father: behold, I have sent to thee silver and gold: come break thy league with Baasha, king of Israel, that he may depart from me. And Ben-hadad hearkened to king Asa, and sent the chiefs of his hosts against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali. And when Baasha heard of this, he left off fortifying Ramah, and desisted from his work. Then Asa, the king, took all Judah; and they carried away the stones of Ramah, and its timber, with which Baasha had been fortifying it; and with them he fortified Geba of Benjamin, and Mizpeh.

And at that time Hanani, the seer, came to Asa, king of Judah, and said to him, Because thou hast relied on the king of Syria, and not relied on Jehovah, thy God, therefore shall the host of the king of Syria escape out of thy hand. Were not the Cushites and the Lubites a large host, with very many chariots and horsemen? yet, because thou didst rely on Jehovah, he delivered them into thy hand. For the eyes of Jehovah inspect the whole earth, to give strength to those whose hearts are perfect towards him. In this thou hast done foolishly; therefore from henceforth thou shalt have wars. Then Asa was wroth with the seer, and put him in a prison house; for, on account of this address, he was angry with him. And Asa oppressed, at the same time, some of the people.

And behold, the acts of Asa, first and last, are written in the book of the kings of Judah and Israel. And Asa, in the thirty-

ninth year of his reign, was diseased in his feet, and his disease moved upwards, yet in his disease he sought not to Jehovah, but to the physicians.

And Asa slept with his fathers and died 13 in the one and fortieth year of his reign. And they buried him in his own sepulchre 14 which he had made for himself in the city of David, and laid him on a bier which was filled with aromatics, and duly prepared ointments; and they made a very great burning for him.

CHAPTER XVII.

B. C. 940. *Jehoshaphat begins to reign; the plan he adopted to promote religion.*

AND Jehoshaphat, his son, reigned in his stead, and strengthened himself against Israel. And he placed forces in all the fortified cities of Judah, and appointed governors in the land of Judah, and in the cities of Ephraim, which Asa, his father, had taken. And Jehovah was with Jehoshaphat, because he walked in the first ways of his father, and sought not to Baal; But he sought the God of his father, and walked according to his commandments, and not according to the doings of Israel. Therefore Jehovah established the royal power in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance. Thus his heart was encouraged in the ways of Jehovah: so that he removed the high-places and groves out of Judah.

Also in the third year of his reign he sent his chiefs Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, to teach in the cities of Judah; And with them the Levites, Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, and with them Elishama and Jehoram, priests. And they had the book of the law of Jehovah with them, and they taught in Judah; and went

2, 3. This plan of Asa was neither good policy, nor suitable to his general piety. It impoverished his own treasury, and argued a want of confidence in God. Compare Jer. xli. 9. 6. (a) Syr. Arab. 2 MSS.

10. *For, on account of this* There is an ambiguity in the text, arising from the word עַלֵּי. If it be a preposition, the common version is right; but if it be regarded as a noun, the sense will be, 'Asa was wroth with the prophet, because his people were disturbed on account of this address, and he put him in a prison-house,' &c. This prevents the repetition of the common version, and assigns a reason for Asa's wrath; yet as it is usual to repeat the same sentiment in other words, and as the versions support the common rendering, I have adopted it.

12. *Moved upwards* Michaelis considers this disease as the gout, and ingeniously supposes these words to denote its ascent to the stomach, when it is most dangerous.—*To the physicians* This must denote that he placed undue confidence in them.

14. *A great burning for him* The body was surrounded

with aromatics and duly prepared ointments; and with these he was laid in the sepulchre. The burning then must have been of other aromatic woods, most probably at the mouth of the sepulchre, or some little distance from it. This was evidently a ceremony of respect, and designed to do honour to the dead.

CHAP. XVII. 3. I have omitted *David* as evidently improper. It is most probable that *Asa* is the true reading, whose first ways were more pious and holy than his last.

6. *Removed the high-places* That is, those devoted to idols, but others, where sacrifices were offered to Jehovah, he did not remove, 1 Kings xxii. 43.

8. *The Levites* The Levites and priests were only to teach the law; but the princes went with them, to see that it was done, to punish obstinate offenders and idolaters, to give greater respect to the instructors, and solemnity to the work. Some consider the princes were to teach what respected their civil duties, the Levites what related to their ritual law, and the priests the nature and design of their religion.

about through all the cities of Judah, and taught the people.

- 10 And the fear of Jehovah fell upon all the kingdoms of the countries round about Judah, so that they made no war against
- 11 Jehoshaphat. Also some of the Philistines brought Jehoshaphat presents, and tribute silver; and the Arabians brought to him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.
- 12 And Jehoshaphat became exceedingly great, and he repaired the fortresses and
- 13 store-cities of Judah. And he had much business in the cities of Judah: but the men of war, men of valour, were in Jerusalem.
- 14 And these are their numbers, according to their paternal houses. Of the captains of thousands of Judah, Adnah was the chief; and with him were three hundred thousand
- 15 men of valour. And the next captain to him was Jehohanan; and with him were two hundred and eighty thousand *men of*
- 16 *valour*. And next to him was Amasiah, the son of Zichri, (who willingly devoted himself to Jehovah;) and with him were
- 17 two hundred thousand men of valour. And of Benjamin Eliada, a man of valour, and with him, armed with bow and shield, were
- 18 two hundred thousand men. And next to him was Jehozabad, and with him a hundred and eighty thousand, trained for war.
- 19 These waited on the king, besides those whom the king put in the fortified cities throughout all Judah.

CHAPTER XVIII.

B. C. 897. Jehoshaphat, joined in affinity with Ahab, goes with him to Ramoth-gilead; Ahab is slain.

- 1 Now Jehoshaphat had riches and glory in abundance; and he contracted an affinity
- 2 with Ahab. And at the end of two years he went down to Ahab to Samaria. And Ahab killed many sheep and oxen for him, and for the people who were with him, and persuaded him to go up with him to Ramoth-
- 3 gilead. And Ahab, king of Israel, said to Jehoshaphat, king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him. As thou art disposed, so am I; as thy people, so my people; in the war
- 4 we will be with thee. And Jehoshaphat said to the king of Israel, Inquire now, I
- 5 pray thee, what is the will of Jehovah. Then

the king of Israel assembled the prophets, four hundred men, and said to them, Shall we go to Ramoth-gilead, to battle, or shall we forbear? And they said, Go up; for God will deliver it into the king's hand.

But Jehoshaphat said, Is there no prophet of Jehovah here besides, that we may inquire by him? And the king of Israel said to Jehoshaphat, There is yet one man, by whom we may inquire of Jehovah: but him I hate; for he prophesieth no good concerning me, but always evil. He is Micaiah, the son of Imla. And Jehoshaphat said, Let not the king say so. And the king of Israel called for one of his officers, and said, Bring quickly Micaiah, the son of Imla. And the king of Israel, and Jehoshaphat, king of Judah, sat each of them on his throne, clothed in their robes, and they sat in a void place at the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zedekiah, the son of 10 Chenaanah, had made for himself horns of iron, and said, Thus saith Jehovah, with these thou shalt push Syria until they be destroyed. And all the prophets prophe- 11 sied so, saying, Go up to Ramoth-gilead, and prosper: for Jehovah shall deliver it into the hand of the king. And the mes- 12 senger who went to call Micaiah spoke to him, saying, Behold, the words of the prophets declare good to the king with one accord; let thy word, therefore, I pray thee, be like theirs, and speak thou good. And 13 Micaiah said, As Jehovah liveth, even what my God saith, that will I speak. And when 14 he had come to the king, the king said to him, Micaiah, shall we go to Ramoth-gilead to battle, or shall we forbear? And he said, Go ye up, and prosper, and they shall be delivered into your hand. And the king 15 said to him, How often shall I adjure thee that thou say nothing but the truth to me, in the name of Jehovah? Then he said, I 16 saw all Israel scattered upon the mountains, as sheep that have no shepherd: and Jehovah said, These have no master; let them return, therefore, every man to his house in peace. And the king of Israel said to 17 Jehoshaphat, Did I not tell thee that he would prophesy no good, but evil concerning me? Again he said, Hear thou, there- 18 fore, the word of Jehovah; I saw Jehovah sitting upon his throne, and all the host of

CHAP. XVIII. 1. *An affinity*] Joram, his eldest son, married Athalia, Ahab's daughter, as appears from chap. xxi. 6. and 2 Kings viii. 18. This is mentioned as the mistaken policy of this good man.

4. *Inquire now*] I have thus rendered here and in the parallel place, as more perspicuous than the common version. Geddes renders, Consult, I pray thee, the oracle of the Lord; which, I think, is not the sense. What follows explains that Jehoshaphat meant inquiring by some prophet,

what was the will of Jehovah respecting this war. Compare 1 Kings xxii. and the notes.

10. *Horns of iron*] Bruce has noticed the head-dress of the governors of Abyssinia as consisting of a large bread fillet bound round the forehead, in the middle of which was a conical piece of silver, gilt, about four inches long, standing upright, and tapering like a horn. Something resembling this might be the horns of iron Zedekiah put on his head, to produce greater effect on his hearers.

the heavens standing on his right hand, and on his left. And Jehovah said, Who shall entice Ahab, king of Israel, that he may go up and fall at Ramoth-gilead? And one spoke, saying after this manner, and another saying after that manner. A spirit then came forth and stood before Jehovah, and said, I will entice him. And Jehovah said to him, By what means? And he answered, I will go forth and will be a lying spirit in the mouth of all his prophets. And Jehovah said, Thou shalt entice him, and also prevail: go forth, and so do. Now, therefore, behold, Jehovah hath put a lying spirit in the mouth of these thy prophets; for Jehovah hath spoken evil concerning thee. Then Zedekiah, the son of Chenaanah, went near, and smote Micaiah upon the cheek, and said, How hath the Spirit of Jehovah departed from me to speak by thee? And Micaiah said, Behold, thou shalt see on that day when thou shalt go into an inner-chamber to hide thyself. Then the king of Israel said, Take ye Micaiah, and carry him back to Amon, the governor of the city, and to Joash the king's son; And say, Thus saith the king, Put this man in the prison, and feed him with the bread of affliction and with the water of affliction, until I return in peace. And Micaiah said, If thou certainly return in peace, then hath not Jehovah spoken by me. And he said, Hearken, all ye people.

Then the king of Israel, and Jehoshaphat, the king of Judah, went up to Ramoth-gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and will go to the battle; but put thou on thy robes. So the king of Israel disguised himself; and they went to the battle. Now the king of Syria had charged the captains of the chariots who were with him, saying, Fight neither with small nor great, save only with the king of Israel. And when the captains of the chariots saw Jehoshaphat, they said, this is the king of Israel. Therefore they turned to fight against him: but Jehoshaphat cried out, and Jehovah helped him; and God moved them away from him. For when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him. But a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; therefore he said to his charioteer, Turn thy hand, that thou mayest

carry me out of the host; for I am wounded. But the battle increased on that day; and the king of Israel was stayed up in his chariot against the Syrians until the evening: and about the time of the going down of the sun, he died.

And as Jehoshaphat, the king of Judah, was returning to his house in safety at Jerusalem, Jehu, the son of Hanani, the seer, went out to meet him; and he said to king Jehoshaphat, Oughtest thou to help the ungodly, and love them who hate Jehovah? On this account thou hast deserved wrath from Jehovah. Nevertheless, there are good things found in thee, inasmuch as thou hast removed the groves out of the land, and prepared thy heart to seek God.

After Jehoshaphat had abode some time at Jerusalem, he went out again through the people, from Beer-sheba to mount Ephraim, and brought them back to Jehovah, the God of their fathers. And he appointed judges in the land; in all the fortified cities of Judah, in every city. And he said to the judges, Take heed what ye do: for ye judge not for man, but for Jehovah, who is with you in the judgment. Wherefore now let the fear of Jehovah be upon you, take heed and act uprightly; for with Jehovah, our God, there is no injustice, no respect of persons, no taking of bribes.

Moreover, in Jerusalem, Jehoshaphat appointed some of the Levites, and of the priests, and of the paternal chiefs of Israel, who were to judge in what related to Jehovah, and in the controverted causes of the "inhabitants" of Jerusalem. And he charged them, saying, In the fear of Jehovah, and with a faithful and a perfect heart, ye shall thus act: Whatsoever cause shall come to you from your brethren who dwell in their cities; whether between blood and blood, or concerning the law-commandments, statutes, and judgments; ye shall teach them that they may not trespass against Jehovah, and so bring wrath both upon yourselves, and upon your brethren; this do, that ye may not incur guilt. And, behold, Amariah, the chief priest, is over you, in all matters which relate to Jehovah; and Zebadiah, the son of Ishmael, ruler of the house of Judah, for all matters relating to the king: also the Levites shall be officers before you. Act with courage, and Jehovah shall be with you for good."

CHAP. XIX. 2. *On this account*] I have rendered after Dathe: and the connexion supports this version. It does not appear that any particular judgment was inflicted on the king, though his conduct deserved it.

6. *If he is with you in*] Geddes renders, 'for with you lies the judicial sentence.' The Greek supports this rendering. The common affords a good sense, 'God is with

you to observe your decisions, and to punish or reward you accordingly.' The following verse, I think, favours the common version.

8. *The inhabitants of*] The reading preferred has been considered necessary, by Hallet, Kennicott, and others. See note Hebrew Bible.

11. (v) Vulg. the other, *with the good*.

CHAPTER XX.

B. C. 896. Jehoshaphat's prayer on the invasion of his country by the surrounding nations; his deliverance from them, and his spoils obtained.

- 1 AFTER this, the Moabites, and the Ammonites, and with them "a party of the Edomites," came against Jehoshaphat to battle. Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea, from 'Edom ;" and, behold, they are in
- 3 Hazazon-tamar, which is in En-gedi. And Jehoshaphat feared, and set himself to seek Jehovah, and proclaimed a fast throughout
- 4 all Judah. And Judah assembled themselves, to ask help of Jehovah; even out of all the cities of Judah they came to seek Jehovah.
- 5 And Jehoshaphat stood up in the congregation of Judah and Jerusalem, in the house of Jehovah, before the new court, And said, O Jehovah, the God of our fathers, art not thou God in heaven, who rulest over all the kingdoms of the earth? and in thy hand is there not power and might, so that none is
- 7 able to withstand thee? Didst not thou, our God, drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham, thy friend, for ever?
- 8 And they have dwelt therein, and have built
- 9 a sanctuary therein to thy name, saying, If when evil cometh upon us, as the judgments of the sword, or pestilence, or famine, we stand before this house, and in thy presence, (for "by thy name is this house called,") and cry to thee in our affliction, then thou wilt
- 10 hear and help. And now, behold, the Ammonites and Moabites, and mount Seir, whom thou wouldst not let Israel invade, when they came out of the land of Egypt; but they turned from them, and destroyed
- 11 them not; Behold, how they render "evil" to us, by coming to cast us out of thy possession, which thou hast given us to inherit.
- 12 O our God, wilt thou not judge them? for we have no might to resist this great multitude which cometh against us; neither know we what to do; but our eyes are upon
- 13 thee. And all Israel stood before Jehovah,

with their little ones, their wives and their children.

Then upon Jahaziel, the son of Zechariah, 14 the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite, of the sons of Asaph, came the Spirit of Jehovah in the midst of the congregation; And he said, Harken, 15 all Judah, and ye inhabitants of Jerusalem, and thou, king Jehoshaphat, Thus saith Jehovah unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's. To-morrow 16 go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel. On this occasion ye 17 shall not need to fight, stand still only, and see the salvation which Jehovah will grant you. O Judah and Jerusalem, fear not, nor be dismayed; to-morrow go out against them: for Jehovah is with you. And Je- 18 hoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem, fell down before Jehovah, worshipping Jehovah. And the Levites of 19 the children of the Kohathites, and of the children of the Korahites, stood up to praise, with a loud and high-sounding voice, Jehovah, the God of Israel.

And they rose early in the morning, and 20 went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye, inhabitants of Jerusalem; confide in Jehovah your God, and ye shall be established; believe his prophets, and ye shall prosper. And 21 when he had consulted with the people, he appointed singers to Jehovah, who with holy beauty, as they went before the army, were to praise him, and to say, Praise Jehovah, "for he is good;" for his mercy endureth for ever.

And when they began to sing and to 22 praise, Jehovah turned the ambush-men of mount Seir, who should have come against Judah, against the Ammonites and Moabites, and they were smitten. Then the 23 Ammonites and Moabites attacked the inhabitants of mount Seir, so as utterly to

CHAP. XX. 1, 2. The readings adopted are supported by the 10th, 22d, and 23d verses of this chapter.

7. *Abraham thy friend*] Abraham was his friend; to him he gave the original grant, and promised the perpetuity of it, and these were his posterity.

9. *By thy name*] This reading is more apposite: and as the authority for it is considerable, I have adopted it. The text is, 'for thy name is in this house.' (v) Sept. Syr. 8 MSS. 11. (a) MSS.

12. *We have no might*] When we compare what is here said with chap. xvii. 14-16, this acknowledgment may surprise us. It should, however, be recollected, that every Israelite, when necessary, was liable to be called out to war: and that account, I suspect, contains the number who were fit for war. There might, however, be few who were actually trained, and on the advance of the enemy, such

only would be of essential service: so that he might with truth say as above.

14. *Came the Spirit*] Perhaps he had never prophesied before, but the spirit then first came upon him; while they were praying, God heard, and assured them of deliverance.

21. *With holy beauty*] That is, in the same manner, and in the same habits, as was usual in the temple. They probably sung the 136th psalm, the Levites singing the first part of the verse, and all the people the second, as a chorus. (2) Syr. MSS.

22. For the correction of the text, the critical reader may consult the note in the Hebrew Bible. I conceive that the Edomites, who had been placed as an ambush against the Judahites, either by mistake or designedly, attacked the Ammonites and the Moabites; and that these uniting repelled the attack, and in a great measure destroyed the

slay and destroy them; and when they had destroyed the inhabitants of Seir, they
 24 "rushed" on to destroy one another. And when Judah came to the watch-tower in the wilderness, they looked on the multitude, and beheld, they were all lying on the
 25 ground dead; and none had escaped. And when Jehoshaphat and his people went to seize the spoil, they found among them an abundance of riches, "raiments," and precious jewels, of which they stripped off for themselves more than they could carry away: and they were three days in gathering
 26 the spoil, it was so much. And on the fourth day they assembled themselves in the valley of Berachah; for there they gave thanks to Jehovah: therefore the name of that place hath been called The valley of Berachah [THANKSGIVING] unto this day.
 27 Then all the men of Judah and Jerusalem, and Jehoshaphat at their head, returned to Jerusalem with joy; for Jehovah had made them to rejoice over their enemies.
 28 So they came with psalteries, and harps, and trumpets, to Jerusalem unto the
 29 house of Jehovah. And the fear of God was on all the surrounding kingdoms, when they heard that Jehovah had fought against
 30 the enemies of Israel. So the realm of Jehoshaphat was quiet: for his God gave him rest on every side.
 35 'And after this, Jehoshaphat, king of Judah, allied himself with Ahaziah, king of
 36 Israel, whose deeds were so wicked: And he allied himself with him to make ships to go to Tarshish; and they made the ships at
 37 Ezion-geber. Then Eliezer, the son of Dodavah, of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast allied thyself with Ahaziah, Jehovah hath broken thy works. And the ships were broken, that they could not proceed to Tarshish."
 31 Thus Jehoshaphat reigned over Judah: he was thirty-five years old when he began to reign, and he reigned twenty-five years in Jerusalem. And his mother's name
 32 was Azubah, the daughter of Shilhi. And he walked in the way of Asa, his father, and departed not from it, doing what was right
 33 in the eyes of Jehovah. Yet the high-places were not entirely removed: for the people still had not prepared their hearts to
 34 the God of their fathers. Now the rest of

the acts of Jehoshaphat, first and last, behold they are written in the record of Jehu, the son of Hanani, which was inserted in the chronicles of the kings of Israel.

Now Jehoshaphat slept with his fathers, 1 and was buried with his fathers in the city of David, and Jehoram, his son, reigned in his stead. And he had brethren, the sons 2 of Jehoshaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were the sons of Jehoshaphat, king of "Judah." And to them 3 their father had given great gifts of silver, and of gold, and of precious things, with fortified cities in Judah: but the kingdom gave he to Jehoram; because he was the first-born. Now when Jehoram was firmly 4 established in the kingdom of his father, he slew all his brethren with the sword, and some of the chiefs of Judah.

CHAPTER XXI.

B. C. 892. The wicked reign of Jehoram, from whom the Edomites revolt; the letter of Elisha; the land invaded by the Philistines; the disease and death of Jehoram.

JEHORAM was thirty-two years old when he 5 began to reign, and he reigned eight years in Jerusalem. And he walked in the way 6 of the kings of Israel, and did like the house of Ahab: for he had the daughter of Ahab to wife. But although he did evil in the eyes of Jehovah, Yet Jehoram would not 7 destroy the house of David, because of the covenant which he had made with David, and because he had promised to give both to him, and to his sons, a lamp always.

In his days the Edomites revolted from 8 under the dominion of Judah, and made a king over themselves. Then Jehoram went 9 forth with his chiefs, and all his chariots with him; and he rose up by night and smote the Edomites who had encompassed him and the captains of the chariots: "and the people fled to their own homes." Yet 10 the Edomites revolted from under the hand of the king of Judah, unto this day. At the same time Libnah revolted from under his hand; because he had forsaken Jehovah, the God of his fathers. Moreover, 11 he made high-places in the cities of Judah, and caused the inhabitants of Jerusalem and of Judah to go astray.

And there came a letter to him from 12 "Elisha," the prophet, saying, Thus saith Jehovah, the God of David, thy fore-father,

Edomites; then quarrelling among themselves, mutually destroyed one another.

23. 25. (v) Sept. Vulg.

35—37. These verses are evidently out of their place. The order in which they are now given is according to what is usual in other instances.

CHAP. XXI. 2. (v) Versions, MSS.

5—10. (a) Compare 2 Kings viii. 16—22.

12. *From Elisha*] This letter to king Jehoram was written in the sixth year of his reign; because he reigned

eight years, and it was written two years before his death. But then, Elijah had been taken up to heaven about thirteen years before the time of this writing. For the ascension is recorded in the second chapter of the second book of Kings; and the chapter following says, that Jehoram, king of Israel, began to reign in the eighteenth year of Jehoshaphat; consequently the ascension took place about seven years before the death of Jehoshaphat, who reigned twenty-five years. If, therefore, this letter was written so long after Elijah's ascension, it will

Because thou hast not walked in the ways of Jehoshaphat, thy father, nor in the ways
 13 of Asa, king of Judah, But hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go astray after idols, like the house of Ahab, and hast also slain thy brethren, of thy father's house, who were better than
 14 thyself: Behold, with a great plague will Jehovah smite thy people, and thy children,
 15 and thy wives, and all thy possessions: And thou shalt have the most grievous complaint, a disease in thy bowels; until, from that complaint, thy bowels, after many days, shall fall out.
 16 Moreover, Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians, who were next to the Cushites.
 17 And they came into Judah, and broke through it, and carried away all the substance which was found in the king's house, with his sons, and his wives: so that there was no son left to him, save 'Ahaziah.'
 18 the youngest of his sons. And after all this Jehovah smote him with an incurable disease in his bowels. So that, in process of time, at the end of two years, his bowels fell out by reason of his disease: and he died of the most grievous diseases. His people made no burning for him, like the burning of his fathers. Thirty-two years old was he, when he began to reign, and he reigned in Jerusalem eight years. And though he died, without being regretted, yet they buried him in the city of David, but not in the sepulchres of the kings. And the inhabitants of Jerusalem made Ahaziah, his youngest son, king in his stead: for the
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CHAPTER XXII.

B. C. 885. *Ahaziah, the king, is slain by Jehu; Athaliah slays the royal seed, except Joash, and usurpeth the throne; having reigned six years, she is slain.*

2 "TWENTY"-two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem. His mother's name was Athaliah, the granddaughter of Omri.
 3 He also walked in the ways of the house of Ahab: for his mother was his counsellor to

do wickedly. Wherefore he did evil in the eyes of Jehovah, like the house of Ahab: for they were his counsellors, after the death of his father, to his own destruction. For
 5 he walked after their counsel, and went with Joram, the son of Ahab, king of Israel, to war against Hazael, king of Syria, at Ramoth-gilead: and the Syrians smote Joram. And he returned to be healed, in
 6 Jezreel, of the wounds which he had received from the Syrians at Ramoth, when he fought with Hazael, king of Syria. And 'Ahaziah,' the son of Jehoram, king of Judah, went down to see Joram, the son of Ahab, at Jezreel, because he was sick. But
 7 his coming to Joram, God so directing it, was the destruction of Ahaziah: for, when he was come, he went out with Joram, against Jehu, the son of Nimshi, whom Jehovah had anointed to cut off the house of Ahab. And, when Jehu was executing
 8 judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, who ministered to Ahaziah, he slew them. And he sought
 9 Ahaziah: and they caught him, (for he was hid in Samaria,) and brought him to Jehu: and when they had slain him, they buried him: because, said they, he is the grandson of Jehoshaphat, who sought Jehovah with his whole heart.

Nor had the house of Ahaziah power to preserve the sovereignty. For when Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the royal seed of the house of Judah. But
 11 Jehoshebad, the daughter of the king, took Joash, the son of Ahaziah, (whom she had stolen from among the king's sons who were slain,) and she put him and his nurse in a bed-chamber of the temple. So Jehoshebad, the daughter of king Joram, the wife of Jehoiada, the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. And he was
 12 hid with them in the house of God six years: and Athaliah reigned over the land.

BUT in the seventh year, Jehoiada took
 1 courage, and entered into a league with the captains of hundreds, Azariah, the son of Jeroham, and Ishmael, the son of Jehohanan, and Azariah, the son of Obad, and

readily be allowed that the writer of it was (not Elijah, but) *Elisha*—a correction, which seems absolutely necessary; though not confirmed, perhaps, by any one manuscript, or ancient version. From comparing parallel places, it is clear that errors in names are most frequent. 17. (v) Versions.

18. *Incurable disease*] Supposed a violent dysentery. In this manner died Antiochus Epiphanes and Herod Agrippa.

CHAP. XXII. 2. *Twenty-two*] On the error of the text, and the occasion of it, the learned reader may see the note in the Hebrew Bible. Every one must be sensible that a son cannot be older than his father; and if his father died

when forty, how could his son, who immediately succeeded him, be forty-two? See ver. 20, ch. xxi.

6. (v) Versions.

9. *Had in Samaria*] This account has been thought at variance with that of 2 Kings ix. 27. It is possible that some circumstances have been omitted in each account, which, if given, would remove the discrepancy. From the position of Jezreel, Samaria, and Megiddo, it is probable that Ahaziah, after being wounded at the ascent of Gur, fled to Samaria, where he was concealed for some days; but Jehu, being informed of it sent and took him to Megiddo, where they slew him.

Maaseiah, the son of Adaiah, and Elishaphat, the son of Zichri. And they went out of all the cities of Judah, and the paternal chiefs of Israel, and they came to Jerusalem. And the whole congregation made a covenant with the king in the house of God. For 'Jehoiada' had said to them, Behold, the king's son ! let him be king, as Jehovah hath promised concerning the sons of David. This is the thing that ye shall do ; let a third part of those of you who come in on the sabbath, of the priests and of the Levites, be the door-keepers ; And let another third part be at the king's apartment ; and a third part *be posted* at the foundation-gate : but let all the rest of the people be in the courts of the house of Jehovah. But let none come into the house of Jehovah, save the priests, and the ministering Levites ; they may come in, for they are hallowed : but let all the rest of the people watch in the courts of Jehovah. And let the Levites encompass the king, every man with his weapons in his hand ; and whosoever else cometh into the house, let him be put to death : but be ye with the king when he cometh in, and when he goeth out. So the Levites and all Judah did according to all things that Jehoiada, the priest, had commanded, and took each his men who were to come in on the sabbath, with those who were to go out on the sabbath : for Jehoiada, the priest, dismissed not the courses. Moreover, Jehoiada, the priest, gave to the captains of hundreds the spears, and bucklers, and shields, which had belonged to king David, that were in the house of God. And he ordered all the people to stand around the king, every man having his weapon in his hand, from the right side of the temple to the left side of the temple, along by the altar and the sanctuary. Then 'he' brought forth the king's son, and put the crown upon him, and gave him the royal ornaments ; and they made him king. Thus Jehoiada, and his sons, anointed him ; and said, Long live the king.

Now when Athaliah heard the noise of the people running and praising the king, she came to the people in the house of Jehovah : And she looked, and, behold, the king stood by the pillar at the entrance of the temple ; and by the king, the chiefs, singers, and trumpeters : and all the people of the land rejoiced, and blew with trumpets, and the musicians played on various

other instruments, accompanied by those skilful in singing praise. Then Athaliah rent her clothes, and said, Treason, Treason ! And Jehoiada, the priest, brought out the captains of hundreds who were set over the host, and said to them, Take her forth without the ranges : and whoso followeth her, let him be slain with the sword. For the priest had said, Let her not be slain in the house of Jehovah. So they laid hands on her, and when she had come to the horse gate-way, by the king's house, they slew her there.

And Jehoiada made a covenant between himself and all the people, and between the king, that they should be Jehovah's people. Then all the people went to the temple of Baal, and demolished it, and broke in pieces its altars and its statues, and slew Mattan, the priest of Baal, before the altars. Also Jehoiada re-appointed the officers of the house of Jehovah, among the priests and the Levites, whom David had distributed in the house of Jehovah, to offer the burnt-offerings of Jehovah, as it is written in the law of Moses ; with rejoicing and with singing, as was ordained by David. And he placed the gate-keepers at the gates of the house of Jehovah, that no one in any respect unclean might enter. And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of Jehovah : and they came through the high-gate to the king's house, and placed the king upon the throne of the kingdom. And all the people of the land rejoiced : and the city was quiet, although they had slain Athaliah with the sword.

CHAPTER XXIV.

B. C. 878. Joash reigns well while Jehoiada lived ; then falls off to idolatry, and at last is slain.

JOASH was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name was Zibiah of Beer-sheba. And Joash did what was right in the eyes of Jehovah, all the days of Jehoiada, the priest. And Jehoiada took for him two wives ; and he begot sons and daughters.

And after this, Joash purposed to repair the house of Jehovah. And he gathered together the priests and the Levites, and said to them, Go out into the cities of Judah, and gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter. The Levites,

CHAP. XXIII. Compare with this chapter, the eleventh chapter in 2 Kings, and the notes there. 3. (v) Vulg.

CHAP. XXIV. 5. *Hastened it not*] Great negligence

may be justly attributed to them in suffering the temple to remain in a dilapidated state for twenty-three years. Comp. 2 Kings xii. 6.

6 however, hastened it not. And the king called for Jehoiada, the chief-priest, and said to him, Why hast thou not required of the Levites to bring in, out of Judah and Jerusalem, the collection appointed by Moses, the servant of Jehovah, to be paid by the congregation of Israel, for the witness-tabernacle? For the sows of Athaliah, that wicked woman, had broken up the house of God: and they had applied to the service of Baal, all the things dedicated to the house of Jehovah. And at the king's command they made a chest, and placed it without the gate of the house of Jehovah. And they made a proclamation through Judah and Jerusalem, to bring in to Jehovah the collection, which Moses, the servant of God, had, in the wilderness, laid upon Israel. And all the chiefs, and all the people rejoiced, and brought in, and cast *their contributions* into the chest until the whole was completed. Now at what time the chest was brought into the king's office, by the hand of the Levites, and when they saw that there was much money, the king's scribe, and the high priest's officer, came and emptied the chest, and took it, and carried it back to its own place. Thus they did day by day, and collected money in abundance. And the king and Jehoiada gave it to those who had the inspection of the work of the house of Jehovah; and they hired with it masons and carpenters to repair the house of Jehovah; and also such as wrought iron and brass, to strengthen the house of Jehovah. And the workmen so wrought, that the work was by them soon completed, and the house of God restored to its former state of strength. And when they had finished it, they brought the rest of the money to the king and Jehoiada: and of it were made utensils for the house of Jehovah, utensils for the service of the burnt-offerings; and incense-pots, and other utensils of gold and silver. And they continually offered burnt-offerings in the house of Jehovah, all the days of Jehoiada. But Jehoiada became old, and died full of days; a hundred and thirty years old was he when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both with respect to God, and to his house.

7. *Sons of Athaliah*] Most probably, Ahaziah and his brethren, who did this before they were taken captive. Ch. xxi. 17.

8—14. Compare 2 Kings xii. 9—16.

15. *A hundred and thirty*] This was the age of a patriarch. He must have remembered Solomon, and the splendour and glory of the kingdom. He had witnessed various scenes, in the times which passed over him; for he had lived in eight kings' reigns.

21. *In the court of the house*] This was an abominable

Now after the death of Jehoiada came the princes of Judah, and made obeisance to the king. Then the king hearkened to them. And they forsook the house of Jehovah, the God of their fathers, and served grove-idols and other idols: and the wrath of Jehovah came upon Judah and Jerusalem for this their trespass. Yet he sent prophets to them, to bring them back to himself; and they testified against them: but they would not give ear. And the Spirit of God came upon Zechariah, the son of Jehoiada, the priest, who stood above the people, and said to them, Thus saith God, Why transgress ye the commandments of Jehovah, and so cannot prosper? Because ye have forsaken Jehovah, he hath also forsaken you. And they conspired against him, and stoned him with stones at the command of the king, in the court of the house of Jehovah. Thus Joash, the king, remembered not the kindness which Jehoiada, his father, had done to him, but slew his son; who when he was dying said, Jehovah will regard and requite this.

Now at the end of the year Jehovah requited Joash. For the host of Syria came up against him; and they came to Judah and Jerusalem, and destroyed all the chiefs of the people, and sent all their spoil to the king of Damascus. For though the Syrian host consisted of but few men, yet Jehovah delivered a very great host into their hand, because these had forsaken Jehovah, the God of their fathers. And on Joash they executed judgment; For they left him pierced with many wounds. And when they had departed from him, his own servants conspired against him for the blood of the son of Jehoiada, the priest, and slew him on his bed: and when he was dead, they buried him in the city of David, but they buried him not in the sepulchres of the kings. And these are they who conspired against him; Jozabad, the son of Shimeath, an Ammonitess, and Jehozabad, the son of Shimrith, a Moabitess.

Now his buildings and the greatness of the burdens laid on by him, and the repairing of the house of God, behold, they are written in the records of the kings of Judah. And Amaziah, his son, reigned in his stead.

crime, when we consider the place, the time, and to whom it was done. They went after him into the court of the priests, where they were commanded not to enter, and slew him between the temple and the altar, see Matt. xxiii. 33. and the note there.

23. (o) *From among the people*] Syr. Vulg.

27. *Now his buildings*] This version arises from a change in the points only; and the connexion favours it. It is that of Houbigaut.

CHAPTER XXV.

B. C. 839. Amaziah's reign; overthroweth the Edomites, but turns to idols, and is defeated by Joash; his servants kill him.

- 1 AMAZIAH was twenty-five years old when he began to reign, and he reigned twenty-nine years in Jerusalem. And his mother's
- 2 name was Jehoaddan of Jerusalem. And he did what was right in the eyes of Jehovah, but not with a perfect heart.
- 3 Now when the royal power was established in his house, he slew his servants, who had
- 4 killed the king, his father. But he slew not their children, according to what is written in the law, in the book of Moses, in which Jehovah commanded, saying, The fathers shall not be put to death for the children, nor shall the children be put to death for their fathers; but every man shall be put to death for his own sin.
- 5 Moreover, Amaziah gathered Judah together, and made them captains over thousands, and captains over hundreds, according to their paternal houses, throughout all Judah and Benjamin: and he numbered them from twenty years old and upward, and found them three hundred thousand choice men able to go forth to war, who
- 6 could wield both spear and buckler. He hired also a hundred thousand men of valour out of Israel, for a hundred talents of silver.
- 7 But there came a man of God to him, saying, O king, let not the army of Israel go with thee; for Jehovah is not with Israel;
- 8 with any of the Ephraimites. But if thou go, act with vigour in the war, *else* God will overthrow thee before the enemy: for God hath power to help and to overthrow.
- 9 And Amaziah said to the man of God, But what shall we do for the hundred talents of silver, which I have given to the army of Israel? And the man of God answered, Jehovah is able to give thee much more
- 10 than this. Then Amaziah separated these troops that had come to him out of Ephraim, that they might go home again: wherefore their anger was greatly kindled against Judah, and they returned home in great anger.
- 11 And Amaziah took courage, and led forth his people, and went to the valley of salt, and smote of the posterity of Seir ten thousand.
- 12 And other ten thousand left alive, did

the Judahites carry away captive; and they brought them to the top of a rock, and cast them down from the top of the rock, so that they were all dashed to pieces. But the 13 troops which Amaziah sent back, that they might not go with him to battle, fell upon the cities of Judah, from Samaria even to Beth-horon, and smote three thousand of the inhabitants, and took much spoil.

Now, after that Amaziah had come from 14 the slaughter of the Edomites, he brought the gods of the posterity of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense to them. Wherefore the anger of Jehovah 15 was kindled against Amaziah, and he sent to him a prophet, who said to him, Why seekest thou to the gods of a people who could not deliver their own people out of thy hand? And, as he talked with him, the 16 king said to him, Art thou made one of the king's counsel? Forbear; why shouldst thou be smitten? Then the prophet forbore, but said, I know that God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

Then Amaziah, king of Judah, took ad- 17 vice, and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash, king of Israel, sent to Amaziah, 18 king of Judah, saying, A thistle of Lebanon sent to a cedar of Lebanon, saying, Give thy daughter to my son to wife: and a wild-beast of Lebanon passed by, and trod down the thistle. Thou sayest, Lo, I 19 have smitten the Edomites; and thy heart is lifted up: abide now at home; why wouldst thou meddle to thy hurt, so that thou shouldst fall, and Judah with thee? But Amaziah would not hearken; for God 20 so overruled this, that he might deliver them into the hand of their enemies, because they sought to the gods of Edom. So Joash, the king of Israel, went up; and 21 they looked one another in the face, both he and Amaziah, king of Judah, at Beth-shemesh, which belongeth to Judah. And 22 Judah was smitten before Israel, and they fled, every man to his own home. And 23 Joash, the king of Israel, took Amaziah, king of Judah, the son of Joash, the son of Jehoahaz, at Beth-shemesh, and brought

CHAP. XXV. 1—4. Compare 2 Kings xiv. 1—6.

12. *Dashed to pieces*] This was barbarous treatment, but very common, especially among the Romans. We find in 2 Kings that he called the city Joktheel, or, *obedience to God*, because he thought this victory a reward for his obedience in sending back the hired Israelites. Thus are acts of cruelty often thought meritorious.

15. *Could not deliver*] Had he thrown the gods from the rock, instead of the captives, he would have acted more becoming an Israelite; and instead of worshipping them,

he should have acted like Fabius, the Roman general, who, when he had taken Tarentum, and was asked what they must do with the gods? answered, Let them alone, they are good for nothing, since they could not defend their worshippers.

16. *Thou be smitten*] He had probably here a reference to Zechariah, who was put to death in the former reign for his faithful reproof, *ch. xxiv. 21.*

17. For the remaining part of the chapter, compare 2 Kings xiv. 8—18.

- him to Jerusalem, and broke down the wall of Jerusalem, from the gate of Ephraim to
 24 the corner gate, four hundred cubits. And he took all the gold and the silver, and all the vessels found in the house of God with Obed-edom, and the treasures of the king's house, and hostages, and returned to Samaria.
 25 And Amaziah, the son of Joash, king of Judah, lived after the death of Joash, son of Jehoahaz, king of Israel, fifteen years.
 26 Now the rest of the acts of Amaziah, first and last, behold, they are written in the history of the kings of Judah and Israel.
 27 Now after the time that Amaziah turned away from following Jehovah, they made a conspiracy at Jerusalem: and he fled to Lachish: but they sent after him to Lachish, and slew him there. And they brought
 28 him upon horses, and buried him with his fathers in the city of David.

CHAPTER XXVI.

B. C. 810. *Uzziah's reign; he invades the priest's office, and is struck with the leprosy.*

- 1 THEN all the people of Judah took Uzziah, who was sixteen years old, and made him king in the room of his father Amaziah.
 2 He rebuilt Elath, and restored it to Judah, after that the late king had slept with his fathers. Sixteen years old was Uzziah when he began to reign, and he reigned fifty-two years in Jerusalem. His mother's
 4 name was Jecoliah of Jerusalem. And he did what was right in the eyes of Jehovah, according to all that his father Amaziah at
 5 first did. And he sought God while Zechariah lived, who instructed him in the fear of God: and as long as he sought
 6 Jehovah, he caused him to prosper. And he went forth and fought against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built other cities about Ashdod, and
 7 among the Philistines. And God helped him against the Philistines, and against the Arabians, who dwelt in Gur-baal, and the
 8 Ammonites." And the Ammonites gave gifts to Uzziah: and his name spread to the entrance of Egypt; for he had become exceedingly strong. Moreover, Uzziah built
 9 towers in Jerusalem, at the corner-gate, and

at the valley-gate, and at the angles of the wall, and fortified them. He also built 10 towers in the wilderness, and digged many wells: for he had many cattle both in the valleys and in the plains: ground-tillers, and vine-dressers in the mountains, and in Carmel: for he loved husbandry. Moreover, 11 Uzziah had a host of warriors, who went out to war by bands, according to the number enrolled by Jeiel, the scribe, and Maaseiah, the ruler, under direction of Hananiah, one of the king's captains. The whole number 12 of paternal chiefs, men of valour, were two thousand and six hundred. And under these 13 was an army of three hundred and seven thousand and five hundred warriors, a powerful host, to help the king against the enemy. And Uzziah prepared for them, for all the 14 host, shields, and spears, and helmets, and breast-plates, and bows, and stone-slugs. And he made in Jerusalem engines, in- 15 vented by skilful men, to be on the towers and upon the bulwarks, to shoot arrows and great stones. And his name spread far abroad; for, assisted by such inventions, he attained wonderful power.

But when he had become strong, his heart 16 was lifted up to his own destruction: for he transgressed against Jehovah, his God, and went into the temple of Jehovah, to burn incense upon the incense-altar. And 17 Azariah, the priest, went in after him, and with him, eighty priests of Jehovah, valiant men: And they withstood Uzziah, the king, 18 and said to him, Not to thee, Uzziah, belongeth it to burn incense to Jehovah, but to the priests, the sons of Aaron, who have been hallowed to burn incense: go out of the sanctuary; for thou hast trespassed; nor shall this be to thy honour from God Jehovah. Then Uzziah was wroth, and took a 19 censer in his hand to burn incense: and while he was wroth with the priests, the leprosy broke out on his forehead, in the presence of the priests, in the house of Jehovah, from beside the incense-altar. And 20 Azariah, the chief priest, and all the priests, looked upon him; and, behold, he was leprous in his forehead, and they thrust him out thence; yea, himself hasted also to go out, because Jehovah had smitten him. And Uzziah, the king, was a leper unto the 21

CHAP. XXVI. 3. *Sixteen years old*] According to Usher there was an interregnum of twelve years. It is probable that his father died when he was about four years old, and twelve years after that the people made him king in the room of his father.

7. *Ammonites*] I have adopted this reading because it obtains in the next verse. The Greek has in both places, *the Maonites*, which Geddes adopts.

8. 10. He rebuilt the wall that was demolished in his father's time by the king of Israel, and built towers to defend it.

14, 15. Uzziah seems to have been warlike, and to have

encouraged every invention for the purpose of attack or defence.

16. *To burn incense*] It is difficult to assign any just reason for this strange conduct. It was a violation of the law, which permitted none but the sons of Aaron to approach the incense-altar. Perhaps he wanted to be like the heathen princes; or to imitate his father, who burnt incense before the gods of Edom; or Jeroboam, who did so before his calves.

20. *Jehovah had smitten him*] This was a very remarkable punishment. He aspired at honour, and was smitten with a loathsome disease. He invaded the priest's office,

day of his death, and dwelt as a leper, in a separate apartment; for he was cut off from the house of Jehovah: and Jotham, his son, was over the king's house, judging the people of the land.

- 22 Now the rest of the acts of Uzziah, first and last, did Isaiah, the prophet, the son
23 of Amoz, write. Uzziah then slept with his fathers, and they buried him with his fathers in the burying-ground which belonged to the kings; for they said, he is a leper: and Jotham, his son, reigned in his stead.

CHAPTER XXVII.

B. C. 758. *The reign of Jotham, who subdueth the Ammonites.*

- 1 JOTHAM was twenty-five years old when he began to reign, and he reigned sixteen years in Jerusalem. His mother's name
2 was Jerusha, the daughter of Zadok. And he did what was right in the eyes of Jehovah, according to all that his father Uzziah did. Only he did not go into the temple of Jehovah; and the people were still depraved.
3 He built the high-gate of the house of Jehovah, and on the wall of Ophel he built
4 much. Moreover, he built cities on the mountains of Judah, and in the forests he built castles and towers.
5 He fought also with the king of the Ammonites, and prevailed against them. And the Ammonites gave him the same year a hundred talents of silver, and ten thousand cores of wheat, and ten thousand of barley. So much did the Ammonites pay unto him,
6 both the second year and the third. So Jotham became mighty, because he prepared his ways before Jehovah, his God.
7 Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they are written in the book of the kings of Israel and
8 Judah. He was twenty-five years old when he began to reign, and he reigned sixteen
9 years in Jerusalem. And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz, his son, reigned in his stead.

CHAPTER XXVIII.

B. C. 741. *Ahaz's wicked reign; he is attacked by the Syrians; his idolatry and death.*

- 1 AHAZ was twenty-five years old when

and was angry with them, and now was smitten with a disease which was subject to their inspection. For coming into the sanctuary, he was expelled the outer court, where the meanest subject might enter. By aspiring to the priestly office, he lost the royal dignity.

CHAP. XXVII. 1. Compare 2 Kings xv. 32—38.

2. *Did not go into the temple*] He was probably afraid, from what had happened to his father: but whether his not frequenting the temple is there meant, or his not daring to enter the sanctuary, is not easily determined: although I think the context requires us to take it in the latter sense. The bad example of the king tended to deprave the people.

he began to reign, and he reigned sixteen years in Jerusalem; but he did not what was right in the eyes of Jehovah, like David his fore-father. But he walked in the ways of the kings of Israel, and made also
2 molten images for Baal. Moreover, he
3 burnt incense in the valley of Ben-Hinnom, and burnt his children in the fire, after the abominable custom of the nations whom Jehovah had cast out before the Israelites. He sacrificed also, and burnt incense on the
4 high-places, and on the hills, and under every green tree. Wherefore Jehovah, his
5 God, delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of his people captives, and brought them to Damascus.

And he was also delivered into the hand of the king of Israel, who smote him with a great slaughter. For Pekah, the son of
6 Remaliah, slew in Judah, a hundred and twenty thousand in one day, all valiant men; because they had forsaken Jehovah, the God of their fathers. And Zichri, a
7 mighty man of Ephraim, slew Maaseiah, the king's son, and Azrikam, the governor of the house, and Elkanah, who was next to the king. And the Israelites carried away
8 captive of their brethren, two hundred thousand, women, sons, and daughters; and took also away much spoil from them, and brought the spoil to Samaria. But a prophet of Jehovah was there, whose name was
9 Oded: and he went out to meet the host before they came to Samaria, and said to them, Behold, because Jehovah, the God of your fathers, was wroth with Judah, he hath delivered them into your hand, and ye have slain them with a rage that reacheth up unto the heavens. And now ye purpose
10 to reduce the Judahites and Jerusalem for bond-men and bond-women to yourselves: are there then no sins among yourselves against Jehovah, your God? Now, therefore, hear me, and deliver back the captives whom you have taken from among your brethren: otherwise the fierce wrath of Jehovah will fall upon you. Then certain
12 of the chiefs of the Ephraimites, Azariah, the son of Johanan, Berechiah, the son of Meshillemoth, and Jehizkiah, the son of Shalum, and Amasa, the son of Hadlai, stood

CHAP. XXVIII. 1—4. Compare 2 Kings xvi. 1—4, and the notes. (a) Versions and 1 MS.

6. *Slew in Judah*] From the parallel place, it appears that the two kings laid siege to Jerusalem, with a design to set up another king. Is. vii.

8. *Two hundred thousand*] This number is most probably erroneous. A hundred and ten thousand valiant men slain in one day; and two hundred thousand taken captives, must have nearly left the country desolate. The versions have the same number as the text; and some copies of the Septuagint have 300,000 and one 800,000! One manuscript has 1,000.

up against those who came from the war,
 13 And said to them, Ye shall not bring in
 hither these captives, to increase our guilt
 before Jehovah. Intend ye to add to our
 sins and to our trespass? for our trespass
 is great, and fierce is the wrath "of Jehovah"
 14 against Israel. So the armed men left the
 captives and the spoil with the chiefs and
 15 the whole congregation. And the men
 above named rose up and took the cap-
 tives, and out of the spoil clothed all among
 them that were naked; yea, they clothed
 them, and shod them, and gave them to eat
 and to drink, and anointed them, and carried
 all the feeble of them upon asses, and brought
 them to Jericho, the city of palm-trees, to their
 brethren; and they returned to Samaria.

16 And at that time king Ahaz sent to the
 17 king of Assyria to help him. For again
 the Edomites had come and smitten Judah,
 18 and carried away captives. The Philistines
 also had invaded the cities of the low
 country, and of the south of Judah, and
 had taken Beth-shemesh, and Ajalon, and
 Gederoth, and Shochu, with its villages,
 and Tinnah, with its villages, Gimzo also,
 19 and its villages: and they dwelt there. For
 Jehovah brought Judah low because of
 Ahaz, king of 'Judah;' for he made Judah
 defenceless, having so grievously trans-
 20 gressed against Jehovah. And Tiglath-
 pileser, king of Assyria, came to him, but
 distressed him and strengthened him not.
 21 For Ahaz took away a portion out of the
 house of Jehovah, and out of the house of
 the king, and of the chiefs, and gave it to
 the king of Assyria; but he helped him not.
 22 And in the time of his distress, he tres-
 23 passed yet more against Jehovah. For this
 king Ahaz said, 'I will seek to' the gods of
 Damascus, who smote me: for he said,
 Because the gods of the kings of Syria help
 them, I will sacrifice to them, that they may
 help me. But they were the ruin of him,
 24 and of all Israel. Ahaz now collected all
 the utensils of the house of God, and cut in
 pieces the utensils of the house of God, and
 shut up the doors of the house of Jehovah,
 and made for himself altars in every corner
 25 of Jerusalem. And in every other city of
 Judah, he made high-places to burn incense

to other gods, and provoked to anger Jeho-
 vah, the God of his fathers.

Now the rest of his acts and all his ways, 26
 first and last, behold, they are written in the
 book of the kings of Judah and Israel.
 And Ahaz slept with his fathers, and they 27
 buried him in the city of Jerusalem: but
 they brought him not into the sepulchres of
 the kings of 'Judah:—' and Hezekiah, his
 son, reigned in his stead.

CHAPTER XXIX.

*B. C. 726. Hezekiah's good reign; divine worship restored,
 and the temple purified.*

HEZEKIAH began to reign when he was 1
 twenty-five years old, and he reigned twenty-
 nine years in Jerusalem. And his mother's
 name was Abia, the daughter of Zechariah.
 And he did what was right in the eyes of 2
 Jehovah, according to all that David his
 forefather had done.

In the first month of the first year of his 3
 reign, he opened the doors of the house of
 Jehovah, and repaired them. And having 4
 assembled the priests and Levites he brought
 them into the eastern area of the temple,
 And said to them, Hearken to me, ye Levites! 5
 Hallow now yourselves, and hallow the house
 of Jehovah, the God of your fathers, and
 carry away the filth out of the sanctuary.
 For our fathers have trespassed, and done evil 6
 in the eyes of Jehovah, our God, and have
 forsaken him, and have turned away their
 faces from the habitation of Jehovah, and
 turned to him their backs. Also they have 7
 shut the doors of the porch, and put out the
 lamps, and have not burnt incense nor offered
 burnt-offerings in the holy place, unto the
 God of Israel. Hence the wrath of Jehovah 8
 hath fallen upon Judah and Jerusalem, and
 he hath delivered them up to tribulation, to
 desolation, and hissing, as ye see with your
 eyes. For lo, for this our fathers have 9
 fallen by the sword, and our sons and our
 daughters, and our wives, are in captivity.
 Now it is my purpose to make a covenant 10
 with Jehovah, the God of Israel, that his
 fierce wrath may be turned from us. My 11
 sons, be not now negligent: for you hath
 Jehovah chosen to stand before him, to serve
 him, to minister to him, and to burn incense.

9—15. The address of the prophet and the determination of the leading men of Israel, saved these helpless Judahites from a miserable captivity. Nothing parallel to this conduct can be found in the history of war; and no doubt can be entertained but the submission of the troops, their giving up the spoil, and the generosity of the princes, arose from a divine influence on their minds. The mutual wars of the kingdoms of Israel and of Judah hastened the ruin of both.

16—19. Uzziah had vanquished the Philistines; but now when Judah was brought low, they seized and possessed many of its cities. (v) Versions and MSS.

20. *Tiglath-pileser*] Compare 2 Kings xvi. 7—9, from 452

which it appears that the king of Assyria came against Damascus, took it and carried the people captive. But he did not effectually help Ahaz; for he received the treasures, but did not aid him against Israel and the other nations.

23. *To the gods of Damascus*] Compare 2 Kings xvi. 10—18. (v) Sept.

27. (v) Sept.

CHAP. XXIX. 1. *Daughter of Zechariah*] Compare 2 Kings xviii. 2, and the note.

5—11. Hezekiah seems sensible of the cause of the calamities of his country; and begins his reign with restoring the worship of the God of Israel, as the best means of removing them, and securing prosperity.

- 12 Then the Levites arose, Mahath the son of Amasai, and Joel, the son of Azariah, of the sons of the Kohathites: and of the sons of Merari, Kish, the son of Abdi, and Azariah, the son of Jehalelel: and of the Gershonites; Joah, the son of Zimmah, and
- 13 Eden, the son of Joah: And of the sons of Elizaphan; Shimri and Jeiel: and of the sons of Asaph; Zechariah, and Mattaniah:
- 14 And of the sons of Heman; Jehiel, and Shimei: and of the sons of Jeduthun; She-maiah, and Uzziel. And they assembled their brethren, and hallowed themselves, and came, according to the command of the king, in reference to the matters of Jehovah, to cleanse the house of Jehovah. And the priests went into the inner part of the house of Jehovah, to cleanse it, and brought out all the filth which they found in the temple of Jehovah, into the court of the house of Jehovah; and the Levites took and carried
- 17 it forth unto the brook Kidron. Now they began to cleanse, on the first day of the first month; and on the eighth day of the month, they came to the porch of the house of Jehovah; and in eight days more they cleansed the house of Jehovah; so that on the sixteenth day of the first month they finished.
- 18 They then went in to Hezekiah, the king, and said, We have cleansed the whole house of Jehovah, and the altar of burnt-offering, with all its utensils, and the presence-bread
- 19 table, with all its utensils. Moreover, all the utensils which king Ahaz, in his reign, 'profaned,' have we prepared and hallowed, and behold, they are before the altar of Jehovah.
- 20 Then Hezekiah, the king, rose early, and assembled the rulers of the city, and went up
- 21 to the house of Jehovah. And they brought seven steers, and seven rams, and seven lambs, and seven he-goats, for a sin-offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests, the sons of Aaron, to offer them on the altar of
- 22 Jehovah. So they killed the steers, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they
- 23 sprinkled the blood upon the altar. And they brought forth the he-goats for the sin-offering, before the king and the congrega-

tion; and they laid their hands upon them. And the priests killed them, and they made 24 reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king had commanded that the burnt-offering and the sin-offering should be made for all Israel. And he stationed the Levites in 25 the house of Jehovah with cymbals, with psalteries, and with harps, according to the command of David, and of Gad, the king's seer, and of Nathan, the prophet: for such was the command of Jehovah, by his prophets. And the Levites stood with the in- 26 struments of David, and the priests with the trumpets. Hezekiah then commanded them 27 to offer the burnt-offering upon the altar. And when the burnt-offering began, the song of Jehovah also began, accompanied with the trumpets, and with the instruments devised by David, king of Israel. And all 28 the congregation worshipped; and the singers sang, and the trumpeters sounded, until the burnt-offering was finished. And 29 when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped. More- 30 over, Hezekiah, the king, and the chiefs, commanded the Levites to sing praise to Jehovah with the words of David, and of Asaph, the seer. And they sang praises with gladness; and they bowed their heads and worshipped. Then Hezekiah addressed 31 them, and said, Now ye have consecrated yourselves to Jehovah, come near, and bring sacrifices of thanksgiving into the house of Jehovah. And the congregation brought in sacrifices of thanksgiving; and as many as were of a willing heart, burnt-offerings. And the number of the burnt-offerings, 32 which the congregation brought, was seventy steers, a hundred rams, and two hundred lambs: all these were for a burnt-offering to Jehovah. And the consecrated things were 33 six hundred oxen, and three thousand sheep. But the priests were too few, so that they 34 could not slay all the burnt-offerings; therefore their brethren, the Levites, helped them, till the work was ended, and until the other priests had hallowed themselves; for the Levites were more upright in heart to hallow themselves than the priests. For the burnt- 35 offerings also were in abundance, with the fat of the feast-offerings, and the drink-offer-

19. *Profaned*] This is more probable than the common text; for the utensils of the temple were too valuable to be thrown away; but it is natural to think that as Ahaz profaned the temple itself, by idols, so he profaned the utensils by using them in their service. See note Hebrew Bible.

21. *He-goats*] Bishop Patrick has observed, that the words עִזִּים were not used prior to the captivity to denote a he-goat; and hence infers that Ezra was the author of the second book of Chronicles.—*Seven he-goats*.

The law only appointed one of each as a sin-offering; but as their transgressions had been heinous, Hezekiah ordered seven, one seven times over.

27. *The song of Jehovah*] Some have thought that this was the 136th psalm, which seems to be adapted to the daily worship.

31. *Addressed them and said*] Literally, 'answered and said,' but it is obviously an idiom, when used to begin a discourse, and should be rendered accordingly. It is frequent in the New Testament. (v) Sept.

ings, for every burnt-offering. Thus the service of the house of Jehovah was set in 36 order. And Hezekiah rejoiced, and all the people, that God had so disposed the people: for the thing had been suddenly done.

CHAPTER XXX.

B. C. 726. *Hezekiah orders a solemn passover to be proclaimed; the altars of idols demolished, &c.*

1 AND Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah, at Jerusalem, to keep the passover unto Jehovah, the God of Israel. 2 For the king, and his chiefs, and the whole congregation in Jerusalem, had taken counsel to keep the passover, in the second 3 month. For they could not keep it at that time, because the priests had not sufficiently hallowed themselves, neither had all the 4 people assembled at Jerusalem. And the thing pleased the king and the whole con- 5 gregation. So they decreed to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the passover unto Jehovah the God of Israel, at Jerusalem: for they had not 6 kept it, as prescribed for a long time. Foot- posts then went with the letters from the king and his chiefs throughout all Israel and Judah, with the king's orders, to say, Ye Israelites, turn again unto Jehovah, the God of Abraham, Isaac, and Israel, and he will return to the remnant of you, who have escaped out of the hand of the kings of As- 7 syria. And be not like your fathers, and like your brethren, who trespassed against Jehovah, the God of their fathers, who therefore gave them up to desolation as ye 8 see. Now be ye not stiff-necked, as your fathers were; submit yourselves to Jehovah, and enter into his sanctuary which he hath hallowed for ever: and serve Jehovah your God, that the fierceness of his wrath may be 9 turned away from you. For if ye turn again to Jehovah, your brethren and your children shall find compassion among those who have led them captive, so that they shall come again into this land: for Jeho- vah, your God, is gracious and merciful, and will not turn away his face from you, if 10 ye return unto him. So the posts passed

on from city to city, through the country of Ephraim and Manasseh, even to Zebulun: but they laughed at them, and taunted them. Nevertheless, some of Asher and of Zebulun 11 humbled themselves, and came to Jerusalem. But in Judah, the hand of God had given 12 them one heart to do the commandment of the king and of the chiefs, according to the word of Jehovah.

And there assembled at Jerusalem many 13 people to keep the feast of unleavened bread, in the second month, a very great congregation. And they arose and took 14 away the altars which were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron. Then 15 they killed the passover, on the fourteenth day of the second month: and the priests and the Levites were now ashamed, and they hallowed themselves, and brought the burnt-offerings into the house of Jehovah. And they stood in their place after their 16 manner, according to the law of Moses, the man of God: the priests sprinkled the blood, which they received from the hand of the Levites. For there were many in the con- 17 gregation who were not hallowed: therefore the Levites had the charge of the killing of the passover for every one that was not clean, so as to be hallowed to Jehovah. For very many of the people, many of 18 Ephraim, and Manasseh, Issachar, and Ze- bulun, had not cleansed themselves, yet did they eat the passover, contrary to what was prescribed. But Hezekiah prayed for them, saying, May the good Jehovah pardon every one, Who hath prepared his heart to seek 19 Jehovah, the God of his fathers, although not cleansed according to the purification of the sanctuary. And Jehovah hearkened 20 to Hezekiah, and was reconciled to the people.

So the Israelites who were present at Je- 21 rusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah, day by day, with instruments of sacred music. And Hezekiah spoke comfortably to 22 all the Levites who best understood the wor- ship of Jehovah, that they would 'complete' the seven days' fast, offering feast-offerings, and making confession to Jehovah, the God

CHAP. XXX. 2. *In the second month*] According to the law, it was to be kept until the 14th day of the *first* month; but in case any man was unclean, &c. he might keep it in the second month. Compare Numb. ix. 10, 11. This was their case; the temple was not hallowed, nor could they be prepared before the second month.

8. *Submit yourselves*] Literally, 'give the hand,' which both denoted submission and a renewal of their covenant with him. Compare 1 Chron. xxix. 24, Ezra x. 19, and Ezek. xvii. 18.

10. *They laughed at them*] This shows the hardened state of the people. God's service was the subject of their

unhallowed mirth; but soon were the bonds of these mockers made strong.

20. *Reconciled*] I have adopted the Arabic sense of *רָפָא* here, as best agreeing with the context; for we have no reason to think that those who attended were smitten with any disease.

22. *Would complete*] This reading seems more natural than the common text; for surely there was no reason for the king to exhort the priests to eat, but there was to persevere in the laborious service of killing and offering victims for other seven days. (v) Sept.

- 23 of their fathers. And the whole assembly resolved to keep other seven days; and they kept the feast other seven days with gladness.
- 24 For Hezekiah, king of Judah, gave to the congregation, a thousand steers, and seven thousand sheep; and the chiefs gave to the congregation, a thousand steers, and ten thousand sheep; and a great number
- 25 of priests hallowed themselves. And the whole congregation of Judah, with the priests, and the Levites, and the whole congregation that had come out of Israel, and the strangers that had come out of the land of Israel, and that dwelt in Judah, rejoiced.
- 26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David, king of Israel, there had not been the like in Jerusalem.
- 27 Then the priests, the Levites, arose and blessed the people; and *Jehovah* hearkened to their voice, and their prayer went up to his holy dwelling-place in the heavens.

CHAPTER XXXI.

B. C. 726. *Idols destroyed; tithes and offerings brought; the king's integrity and success.*

- 1 Now when all this was finished, all Israel that were present, went out to the cities of Judah, and broke the statues in pieces, and cut down the groves, and threw down the high-places and the altars, in all Judah and Benjamin; in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the Israelites returned to their own cities, every man to his own possession.
- 2 And Hezekiah appointed the courses of the priests and the Levites according to their classes; each of the priests and Levites according to his service; for offering burnt-offerings, and feast-offerings, to minister, give thanks, and praise at the gates
- 3 of the camp of Jehovah. He also appointed a portion of his own property for the burnt-offerings, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new moons, and for the stated feasts, as it is written in the law
- 4 of Jehovah. Moreover he commanded the people who dwelt in Jerusalem, to give the portion due to the priests and the Levites, that they might be wholly employed in the law of Jehovah.
- 5 And as soon as the commandment went

abroad, the Israelites brought, in abundance, the first-fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundance. And Judah, and Israel, who 6 dwelt in the cities of Judah, they also brought in the tithe of oxen and sheep; and the tithe of holy things which were hallowed to Jehovah, their God, they laid in heaps. 7 In the third month they began to lay the heaps, and finished them in the seventh month. And when Hezekiah and the chiefs came 8 and saw the heaps, they blessed Jehovah, and his people Israel. Then Hezekiah 9 questioned the priests and the Levites concerning the heaps; And Azariah, the chief 10 priest of the house of Zadok, answered him, and said, Since the people began to bring their offerings into the house of Jehovah, we have had enough to eat, and have left plenty: for Jehovah hath blessed his people; and that which is left, is this great store.

Then Hezekiah commanded chambers to 11 be prepared in the house of Jehovah; and they prepared them, And brought in the 12 offerings and the tithes, and the dedicated things faithfully: over which Cononiah, the Levite, was ruler, and Shimei, his brother, was the next. And Jehiel, and Azariah, 13 and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, were overseers under Cononiah, and Shimei, his brother, at the command of Hezekiah, the king, and Azariah, the ruler of the house of God. And 14 Korah, the son of Imnah, the Levite, the door-keeper at the east-gate, was over the free-will offerings of God, to distribute the oblations of Jehovah, and the most holy things. And next to him were Eden, and 15 Benjamin, and Joshua, and Sheimaiah; Amaziah, and Shecaniah; whose office was to give a portion to their brethren in the cities of the priests, according to their 16 courses, whether great or small: Besides to those of their males reckoned from three years old and upward, (to every one coming into the house of Jehovah, his daily portion,) for their ministerial service according to their courses. Now the priests and the 17 Levites were reckoned according to their paternal houses, from twenty years old and

CHAP. XXXI. 2. *Camp of Jehovah*] The whole space within the outer wall that surrounded the temple is thus called, because here the people assembled to worship, and here the musicians and singers were stationed.

6. *Children of Israel*] The connexion requires the text to be thus construed. See note Hebrew Bible.—*Which were hallowed*] That is, their votive and free-will offerings, the gains of trade or the spoils of war.

11. *Chambers*] There were many in the temple for the purpose of store-rooms, but they had been otherwise employed. The king ordered them to be prepared for the

tithes; and the abundance brought shows that God had blessed them.

16. *Three years old*] The male children of the Levites, above three years old, were allowed to come to the temple with their fathers, and share in the distribution. In their time of waiting they brought their families with them.

17. *Twenty years old*] In the law it was from thirty years old; but David altered this, probably by divine appointment, as the numbers of the people and the proselytes increased. 1 Chron. xxiii. 26.

upward, in their ministrations by their
 18 courses; And the whole multitude of their little ones, their wives, and their sons, and their daughters, were taken into the account; of those who had faithfully hallowed
 19 themselves. And to the sons of Aaron, the priests, who were in the fields of the suburbs of their cities, in every city the men above named gave also portions; to all the males among the priests, and to all the Levites, who were reckoned among them.
 20 And thus did Hezekiah throughout all Judah; acting with goodness, uprightness, and faithfulness before Jehovah, his God,
 21 And in every work that he began for the service of the house of God, and in respect to the law, and the commandments, in seeking his God, he performed with his whole heart; hence he prospered.

CHAPTER XXXII.

B. C. 713. Sennacherib's invasion, and defeat; Hezekiah's sickness and recovery.

1 AFTER these things were faithfully accomplished, Sennacherib, king of Assyria, came, and entered into Judah; and encamped against the fortified cities, and thought to gain them by force to himself.
 2 And when Hezekiah saw that Sennacherib had come, and that he had purposed to fight against Jerusalem, He took counsel with his chiefs and his mighty men, to stop the water-fountains which were without the
 4 city: and they assisted him. And many people were assembled, who stopped all the fountains, and the brook that ran through the midst of the land, saying, Why should the kings of Assyria come, and find much
 5 water? He also took courage, and repaired all the wall that was broken, and erected towers above, and another outer wall. He also strengthened Millo in the city of David, and made darts and shields in abundance.
 6 And he appointed captains of war over the people, and assembled them to himself in the area, at the gate of the city, and spoke
 7 comfortably to them, saying, Be strong and courageous; be not afraid nor dismayed on account of the king of Assyria, nor on account of all the multitude that is with him: for he with us is more *powerful* than *all*
 8 *those* with him. With him is an arm of flesh; but with us is Jehovah, our God, to help us, and to fight our battles. And the

people relied on the words of Hezekiah, king of Judah.

After this, Sennacherib, king of Assyria, 9 (who himself, with all his forces, then besieged Lachish,) sent his servants to Jerusalem, unto Hezekiah, king of Judah, and unto all Judah, that were at Jerusalem, saying, Thus saith Sennacherib, king of 10 Assyria, On what do ye rely, that ye would abide a siege in Jerusalem? Is it not Heze- 11 kiah who persuadeth you to give yourselves up to die by famine and by thirst, saying, Jehovah, our God, will deliver us out of the hand of the king of Assyria? Hath not 12 the same Hezekiah taken away his high-places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and burn incense upon it? Know ye not what I and my fa- 13 thers have done to all the people of other lands? were the gods of those nations at all able to deliver their lands out of my hand? Who was there among all the gods of those 14 nations, whom my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand? Now, therefore, let not 15 Hezekiah deceive you, nor persuade you in this: believe him not: for as no god of any nation or kingdom hath been able to deliver his people out of my hand, and out of the hand of my fathers. how shall your God deliver you out of my hand? And his servants spoke 16 yet more against God Jehovah, and against his servant Hezekiah. He wrote also letters 17 to reproach Jehovah, the God of Israel, and to speak against him, saying, As the gods of other nations have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand. Then they cried with a loud voice, in the 18 Jewish language, to the people of Jerusalem who were on the wall, to terrify and confound them; that they might take the city. And they spoke against the God of Jerusalem, as against the gods of other nations, which were the work of men's hands.

On this, Hezekiah, the king, and the pro- 20 phet Isaiah, the son of Amoz, prayed and cried to heaven. And Jehovah sent an 21 angel, who cut off all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria; and he returned, with shame of face, to his own

18. *Hallowed themselves*] This is given as a reason why such care was taken of their families, because they were either employed in the temple, or in teaching the people at home; and would otherwise have been unable to provide for them, in a manner becoming their station.

21. One circumstance of Hezekiah's wisdom and piety is not mentioned here, but may be inferred from Prov. xxv. 1, (that he employed some skilful scribe to compare and write out copies of the law and other sacred writings; and

also smaller collections of proverbs, which were scattered abroad in several hands. These he employed some priests or prophets to copy, and publish for the good of his kingdom.

CHAP. XXXII. 1—23. Compare 2 Kings xviii. 13, to the end, and the whole of the 19th chapter, where a more particular and detailed account of the invasion and insulting language of Sennacherib is given.

21. *Leaders and captains*] Compare 2 Kings xix. 35, and the note.

CHAPTER XXXIII.

B. C. 698. Manasseh's wicked reign; he, when carried to Babylon, repents and is restored; his death.

land. And when he had gone into the house of his god, the offspring of his own
 22 loins slew him there with the sword. Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from Sennacherib, the king of Assyria, and from all "their enemies," and
 23 defended them on every side. And many brought offerings to Jehovah to Jerusalem, and presents to Hezekiah, king of Judah: so that thenceforth he was magnified in the eyes of all nations.
 24 In those days Hezekiah was sick unto death, and prayed to Jehovah: and he "hearkened to" him, and gave to him a token
 25 of recovery. But Hezekiah rendered not according to the benefit conferred on him; for he became proud in heart; therefore was wrath kindled against him, and against
 26 Judah and Jerusalem. But Hezekiah humbled himself for the pride of his heart; he and the inhabitants of Jerusalem; so that the wrath of Jehovah came not upon them in the days of Hezekiah.
 27 And Hezekiah had riches and glory in abundance: and he made for himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields,
 28 and for all kinds of valuable utensils. Storehouses also for the increase of corn, and wine, and oil; and stalls for all kinds of
 29 cattle, and sheep-cotes for flocks. Moreover, he built cities for himself; and possessed flocks and herds in abundance: for
 30 God gave to him very much substance. This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David: for Hezekiah prospered in all his
 31 works. But in respect to the ambassadors the princes "of the king" of Babylon, who were sent unto him to inquire concerning the miracle, that had been done in the land, God left him to try him, that he might know all that was in his heart.
 32 Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah, the prophet, the son of Amoz, and in the book of the kings of
 33 Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the chief of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem honoured him at his death. And Manasseh, his son, reigned in his stead.

MANASSEH was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem. But he did evil in the eyes of Jehovah, like to the abominable deeds of the nations, whom Jehovah had cast out before the Israelites.

For he rebuilt the high-places which Hezekiah, his father, had broken down, and he reared up altars for Baal, and made groves, and worshipped all the host of the heavens, and served them. Also he built altars for idols in the house of Jehovah, concerning which Jehovah said, In Jerusalem shall my name be for ever. And he built altars for the whole host of the heavens, in the two courts of the house of Jehovah. And he devoted his children by fire, in the valley of Ben-Hinnom: also he observed the clouds, and used divination, and practised augury, and encouraged necromancers and wizards: he wrought much evil in the eyes of Jehovah, to provoke him to anger. And he set a carved grove-idol, made by himself, in the house of God, of which God had said to David and to Solomon, his son, In this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever: Nor will I any more remove the foot of Israel out of the land which I appointed for their fathers; provided they observe to do all that I have commanded them, according to the whole law, and the statutes and the ordinances by Moses.

But Manasseh seduced Judah and the inhabitants of Jerusalem, to do more evil than the nations whom Jehovah had destroyed before Israel. And Jehovah spoke to Manasseh, and to his people; but they would not hearken. Jehovah, therefore, brought upon them the captains of the host of the king of Assyria, who took Manasseh "alive," and bound him with fetters, and carried him to Babylon. But when, in his affliction, he besought Jehovah, his God, and humbled himself greatly before the God of his fathers, And prayed to him, and treated him; he heard his supplication, and brought him back to Jerusalem, unto his own kingdom. Then Manasseh acknowledged that Jehovah was the only God. Now after this, he built a wall without the

22. *Defended them*] As a shepherd his flock, by guiding them and protecting them. (a) MSS.

24. *Hezekiah was sick*] Compare 2 Kings xx. 1—11, and the notes there. (v) Sept. Vulg.

30. *Of Gihon*] Some make this the same as the fount of Siloam, (see Reland;) but others another stream, which Hezekiah hrought by a subterranean aqueduct into the city. Compare Isa. vii. 3, and xxii. 9.

31. *Ambassadors*] Comp. 2 Kings xxx. 12-19. (a) Chald. MSS.

CHAP. XXXIII. 1—9. Compare 2 Kings xxi. 1—9.

11. *Alive*] The various reading of the Syriac and the Arabic is so natural and coherent, that I am satisfied it is the true one. For what can be meant by taking Manasseh "with thorns or flesh-hooks, or among thorns?"

13. *The only God*] In his reform, he changed his chief minister, removing Shebna and appointing Eliakim. Isa. xxii. 15—25.

city of David, on the west side of Gihon, in the valley, even to the entrance of the fish-gate, and carried it about to Ophel, and raised it a very great height. And he put captains of war in all the fortified cities of
 15 Judah. And he removed the strange gods, and the grove-idols, out of the house of Jehovah, and all the altars that he had built in the mount of the house of Jehovah, and in Jerusalem; and cast them out of the
 16 city. And he repaired the altar of Jehovah, and sacrificed thereon feast-offerings, and thank-offerings, and commanded Judah to
 17 serve Jehovah, the God of Israel. Nevertheless, the people still sacrificed on the high-places, yet to Jehovah, their God, only.
 18 Now the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers who spoke to him in the name of Jehovah, the God of Israel, behold, they are written in the records of the kings of Judah.
 19 His prayer also and its acceptance; and all his sins, and his trespasses, and where he built high-places, and set up carved grove-idols, before he was humbled: behold, they are written in the records of the seers.
 20 And Manasseh slept with his fathers, and they buried him in *the garden* of his own house; and Amon, his son, reigned in his
 21 stead. Amon was twenty-two years old when he began to reign, and he reigned
 22 two years in Jerusalem. But he did evil in the eyes of Jehovah, as *at first* did Manasseh, his father: for Amon sacrificed unto all the carved idols which Manasseh, his
 23 father, had made, and served them; And humbled not himself before Jehovah, as Manasseh, his father, had humbled himself;
 24 but Amon trespassed more and more. And his servants conspired against him, and slew
 25 him in his own house; But the people of the land slew all those who had conspired against king Amon: and the people of the land made Josiah, his son, king in his stead.

CHAPTER XXXIV.

B. C. 641. *The reign of Josiah; the book of the law found; he and the people enter into covenant.*

1 JOSIAH was eight years old when he began to reign, and he reigned in Jerusalem
 2 thirty-one years. And he did what was right in the eyes of Jehovah, and walked in the ways of David, his fore-father, and declined neither to the right hand nor to the left.

19. *In the records of the seers*] We are here referred to some history then extant for a larger account of his sin and repentance. Particular notice is taken of his prayer; it is to be found in the Apocrypha, but whether genuine or not is uncertain; it is not unlikely but it may be so, for it is a good prayer, and much to the purpose.

20. *Garden*] Compare 2 Kings xxi. 13.

CHAP. XXXIV. 3. *In the eighth year*] That is, in the sixteenth year of his age.

For in the eighth year of his reign, while
 he was yet young, he began to seek after the God of David, his fore-father; and in the twelfth year he began to cleanse Judah and Jerusalem from the high places and the groves, and the carved and molten idols. For in his presence were the altars of Baal broken down; and the solar statues, which were high above them, were destroyed. And the groves he cut down, and the carved and molten idols he broke in pieces, and stamped them to dust, and strowed it on the graves of those who had sacrificed to them. And he burned the bones of the priests *of the idols* upon their own altars, and cleansed Judah and Jerusalem. And in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, he destroyed on every hand *idol* temples. And he demolished the altars and the groves, and stamped the carved idols to dust, and cut down all the solar statues throughout the whole land of Israel; and then returned to Jerusalem.

Now in the eighteenth year of his reign, when he had cleansed the land, and the house "of Jehovah," he sent Shaphan, the son of Azaliah, and Maaseiah, the governor of the city, and Joah, the son of Joahaz, the recorder, to repair the house of Jehovah, his God. And when they came to Hilkiah, the high-priest, they delivered the money which was brought into the house of God, which the Levites, who kept the doors, had collected from Manasseh and Ephraim, and from all the remnant of Israel, and from all Judah and Benjamin, and from the inhabitants of Jerusalem. And they put it in the hand of those who had the oversight of the work of the house of Jehovah, and they gave it to the workmen who wrought in the house of Jehovah, to repair and strengthen the house: 'To the artificers and builders gave they it, to buy hewn stones, and timber for couplings, and to floor the apartments which the kings of Judah had destroyed. And the men did the work faithfully; and their overseers to forward the work, were Jahath, and Obadiah, the Levites of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, and such other Levites as were skilful musicians. Also over the burden-bearers, for forwarding all those who did any kind of work, were the Levites, scribes, and officers, and gate-keepers.'

6. *Their temples*] I have followed the text in preference to the Keri; and, with Cappellus and Houbigant, consider the first word a verb. See note Hebrew Bible, and compare 2 Kings xxiii. 4-21.

11. *Apartment*] These were what the priests occupied when they attended at the temple; and the conduct of the idolatrous kings in destroying them shows both their impiety and policy. They wished to banish those from the temple who might have been a hinderance to their schemes.

14 And when fetching out the money which had been brought into the house of Jehovah, Hilkiah, the priest, found the book of the law of Jehovah, *written* by Moses.
 15 And Hilkiah spoke and said to Shaphan, the scribe, I have found the book of the law, in the house of Jehovah. And Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought back word to the king, saying, All that was committed to thy servants, they have done. And they have collected the money found in the house of Jehovah, and have delivered it into the hand of the overseers, and to the hand of the workmen.
 18 Then Shaphan, the scribe, told the king, saying, Hilkiah, the priest, hath given to me a book. And Shaphan read it before the king. And when the king had heard the words of the law, he rent his garments.
 20 And the king commanded Hilkiah, and Ahikam, the son of Shaphan, and Abdou, the son of Micah, and Shaphan, the scribe, and Asaiah, a servant of the king, saying,
 21 Go, inquire of Jehovah for me, and for those that are left in Israel and in Judah, concerning the words of the book which is found: for great is the wrath of Jehovah, to be poured out upon us, because our fathers have not kept the word of Jehovah, by doing according to all that is written in
 22 this book. And Hilkiah, and they whom the king appointed, went to Huldah, the prophetess, (the wife of Shallum, the son of Tikvath, the son of Hasrah, keeper of the wardrobe,) who dwelt in the suburbs of Jerusalem, and on this subject spoke to her.
 23 And she answered them, Thus saith Jehovah, the God of Israel, Tell ye the man
 24 that sent you to me, Thus saith Jehovah, Behold, I will bring evil upon this place, and upon its inhabitants, even all the curses that are written in the book which hath been
 25 read before the king of Judah: Because they have forsaken me and have burned incense to other gods, so as to provoke me to anger by all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.
 26 But to the king of Judah, who sent you to

inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel, Because at the words which thou hast heard, Thy heart was softened, and thou didst humble thyself before God, when thou hearest my words against this place, and against its inhabitants, and humbledst thyself before me, and didst rend thy garments, and weep before me; I have even heard thee, saith Jehovah. Behold, I will gather thee 28 to thy fathers, to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon its inhabitants.

When they had reported these words to the king, The king then sent and assembled all the elders of Judah and Jerusalem. And the king, and all the men of Judah, 30 and the inhabitants of Jerusalem, and the priests, and the Levites, and the whole people, great and small, went up to the house of Jehovah: and he read in their hearing all the words of the book of the covenant, that had been found in the house of Jehovah. And the king stood by a pillar, and 31 made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book. And he caused 32 all that were present in Jerusalem and Benjamin to stand to it. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers. And Josiah took away all the abominations 33 out of all the countries which belonged to the children of Israel, and made all that were present in Israel to serve Jehovah, their God. And during all his days, they departed not from following Jehovah, the God of their fathers.

CHAPTER XXXV.

B. C. 623. Josiah keepeth a solemn passover; opposing Pharaoh Necho, he is slain.

MOREOVER, Josiah kept a passover to 1 Jehovah in Jerusalem: and they killed the passover on the fourteenth day of the first month. And he appointed the priests to 2

19. *Rent his garments* It cannot be supposed that all the copies of the law were lost. Hezekiah had taken care to furnish the people with many: and their being and polity as a nation, as well as their religion, depended on the knowledge of the law. Perhaps they had, for the use of the priests and the king, some abstract, like our abridgement of the statutes; without the promises and threatenings, with which the king seemed so much affected, and which it is evident he had not before read. The king, being impatient to know the contents, begins to read immediately, and as their books were written upon long scrolls, and rolled upon a stick, the latter part of Deuteronomy would come first in course, where he found those terrible threatenings which so greatly impressed him, threatenings upon the king, as well as upon the people. Deut. xxviii. 36.

It is scarcely possible for words more naturally to describe a book written by Moses himself, than the words of the text; or to vouch more fully, that the manuscript of the law then found was in the *hand-writing of Moses*. And perhaps all doubt will be removed, when it is considered further—that, though there are fifteen places in the Old Testament which mention the words *law of Moses* and *book of Moses*, yet this one place only mentions *the book of the law in the hand (or by the hand) of Moses*: the reason of which seems to be, that the other places speak of that *law in general*: but this place speaks of *one particular MS.* namely, the *original*.

12—28. Compare 2 Kings xxii. 8—20, and the notes; and verses 29—33, with 2 Kings xxiii. 1—3.

their offices, and encouraged them to do the
 3 service of the house of Jehovah. And he said to the Levites, who being hallowed to Jehovah, were to teach all Israel, Put the holy ark in the house which Solomon, the son of David, king of Israel, built for it: for it is no more to be borne on your shoulders: serve now Jehovah, your God, and
 4 his people Israel, And be prepared according to your paternal houses and courses, as prescribed by David, king of Israel, and
 5 repeated by Solomon, his son. And attend at the sanctuary, according to the divisions of the paternal families of your brethren, the people; and according to the division
 6 of the families of the Levites. So kill the passover, and hallow yourselves, and prepare your brethren, that they may do according to the word of Jehovah by Moses.
 7 Josiah then gave to the people, of the flock, lambs and kids, all for the passover offerings, for all that were present, to the number of thirty thousand, and three thousand steers: these were from the king's own
 8 property. And his chiefs gave willingly unto the people, to the priests, and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the passover offerings, two thousand and six hundred *lambs and kids*,
 9 and three hundred oxen. Conaniah also, and Shemaiah and Nethaneel, his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, gave unto the Levites for passover offerings, five thousand *lambs*
 10 *and kids*, and five hundred oxen. So the service was prepared, and the priests stood in their place, and the Levites in their courses,
 11 according to the king's commandment. And they killed the passover victims, and the priests sprinkled the blood from their hands,
 12 and the Levites flayed them. And they removed the burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto Jehovah, as it is written in the book of Moses. And so
 13 did they with the oxen. And they roasted the passover victims with fire, according

to the ordinance: but the other holy offerings they boiled in pots, and in caldrons, and in pans, and divided them speedily among all the people. And afterwards 14 they made ready for themselves, and for the priests: because the priests, the sons of Aaron, were employed in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests, the sons of Aaron. And 15 the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun, the king's seer: and the door-keepers waited at every gate; they might not depart from their service; for their brethren, the Levites, prepared for them. So all the 16 service of Jehovah was prepared the same day, to keep the passover, and offer burnt-offerings upon the altar of Jehovah, according to the command of king Josiah. And 17 the children of Israel, who were present, kept the passover at that time, and the feast of unleavened bread seven days. And 18 there was no passover like to that kept in Israel from the days of Samuel, the prophet: nor did any of the kings of Israel keep such a passover as was kept by Josiah, and the priests, and the Levites, and all Judah and Israel, who were present, and the inhabitants of Jerusalem. In the eighteenth year of 19 the reign of Josiah was this passover kept.

After all this, when Josiah had prepared 20 the temple, Necho, king of Egypt, came up to fight against Charchemish, on the Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, 21 What hast thou to do with me, thou king of Judah? I come not against thee this day, but against a house with which I have war: for God commanded me to make haste. Forbear to oppose God, who is with me, lest he destroy thee. Nevertheless, Jo- 22 siah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And 23

CHAP. XXXV. 3. *Who being hallowed*] Houbigant renders, 'Who taught the people how they might hallow themselves to Jehovah,' a sense which I think the text will not bear.—*Put the holy ark*] His father Amon had probably removed it, to make room for his idols.

5. *Paternal families*] In order to understand this, it must be observed, that each family, if it were sufficient to eat a whole lamb, was obliged to have one slaughtered for them: this office was to be performed by the Levites: who were consequently to be distributed among the families for that purpose. Compare Exod. xii. 8, 9.

8. *Lambs and kids*] I have supplied the words, because no other animals were used for the passover victims; and of course it must be these which are meant.

19. *This passover*] This was a most extraordinary passover; none had been celebrated with such solemnity, with such great preparations, and with such great joy. It had

been kept in Hezekiah's time; but the people were not properly purified, and Josiah was more liberal in proportion to his abilities.

20. *Went out against him*] The conduct of Josiah has been thought rash, if not an act of disobedience to God. I cannot but think it highly becoming his character; as it is probable he was in league with the king of Babylon, and had, perhaps, received from him authority over the cities of Israel. As for what Pharaoh says, that God had commanded him to make haste, he must mean his own god, or idol, to which Josiah was not to pay any respect. In opposing Pharaoh, he acted as a faithful ally of the king of Babylon, and though he fell, it was rather a punishment to his people than a judgment on himself; for death was his gain.

22. *Disguised*] The versions seem to have read some other word, most probably חֲרֹמִים, as they render *desired* to fight with him. So Geddes.

the archers shot at king Josiah; and the king said to his servants, Take me away; 24 for I am grievously wounded. His servants, therefore, took him out of that chariot, and put him in the second chariot that he had; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.

25 And Jeremiah lamented for Josiah: and all the singing-men, and the singing-women, by an established custom in Israel, speak of Josiah in their lamentations to this day, and, behold, they are written in the lamentations. Now the rest of the acts of Josiah, and his goodness according to what is prescribed in the law of Jehovah: And his deeds, first and last, behold, they are written in the book of the kings of Israel and Judah.

CHAPTER XXXVI.

B. C. 610. History of the reigns of Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah.

1 THEN the people of the land took Jehoahaz, the son of Josiah, and made him king 2 in his father's stead in Jerusalem. Jehoahaz was twenty-three years old when he began to reign, and he reigned three months 3 in Jerusalem. And the king of Egypt removed him from Jerusalem, and laid a tribute on the land of a hundred talents 4 of silver, and a talent of gold. And the king of Egypt made Eliakim, his brother, king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz, his brother, and carried him to Egypt. 5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did evil in the 6 eyes of Jehovah, his God. Against him came up Nebuchadnezzar, king of Babylon, and bound him in fetters, and carried him 7 to Babylon. Nebuchadnezzar also carried away some of the utensils of the house of Jehovah to Babylon, and put them in his 8 temple at Babylon. Now the rest of the acts of Jehoiakim, and his abominations which he committed, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah: and Jehoiachin his son reigned in his stead. 9 Jehoiachin was eight years old when he

began to reign, and he reigned three months and ten days in Jerusalem; and he did evil in the eyes of Jehovah. And when the year 10 was expired, king Nebuchadnezzar sent and brought him to Babylon, with the choicest utensils of the house of Jehovah, and made Zedekiah, his "uncle," king over Judah and Jerusalem.

Zedekiah was twenty-one years old when 11 he began to reign, and he reigned eleven years in Jerusalem. And he did evil in the eyes 12 of Jehovah, his God, and humbled not himself before Jeremiah, the prophet, speaking from the mouth of Jehovah. And he also 13 rebelled against king Nebuchadnezzar, who had made him swear *allegiance* to him by God: but he stiffened his neck, and hardened his heart from turning to Jehovah, the God of Israel.

Moreover, all the chiefs of the priests 14 and the people transgressed very much, according to all the abominations of the heathen; and polluted the house of Jehovah which he had hallowed in Jerusalem. And Jehovah, the God of their fathers, sent 15 to them by his messengers early, and often; because he had compassion on his people, and on his own dwelling-place: But they 16 derided the messengers of God, and despised his words, and insulted his prophets, until the wrath of Jehovah arose against his people, until there was no remedy. There- 17 fore he brought upon them the king of the Chaldees, who slew their young men with the sword in the apartments of their own sanctuary, and had no compassion upon young man, or maiden, old man, or him that stooped for age: he gave them all into his hand.

And all the utensils of the house of God, 18 great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his chiefs; all these he brought to Babylon. And they burnt the house of 19 God, and broke down the wall of Jerusalem; they burnt all the palaces also with fire, and destroyed all the choicest furniture. And those who had escaped from the sword, 20 carried he away to Babylon; where they were servants to him and his sons, until the reign of the kingdom of Persia: To 21 fulfil the word of Jehovah, by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath seventy complete years.*

25. *In the lamentations*] This funeral poem has not been preserved. It could not be Jeremiah's lamentations, for they lament the destruction of the city, and the captivity, and not the death of the king.

CHAP. XXXVI. 1. Compare with this chapter, 2 Kings

xxiv. 31, &c. and the 25th chapter and the notes. I have omitted the 22nd and 23rd verses of this chapter, as they are the same as the three first verses of the first chapter of Ezra; and have undoubtedly been added by mistake; or rather, they show that the book of Ezra once followed this.

E Z R A.

INTRODUCTION.

This book has been generally ascribed to Ezra, by the Jewish church; and there is no solid reason to suppose that this opinion is unfounded. He was descended from the house of Aaron, and was the grandson of Seraiah, who was the high-priest in the reign of Zedekiah. Compare 2 Kings xxv. 18, and Ezra vii. 1. From his rank and education, he was well qualified to obtain information, and write the account of the first return of his brethren; and was himself afterwards chiefly employed in restoring the civil and religious polity of his country. We have an account of those who first returned to their own country; of the building of the temple, in spite of the opposition made by their enemies; of Ezra's coming to Jerusalem, and the reform which he effected. It contains the history of about eighty years.

CHAPTER I.

B. C. 536. The proclamation of Cyrus; the people prepare to return; the utensils of the temple restored.

- 1 Now in the first year of Cyrus, king of Persia, that the word of Jehovah, by the mouth of Jeremiah, might be fulfilled, Jehovah so influenced the mind of Cyrus, king of Persia, that he made a written decree, and proclaimed it through all his kingdom, saying, Thus saith Cyrus, king of Persia, Jehovah, the God of the heavens, hath given me all the kingdoms of the earth; and he hath charged me to build for himself a temple at Jerusalem, which is in Judah. Who is there among you of all his people? May his God be with him, and let him go up to Jerusalem, which is in Judah, and build the temple of Jehovah, the God of Israel: he is the true God, who *is to be worshipped* at Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place assist him with silver, and with gold, and with goods, and with cattle, besides a free-will offering for *building* the temple of God at Jerusalem.
- 5 Then rose up the paternal chiefs of Judah and Benjamin, and the priests, and the Levites, together with all those whose minds God had influenced to go up to build the temple of Jehovah, at Jerusalem. And all those around them supplied them with utensils of silver, with gold, with goods, and

CHAP. I. 1. *Might be fulfilled*] Jeremiah had foretold the destruction of the king and empire of Babylon, (Jer. xxix. 10,) and the return of the Jews after seventy years. This was accomplished on the death of Belshazzar, the grandson of Nebuchadnezzar, Dan. v. Upon the conquest of Babylon, Cyrus made his uncle Cyaxares, there called Darius the Median, king of Babylon. He reigned two years, and after his death, Cyrus reigned over all Persia and the country that had been subject to the kings of Assyria and Babylon; and in this first year of his reign he issued this proclamation.

2. *To build a temple*] There is reason to believe that Daniel had shown to the king the prophecy of Isaiah, xl. 28, and xiv. 1—4; and that he, in gratitude to that God who had given him such success, issued the proclamation, granting liberty to the Jews, and authorizing the building of the temple.

with cattle, and with precious things, besides all that was willingly offered.

Also Cyrus, the king, brought forth the utensils of the house of Jehovah, which Nebuchadnezzar had brought from Jerusalem, and had put in the house of his gods; Those did Cyrus, king of Persia, bring forth by the hand of Mithredath, the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. And this is their number: 'one thousand' golden chargers, a thousand silver chargers, twenty-nine slaughter-knives, Thirty golden basin covers, and 'two thousand' silver basin covers, and a thousand other utensils. All the utensils of gold and of silver were five thousand four hundred 'and sixty-nine.' All these Sheshbazzar brought with those of the captivity, who came up from Babylon unto Jerusalem.

CHAPTER II.

B. C. 536. The persons who returned from Babylon; their substance and their offerings.

Now these are the posterity of the province, that went up out of the captivity, of those who had been carried away, whom Nebuchadnezzar, the king of Babylon, had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city; Who came with Zerubbabel, Joshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bil-

8. *Sheshbazzar*] The name was the same as Zerubbabel, one being his Babylonish and the other his Jewish name. He was a prince of Judah by birth, and made captain of those who chose to return. Compare ch. iii. 8, with v. 16.

9—11. The reading of Esdras is followed, because the numbers agree with the sum total. See note Hebrew Bible.

CHAP. II. 1. *Children of the province*] That is, of Babylon, as what follows clearly proves. Those of the tribes of Judah and Benjamin returned first to the city of their fathers.

2. We have two other copies of this catalogue, one in Nehemiah vii. 4, &c. and the other in Esdras ii. I shall give the numbers, when they differ, of the parallel places, that the reader may judge for himself which deserves preference.

The sum total of the people who returned from captivity

shan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel: 3 The posterity of Parosh, two thousand one 4 hundred and seventy-two. The posterity of Shephatiah, three hundred and seventy-two. The posterity of Arah, seven hundred and seventy-five. The posterity of Pahath-moab, of the posterity of Joshua and Joab, two thousand eight hundred and 7 twelve. The posterity of Elam, a thousand 8 two hundred and fifty-four. The posterity 9 of Zattu, nine hundred and forty-five. The posterity of Zaccai, seven hundred and 10 sixty. The posterity of Bani, six hundred 11 and forty-two. The posterity of Bebai, six 12 hundred and twenty-three. The posterity of Azgad, a thousand two hundred and 13 twenty-two. The posterity of Adonikam, 14 six hundred and sixty-six. The posterity 15 of Bigvai, two thousand and fifty-six. The posterity of Adin, four hundred and fifty- 16 four. The posterity of Ater of Hezekiah, 17 ninety-eight. The posterity of Bezai, three 18 hundred and twenty-three. The posterity 19 of Jorah, a hundred and twelve. The posterity of Hashum, two hundred and twenty- 20 three. The posterity of Giheon, ninety-five. 21 The people of Bethlehem, a hundred and 22 twenty-three. The people of Netophah, 23 fifty-six. The people of Anathoth, a hun- 24 dred and twenty-eight. The people of Beth- 25 azmaveth, forty-two. The people of Kir- 26 jath-jearim, Chephirah, and Beeroth, seven hundred and forty-three. The people of Ramah and Gaba, six hundred and twenty- 27 one. The people of Michmas, a hundred 28 and twenty-two. The people of Bethel and Ai, two hundred and twenty-three. 29 30 The people of Nebo, fifty-two. The people of Magbish, a hundred and fifty-six. 31 The people of Elamar, a thousand two hun- 32 dred and fifty-four. The people of Harim, 33 three hundred and twenty. The people of Lod, Hadid, and Ono, seven hundred and

twenty-five. The people of Jericho, three 34 hundred and forty-five. The people of 35 Senaah, three thousand six hundred and thirty.

The priests: the posterity of Jedaiah of 36 the house of Joshua, nine hundred and seventy-three. The posterity of Immer, a 37 thousand and fifty-two. The posterity of 38 Pashur, a thousand two hundred and forty-seven. The posterity of Harim, a thousand 39 and seventeen.

The Levites: the posterity of Joshua, 40 and Kadmiel, sprung from Hodaviah, seventy-four.

The singers: the posterity of Asaph, a 41 hundred and twenty-eight.

The posterity of the porters: of Shallum, 42 of Ater, of Talmon, of Akkub, of Hatita, of Shobai, in all a hundred and thirty- 43 nine.

The Nethinims: the posterity of Ziha, of 43 Hasupha, of Tabbaoth, of Keros, of Siaha, 44 of Padon, of Lebanah, of Hagabah, of Ak- 45 kub, of Hagab, of Shalmi, of Hanan, of 46 Giddel, of Gahar, of Reaiah, of Rezin, of 47 Nekoda, of Gazzam, of Uzza, of Paseah, of 48 Besai, of Asnah, of Mehunim, of Nephu- 49 sim, of Bakbuk, of Hakupha, of Harhur, of 50 Bazluth, of Mehida, of Harsha, of Barkos, 51 of Sisera, of Thamah, of Nezia, and of 52 Hatipha.

The posterity of Solomon's servants: 53 the posterity of Sotai, of Sophereth, of Peruda, of Jaalah, of Darkon, of Giddel, of 54 Shephatiah, of Hattil, of Pokereth, of Ze- 55 baim, of Ami. All the Nethinims, and the posterity of Solomon's servants, were three hundred and ninety-two. And these were 56 they who went up from Telmelah, Tel-harsa, Cherub, Addan, and Immer: but they could not show their father's house, and their seed, whether they were of Israel: The posterity 60 of Delaiah, of Tobiah, of Nekoda, six hundred and fifty-two.

in all three accounts, is the same, 42,360; which exceeds the particulars added together here, 10,777. Alting and Calmet conjectured that this number could not produce their genealogy, and in consequence their names were not given. Houbigant maintains that as the three accounts do not differ much in the particulars, it is probable the error is in the sum total. Others maintain that it is more probable that errors have obtained in the numbers of particular families; and the variation of the different accounts strongly supports this last opinion. Some families have also been omitted. Our Lightfoot supposes that the number of names omitted were the posterity of the ten tribes, and for this reason not mentioned in this list.

17. Here we find in Esdras four names, Ceilan and Azetas, 67; Azurum, 432; and Ananias, 410. The order of the 17th, 18th, and 19th verses is inverted in Nehemiah.

21. The people] The following names, to the 35th verse, I consider as names of places, and have rendered accordingly.

25. Here Esdras gives to the inhabitants of Kirjath-jearim, the sum of 25, and to those of Chephirah and Beeroth, the same as the text. After this verse, we have also in Esdras, Pira, 700; Chanio and Ammidioi, 422.

31. This and the two following verses are wanting in Esdras. This verse is confused; and Houbigant would read עילמארי as one word. Michaelis would omit it as a corruption of the 7th verse, and because wanting in Esdras.

36—39. Of the 24 courses of the priests that were carried away to Babylon, only four returned, and they were the courses of Jedaiah, Immer, Pashur, and Harim, which made up the number of 4,259 persons, the rest either tarried behind, or were extinct. However, the old number of the courses, as established by king David, were still kept up. For, of the four courses that returned, each subdivided themselves into six, and the new courses taking the names of those that were wanting, still kept up the old titles; and hence it is, that after this Mattathias is said to have been of the course of Joarib, and Zecharias, of the course of Abia, though neither of these courses were of the number of those that returned. Talmud. Hierosol. in Taanith.

43. Nethinims] Michaelis contends that these were some of the captives taken in war, who were devoted to the service of the temple; and not the descendants of the Gibeonites.

61 And of the posterity of the priests: the posterity of Habaiah, of Koz, of Barzillai: who took a wife of the daughters of Barzillai, the Gileadite, and was called after
 62 their name: These sought their register among those who were reckoned by genealogy, but they were not found: therefore were they, as polluted, put from the priest-
 63 hood. And the governor said to them, that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummin.
 64 The whole congregation together was forty-two thousand three hundred and sixty.
 65 Besides their servants, and their maids, of whom there were seven thousand three hundred and thirty-seven: and there were among them two hundred singing-men, and
 66 singing-women. Their horses were seven hundred and thirty-six; their mules, two
 67 hundred and forty-five; Their camels, four hundred and thirty-five; their asses, six thousand seven hundred and twenty.
 68 And some of the paternal chiefs, when they came to the house of Jehovah at Jerusalem, offered freely, in order to rebuild the
 69 house of God in its place: They gave according to their ability unto the treasure for the work, one thousand and sixty darics of gold, and five thousand mina of silver, and
 70 one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the gate-keepers, and the Nethinims, dwelt in their own cities, and all Israel in their own cities.

CHAPTER III.

B. C. 536. *The altar built; offerings brought, and the foundation of the temple laid.*

1 AND when the seventh month came, the Israelites who were in the cities, the whole people, assembled themselves as one man at
 2 Jerusalem. Then stood up Joshua, the son of Jozedek, and his brethren, the priests, and Zerubbabel, the son of Salathiel, and his brethren, and built the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man
 3 of God. And they set the altar upon its

base; although fear was upon them, because of the people of those countries: and they offered burnt-offerings thereon to Jehovah, burnt-offerings morning and evening. They kept also the feast of booths, as it is
 4 prescribed, and offered the daily burnt-offerings by number, according to the rite, as the duty of every day required; And afterwards,
 5 the continual burnt-offering, both of the new moons, and of all the stated feasts hallowed to Jehovah; and every free-will offering they brought to Jehovah. From
 6 the first day of the seventh month they began to offer burnt-offerings to Jehovah. But the foundation of the temple of Jehovah was not yet laid. They gave money
 7 also to the masons, and to the carpenters; and meat, and drink, and oil, to the Sidonians and Tyrians, to bring cedars from Lebanon to the sea of Joppa, according to the grant of Cyrus, king of Persia, to them.

Now in the second year of their coming
 8 to the house of God at Jerusalem, in the second month, began Zerubbabel, the son of Salathiel, and Joshua, the son of Jozedek, and the remnant of their brethren, the priests and the Levites, and all those who had come out of captivity unto Jerusalem: and appointed the Levites, from twenty years old and upward, to set forward the work of the house of Jehovah. Then stood Joshua,
 9 with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God: the sons of Henadad, with their sons and their brethren, the Levites. And when the
 10 builders laid the foundation of the temple of Jehovah, they stationed the priests, furnished with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise Jehovah, according to the ordinance of David, king of Israel. And they sang together,
 11 by course, in praising and giving thanks to Jehovah; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised Jehovah, because the foundation of the house of Jehovah was laid. But many of the priests, and Levites, and 12

63. *With Urim*] That is, until God himself declared their descent. From this it appears, that they had lost these, whatever they were.

64. *Forty-two thousand*] The particulars only amount to 29,818, and Nehemiah to 31,089; and we find that Nehemiah mentions 1,765 persons not in Ezra, and Ezra 494, not in Nehemiah; Mr. Altting adds Ezra's surplus to the sum in Nehemiah, and Nehemiah's surplus to the sum in Ezra, and each will amount to the same total of 31,583, leaving a deficiency of 10,777, which are not named, because they did not belong to the tribes of Judah and Benjamin, or to that of Levi, but to the other tribes.

69. *Darics of gold*] Prideaux observes, that these were coined by Cyaxares or Darius, during the two years he reigned at Babylon. The gold was uncommonly pure; and these pieces continued in circulation in Asia and Greece

for a long time. They were worth about twenty-five shillings of our money.—*Mina*] This is thought to have varied in its weight, at different times; so that it is difficult to ascertain its value.

CHAP. III. 1. *In the seventh month*] Though they were dispersed for a while about the country, to cultivate some land and prepare their habitations, yet they unanimously came together in the seventh month, at the feasts of atonement and tabernacles.

3. *Although fear*] This intimates that they were not so solicitous to fortify themselves, as to enjoy the divine protection.

10. *Furnished*] The word מלביש stands in construction with *trumpets*, and must have the sense attributed to it. It is often applied to putting on, or being furnished with, armour; and in this sense it must be taken here.

paternal chiefs, old men, who had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; but many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people, although the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

B. C. 535. The enemies of the Jews write to Artaxerxes, who orders them not to proceed with the building.

- 1 Now when the adversaries of Judah and Benjamin heard that those who had been captive were building a temple to Jehovah, the God of Israel; They then came to Zerubbabel, and to the paternal chiefs, and said to them, Let us build with you: for we seek your God as ye do; and we have sacrificed to him since the days of 'Esarhaddon,' king of Assyria, who brought us up hither. But Zerubbabel, and Joshua, and the rest of the paternal chiefs of Israel, said to them, Ye have nothing to do with us to build a house to our God; but we ourselves will build to Jehovah, the God of Israel, as king Cyrus, the king of Persia, hath commanded us. Then the people of the land discouraged the people of Judah.
- 5 And they deterred them from building, And hired counsellors against them, to frustrate their purpose all the days of Cyrus, king of Persia, until the reign of Darius, king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.
- 7 And in the days of Artaxerxes wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, to Artaxerxes, king of Persia; and the letter was written in the Syrian tongue.* Rehum, the chancellor, and Shimshai, the scribe, wrote a letter

12. *Wept with a loud]* All this was very natural. The young people, who were bred up in Babylon, had only heard of the former temple, and were glad to see one now erecting. But some of the old people, who remembered the first, wept; partly on account of its destruction, and the calamities of the nation, which now came fully to their remembrance; and partly, to think how far this would come short of the former. For what constituted the glory of the first temple were wanting in this, the ark, the Shekinah, the Urim, and the holy fire. Hence, Haggai was sent to assure them, that in some respects the glory of this latter house should be greater than that of the former, chap. ii. 7. 9.

CHAP. IV. 1. *Adversaries]* These were the people whom the king of Assyria had settled in a part of the land of Israel, with a mixture of the apostate Israelites, and who were afterwards called Samaritans.

2. (v) *Salmaneser]* Josephus, and 2 Kings xvii. 2; xix. 37.

5. *The reign of Darius]* Called Hystaspes, who succeeded Smerdis, the magian, called Artaxerxes in the 7th verse. Ahasuerus, mentioned in the 6th verse, was Cambyses, the son and successor of Cyrus. Cyrus became sole king of the Babylonish empire 536 years before the Chris-

against Jerusalem, to Artaxerxes, the king, in this manner: Then wrote Rehum, the 9 chancellor, and Shimshai, the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians the Susanchites, the Dehavites, and the Elamites, And the rest of the nations whom 10 the great and noble Asnapper brought over, and settled in the cities of Samaria, and the rest that are on this side the river, and at such a time.

This is a copy of the letter which they sent 11 to Artaxerxes, the king; Thy servants, the men on this side the river, and at such a time. Be it known unto the king, that the 12 Jews who came from thee to us, are rebuilding the rebellious and the bad city Jerusalem; and having laid the foundations, are about to set up its wall. Be it known now 13 to the king, that if this city be rebuilt, and the walls restored, they will neither pay toll, tribute nor custom; and so the royal revenues will be injured. Now because we are sup- 14 ported from the palace; and it was not meet for us to see the king's dishonour, we have, therefore, sent to certify this to the king; That search may be made in the records of 15 thy fathers. And in those records thou wilt find, and know, that this city hath been a rebellious city, and injurious to kings and provinces; and that within it of old they moved continual seditions; for which cause was this city destroyed. We certify to the 16 king, that if this city be rebuilt, and its walls restored, thou wilt have no authority on this side the river.

Then sent the king an answer to Rehum, 17 the chancellor, and to Shimshai, the scribe, and to the rest of their companions who dwelt in Samaria, and others beyond the river, Peace, and at such a time. The letter 18 which ye sent to us hath been interpreted and read before me. And I commanded, 19

tian era, when he issued the decree in favour of the Jews. He reigned seven years, and was succeeded by Cambyses, who also reigned seven years and a few months. Smerdis, the magian, as the brother of Cambyses, usurped the throne, and reigned about seven months, on whose accession the following letter was sent.

7. I have omitted the last two words, as altogether incoherent; for how could it be that they would *write* a letter in the Syrian tongue, and *interpret* it in the Syrian tongue? Some propose to render, 'And the letter was written in the Syrian tongue, and in the Syrian character.' The sense of the words will not admit this version. I have, therefore, omitted them, on the authorities noticed. See note, Hebrew Bible.

11—16. There was some truth in this letter, although circumstances were disguised, to serve the purpose they had in view.

14. *Supported from the]* Literally, 'We are scattered with the salt of the palace.' It is allowed that this is idiomatical, and means support in any way. It is now common in the East Indies to say, 'I eat such a one's salt,' meaning, I am fed and supported by him. It is also used as a sign of friendship and hospitality.

and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and
20 sedition have been made in it; And that there have been powerful kings at Jerusalem, who ruled over all countries beyond the river; to whom toll, tribute, and custom,
21 were paid. Proclaim now the decree, that these men desist, and that this city be not rebuilt, until a decree be sent from me.
22 Take heed now, and fail not to do this; lest damage should occur to the kings.
23 Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they speedily went up to Jerusalem, unto the Jews, and by force and power made them
24 cease to build. Then ceased the work of the house of God at Jerusalem. So it ceased unto the second year of the reign of Darius, king of Persia.

CHAPTER V.

B. C. 520. *The building of the temple resumed, as the address of the prophets Haggai and Zechariah; the letter of Tatnai to Darius.*

- 1 THEN the prophets, Haggai and Zechariah, the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem, in the name of the God of Israel. And then rose up Zerubbabel, the son of Salathiel, and Joshua, the son of Jozedek, and began to build the house of God at Jerusalem: and with them were the prophets of God helping them.
- 3 At that time came to them Tatnai, governor on this side the river, and Shetharboznai, and their companions, and said thus to them, Who hath commanded you to build this house, and to restore this wall?
- 4 They then spoke to them in this manner, What are the names of the men who are erecting this building? But the eye of their God was upon the elders of the Jews, so that they could not cause them to desist, until the decree of Darius should come. And they wrote a letter concerning this thing.
- 6 This is the copy of the letter which Tatnai, governor on this side the river, and Shetharboznai, and his companions the Apharsachites, who were on this side the river, sent
7 unto Darius, the king; They sent a letter to him, in which it was thus written; To
8 Darius the king, be all prosperity. Be it

CHAP. V. 1. *Haggai*] Read his prophecy, from which it appears, that the people had grown remiss, and were suffering by unfruitful seasons in consequence. On the death of Artaxerxes, they ought to have renewed the work; but from fear or some worse causes they remained inactive.

6—17. This letter is of a different kind from the one sent to Artaxerxes, and contains only a fair statement of facts. Tatnai was governor of the provinces subject to Persia, west

known to the king, that we went into the province of Judea, to the house of the great God, which is building with great stones; and timber is laid on the walls, and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said to
9 them thus, Who commanded you to build this house, and to restore these walls? We
10 inquired also of them the names of their chiefs, that we might write and make them known to thee. And thus they answered,
11 saying, We are the servants of the God of the heavens and the earth, and are rebuilding the temple to him, which a great king of Israel, many years ago, built and completed. But after that our fathers had pro-
12 voked the God of the heavens unto wrath, he gave them into the hand of Nebuchadnezzar, the king of Babylon, the Chaldean, who destroyed this house, and carried the people away unto Babylon. But in the
13 first year of Cyrus, the king of Babylon, king Cyrus made a decree to rebuild this house of God. And the utensils also of
14 gold and silver of the house of God, which Nebuchadnezzar had taken out of the temple at Jerusalem, and brought into the temple of Babylon, those did Cyrus, the king, take out of the temple of Babylon, and they were delivered unto one, whose name was Sheshbazzar, whom he had made governor; And
15 said to him, Take these utensils, go, carry them into the temple at Jerusalem, and let the house of God be rebuilt in its own place. Then came the same Sheshbazzar, and laid
16 the foundation of the house of God at Jerusalem: and since that time, even until now, hath it been in building, but is not yet finished. Now, therefore, if it seem good
17 to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made by Cyrus, the king, to rebuild this house of God at Jerusalem, and let the king send his command concerning this matter.

CHAPTER VI.

B. C. 519. *The decree of Darius; the temple finished; its dedication, &c.*

THEN Darius, the king, made a decree, 1 that search should be made in the record-office, where the treasures were laid up in Babylon. At length there was found at 2 Achmetha, in the palace of the province of the Medes, a roll, and therein was a record

of the Euphrates, comprehending Syria, Arabia deserta, Phœnicia, and Samaria. He was clearly a man of principle, and in his statement not influenced by prejudice, or hatred of the Jews.

CHAP. VI. 1—10. *In Babylon*] It appears that nothing being found there, they then searched the archives of the palace at Achmetha, or Ecbatana, where the decree of Cyrus was found. Darius confirmed this decree, and added grants,

- thus written: In the first year of Cyrus, the king: Cyrus, the king, made a decree concerning the house of God at Jerusalem, Let the house be rebuilt, the place where they offered sacrifices, and let its foundations be strongly laid; its height sixty cubits, and its breadth sixty cubits; With three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house: And also let the golden and silver utensils of the house of God, which Nebuchadnezzar took out of the temple at Jerusalem, and brought to Babylon, be restored, and carried back to the temple at Jerusalem, and place them in the house of God.
- Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions, the Apharsachites, who are beyond the river, depart thence: Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in its place.
- Moreover, I make a decree, that ye shall assist the elders of the Jews in building this house of God: from the king's treasure, from the tribute beyond the river, immediately let the expenses be given unto these men, that they be not hindered. Moreover, let there be given to them, daily without fail, whatever they need; steers, and rams, and lambs, for burnt-offerings, to the God of the heavens; wheat, salt, wine, and oil, according to the appointment of the priests who are at Jerusalem; That they may offer sacrifices of a sweet savour to the God of the heavens, and pray for the life of the king, and of his sons. Also I command, that whosoever shall alter this decree, let timber be pulled down from his own house, and being set up, let him be hanged thereon; and let his house become mire. And may the God who hath caused his name to dwell there, destroy all kings and people, who shall put to their hand to alter and to destroy this house of God, which is at Jerusalem. I Darius have made a decree; let it be done with speed.
- Then Tatnai, governor on this side the

most probably out of respect to Cyrus, two of whose daughters he had married—Atossa, and Artiston, who was his chief favourite.

14. *Artaxerxes* is omitted as irreconcilable with the 4th chapter, where we are informed that he commanded them to desist from building, nor can the text refer to any other of the same name, as no other reigned between Cyrus and Darius.

16. *With joy*] Some suppose that the 146th, 147th, and 148th psalms were composed on this occasion, as in the Seventy they are called the psalms of Haggai: this is not unlikely, as they are suitable enough to it.

21. *All such as*] From this it appears, that many of the heathen inhabitants of Judea, witnessing the growing prosperity of the Jews, became proselytes, and submitted to the law of Moses.

22. *King of Assyria*] As the Babylonish kings reigned over both the ancient empire of Assyria and of that of Ba-

bylon, they are sometimes called kings of Assyria, and sometimes kings of Babylon.

river, Shethar-boznai, and their companions, according to what Darius, the king, had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai, the prophet, and Zechariah, the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, kings of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius, the king.

And the Israelites, the priests, and the Levites, and others who had been captives, kept the dedication of this house of God with joy; And offered at the dedication of this house of God a hundred steers, two hundred rams, and four hundred lambs: and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel. And they appointed the priests in their divisions, and the Levites in their courses, for the service of God, at Jerusalem; as it is written in the book of Moses. And those who had been captives kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for those who had been captives, and for their brethren the priests, and for themselves. And the Israelites who had come out of captivity, and all such as had separated themselves from the uncleanness of the heathen land, that they might seek Jehovah, the God of Israel, ate. And kept the feast of unleavened bread seven days, with joy: for Jehovah had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

B. C. 457. Ezra goeth to Jerusalem; his commission from Artaxerxes, &c.

Now after these things, in the reign of Artaxerxes, king of Persia, Ezra, the grand-

son of Buzai, a Levite, a scribe of the law, came to Jerusalem, they are sometimes called kings of Assyria, and sometimes kings of Babylon.

CHAP. VII. 1. *The reign of Artaxerxes*] Prideaux has proved that this is the Artaxerxes called Longimanus by the Greek writers, the son and successor of the famed Xerxes. He was the Ahasuerus of Esther; and from whose influence, probably, he became the steady friend and protector of the Jews. He began his reign 464 years before Christ, about 71 years from the first year of Cyrus; so that as there were different periods in which the Jews were carried into captivity, there were also different restorations.—*Ezra, the grandson of Seraiah*] I have so rendered, because in 1 Chron. vi. 14, it is said that Seraiah begot Jozedek, who went into captivity; so that Ezra must have been his son. In this pedigree of Ezra, several names are omitted, according to the Jewish custom. See note, 1 Chron. i. and compare chap. vi. 3—15.

son of Seraiah, the son of Azariah, the son of Hilkiah, The son of Shallum, the son of Zadok, the son of Ahitub, The son of Amariah, the son of Azariah, the son of Meraioth, The son of Zerahiah, the son of Uzzi, the son of Bukki, The son of Abishua, the son of Phinehas, The son of Eleazar, the son of Aaron, the chief priest; This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which Jehovah, the God of Israel, had given: and the king granted him all his request, according to the disposing hand of Jehovah, his God. And there went up some of the Israelites, and of the priests, and the Levites, and the singers, and the door-keepers, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes, the king. And he came to Jerusalem in the fifth month, which was in the seventh year of the king. For on the first day of the first month, he set out from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good providence of his God towards him. For Ezra had prepared his heart to study and practise the law of Jehovah, and to teach Israel his statutes and judgments. Now this is the copy of the letter which the king Artaxerxes gave to Ezra, a priest and scribe; a scribe of the words of the commandments of Jehovah, and of his statutes to Israel. Artaxerxes, king of kings, to Ezra, the priest, a scribe of the law of the God of the heavens, all prosperity, and at such a time. I make a decree, that any of the people of Israel, and of the priests and Levites, in my realm, who are willing to go up to Jerusalem, go with thee. Forasmuch as thou art sent by the king, and his seven counsellors, to inquire in Judah and Jerusalem, concerning the law of thy God in which thou art conversant; And to carry the silver and gold, which the king and his counsellors have freely offered to the God of Israel, whose habitation is at Jerusalem; And all the silver and gold which thou canst obtain in all the province of Babylon, with the free-will offering of the people, and of the priests, to the house of their God at Jerusalem. With this money thou shalt speedily buy steers, rams, lambs, with their wheaten-offerings and their drink-offerings, and offer them upon the altar of the house of your God which is at Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the remainder of the silver and gold, that do

according to the will of your God. The 19 utensils also which are given to thee for the service of the house of thy God, those lay thou up before God at Jerusalem. And 20 whatsoever else may be needful for the house of thy God, which thou shalt have occasion to expend, thou shalt receive from the king's treasury. And I, Artaxerxes, the 21 king, do make a decree to all the treasurers who are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of the heavens, shall require of you, be done speedily. As far as a hundred talents 22 of silver, and to a hundred cores of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt in any quantity. Whatsoever is commanded by the 23 God of the heavens, let it be diligently done for the house of the God of the heavens: for why should there be wrath against the realm of the king and his sons? We also 24 make known to you, that it shall not be lawful to impose toll, tribute, or custom, upon any of the priests, and Levites, singers, porters, Nethinims, or ministers of this house of God. And thou, Ezra, according to the 25 wisdom of thy God, which is in thee, appoint magistrates and judges, who may judge all the people who are beyond the river; all such as know the laws of thy God, and teach those who know them not. And whoso- 26 ever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether by death or banishment, or confiscation of goods or imprisonment.

Blessed be Jehovah, the God of our fathers, who hath put it in the king's heart to beautify the house of Jehovah, which is at Jerusalem: And hath extended kindness 28 to me with the king, and his counsellors, and with all the king's valiant chiefs. Then I was encouraged, as the hand of Jehovah, my God, was with me, and I assembled the chiefs of Israel to go up with me.

CHAPTER VIII.

B. C. 457. *The names of those who accompanied Ezra; their journey, and their arrival at Jerusalem.*

THESE are now the paternal chiefs, and 1 this is the account of those who went up with me from Babylon, in the reign of Artaxerxes, the king. Of the posterity of 2 Phinehas, Gershom: of the posterity of Ithamar, Daniel: of the posterity of David, Hattush. Of the posterity of Shecaniah, 3 * * *: of the posterity of Pharosh, Ze-

6. *A ready scribe*] One who understood well the law, having made it his chief study, and who was a teacher of it to others. In this sense the word *scribe* occurs in Jer. viii. 8. Matt. vii. 29, &c.

12—26. This decree contains all that Ezra could wish.

to perfect the state of the Jews, and to maintain the honour of divine worship.—*Seven counsellors*] Or princes who enjoyed the chief offices in the government. We find their names, Esther i. 14; and see Pridesaux, An. 521, for their origin.

- chariah: and with him were reckoned by genealogy of the males, a hundred and fifty.
- 4 Of the posterity of Pahath-moab, Elihoenai, the son of Zersiah; and with him two hundred males. Of the posterity of Shecaniah, * * *, and son of Jahaziel; and with him
- 6 three hundred males. Of the posterity also of Adin, Ebed, the son of Jonathan; and
- 7 with him fifty males. And of the posterity of Elam, Jeshaiiah, the son of Athaliah; and
- 8 with him seventy males. And of the posterity of Shephatiah, Zebadiah, the son of
- 9 Michael; and with him eighty males. Of the posterity of Joab, Obadiah the son of Jehiel; and with him two hundred and
- 10 eighteen males. And of the posterity of Shelomith * * *, the son of Josiphiah; and with him a hundred and sixty males.
- 11 And of the posterity of Bebai, Zechariah, the son of Bebai; and with him twenty-
- 12 eight males. And of the posterity of Azgad, Johanan, the son of Hakkatan; and with
- 13 him a hundred and ten males. And of the later posterity of Adonikam, whose names are these, Eliphelet, Jeiel, and Shemaiah;
- 14 and with them sixty males. Of the posterity also of Bigvai, Uthai, and Zabbub; and with them seventy males.
- 15 And I assembled them at the river which runneth to Ahava; and there we abode in tents three days: and when I surveyed the people, and the priests, I found there none
- 16 of the sons of Levi. Then I sent for Eliezer, for Ariel, for Shemaiah, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Jarib, and for
- 17 Elnathan, men of understanding. And I sent them with commandment unto Iddo, chief of the place Casiphia, and I told them what they should say to Iddo, and to his brethren, the Nethinims, at the place of Casiphia, that they might bring to us ministers for the house of our God. And, by the kind disposal of our God towards us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel; and Sherebiah, with his sons and
- 19 his brethren, eighteen; And Hashabiah, and with him Jeshaiiah of the sons of Merari, his brethren, and their sons, twenty;
- 20 Also of the Nethinims, whom David and the chiefs appointed for the service of the Levites, two hundred and twenty Nethinims; all of them were expressed by name.

Then I proclaimed a fast there, at the 21 river of Ahava, that we might afflict ourselves before our God, to seek from him a right way for ourselves, and for our little ones, and for all our substance. For I was 22 ashamed to ask of the king soldiers and horsemen to help us against the enemy on the way: because we had spoken to the king, saying, The hand of our God is with all those who seek him for good; but his power and his wrath are against all those who forsake him. So we fasted and besought 23 our God for this: and he was entreated of us.

Then I separated twelve of the chief of 24 the priests, Sherebiah, Hashabiah, and ten of their brethren with them, And weighed 25 to them the silver and the gold, and the utensils, the offering for the house of our God, which the king, and his counsellors, and his lords, and all Israel there present, had offered: I weighed to them six hundred 26 and fifty talents of silver, and of silver utensils a hundred talents, and of gold a hundred talents; Also twenty golden 27 basins, of a thousand darics; and two vessels of fine copper, precious as gold. And I said 28 to them, Ye are hallowed to Jehovah; the utensils are also hallowed; and the silver and the gold are a free-will-offering to Jehovah, the God of your fathers. Watch 29 and keep them, until ye weigh them before the chiefs of the priests and the Levites, and the paternal chiefs of Israel, at Jerusalem, in the chambers of the house of Jehovah. So the priests and the Levites received the 30 silver, and the gold, and the utensils, as weighed, to bring to Jerusalem, to the house of our God.

Then we departed from the river of Ahava 31 on the twelfth day of the first month, to go to Jerusalem: and the hand of our God was with us, and he delivered us from the enemy, who lay in wait by the way. And we came 32 to Jerusalem, and abode there three days.

Now, on the fourth day was the silver, 33 and the gold, and the utensils, weighed in the house of our God, by Meremoth, the son of Uriah, the priest; with whom was Eleazar, the son of Phinehas; and Jozabad, the son of Joshua, and Noadiah, the son of Binui, Levites. All were numbered and 34 weighed, and the whole weight was at the same time written down. And the exiles, 35 who had come out of captivity, offered burnt-

CHAP. VIII. 3, 5, 10. In each of these verses a name has been lost; nor do either manuscripts or versions supply them.

15. *None of the sons of Levi* That is, as distinguished from the priests; for many of the latter were there.

16. The names omitted occur twice in the verse, and have been evidently repeated by mistake. See note Hebrew Bible. (n) *Esdra*s.

17. *Casiphia*] It is uncertain where this place was. Some suppose not far from the Caspian sea, but without any probability. It was somewhere in Babylonia.

22. *I was ashamed*] The journey was long, the treasure which they had with them considerable, and bands of lawless banditti infested the roads. Ezra, therefore, fasted, and sought the divine guidance and protection; and he and his company arrived safe at Jerusalem.

offerings to the God of Israel, twelve steers for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats, for a sin-offering: all this was a burnt-offering to Jehovah.

- 36 And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river: and they assisted the people, and the house of God.

CHAPTER IX.

B. C. 457. Ezra mourneth for the sin of the people and prayeth with confession.

- 1 Now when these things were done, the chiefs came to me, saying, The people of Israel and the priests, and the Levites, have not separated themselves from the people of these lands; doing according to the abominations of the Canaanites, the Hethites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites. For they have taken their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of these lands: yea the chiefs and rulers have been the principal
- 2 leaders in this trespass. And when I heard this thing, I rent my garment and my mantle, and plucked off the hair from my head and my beard, and sat down astonished. Then assembled unto me all those who trembled at the words of the God of Israel, because of the transgression of the exiles; and I sat astonished until the evening sacrifice.
- 3 And at the evening sacrifice I arose from my heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands to Jehovah, my God.
- 4 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our great trespass reacheth the
- 5 heavens. From the days of our fathers, unto this day, we have greatly trespassed; and for our iniquities, have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoil, and to confusion of face, as it is this day. And now
- 6 for a short period Jehovah, our God, hath been gracious in leaving us an escaped remnant, and in giving us a fixed abode in his holy place; our God hath enlightened our

eyes, and given us a little life in our bondage. For we were bondmen; yet in our 9 bondage our God hath not forsaken us; but hath inclined the kings of Persia to show us kindness; to preserve us, to raise up the house of our God, and to restore its ruins, and to give to us a fortified place in Judah and in Jerusalem. And now, O our 10 God, what shall we say after this? for we have forsaken thy commandments, Which 11 thou hast commanded by thy servants, the prophets, saying, The land which ye are going to possess, is an unclean land, through the uncleanness of the people of these countries; for with their abominable pollutions they have wholly filled it. Now, therefore, 12 give not your daughters to their sons, nor take their daughters to your sons, nor ever seek their peace or their prosperity; that ye may be strong, and eat the good of the land, and leave it for a perpetual inheritance to your children. And after all that is come 13 upon us for our evil deeds, and for our great trespass, (for thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this;) Should 14 we again break thy commandments, and join in affinity with the people who commit these abominations, wouldst thou not be angry with us till thou hadst consumed us, so that none shall be left or escape? O Je- 15 hovah, the God of Israel, thou art gracious: for we this day are left a remnant escaped. Behold, we confess before thee our trespasses: for on account of these we cannot stand before thee.

CHAPTER X.

B. C. 457. On the address of Ezra the people repent, and promise amendment.

Now when Ezra had prayed, and when 1 he had confessed, weeping and casting himself down before the house of God, there assembled to him out of Israel, a very great congregation of men and women, and children; for the people wept exceedingly. And Shecaniah, the son of Jehiel, of the 2 posterity of Elam, spoke and said to Ezra, We have trespassed against our God, and have taken foreign wives of the people of the land: yet now there is hope to Israel concerning this thing. Now, therefore, let 3 us make a covenant with our God, to put away all these women and their offspring, according to the counsel of my lord, and of

CHAP. IX. 1, 2. *The chiefs*] That is, some of the most serious and pious; for many of them were the leaders in this crime.

3. *Rent my garment*] These were usual, but strong marks of grief and displeasure. He was astonished to find them again associating with idolaters, after having been so lately delivered from captivity, to which they had been reduced for their neglect of God's law, and their love of idols.

6—15. Nothing can exceed the propriety, beauty, and force of this prayer. It is the language of the heart; and contains all that could be expected in the circumstances in which it was uttered.

CHAP. X. 3. *These women*] This has been thought hard, if not unjust; but let it be remembered, first, that the law prohibiting these marriages is express, Deut. vii. 1. and secondly, that though they put them away as wives,

those who tremble at the commandment of our God; and let it be done according to the law. Arise; for this matter belongeth to thee: we will also assist thee: be of good courage, and do it. Then Ezra arose, and made the chief priests, the Levites, and all Israel, to swear that they would do according to this word. And they swore.

Then Ezra rose up from before the house of God, and went into the chamber of Johanan, the son of Eliashib: and when he came thither, he ate no bread, nor drank water: for he mourned because of the transgression of those who had been carried away.

And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should assemble at Jerusalem; And that whosoever should not come within three days, according to the counsel of the chiefs and the elders, all his substance should be forfeited, and himself separated from the congregation of those who had been carried away.

Then all the men of Judah and Benjamin assembled at Jerusalem within three days. It was the ninth month, and the twentieth day of the month; and all the people sat in the area of the house of God, trembling both on account of this thing, and on account of the heavy rain. And Ezra, the priest, stood up, and said to them, Ye have transgressed, and have taken foreign wives, to increase the trespass of Israel. Now, therefore, make confession to Jehovah, the God of your fathers, and do his will: and separate yourselves from the people of the land and from these foreign women. Then the whole congregation answered and said with a loud voice, As thou hast said, it is right for us to do. But the people are many, and it is a time of heavy rain, and we are not able to stand without, nor is this a work of one day or two: for we are many who have transgressed in this thing. Let now the chiefs of our whole congregation be appointed, and let all those who, in our cities, have taken foreign wives, come at fixed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God for this matter be turned from us.

Only Jonathan, the son of Asahel and 15 Jahaziah, the son of Tikvah, were employed about this matter; and Meshullam and Shabbethai the Levite assisted them. And 16 those who had been captives did so. And Ezra, the priest, selected certain paternal chiefs who were all named, and they sat down on the first day of the tenth month, to examine the matter. And they made an 17 end with all the men that had taken foreign wives by the first day of the first month.

And among the sons of the priests, there 18 were found who had taken foreign wives: of the sons of Joshua, the son of Jozeдек, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave 19 their hands that they would put away their wives; and they offered a ram of the flock for their trespass. And of the posterity of 20 Immer; Hanani, and Zebadiah. And of 21 the posterity of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziash. And of the posterity of Pashur; 22 Eliezer, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasa. Also of the Levites; 23 Jozabad, and Shimei, and Kelaiah, (the same is Kelita,) Pethahiah, Judah, and Eliezer. Of the singers also; Eliashib; 24 and of the door-keepers; Shallum, and Telem, and Uri. Moreover of Israel: of 25 the posterity of Parosh; Ramiah, and Jeziel, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah. And 26 of the posterity of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Eliah. And of the posterity of 27 Zattu; Eliezer, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. Of the 28 posterity also of Bebai; Jehohanan, Hananiah, Zabbai, and Athlai. And of the 29 posterity of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth. And of the posterity of Pahath-moab; Adna, 30 and Chelal, Benaiah, and Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh. And of the posterity of Harim; Eliezer, 31 Ishijah, Malchiah, Shemaiah, Shimeon, Benjamin, Malluch, and Shemariah. Of 32 the posterity of Hashum; Mattenai, Mat-tathah, Zabad, Eliphelet, Jeremai, Manasseh, and Shimei. Of the posterity of Bani; 34

they were not prohibited, but bound to take care of them and their offspring. From the enforcement of this unpopular law, we have a strong argument, that the Mosaic institutions were restored as far as possible.

8. *Separated*] That is, should be deemed to have forfeited all his privileges as a Jew; should be excommunicated.

9. *Ninth month*] That is, some time in December, when the rains are violent, and it is very cold.

19. *Gave their hands*] Compare 2 Kings x. 15. and the note.

20. The following list shows that the priests, Levites, and leading men, were the chief offenders. We find no par-

ticular account how the affair was conducted. It seems probable, that if any of these foreign women would have embraced the Jewish religion and put away their idolatry, they might have been retained, except in the case of the priests, to whom such a liberty could not have been allowed: undoubtedly those who were sent away had a proper provision made for them. Shecaniah proposed putting away the children, but Ezra, in verse 2, says nothing about them. It is probable they were detained and instructed in the knowledge of the law. Had not this resolute step been taken, the purity of the Israelitish nation would have been soon and very greatly corrupted.

35 Maadai, Amram, and Uel, Binniah, Be-
 36 deiah, Chellub, Vaniah, Meremoth, Eliashib,
 37 Maltaniah, Mattenai, and Jaasau, And Bani,
 39 and Binnui, Shimei, And Shelemiah, and
 40 Nathun, and Adaiah, Machnadebai, Shashai,
 41 Sharai, Azareel, and Shelemiah, Shemariah,

Shallum, Amariah, and Joseph. Of the
 posterity of Nebo; Jeiel, Mattithiah, Zabad,
 Zebina, Jadau, and Joel, Benaiah. All 44
 these had taken foreign wives: and of them
 they had begotten children.

NEHEMIAH.

INTRODUCTION.

This book was, by the Jews, considered the second part of Ezra, as being a continuation of it; and they were both regarded as one book. From internal evidence, it appears that Nehemiah wrote this account of his own commission and transactions; though there are some additions by a later hand. See note ch. xii. 22. Ezra was chiefly occupied in collecting the sacred writings, and, in connexion with the prophets Haggai and Zechariah, establishing the observance of the law; Nehemiah in restoring the civil polity, and fortifying Jerusalem. He was a man of prudence, fortitude, and courage; and in the face of great opposition, he accomplished his object; he was also a man of great piety, as his fervent ejaculations demonstrate. His book extends from the twentieth year of Artaxerxes, to the fifteenth of Darius Nohus according to Prideaux, that is, about thirty-five years. Others make it not more than thirty.

CHAPTER I.

B. C. 446. *Nehemiah, learning the state of Jerusalem, fasts and prays.*

- 1 THE words of Nehemiah, the son of Ha-
 chaliah. And it came to pass in the month
 Chisleu, in the twentieth year, as I was in
 2 Shushan, the palace, That Hanani, one of
 my brethren, came, and certain men of Ju-
 dah; and I asked them concerning the
 Jews who had escaped, who were left of the
 3 captivity, and concerning Jerusalem. And
 they said to me, The remnant who are left
 of the captivity there in the province are in
 great affliction and reproach; the walls of
 Jerusalem also remain broken down, and its
 gates burned with fire.
 4 And, when I heard these words, I sat
 down and wept, and mourned certain days,
 and fasted, and prayed to the God of the
 5 heavens, And said, I beseech thee, O Jeho-
 vah, the God of the heavens, the great and
 terrible God, who keepest thy merciful cove-
 nant with those who love and observe thy
 6 commandments; Let thine ear now be at-
 tentive, and thine eyes open, that thou may-
 est hear the prayer of thy servant, which I
 pray before thee now, day and night, for
 the Israelites, thy servants, and confess
 the sins which we Israelites have sinned
 against thee. Both I and my father's house
 7 have sinned: We have dealt very corruptly
 against thee, and have not kept the com-

mandments, nor the statutes, nor the judg-
 ments, which thou commandest thy servant
 Moses. Remember, I beseech thee, the 8
 word which thou didst command thy servant
 Moses, saying, If ye transgress, I will scat-
 ter you abroad among the nations; But if 9
 ye turn to me, and keep my commandments,
 and do them: should ye be dispersed to the
 remotest regions, yet thence will I gather
 you, and will bring you unto the place which
 I have chosen to put my name there. Now 10
 these are thy servants and thy people, whom
 thou hast redeemed by thy great power, and
 by thy strong hand. O Jehovah, I beseech 11
 thee, let now thine ear be attentive to the
 prayer of thy servant, and to the prayer of
 thine own children," who desire to fear thy
 name: and prosper, I pray thee, thy servant
 this day, and grant him mercy in the sight
 of this man. For I was the king's cup-
 bearer.

CHAPTER II.

B. C. 445. *Nehemiah obtaineth a commission, and cometh to Jerusalem; vieweth the walls, &c.*

AND in the month Nisan, in the twen- 1
 tieth year of Artaxerxes, the king, when
 wine was before him, I took up the wine,
 and gave it to the king. Now I had not
 beforetime been sad in his presence. Where- 2
 fore the king said to me, Why is thy counte-
 nance sad, seeing thou art not sick? this
 is nothing but sorrow of heart. Then I 3

CHAP. I. 1. *Hachaliah*] All the versions read *Hitchiah* or *Hickiah*, a name which often occurs.

3. *Remain*] The text cannot be understood in any other sense, than that the walls and gates remained in that state of ruin to which they had been reduced by Nebuchadnezzar. By supplying *is* in the common version, a sense remote from this, is suggested; as if the walls and gates had been restored, but again destroyed.

5. *Merciful covenant*] The sense is given, rather than the

idiom. It is usual in the Hebrew for the latter of two nouns to be used adjectively. Compare Exod. xx. 6.

8, 9. Compare Levit. xxvi. 39. and Deuter. xxx. 4.

11. *Thine own children*] So the Sept., which prevents the tautology. For *I was the*] Many of the Jews were advanced to considerable posts in Babylon and Persia. This was wisely designed by Providence, that they might be of service to their brethren, both in Babylon and Judea. And it must have contributed to spread the knowledge of

was greatly afraid. And I said to the king, Long live the king: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and its gates are consumed with fire? Then the king said to me, For what dost thou make request? So having prayed to the God of the heavens, I said to the king, If it please the king, and if thy servant hath found favour in thy sight, *I request* that thou wouldst send me to Judea, to the city of my fathers' sepulchres, that I may rebuild it.

And the king said to me, (the queen also sitting by him,) How long will thy journey be? and when wilt thou return? So I stated the time, and it pleased the king to send me.

Moreover, I said to the king, If it please the king, let letters be given to me for the governors beyond the river, that they may permit me to pass on until I come into Judea; And a letter to Asaph, the keeper of the king's forest, that he may give to me timber for the beams of the court-gates belonging to the temple, and for the wall of the city, and for the house which I shall inhabit. And the king granted me *my request*, according to the kind hand of my God towards me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat, the Horonite, and Tobiah, the Ammonite servant, heard that a man had come to seek the welfare of the Israelites, they were exceedingly vexed.

So I came to Jerusalem, and when I had been there three days, I arose in the night, I and some few men with me; for I had told no man what my God had put in my heart to do for Jerusalem: nor was there a beast with me, save that on which I rode. And I went out by night, by the gate of the valley, and went on opposite the dragon-well, to the dung-gate, and I viewed the demolished walls of Jerusalem, and the gates which had been consumed with fire. Then I passed on to the fountain-gate, and to the

king's pool: but there was no place for the beast under me to pass. Then went I up in the night by the brook, and viewed the wall, and I came back by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; for neither to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to those over the work, had I told any thing.

Then said I to them, Ye see the distress in which we are, how Jerusalem lieth waste, and her gates are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach. Then I told them of the kind hand of my God towards me; as also the words which the king had spoken to me. And they said, Let us arise, and build; and they encouraged one another in this good work. But when Sanballat, the Horonite, and Tobiah, the Ammonite servant, and Geshem, the Arabian, heard, they derided us, and in contempt, said to us. What is this thing that ye do? will ye rebel against the king? Then answered I them, and said to them, The God of the heavens, he will prosper us; therefore we, his servants, will arise and build: but ye have no portion, nor right, nor memorial, in Jerusalem.

CHAPTER III.

B. C. 445. *The names and order of those who built the wall.*

THEN Eliashib, the high-priest, arose with his brethren, the priests, and they builded the sheep-gate: they *'laid its beams,'* and set up its doors; even from the tower of Meah, to the tower of Hananeel, they *'laid'* its beams. And next to him builded the men of Jericho. And next to them builded Zaccur, the son of Imri. But the fish-gate the posterity of Hassenaah built, who also laid its beams, and fixed its doors, and its locks, and its bars. And next to them repaired Meremoth, the son of Urijah, the son of Koz. And next to them repaired Meshuillam, the son of Berechiah, the son of Meshezabeel. And next to them repaired Zadok, the son

the true God extensively in the east, and might lead some to serve him.

CHAP. II. 3. *I was greatly afraid*] This arose from his anxiety, lest the request he was going to make should not be granted; or lest some should impute to him evil designs. He adopted the best method to obtain success, by praying to the God of the heavens, in whose hands are the hearts of kings.

5, 6. *Rebuild it*] The word also signifies *to fortify*; and this was included in his commission, as appears from what follows. *The time*] It is probable this was not for any long period, not exceeding a year. But if so, he received another order allowing him to remain until he had accomplished his object, as he continued governor during twelve years.

8. *Court-gates*] It is not probable that Nehemiah would talk of building a royal palace. The word *בְּרִירָה*, according to Castell, signifies not only a palace, but a *citadel*, camp, or metropolis. It seems here to be used for the walls and

out-buildings belonging to the temple, which had not been rebuilt. Junius so renders.

10. *Horonite*] As Horonaim was a considerable city of Moab, (Is. xv. 5.) it has been justly supposed that he was a native of this city, and therefore a Moabite. *Tobiah, the Ammonite servant*] He had been a slave, but was raised to the government of some province.

13—15. Descending by the valley-gate, he proceeded south on the west-side of the city, until he came to the fountain-gate, that of Siloam or Gihon, and thence to the king's pool, where he was stopped, the road being impassable. This was the pool which Hezekiah made. 2 Chron. xxxii. 3, 30. Leaving the walls, he went on till he reached the valley of Jehoshaphat, and proceeded by the brook Kidron along the east and north parts of the city; thus going round the whole city.

CHAP. III. 1. *They laid its beams*] I have adopted the emendation of Houbigant, which is supported by the follow-

- 5 of Baana. And next to them the Tekoites repaired; but their nobles put not their
 6 necks to the work of their lord. Moreover, the old-gate, Jehoiada, the son of Paseah, and Meshullam, the son of Besodeiah, repaired; they laid its beams and fixed its
 7 doors, and its locks, and its bars. And next to them repaired Melatiah, the Gibeonite, and Jadon, the Meronothite, the men of Gibeon, and of Mizpeh, which belonged to the jurisdiction of the governor on this side
 8 the river. Next to him repaired Uzziel, the son of Harhiah, a goldsmith. Next to him also repaired Hananiah, an apothecary, and they fortified Jerusalem unto the broad wall.
 9 And next to them repaired Rephaiah, the son of Hur, the ruler of the half-part of Jerusalem, *and others with him*. And next to them repaired Jedaiah, the son of Harumaph, opposite to his own house. And next to him repaired Hattush, the son of Hashabiah. Malchijah, the son of Harim, and Hashub, the son of Pahath-Moab, repaired
 12 the other piece, and the furnace-tower. And next to him repaired Shallum, (together with his daughters,) the son of Halohesh, the ruler
 13 of the other half part of Jerusalem. The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and fixed its doors, its locks, and its bars, and a thousand cubits on the wall to the dung-gate.
 14 But the dung-gate repaired Malchiah, the son of Rechab, the ruler of part of Beth-haccerem; he built it, and fixed its doors, its locks, and its bars. But the fountain-gate repaired Shallun, the son of Col-hozeh, the ruler of part of Mizpeh; he built it and covered it, and set up its doors, and its locks, and its bars, and the wall of the pool of Siloah, by the king's garden, to the stairs that go down from the city of David.
 16 After him repaired Nehemiah, the son of Azbuk, the ruler of the half part of Bethzur, from the place opposite the sepulchres of David, to the pool that was made, and to the
 17 house of the worthies. And after him repaired the Levites, Rehum, the son of Banu. Next to him repaired Hashabiah, the ruler
 18 of the half-part of Keilah, in his part. After him repaired his brother, Bavai, the son of Henadad, the ruler of the other half-part of Keilah. And next to him repaired Ezer, the son of Joshua, the ruler of Mizpeh, another piece over against the ascent to the
 20 armoury at the angle. After him Baruch, the

son of Zabbai, diligently repaired the other piece, from the angle to the door of the house of Eliashib, the high priest. After him repaired Meremoth, the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib. And after him repaired the priests, the men of the plain of *the Jordan*. After them repaired Benjamin and Hashub over against their own houses. After them repaired Azariah, the son of Maaseiah, the son of Ananiah, by his own house. After him repaired Binnui, the son of Henadad, another piece, from the house of Azariah, to the angles. Palal, the son of Uzai, over against the angle, and the tower projecting from the king's high house, which was by the court of the prison. After him Pedaiah, the son of Parosh. Moreover, the Nethinims, the inhabitants, built Ophel, over against the water-gate towards the east, and the projecting tower. After them the Tekoites repaired another piece, over against the great projecting tower, even to the wall of Ophel. From above the horse-gate paired the priests, every one over against his own house. After them repaired Zadok, the son of Immer, over against his own house. After him repaired also Shemaiah, the son of Shecaniah, the keeper of the east-gate. After him repaired Hananiah, the son of Shelemiah, and Hanun, the sixth son of Zalaph, another piece. After them repaired Meshullam, the son of Berechiah, over against his own chamber. After him repaired Malchiah, the goldsmith's son, to the place of the Nethinims, and of the merchants, over against the gate Miphkad, and to the ascent at the angle. And between the ascent at the angle and of the sheep-gate repaired the goldsmiths and the merchants.

CHAPTER IV.

B. C. 445. *While the enemies scoff, Nehemiah prayeth and setteth a watch.*

BUT when Sanballat heard that we build-
 ed the wall, he was wroth and exceedingly
 vexed, and mocked the Jews. And he
 spoke to his brethren and the army of Samaria, and said, What do these feeble Jews? will they fortify themselves? shall they be permitted to sacrifice? will they complete their work in a day? will they restore the burnt stones out of the heaps of rubbish? Now Tobiah, the Ammonite, was by him,

ing verses. The sense of the word *sanctified* in this connexion is wholly inapposite. See note Hebrew Bible.

5. *Their lord*] I think Nehemiah is meant, who, as governor, might be justly so called. Some, however, refer it to God, as being, in a peculiar sense, their Lord. This is a reflection on the indolence or indifference of these persons.

7. *Which belonged*] Literally, 'to the throne,' but this is

used to denote *power*, jurisdiction; and the sense, I think, is what I have given.

8. *A goldsmith*] The Syriac reads as a proper name, *the son of Zerephiah*, but as the next is specified by his profession, I have adhered to the text.

CHAP. IV. 2. *Will they fortify*] The rising greatness of Judah excited the jealousy of these petty rulers; and they seem to have adopted every method in their power to

- and said, Were a jackal to go against the stone walls which they are building, he would break them down. Hear, O our God, how we are despised: and turn their reproach upon their own head, and give them for a prey in the land of their captivity! And cover not their iniquity, nor let their sin be blotted out before thee: for they have provoked to anger the builders. Yet we built the wall; and the whole wall as far as the half-part was joined together; for the heart of the people was engaged in the work.
- But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were raised, and that the breaches began to be stopped, they then were very wroth; And all of them conspired together, to come to fight against Jerusalem, and to hinder the work. But we prayed to our God, and appointed a watch over the builders day and night, for fear of the enemy.
- And some of Judah said, The strength of the burden-bearers is decayed, and there is much rubbish; so that we are not able to complete the building of the wall. And our adversaries said, They shall not know, neither see, till we come among them, and slay them, and cause the work to cease.
- But the Jews who dwelt by them, came, and said to us often, From all places where they dwell, they will advance against us. I therefore stationed, on the lower cleared place behind the wall, the people according to their families, with their swords, their spears, and their bows. And having inspected and settled these things, I said to the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them; remember Jehovah, who is great and terrible, and fight for your brethren, your sons, and your daughters, your wives, and your houses. But when our enemies heard that it was known to us, and that God had so brought their counsel to nought, we all of us returned to the wall, every one to his own work. And from that time forth, the half of my servants wrought at the work, and the other half of them held the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They who builded on the wall, and they that bore burdens

with those that laded, each with one of his hands wrought at the work, and with the other held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet stood near to me. And I said to 19 the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place, therefore, 20 ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us. So we laboured at the work: and half of 21 them held the spears from the rising of the morning till the stars appeared. Like- 22 wise at the same time said I to the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour in the day. So 23 neither I, nor my brethren, nor my servants, nor the men of the guard who followed me; none of us put off our clothes for a full month."

CHAPTER V.

B. C. 445. Some complain of their debt, and Nehemiah redresseth their grievance.

Now these people and their wives complained greatly against their brethren, the Jews. For there were that said, We have many sons and daughters; whence shall we receive corn, that we may eat, and live? And some there were that said, We have mortgaged our lands, vineyards, and houses; whence shall we receive corn during the dearth? There were others that said, We have borrowed money on our lands and vineyards, to pay the king's tribute. Yet now our flesh is as the flesh of our brethren, our children as their children: and, lo, we must bring our sons and our daughters into bond-service; yea, some of our daughters are brought into bond-service, nor is it in our power to redeem them; for other men have our lands and vineyards.

And when I heard their complaints, I was very angry; And I consulted with myself, and I called to account the nobles, and the rulers, and said to them, Ye exact usury, every one of his brother. And I appointed a great assembly against them; And I said to them, We, according to our ability, have redeemed our brethren, the

prevent their rebuilding and fortifying Jerusalem, but all their efforts were vain.

12. *From all places*] I have followed the text as corrected on the authority of the Septuagint. See note Hebrew Bible.

23. *For a full month*] The common text is wholly uncertain. The Sept. does not read the last two words. The Vulg. countenances the common version. The reading adopted shows how long their fear lasted, above one half of the time employed in the work. See ch. viii. 15.

CHAP. V. 1. *The Jews*] That is, the wealthy part of them; they availed themselves of the people's necessities, so as to obtain whatever they possessed.

5. *Yet now our flesh*] They plead for redress on the principle of humanity, on their natural regard to their offspring, whom they would be obliged to sell for bond-men.

7. *A great assembly*] Nehemiah called a large assembly, that they might support him in his measures.

Jews, who were sold to the heathen; and will ye again sell your brethren? and shall they be sold among ourselves? But they were silent, and made no reply. I then said, 'The thing ye do is not good: ought ye not to walk in the fear of our God, lest the heathen, our enemies, should reproach us? I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses; also some of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. And I shook my lap, and said, So may God shake out every man from his house, and from his labour, that performeth not this promise; even thus may he be shaken out, and emptied. And all the congregation said, Amen, and praised Jehovah. And the people did according to this promise. Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year, even unto the thirty-second year of Artaxerxes, the king, twelve years, I and my brethren have not eaten the bread of the governor. But the former governors were chargeable unto the people, and took of them bread and wine, besides forty shekels of silver *a day*; yea, even their servants bore rule over the people: but I did not thus, because I feared God. Yea, I also continued at the work of this wall, for we bought no fields; so that all my servants were gathered thither to the work. Moreover, at my table were a hundred and fifty of the Jews and rulers, besides those who came to us from the neighbouring nations. Now there was prepared for me daily, one ox and six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this I did not require the bread of the governor, because the bondage was heavy upon this people. Remember me, O

my God, for good, according to all that I have done for this people.

CHAPTER VI.

B. C. 445. The methods which their enemies adopted to discourage them; Nehemiah's prudence and fortitude.

Now when Sanballat, and Tobiah, and Geshem, the Arabian, and the rest of our enemies, heard that I had builded the wall, and that there was no breach left therein; (though at that time I had not set up the doors of the gates): Sanballat and Geshem sent to me, saying, Come, let us meet together at Chephirim, in the plain of Ono. But they intended to do me mischief. And I sent messengers to them, saying, I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you? Yet they sent unto me in this manner four times; and in the same manner I answered them. Then Sanballat sent his servant to me in like manner, the fifth time, with an open letter in his hand. In which was written, It is reported among the nations, and Geshem affirmeth it, that thou and the Jews intend to rebel; therefore thou buildest the wall with this design, that thou mayest be their king. And thou hast also appointed prophets to preach of thee at Jerusalem, saying, There is a king in Judah: and now shall it be reported to the king according to these words. Come now, therefore, and let us take counsel together. Then I sent to him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart. For they all made us afraid, saying, Their hands shall be weakened so that the work shall not be done; but this strengthened my hand the more. Then I went to the house of Shemaiah, the son of Delaiah, the son of Mehetabeel, who was shut up; and he said, Let us meet in the inner part of the house of God, and let us shut the doors of the temple: for they are coming to slay thee; yea, to night they are coming to slay thee. And I said, Should such a man as I flee? and who, like me, would go into the temple to save his life? I will not go in. And, lo, I perceived that God had not sent him; but that he pronounced this prophecy

13. *Shook my lap*] That is, the lap of his mantle; a very expressive action, as accompanied by the words he uttered; and which the people confirmed by their solemn Amen, which signifies, *so be it*.

15. *I feared God*] The noun seems used in the text instead of the verb. I have followed Vatable.

CHAP. VI. 2. *Chephirim*] I have followed the interlinear version, and many moderns, in considering the term as a proper name, and not as an appellative.

6. *Geshem*] So all the versions read; and there is no doubt but the same person is intended as is mentioned in the first verse. The design of this letter is apparent; it was

to intimidate, by suggesting a spirit of rebellion, as the cause of his fortifying Jerusalem.

9. *But this strengthened*] This, setting aside the points, is the most obvious and literal version of the text. Their opposition strongly impressed his mind with the necessity of completing the defence of Jerusalem, that they might be more secure, and prosper.

10—13. These allies of Sanballat endeavoured, in one way or another, to obtain some ground for the pretence, that he was meditating revolt from the king of Persia; but his prudence and courage extricated him from every snare.

- against me, because Tobiah and Sanballat
 13 had hired him. And he was hired, that I
 might be made afraid, and do so, and sin,
 and that they might have matter for an evil
 14 report, that they might reproach me. Re-
 member, O my God, Tobiah and Sanballat,
 according to these their works, and the prop-
 hetess Noadiah, and the rest of the prop-
 hets, who would have put me in fear.
 15 So the wall was finished on the twenty-
 fifth day of the month Elul, in fifty-two days.
 16 And when all our enemies heard, and all
 the nations around saw, they were much
 cast down in their own eyes: for they per-
 ceived that this work was wrought through
 the aid of our God.
 17 Moreover, in those days, the nobles of
 Judah sent many letters to Tobiah, and
 18 many from Tobiah came unto them. For
 there were many in Judah sworn unto him,
 because he was the son-in-law of Sheca-
 niah, the son of Arah; and his son Johanan
 had taken to wife the daughter of Meshul-
 19 lam, the son of Berechiah. Also they re-
 ported his "words" to me, and my words
 they carried to him. And Tobiah sent let-
 ters to put me in fear.

CHAPTER VII.

B. C. 445. *The charge of Jerusalem committed to Hanani and Hananiah, and the names of those who first returned.*

- 1 Now, when the wall was built, and I had
 set up the doors, and the singers, and the
 2 Levites were appointed gate-keepers. I gave
 to my brother Hanani, and Hananiah the
 ruler of the palace, charge over Jerusalem;
 for Hananiah was a faithful man, and feared
 3 God above many. And I said to them,
 Let not the gates of Jerusalem be opened
 until the sun be hot; and while they stand
 by, let them shut the doors, and bar them:
 and appoint watches of the inhabitants of
 Jerusalem, every one in his watch, and every
 4 one to be over against his house. Now the
 city was large and great, but the people
 were few therein, and the houses were not
 builded.
 5 And my God put into my heart to as-
 semble the nobles, and the rulers, and the
 people, that they might be reckoned by
 genealogy. And I found a genealogical
 register of those who came up at first, and
 6 it was written therein, These are the children
 of the province, that went up out of the cap-
 tivity, of those who had been carried away,
 whom Nebuchadnezzar, the king of Baby-

lon, had carried away unto Babylon, and
 came again unto Jerusalem and Judah, every
 one unto his city; Who came with Zerubba- 7
 bel, Joshua, Nehemiah, Seraiah, Reelaiah,
 Mordecai, Bilshan, Mizpar, Bigvai, Rehum,
 Baanah. The number of the men of the
 people of Israel: The posterity of Parosh, 8
 two thousand one hundred and seventy-two.
 The posterity of Shephatiah, three hundred 9
 and seventy-two. The posterity of Arah, 10
 "seven hundred and seventy-five." The pos- 11
 terity of Pahath-moab, of the posterity of
 Joshua and Joab, two thousand eight hun-
 dred and "twelve." The posterity of Elam, a 12
 thousand two hundred and fifty-four. The 13
 posterity of Zattu, "nine" hundred and forty-
 five. The posterity of Zaccai, seven hun- 14
 dred and sixty. The posterity of "Bani," 15
 six hundred and forty-"two." The posterity 16
 of Bebai, six hundred and twenty-"three."
 The posterity of Azgad, "a thousand two" 17
 hundred and twenty-two. The posterity of 18
 Adonikam, six hundred and sixty-"six." The 19
 posterity of Bigvai, two thousand and "fifty"-
 six. The posterity of Adin, "four" hundred 20
 and fifty-four. The posterity of Ater of 21
 Hezekiah, ninety-eight. The posterity of 23
 Bezai, three hundred and twenty-"three."
 The posterity of "Jorah," a hundred and 24
 twelve. The posterity of Hashum, two hun- 22
 dred and twenty-"three." The posterity 25
 of Gibeon, ninety-five. The people of 26
 Bethlehem, a hundred and twenty-three.
 The people of Netophah, fifty-six. The 27
 people of Anathoth, a hundred and twenty-
 eight. The people of Beth-azmaveth, forty- 28
 two. The people of Kirjath-jearim, Chephi- 29
 rah, and Beeroth, seven hundred and forty-
 three. The people of Ramah and Gaba, 30
 six hundred and twenty-one. The people 31
 of Michmas, a hundred and twenty-two.
 The people of Beth-el and Ai, "two" hundred 32
 and twenty-three. The people of Nebo, 33
 fifty-two. "The people of Magbish, a hun-
 dred and fifty-six." The people of Elamar, 34
 a thousand two hundred and fifty-four.
 The people of Harim, three hundred and 35
 twenty. The people of Lod, Hadid and 37
 Ono, seven hundred and twenty-five. The 36
 people of Jericho, three hundred and forty-
 five. The people of Senaah, three thousand 38
 "six" hundred and thirty.

The priests: the posterity of Jedaiah of 39
 the house of Joshua, nine hundred and
 seventy-three. The posterity of Immer, a 40
 thousand and fifty-two. The posterity of 41

19. *His words to me*] This reading seems preferable to the reading of the text, in the opinion of the learned Hallett, one part of the sentence being probably designed to answer to the other, and both referring to the letters above mentioned between Tobiah and the nobles, who informed Nehemiah of what Tobiah said, and what Nehemiah said was by these means carried to Tobiah.

CHAP. VII. 6. Compare Ezra ii. 1, to the end, and the notes, of which this is only another copy. Which of the two copies may approximate nearest the truth, it is impossible to say; but it is a happy circumstance, that to us it is of no importance. The mistakes which occur do not affect doctrinal truth.

Pashur, a thousand two hundred and forty-
 42 seven. The posterity of Harim, a thousand
 and seventeen.
 43 The Levites: the posterity of Joshua,
 and Kadmiel, sprung from Hodaviah, seventy
 four.
 44 The singers: the posterity of Asaph, a
 hundred and "twenty"-eight.
 45 The porters: the posterity of Shallum, of
 Ater, of Talmon, of Akkub, of Hatita, of
 Shobai, in all a hundred and thirty-"nine."
 46 The Nethinims: the posterity of Ziha, of
 47 Hasupha, of Tabbaoth, Of Keros, of Siah,
 48 of Padon, Of Lebanah, of Hagabah, of Ak-
 49 kub, of Hagab, of Shalmai, Of Hanan, of
 50 Giddel, of Gahar, Of Reaiah, of Rezin, of
 51 Nekoda, Of Gazzam, of Uzza, of Paseah, Of
 52 Besai, of Asnah, of Mehunim, of Nephusim,
 53 Of Bakbuk, of Hakupha, of Harhur, Of Baz-
 54 luth, of Mehida, of Harsha, Of Barkos, of
 55 Sisera, of Thamah, Of Nezhiah, and of Ha-
 tipha.
 57 The posterity of Solomon's servants:
 the posterity of Sotai, of Sophereth, of Pe-
 58 ruda, Of Jaalah, of Darkon, of Giddel, Of
 59 Shephatiah, of Hattil, of Pokereth, of Ze-
 60 baim, of Ami. All the Nethinims, and the
 posterity of Solomon's servants were three
 61 hundred and ninety-two. And these were
 they who went up from Telmelah, Tel-harsa,
 Cherub, Addan, and Immer: but they could
 not show their father's house, and their seed,
 62 whether they were of Israel: The posterity
 of Delaiah, of Tobiah, of Nekoda, six hun-
 dred and "fifty"-two.
 63 And of the posterity of the priests: the
 posterity of Habaiah, of Koz, of Barzillai,
 who took a wife of the daughters of Barzil-
 lai, the Gileadite, and was called after their
 64 name: These sought their register among
 those who were reckoned by genealogy, but
 they were not found: therefore were they,
 65 as polluted, put from the priesthood. And
 the governor said to them, that they should
 not eat of the most holy things, till there
 stood up a priest with Urim and with Thum-
 mim.
 66 The whole congregation together was
 forty-two thousand three hundred and sixty,
 67 Besides their servants, and their maids, of
 whom there were seven thousand three hun-
 dred and thirty-seven: and there were among
 them two hundred "singing-men and singing
 68 women. Their horses were seven hundred
 and thirty-six; their mules, two hundred
 69 and forty-five; Their camels, four hundred
 and thirty-five; their asses, six thousand
 seven hundred and twenty.
 70 And some of the paternal chiefs gave

unto the work. The governor gave to the
 treasure, a thousand darics of gold, fifty
 basins, five hundred and thirty priests' gar-
 ments. And some of the paternal chiefs 71
 gave to the treasure of the work, twenty
 thousand darics of gold, and two thousand
 two hundred mina of silver. And that 72
 which the rest of the people gave, was twenty
 thousand darics of gold, and two thousand
 mina of silver, and sixty-seven priests' gar-
 ments.

CHAPTER VIII.

B. C. 445. *The manner of reading and hearing the law;
 they keep the feast of booths.*

Now the priests, and the Levites, and 73
 the door-keepers, and the singers, and the
 people, and the Nethinims, and all Israel,
 dwelt in their cities; but when the seventh
 month came, the children of Israel who
 were in their cities, Even all the people, as- 1
 sembled as one man, in the street before the
 water-gate; and they spoke to Ezra, the
 scribe, to bring the book of the law of
 Moses, which Jehovah had commanded to 2
 Israel. And Ezra, the priest, brought the
 law, before the congregation both of men
 and women, and all that could hear with
 understanding, upon the first day of the
 seventh month. And he read therein, in 3
 the street before the water-gate, from the
 morning until mid-day, before the men and
 the women, and those that could understand;
 and the ears of all the people were attentive
 unto the book of the law. And Ezra, the 4
 scribe, stood upon a pulpit of wood, which
 they had made for the purpose; and beside
 him, on his right hand, stood Mattithiah,
 and Shema, and Ananiah, and Urijah, and
 Hilkiah, and Maaseiah; and on his left hand,
 Pedaiah, and Mishael, and Malchiah, and
 Hashum, and Hashbadana, Zechariah, and
 Meshullam. And Ezra opened the book in 5
 the sight of all the people; (for he was
 above all the people;) and when he opened
 it, all the people stood up: And Ezra 6
 blessed Jehovah, the great God. And all
 the people with uplifted hands, answered,
 Amen, amen: and they bowed their heads,
 and worshipped Jehovah with their faces to
 the ground. Also, Joshua, and Bani, and 7
 Sherebiah, Jamin, Akkub, Shabbethai, Ho-
 dijah, Maaseiah, Kelita, Azariah, Jozabad,
 Hanan, Pelaiah, and the Levites, caused the
 people to understand the law: and the peo-
 ple stood in their place. So they read in 8
 the book of the law of God, distinctly, and
 gave the sense, and caused them to under-
 stand the reading.

CHAP. VIII. 1. *Ezra, the scribe*] After the term of his
 commission had ceased, he is thought to have employed
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himself in collecting the sacred books, and is now called
 on to read the law to the people.

- 9 And Nehemiah, the governor, and Ezra, the priest and scribe, and the Levites who taught the people, said to all the people, This day is holy to Jehovah, your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said to them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared; for this day is holy to our Lord. Grieve not, but let joy from Jehovah excite your praise. Thus the Levites stilled all the people, saying, Be silent, for the day is holy; nor be ye grieved. And all the people went away to eat, and to drink, and to send portions, and to rejoice exceedingly, because they understood the things which were declared to them.
- 13 And on the second day were assembled the paternal chiefs of the whole people, the priests, and the Levites, unto Ezra, the scribe, that they might understand the words of the law. And they found written in the law which Jehovah had commanded by Moses, that the Israelites should dwell in booths at the feast of the seventh month.
- 15 And when they heard this, they made a proclamation in all their cities, and in Jerusalem, saying, Go forth to the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, according to what is written. And the people went forth, and brought them, and made for themselves booths, some on their house-roofs, some in their courts, some in the courts of the house of God, some in the street of the water-gate, and some in the street of the gate of Ephraim. And the whole congregation of those who had come out of the captivity, made booths, and sat under the booths, for since the days of Joshua, the son of Nun, unto that day, had not the children of Israel done so. And there was very great gladness. Also day by day from the first day unto the last day, the book of the law of God was read. And they kept the feast seven days; and on the

eight day was a solemn assembly, according to the rite.

CHAPTER IX.

B. C. 445. A solemn fast; the humiliation of the priests and Levites; the covenant made to keep the law.

Now on the twenty-fourth day of this month, the Israelites were assembled with fasting, and with sackcloths and earth upon them. And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers. And they stood up in their place, and the book of the law of Jehovah, their God, was read one fourth part of the day; and another fourth part they confessed, and worshipped Jehovah, their God.

Then the Levites, Joshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, and Chenani, stood upon the platform, and cried with a loud voice to Jehovah, their God. And the Levites, Joshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, Stand up and bless Jehovah, your God, for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise. Thou, thou alone, art Jehovah; thou hast made the highest heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee. Thou, Jehovah, art God, who didst choose Abram, and didst bring him out of Ur, of the Chaldees, and give him the name of Abraham; and didst find his heart faithful before thee, and didst make a covenant with him, to give the land of the Canaanites, the Hethites, the Amorites, and the Perizzites, and the Jebusites, and the Girgasites; to give the land of Canaan to his seed, and hast performed thy words; for thou art righteous: And didst see the affliction of our fathers in Egypt, and didst hear their cry at the Red Sea; And didst show signs and wonders upon Pharaoh, and on all his servants, and

8. *Gave the sense*] Or translated it into the Chaldean tongue, which the people now spoke.

10. *Grieve not, but let*] The context justifies the sense given to מְנוּחָה. They were now thankfully to recollect the favours which God had recently conferred. These, called joy from Jehovah, were to be the theme of their praises.

14. *Dwell in booths*] Compare Levit. xxiii. 34.

15—17. This feast was kept in this manner in after times; and it is probable that it was so kept formerly. We are not to suppose that this feast had never been kept with such joy. They then rejoiced because God had given them the land of Canaan; and they now rejoiced that he had reversed their captivity, and once more peaceably settled them in the good land of their fathers. (v) Syr. MSS.

18. *Law of God was read*] Henceforth, the leading men took care that the law should be constantly read among the people; for it was ordered that in every town syna-

gogues should be built, where certain prayers should be presented to God, and portions of his word read and explained to the people. This wise regulation prevented the people relapsing into the idolatry of their fathers.

CHAP. IX. 1. *With fasting*] They had observed the feast of tabernacles; and having heard the law read, were so humbled under a sense of their breach of it, that they piously set apart this twenty-fourth day as an extraordinary fast.

3. *Fourth part of the day*] That is, for three hours; and then made solemn confession of their sins for other three hours.

5. *Stand up and bless*] Probably the whole multitude was divided into many congregations, with a Levite or two to preside over each. Then follow the heads or particulars of their prayer, which the Levites enlarged upon, or else it would not have taken up so much time.

on all the people of his land : for thou didst know that they dealt proudly against them. So didst thou get for thyself a name, as it is
 11 this day. And thou didst divide the sea before them, so that they went through the midst of the sea on dry land ; and their persecutors thou didst throw into the depths, as
 12 a stone into the mighty waters. Moreover, thou didst lead them on the day, by a cloudy pillar ; and during the night by a pillar of fire, to give them light in the way in which
 13 they should go. Thou didst come down also upon mount Sinai, and didst speak with them from the heavens, and didst give them right judgments, and true laws, good statutes and commandments ; And didst make
 14 known to them thy holy sabbath, and didst command them precepts, statutes, and laws, by the hand of Moses, thy servant : And
 15 didst give them bread from the heavens for their hunger, and didst bring water for them out of the rock for their thirst ; and didst command them to go and possess the land
 16 which thou hadst sworn to give them. But they, our fathers, dealt proudly, and hardened their necks, and hearkened not to thy
 17 commandments ; And refused to obey, neither were mindful of thy wonders which thou didst among them ; but hardened their necks, and appointed a captain to return to their bondage "in Egypt ;" but thou being a
 18 God ready to pardon, gracious and merciful, slow to anger, and of great kindness, didst not forsake them. Yea, when they had made for themselves a molten calf, and said, This is thy God who brought thee up out of Egypt, and had wrought great provocations ;
 19 Yet thou, in thy manifold mercies, didst not forsake them in the wilderness : the pillar of cloud departed not from them by day, to lead them in the way ; nor the pillar of fire by night, to show them light, and the way in
 20 which they should go. Thou didst give also thy good spirit to instruct them, and didst not withhold thy manna from their mouth ; thou also didst give to them water for their
 21 thirst. Yea, forty years didst thou sustain them in the wilderness, so that they wanted nothing ; their clothes were not worn out, and their feet swelled not. Moreover, thou
 22 didst give to them the kingdoms of the nations which thou didst wholly divide among them. They possessed the land of Sihon, king of Heshbon, and the land of Og, king
 23 of Bashan. Their children also thou didst multiply as the stars of the heavens, and didst bring them into the land, concerning

which thou hadst promised to their fathers, that they should go in to possess it. So the 24 children went in and possessed the land, and thou didst subdue before them the inhabitants of the land, the Canaanites, and didst give them into their hands, with their kings, and the people of the land, that they might do with them as they would. And 25 they took strong cities, and a fat land, and possessed houses full of all good things, wells digged, vineyards, and oliveyards, and fruit trees in abundance. And they ate, and were filled, and became fat, and delighted themselves in thy great bounty. But they were 26 disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee, and they wrought great provocations. Therefore thou didst deliver 27 them into the hand of their enemies, who vexed them : yet, when ; in the time of their trouble, they cried unto thee, thou didst hear them from the heavens ; and according to thy manifold mercies, thou didst give them saviours, who saved them from the hand of their enemies. But after they had rest, they 28 did evil again before thee : therefore didst thou leave them in the hand of their enemies, so that they had dominion over them : yet when they returned, and cried to thee, thou didst hear them from the heavens ; and many times, according to thy mercy, didst thou deliver them. And thou didst 29 testify against them, that thou mightest bring them back to thy law : yet they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which if a man do, by them he shall live. Rebellious they turned their back, and hardened their neck, and would not hearken. Yet many years didst thou bear with them, 30 and didst testify against them by thy spirit in thy prophets ; and when they would not give ear, then thou didst give them into the hand of the people of these countries. Ne- 31 vertheless, for thy great mercy's sake, thou didst not utterly consume them, nor forsake them ; for thou art a gracious and merciful God. Now, therefore, O our God, the 32 great, the mighty, and the terrible God, who keepest thy merciful covenant, let not all the calamity seem little to thee, which hath come on us ; on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Thou, indeed, art just in all that 33

17. *In Egypt*] The common reading is now justly thought erroneous ; a letter having been omitted. The Greek version and 1 MS. have preserved the true reading.

22. *Wholly divide*] Even its remote corners. I have

given the sense, and omitted the two words which have been repeated by the mistake of some transcriber.

27. *Saviours*] That is, the judges, whom God raised up on various occasions, to save them from the hand of their enemies.

hath come upon us; for thou hast done
 34 right, but we have done wickedly. For our kings, our princes, our priests, and our fathers, have not kept thy law, nor hearkened to thy commandments and thy testimonies, which
 35 thou didst impart to them. For in "thine" own kingdom, which in thy great goodness thou didst give to them; and in the large and fat land which thou didst give before them, they did not serve thee, nor turn from
 36 their wicked works. Behold, we are this day servants in the land which thou didst give to our fathers, that they might eat of its most excellent fruits; behold, in it we
 37 are servants. And its abundant increase we are obliged to give to the kings whom thou hast set over us, because of our sins; also they have dominion over our bodies, and over our cattle, according to their own will; and we are in great distress.

38 Now after all these things, we made a firm covenant which we wrote, and which
 1 our chiefs, Levites, and priests, sealed. And those who sealed were Nehemiah, the son of Hachaliah, the governor, and Zidkijah,
 2 Seraiah, Azariah, Jeremiah, Pashur, Ama-
 3 riah, Malchijah, Hattush, Shebaniah, Mal-
 4 luch, Harin, Meremoth, Obadiah, Daniel,
 5 Ginnethon, Baruch, Meshullam, Abijah,
 6 Mijamim, Maaziah, Bilgai, Shemaiah: these
 7 were the priests. And the Levites were
 8 Joshua, the son of Azaniah, Binnui, of the
 9 sons of Henadad, Kadmiel; And their bre-
 10 thren, Shebaniah, Hodijah, Kelita, Pelaiah,
 11 Hanan, Micha, Rehob, Hashabiah, Zaccur,
 12 Sherebiah, Shebaniah, Hodijah, Bani, Ben-
 13 ninu. The chief of the people were Parosh,
 14 Pahath-moab, Elam, Zathu, Bani, Bunni,
 15 Azgad, Bebai, Adonijah, Bigvai, Adin,
 16 Ater, Hizkijah, Azzur, Hodijah, Hashum,
 17 Bezai, Hariph, Anathoth, Nebai, Magpiash,
 18 Meshullam, Hezir, Meshezabeel, Zadok,
 19 Jaddua, Pelatiah, Hanan, Ananiah, Hoshea,
 20 Hananiah, Hashub, Halloheshe, Pileha, Shobek, Rehum, Hashabnah, Maaseiah, And
 21 Ahijah, Hanan, Anan, Malluch, Harim, Baanah.

22 And the rest of the people, the priests, the Levites, the gate-keepers, the singers,

35. *In thine own kingdom*] How much more perspicuous is this reading than the text! Three versions out of four support it.

36, 37. These concluding verses show their afflicted state. The king had power to employ them in his works or wars; had power to demand their tribute in cattle, or order them to be employed about his works; they were now tenants to the king of Persia, whereas formerly they held their land under God alone.

CHAP. X. 29. Here they solemnly engage to observe the whole law; and in what follows, they specify some particulars, in which they had lately offended, and to which they seemed but too much inclined: 1st. That they would not intermarry with the people of the land; 2dly, That they would keep holy the sabbath, not buying or selling on

the Nethinims, and all they that had separated themselves from the people of the lands to the law of God; their wives, their sons, and their daughters, every one having knowledge, and having understanding; They adhered to their brethren, the nobles, 29 and bound themselves by oath under a curse, to walk according to God's law, (which was given by Moses, the servant of God,) and to observe and do all the commandments of Jehovah our Lord, and his judgments and his statutes; And that we 30 would not give our daughters to the people of the land, nor take their daughters for our sons; And if the people of the land should 31 bring ware or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or other holy day: and that we would not cultivate the land on the seventh year, nor exact any debt. Also we 32 made ordinances for ourselves, that we would give, yearly, the third part of a shekel, for the service of the house of our God; For 33 the presence-bread, and for the continual wheat-offering, and for the continual burnt-offering, of the sabbaths, of the new moons; for the stated feasts, and for the holy things and for the sin-offerings, to make an atonement for Israel, and for all the work of the house of our God. And we cast lots respect- 34 ing the oblation of wood among the priests, the Levites, and the people, that it might be brought to the house of our God, by each family, at appointed times yearly, to burn upon the altar of Jehovah, our God, as it is written in the law. Also we engaged to 35 bring the first-fruits of our ground, and the first-fruits of all the fruit-trees, yearly, unto the house of Jehovah: And the first-born of 36 our sons, and of our cattle, as it is written in the law; the firstlings of our herds and of our flocks, to bring to the house of our God, to the priests, who minister in the house of our God. And likewise, that we would 37 bring the first of our dough, and our offerings, of the fruit of all manner of trees, of wine, and of oil, to the priests, to the chambers of the house of our God; and the tithes of our ground, through all our agricultural

that day; 3dly, That they would in future observe the sabbatical year.

32. *The third part of*] This was a poll-tax paid by every Israelite, whether residing in Judea or any other country, and continued to be paid as long as the temple stood. They had the example of some of their best kings for such an ordinance. Compare 2 Chron. xxiv. 5.

34. *To burn*] Compare Levit. vi. 12.

35. *The first-fruits*] Compare Exod. xxiii. 19, and xxxiv. 26.

36. *The first-born of*] Exod. xiii. 12, &c. Levit. xxvii. 27; Num. xviii. 15, &c.

37. *The first of our*] Levit. xxiii. 17; Num. xv. 19; xviii. 26, &c.

cities, to the Levites, who, in their turn, 39 might give tithes to the priests. And the priest, the son of Aaron, shall be with the Levites, when the Levites take tithes: and the Levites shall bring up the tithe of the tithes to the house of our God, to the chambers, 39 into the treasure-house. For the children of Israel and the children of Levi shall bring the offering of the corn, of the new wine, and the oil, to the chambers, where are the vessels of the sanctuary, and the priests who minister, and the door-keepers, and the singers; and we will not forsake the house of our God.

CHAPTER XI.

B. C. 445. The rulers, the voluntary men, and every tenth man chosen by lot, dwell at Jerusalem, and their names, &c.

- 1 AND the rulers of the people dwell at Jerusalem; the rest of the people also cast lots, to bring one out of ten to dwell in Jerusalem, the holy city, and nine parts to
- 2 dwell in other cities. And the people blessed all the men, who willingly offered themselves to dwell at Jerusalem.
- 3 Now these are the chiefs of the province who dwell in Jerusalem: for in the cities of Judah, and in the cities of Israel, dwelt every one in his possession; the priests, and the Levites, and the Nethinims, and the children of Solomon's servants. Now at Jerusalem dwell some of the children of Judah,
- 4 and of the children of Benjamin. Of the posterity of Judah; Athathiah of the posterity of Pharez, by Uziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel; And Maaseiah, the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloui. All the posterity of Pharez who dwell at Jerusalem, were four hundred and
- 7 sixty-eight valiant men. And these are the posterity of Benjamin; Sallu, the son of Meshullam, the son of Joed, the son of Pedaiiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Isaiah.
- 8 And after him, Gabbai, Sallai, nine hundred

and twenty-eight. And Joel, the son of 9 Zichri, was their overseer; and Judah, the son of Senuah, was second over the city. Of the priests: Jedaiah, Joiarib, Jachin, 10 Seraiah, the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, the ruler of the house of God. And their brethren who did 12 the service of the sanctuary, were eight hundred and twenty-two: and Adaiah, the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah, and his brethren, 13 paternal chiefs, two hundred and forty-two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer, and their brethren, men of valour, a 14 hundred and twenty-eight: and their overseer was Zabdiel, the son of Hagdolim. Also of the Levites: Shemaiah, the son of 15 Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni; And Shabbethai, and Jozabad, chiefs of the Levites, had the oversight of the outward business of the house of God. And Mattaniah, the son of 17 Micha, the son of Zabdi, the son of Asaph, was the chief leader in thanksgiving and prayer; and Bakbukiah, the second among his brethren, then Abda, the son of Shammua, the son of Galal, the son of Jeduthun. All the 18 Levites in the holy city were two hundred and eighty-four. Moreover, the gate-keepers, 19 Akkub, Talmon, and their brethren, who kept the gates, were a hundred and seventy-two.

And the residue of Israel, of the priests, 20 and the Levites, were in all the cities of Judah, every one in his inheritance. But 21 the Nethinims dwelt in Ophel: and Ziha, and Gispah, were over the Nethinims. The 22 overseer also of the Levites at Jerusalem, as to the business of the house of God, was Uzzi, the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha, of the sons of Asaph, the singers. For by the king's command, a certain portion was allowed daily for the singers. And Pethahiah, the son of 24 Me-shezebeel, of the posterity of Zerah, the son of Judah, was, by the king's authority, over

CHAP. XI. 1. Michaelis conjectured, that Nehemiah borrowed from the writings of Ezra what is contained from ch. vii. 6. to the beginning of this; and to him Dathe assents. I think there are objections to this hypothesis which cannot easily be removed. First, The date of the different commissions which they received, the one in the 5th, the other in the 20th year of Artaxerxes. Secondly, the express mention of Nehemiah as Tersathra or governor, ch. viii. 9, which he could not be until the commission of Ezra expired, and he had received his own. Thirdly, the solemn covenant now made, he, as governor, was the first that sealed, ch. x. 1. I conceive then that the catalogue included all that is borrowed from Ezra, and what follows to have occurred during Nehemiah's superintendence of the Jewish state. The walls of Jerusalem being built, Nehemiah seems to have gone to the Persian court, as he appointed a deputy to govern, vii. 2; on his return, considering the inhabitants of Jerusalem few, he devised the plan of increasing them. In

the mean time, Ezra having completed his revision of the law, and the feast of the seventh month occurring, what is related in the 8th, 9th, and 10th chapters took place. Nehemiah then took occasion to fulfil his design, and ordered the rulers to reside at Jerusalem; others willingly came to dwell there; and every tenth man was chosen by lot, whose names follow.

3. *Of the province* Judea was now made a province of the Persian empire. That some of the ten tribes returned is evident, but the priests and Levites had cities in the land of Israel, as distinguished from Judah, as we learn from Joshua, and in these they again dwelt. (v) Sept. Syr.

10. *Jedaiah* The parallel place justifies the omission of son of. See note Hebrew Bible.

12. *The sanctuary* I have thus rendered בית here, which sense it has in other places; and because the place of their service is opposed to that of the Levites whose service was chiefly in the court, called the outward service in the 16th verse.

25 all matters respecting the people. And many of the Jews dwelt in the villages, in their own lands at Kirjath-arba, and its villages, and at Dibon, and its villages, and at Jekabzeel, and its villages; 26 And at Jeshua, and at Molahah, and at 27 Beth-pheret, And at Hashur-shual, and at 28 Beer-sheba, and its villages; And at Ziklag, 29 and at Mekonah, and its villages; And at En-rimmon, and at Zareah, and at Jar- 30 muth, Zanoah, Adullam, and their villages; at Lachish, and its fields; at Azekah, and its villages. And they dwelt from Beer- 31 sheba unto the valley of Hinnom. The children also of Benjamin, from Geba, Michmash, and Aija, and Bethel, and their 32 villages; And at Anathoth, Nob, Ananiah, 33 Hazor, Ramah, Gittaim, Hadid, Zeboim, 34 Neballat, Lod, and Ono, the valley of Charasim. And of the classes of the Levites, some dwelt in Judah, and some in Benjamin. 1 Now these are the priests and the Levites who came up with Zerubbabel, the son of Salathiel, and Joshua: Seraiah, Jeremiah, 2 Ezra, Amariah, Malluch, Hattush, Shecaniah, Rehum, Meremoth, Iddo, Ginnetho, 3 Abijah, Miamin, Maadiah, Bilgah, Shemaiah, and Joiarib, Jedaiah, Sallu, Amok, 4 Hilkiah, Jedaiah. These were the chiefs of the priests, and of their brethren, in the 5 days of Joshua. Moreover, the Levites: Joshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, who, with his own brethren, was the leader in the praises of the temple, 6 And Bakkukiah and Unni, their brethren, superintended the watches. 7 And Joshua begot Joiakim, and Joiakim begot Eliashib, and Eliashib begot Joiada, 8 And Joiada begot Jonathan, and Jonathan begot Jaddua. And in the days of Joiakim, the paternal chiefs of the priests were: 9 from Seraiah, Meraiah; from Jeremiah, Hananiah; from Ezra, Meshullam; from 10 Amariah, Jehohanan; from Melicu, Jonathan; from Shebaniah, Joseph; from 11 Haram, Adna; from Meraioth, Helkai; 12 From Iddo, Zechariah; from Ginnethon, Meshullam; from Abijah, Zichri; from 13 Minianim. * * *; from Moadiah, Piltai; 14 From Bilgah, Shammua; from Shemaiah, Jehonathan; And from Joiarib, Mattenai; 15 from Jedaiah, Uzzi; From Sallai, Kallai; 16 from Amok, Eber; From Hilkiah, Hashabiah; from Jedaiah, Nethaneel. 17 The Levites recorded, in the days of Eliashib, Joiada, and Johanan, and Jaddua,

paternal chiefs, were * * *: also the priests, to the reign of Darius, the Persian, were * * *. The sons of Levi, the paternal chiefs, were written in the chronicles, even until the days of Johanan, the son of Eliashib. And the chiefs of the Levites: 24 Hashabiah, Sherchiah, and Joshua, the son of Kadmiel, with their brethren, were appointed to praise and give thanks, according to the command of David, the man of God, in alternate bands. Mattaniah, and 25 Bakkukiah, Obadiah, Meshullam, Talmon, Akkub, kept watch at the thresholds of the gates. These lived in the days of Joiakim, 26 the son of Joshua, the son of Jozadak, and in the days of Nehemiah, the governor, and of Ezra, the priest and scribe.

And at the dedication of the wall of Jerusalem, they sought and brought the Levites from all their places to Jerusalem, to keep the dedication with gladness; with thanksgivings, and songs, accompanied with cymbals, psalteries, and harps. And all those 27 skilful in sacred music were assembled from the plain country round about Jerusalem, and from the villages of Netophathi; And 28 from the region of Gilgal, and the fields of Geba and Azmaveth: for those musicians had built for themselves villages round about Jerusalem. And the priests and the 29 Levites purified themselves; and they purified the people, and the gates, and the wall. Then I brought up the chiefs of Judah upon 30 the wall, and appointed two great bands to sing praises; one of which went along the wall to the right, towards the dung-gate. And after them went Hoshaiiah, and half of 31 the chiefs of Judah, Azariah, Ezra, and Meshullam, Judah, and Benjamin, and Shemaiah, and Jeremiah. And some of the sons 32 of the priests with trumpets; namely, Zechariah, the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph. And his brethren, Shemaiah, and Azarael, 33 Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David, the man of God, and Ezra, the scribe, before them. And at the fountain- 34 gate which was opposite to them, the rest went up by the stairs of the city of David, ascending the wall above the house of David, even to the water-gate eastward. And 35 the other band went over against them, and I after them, and the half of the people upon the wall from beyond the furnace-

CHAP. XII. 11. *Jaddua*] According to Prideaux, he became high-priest 341 years B. C. and 196 after the captivity, upwards of 100 years after Nehemiah peopled Jerusalem. From this, it follows, that the names of the three last were added by some later hand. This whole verse must have been added long after Nehemiah, as must be evident to all.

17, 22. Here the names have been omitted; nor is there any trace of them, either in the Versions or the MSS.

29. *Region*] For this sense of the word בית, I am indebted to Michaelis. See Supplement to Hebrew Lexicon. It is necessary to adopt this sense in several other places.

39 tower, even unto the broad wall; And from above the gate of Ephraim, and above the old-gate, and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even unto the sheep-gate: and they stood still at the prison-gate.
 40 Then the two bands stood in the house of God, and I, and half of the rulers with me:
 41 And the priests, Eliakim, Maaseiah, Miniamin, Michaiah, Elieonai, Zechariah, and
 42 Hananiah, with trumpets; And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang aloud,
 43 with Jezrahiah, their leader. And on that day they offered great sacrifices, and rejoiced; for God had caused them to rejoice with great joy; the women also and the children rejoiced; so that the rejoicing of Jerusalem was heard afar off.
 44 And at that time some were appointed over the chambers for the treasures, for the offerings, for the first-fruits, and for the tithes, to gather into them from the fields of the cities, the portions assigned by the law for the priests and the Levites: for
 45 Judah rejoiced that the priests and the Levites waited *at the temple*. And they observed what related to the worship of their God, and to purification; and so did the musicians and gate-keepers according to the commandment of David, and of Solomon, his son. For in the days of David
 46 and Asaph of old, chiefs of the musicians were appointed to sing songs of praise to
 47 God. And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the daily portions to the singers and the door-keepers; and the holy things to the Levites; and the Levites *the tenth* of the holy things to the children of Aaron.

CHAPTER XIII.

B. C. 434. *The abuses which had obtained, and Nehemiah's redress of them.*

1 ON that day they read in the book of Moses, in the hearing of the people; and therein was found written, that an Ammonite, or a Moabite, should never enter into the congregation of God; Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them; but our God
 3 turned the curse into a blessing. Now, when they had heard the law, they separated from Israel all the mixed multitude.
 4 Now, before this, Eliashib, the priest,

having the oversight of the chamber of the house of our God, was allied to Tobiah: And he had prepared for him a great chamber, where they laid the wheaten-offerings, the incense, and the utensils, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, the singers, and the door-keepers; and the offerings of the priests. But when
 6 all these things were done, I was not at Jerusalem: for in the thirty-second year of Artaxerxes, king of Babylon, I came to the king, but after some time, I obtained leave of the king: And I came back to Jerusalem, and
 7 understood the evil deed which Eliashib had done in favour of Tobiah, in preparing for him a chamber in the courts of the house of God. And it grieved me exceedingly: 8 therefore I cast out all the household furniture of Tobiah from the chamber. I then 9 commanded, and they cleansed the chambers; and thither I brought back the utensils of the house of God, with the wheaten-offering and the incense.

And I perceived that the portions of the 10 Levites had not been given to them; for the Levites and the singers, who did the service *of the temple*, had fled every one to his own field. Then I contended with the rulers, 11 and said, Why is the house of God forsaken? And I assembled and appointed them to their own office. Then all Judah brought 12 the tithe of the corn, and the new wine, and the oil, into the treasuries. And I 13 made treasurers over the treasuries, Shelemiah, the priest, and Zadok, the scribe, and of the Levites, Pedaiah: and next to them was Hanan, the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute to their brethren. Remember me, O my God, concerning this: blot not out my kindness, which I have showed to the house of my God, and to its services.

In those days I saw in Judah some tread- 15 ing wine-presses on the sabbath, and bringing in sheaves, and lading asses; and also that, on the sabbath, they brought into Jerusalem, wine, grapes, and figs, and burdens of every kind; and I testified to them when they ought to sell food. And the Tyrians 16 who dwelt at Jerusalem brought fish, and other articles, and sold on the sabbath unto the children of Judah. Then I contended 17 with the nobles of Judah, and said to them, What evil thing is this that ye do, and pro-

CHAP. XIII. 1. *An Ammonite*] Compare Deut. xxiii. 3, 4.

6. *I was not at Jerusalem*] This proves that Nehemiah had been for some time absent, as this abuse had crept in during that period. ch. vii. 2. I have, therefore, rendered the words *וְלִיָּצִי* indefinitely, *after some time*. Literally, *at the end of days*. Compare Gen. iv. 5.

10. *Had fled every*] This supposes that some time had elapsed, so that the Levites were obliged to desert the temple-service, and to go to cultivate their own land.

16. *Who dwelt at Jerusalem*] In rendering this, I have given the sense rather than the idiom. The noun being given makes the pronoun pleonastic. *In it* can only refer to Jerusalem.

18 fane the sabbath-day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? and will ye increase the divine wrath against Israel by
 19 profaning the sabbath? And when the gates of Jerusalem were overshadowed before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath; and I appointed some of my servants at the gates, that no burden might be brought in on the
 20 sabbath-day. So the merchants and sellers of all kinds of articles lodged once or twice
 21 without Jerusalem. Then I protested against them, and said to them, Why lodge ye about the wall? if ye do so again, I will lay hold on you. From that time forth
 22 they came no more on the sabbath. And I commanded the Levites, that they should purify themselves, and that they should come and keep the gates, to hallow the sabbath-day. Remember me, O my God, for this also, and spare me according to the greatness of thy mercy.
 23 In those days I saw also Jews, who had married women of Ashdod, of Ammon, and
 24 of Moab; And their children spoke half the speech of Ashdod, and could not speak in

the Jews' language, but according to the language of each people. And I contended 25 with them, and reproved them; yea, I smote some of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters to their sons, nor take their daughters for your sons, or for yourselves. Did not Solomon, king 26 of Israel, sin by these things? although among many nations there was no king like him, who was beloved of his God, so that God made him king over all Israel: nevertheless, even him did foreign women cause to sin. Shall we then hearken to 27 you, to do all this great evil, to transgress against our God by marrying foreign women? And one of the sons of Joiada, the son of 28 Eliashib, the high priest, was son-in-law to Sanballat, the Horonite; therefore I chased him from me. Remember them, O my God, 29 because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites. Thus I purified them from all 30 strangers, and appointed the offices of the priests and Levites, every one to his own office. And for the wood-offering, at times 31 appointed, and for the first-fruits. Remember me, O my God, for good.

19. *Were overshadowed*] That is, when the sun was about setting; for the gates were overshadowed by reason of the mountains which were round about and near Jerusalem. — *Psa. cxxv. 2.*

24. *Spoke half the*] This is known to occur, when the mothers speak a different language from the fathers.

28. *Son-in-law*] Josephus says that this man's name was Manasseh, that he went to Samaria, and his father-in-

law, Sanballat, by his interest with the Persian prince, got leave to build a temple on mount Gerizim, like that at Jerusalem; that he made his son-in-law high priest, and many that married strange wives went after him, and others also who had violated the Jewish law, and deserved punishment; so that it became a receptacle for apostate Jews; and this occasioned that enmity between the Jews and Samaritans which continued till Christ's time.

ESTHER.

INTRODUCTION.

This book contains the narrative of a plot to destroy all the Jews dispersed throughout the Persian empire, and the wonderful interposition of Providence in defeating it. The author of the book is not known, some ascribing it to Ezra, and others to Mordecai. Its canonical authority has been questioned, on account of the wonderful series of events which it records, and because the name of God never once occurs in it. The Jews, it is plain, admitted it; and it is difficult to account for such a history, unless it was founded in truth. Besides, it is impossible to believe that the Jewish nation would appoint and observe, even to this day, the feast of Purim, if the book contained a fictitious narrative. I agree with Prideaux, that the Ahasuerus of this book is the Artaxerxes of Nehemiah; and so the Greek translators always render Ahasuerus. Further, the influence of Esther accounts for the favour shown to the Israelites during his reign; and she was present when Nehemiah made his request and obtained his commission. Nehem. ii. 6. I place then the transactions recorded, about the fourth to the thirteenth year of the reign of Artaxerxes Longimanus, when Haman perished.

CHAPTER I.

B. C. 521. *Ahasuerus makes a feast: the queen refuses to come; her punishment.*

1 Now it was in the days of Ahasuerus,* who reigned from India even unto Ethiopia,

over a hundred and twenty-seven provinces: When in those days, king Ahasuerus sat 2 on the throne of his kingdom, which was in the palace Shushan, In the third year of 3 his reign, he made a feast for all his princes

CHAP. I. 1. *From India*] From Daniel, vi. 1. we learn that the Persian empire was at first divided into 120 provinces, so that from the time of Cyrus seven new provinces had been added. It is not easy to specify the precise limits of this vast empire. The Ethiopia here mentioned was, I

think, a part of Arabia Felix, and not Abyssinia; for it does not appear that the Persians ever conquered the Abyssinians. (c) *This Ahasuerus*, Vulg. 2 MSS.

2. *Shushan*] This city, where the Persian kings had a magnificent palace, was situate on the river Ulla, or Eulæus.

- and his servants; the commanders of the Persian and Median army, the nobles and chiefs of the provinces, being before him:
- 4 When he showed the abundant riches, and the honour and greatness of his kingdom many days, even a hundred and eighty days.
- 5 And when these days were expired, the king made a feast of seven days, for all the people who were present in the palace Shushan, both great and small, in the court of the garden of the king's palace. The hangings of the canopy were of the finest linen, white and blue, fastened with cords of fine purple cotton, to silver rings and pillars of marble; the cushions were embroidered with gold and silver, upon a pavement of red, and blue, and white, and black marble.
- 7 And they gave them drink in golden vessels, the vessels being constantly changed; and royal wine in abundance, according to the state of the king. And the drinking was according to the law; none was compelled: for so the king had appointed to all the officers of his house, that they should do according to every man's pleasure. Also Vashti, the queen, made a feast for the women in the royal house which belonged to king Ahasuerus.
- 10 On the seventh day, when the heart of the king was cheerful with wine, he commanded Memucan, Biztha, Harbona, Bigtha, and Abagtha, Zetha, and Carcas, the seven eunuchs, who waited on Ahasuerus, to bring Vashti, the queen, to the king with the crown royal, to show the people and the princes her beauty: for she was exceedingly beautiful. But the queen Vashti refused to come at the king's command by the eunuchs: therefore was the king very wroth, and his anger burned in him.
- 13 Then the king said to the wise men, who knew the customs, (for thus every affair of the king was laid before all those who knew law and judgment. And there were then near to him Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, who

saw the king's face, and held the first place in the kingdom;) What shall we do to the queen Vashti according to law, because she hath not performed the command of the king Ahasuerus by the eunuchs? And Memucan answered in the presence of the king and the princes, Vashti, the queen, hath not done wrong to the king only, but also to all the princes, and to all the people who are in the provinces of the king Ahasuerus. For this deed of the queen will spread abroad among all the women, and they will despise their own husbands, when it shall be reported, 'The king Ahasuerus commanded Vashti, the queen, to be brought in before him, but she would not come. In like manner will the ladies of Persia and Media, who have heard of this deed of the queen, speak to all the king's princes; and thus will arise mutual contempt and displeasure. If it please the king, let a royal edict be promulgated by him, and let it be written among the laws of the Persians and the Medes, that it may not be altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she. And when the king's decree which he shall make shall be published throughout all his empire, (for it is great,) all the women will give to their own husbands, whether rich or poor, due honour. And this counsel pleased the king and the princes; and the king did according to the counsel of Memucan: For he sent letters into all the king's provinces, into every province, according to its written language, to every people after their own tongue, that every man should bear rule in his own house, and should speak the language of his own people.

CHAPTER II.

B. C. 518. *Vashti being divorced, Esther is chosen to succeed her.*

AFTER these things, when the wrath of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed against her. Then said

of the Greek writers, was the capital of the province of Elam, or Susiana, and at no great distance from Babylon.

3. *Made a feast*] On the death of Xerxes, by Artabanes, he raised Artaxerxes to the throne, with the intention of cutting him off; but the design of Artabanes being known, it was prevented, and himself punished. When Artaxerxes had counteracted the plots of his enemies, and his power was established, and peace prevailing, he made this splendid feast.

6. *The cushions*] This refers to the Persian method of sitting, or rather reclining on cushions, which were placed on a raised part of the room adjoining the wall; in the present case, this was raised in the court, and consisted of the richest marble.

13. *The customs*] The terms *עוֹלָם וְיָמָיו* must be taken to imply their knowledge of history, law, &c. The conduct of Ahasuerus was improper in commanding the queen to be

brought and exposed; yet her refusal was also improper, according to the established customs of the east.

16. *And Memucan*] Memucan is mentioned last; he was probably the youngest privy counsellor, and therefore speaks first; as is the custom of our judges, that they may not be influenced by the opinion of their seniors.

22. *Should speak the*] I have followed the Chaldee and many ancient and modern commentators, in rendering this clause. The common version is the mere repetition of the preceding words; the version which I have given makes it an injunction to men, to use their native tongue, and not to neglect it out of complaisance to their foreign wives.

CHAP. II. 1. *Remembered Vashti*] He now probably repented of what he had done, but pride, and the foolish custom of not altering a decree, prevented him from being reconciled to the queen.

the king's servants who ministered to him, Let there be beautiful young virgins sought
 3 for the king; And let the king appoint officers in all the provinces of his kingdom, who may assemble all the most beautiful young virgins unto the palace Shushan, to the house of the women, under the care of Hegai, the king's eunuch, keeper of the women; and let their purification-things
 4 be given to them: And let the young woman who pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
 5 Now in the palace Shushan, there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite; Who had been carried away from Jerusalem among the captives, with Jeconiah, king of Judah, whom Nebuchadnezzar, the king of Babylon, had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother, and the young woman was beautiful in form and features; whom Mordecai, when her father and mother were dead, took for his own daughter.
 8 Now, when the king's command and his decree was heard, and when many young women were assembled unto the palace Shushan, to the custody of Hegai, Esther was brought also unto the king's house, to the custody of Hegai, keeper of the women;
 9 And the young woman pleased him, and found acceptance with him; and he speedily gave her the purification-things, with her assigned portions; and he gave to her seven maids, selected from the king's house: and he preferred her and her maids to the best
 10 place of the house of the women. Esther had not told her people or her kindred: for Mordecai had charged her that she should
 11 not tell it. And Mordecai walked every day before the court of the women's house, that he might know how Esther did, and what would be done to her.
 12 Now each young woman in her turn was introduced to king Ahasuerus, after she had been twelve months, according to the law respecting the women. For so many days were spent in their purification; six months

with oil of myrrh, and six months with sweet odours, and other things used for their purification. When a young woman was introduced to the king, whatsoever she desired to take with her out of the house of the women to the king's house was given to her. In the evening she went, and on the 14 morrow she returned into the second house of the women, under the care of Shaashgoz, the king's eunuch, who kept the concubines: she went in to the king no more, unless the king delighted in her, and called for her by name.

Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, who had taken her for his daughter, had come to go in to the king, she required nothing but what Hegai, the king's eunuch, the keeper of the women, appointed. And Esther obtained favour in the eyes of all those who saw her. Esther was then taken 16 to king Ahasuerus, into his royal house, in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the king loved Esther above all the 17 women, and she obtained favour and acceptance in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast, 18 a feast on his marriage with Esther, for all his princes and his servants; and he made a release to the provinces, and gave gifts, according to the state of the king.

Now Mordecai sat at the king's gate; 19 And Esther told not her kindred nor her 20 people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him. And in those days, while Mordecai sat at 21 the king's gate, two of the king's eunuchs, Bigthana and Teresh, door-keepers, were wroth, and sought to slay the king Ahasuerus. And the thing was known to 22 Mordecai, who told it to Esther, the queen; and Esther informed the king, in the name of Mordecai. And the thing was investi- 23 gated and proved; and they were both hanged on a tree: and it was written in the chronicles before the king.

2—4. This proposal was intended to divert his thoughts, as well as to provide a new consort; and it perfectly suits the known manners of the Persians. Kings did not marry women for their rank or wealth, but for their beauty and accomplishments; and, like Solomon, they had in their harems a vast number.

5—7. These verses contain a strong presumptive proof of the truth of the narrative. Mordecai's pedigree, and that of his relative Esther, is given, with particularity; and the reason why Mordecai was so greatly interested in her.

12—14. We have here a peep into the manners of oriental kings, among whom polygamy was carried to the

most extravagant lengths; and in their history the miseries and mischiefs of it were abundantly displayed.

19. *Now Mordecai*] I have omitted the words, *and when the virgins were assembled a second time*, on the authority of the Greek version, because they are not connected with the narrative, and as no one has been able to explain them.

21. *Sought to slay*] Literally, "to put forth the hand to or against the king." I have preferred the sense, with Dean Pilkington and others; for it is manifest that they sought his life. We are not informed what was the reason of their anger; but most probably their disappointed expectations.

CHAPTER III.

B. C. 510. Haman's advancement; despised by Mordecai, seeketh in revenge the destruction of the Jews.

- 1 AFTER these things king Ahasuerus promoted Haman, the son of Hammedatha, the Agagite, and advanced him, and set his seat above all the princes who were with
- 2 him. And all the king's servants, who were at the king's gate, bowed, and revered Haman; for the king had so commanded concerning him. But Mordecai bowed
- 3 not, nor did him reverence. Then the king's servants who were at the king's gate said to Mordecai, Why transgressest thou
- 4 the king's command? Now, when they spoke daily to him, and he hearkened not to them, they told Haman, that they might see whether Mordecai's reasons would stand good: for he had told them that he was a
- 5 Jew. And when Haman saw that Mordecai bowed not, nor did him reverence,
- 6 then was Haman full of wrath. And it seemed a contemptible thing to stretch forth a hand against Mordecai alone; for they had told him the people of Mordecai: wherefore Haman sought to destroy all the
- 7 Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus. In the first month, which is the month
- 8 Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from day to day, and from month to month, "that he might destroy on one day the race of Mordecai, and the lot fell for the fourteenth" of the twelfth month,
- 9 which is the month Adar. And Haman said to king Ahasuerus, There is a certain people scattered and dispersed among the people in all the provinces of thy kingdom; and their laws are different from those of all other people; and they keep not the king's laws: and it is not for the king's profit to

CHAP. III. 1. *The Agagite*] Or the Amalekite; he was descended from the kings of that country, among whom Agag was a common name.

2. *Mordecai bowed not*] This must have arisen from some conscientious motive; either from the nature of the homage required, or else Mordecai, as a Jew, thought it sinful to pay respect to him as an Amalekite. I think the former most probable, as in the 4th verse he informs the king's servants that he was a Jew, and of course, could not, in consistency with the precepts of his religion, pay divine homage to any man.

6. *A contemptible thing*] Unworthy his power and greatness; he resolved, therefore, to destroy the whole Jewish race.

7. *They cast Pur*] This is known to be an ancient custom among the Persians and the neighbouring nations; and when they had found a lucky day for any enterprise, on that day they undertook it. Haman sought for such a day; and at last the lot fell on the fourteenth day of the twelfth month; as the clause (a) happily preserved by the Greek version attests.

8. 9. Here are his accusations; their laws are different—they keep not the king's laws—and it is not for the king's

let it be commanded that they may be destroyed; and I will pay ten thousand talents of silver to those who perform this business, that they may bring it into the king's treasures. And the king took his ring from his hand, and gave it to Haman, the son of Hammedatha, the Agagite, the Jews' enemy. And the king said to Haman, 11 The silver is given to thee, the people also, to do with them as it seemeth good to thee. Then were the king's scribes 12 called on the thirteenth day of the first month, and there was written according to all that Haman commanded to the king's lieutenants, and to the governors who were over every province, and to the rulers of every people of every province, written in the writing, and in the language of every people; in the name of king Ahasuerus was it written, and sealed with the king's ring. And the letters were sent by posts into all 13 the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, upon the "fourteenth" day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. This 14 was the substance of the written law to be published in every province, and among every people, that they should be ready against that day. The posts went out, being 15 hastened by the king's commandment, and the decree was published in the palace Shushan. And the king and Haman sat down to drink: but the city Shushan was troubled.

CHAPTER IV.

B. C. 510. Mordecai and the Jews mourn; Esther appointeth a fast.

WHEN Mordecai knew all that was done, 1 he rent his garments, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and bitter

real profit to suffer such a people to exist. He was willing to sacrifice his wealth to his revenge.

10, 11. This was strange conduct in the king. He prudently consulted before he put away Vashti; he made inquiry into the conduct of the conspirators, before he condemned them; here he regarded nothing, but made a general decree, and gave Haman all the spoils for his own use.

13. *By posts*] Cyrus is said to have appointed posts at convenient distances throughout his empire, so that news of every kind could be easily and swiftly conveyed. This was a wise appointment, and has been adopted by all civilized nations, in one way or another.

15. *The city Shushan*] Nothing can paint in more lively colours the weakness, folly, and dreadful mischiefs of arbitrary governments, than the decree of Ahasuerus. Well might his subjects in general tremble, and be distressed! No one could be sure of his life, when a whole people were to be destroyed to please a favourite.

CHAP. IV. 1. *Bitter cry*] Mordecai was particularly affected with it, because the edict arose from his conscientious scruples

2 cry; And came even before the king's gate; for none might enter into the king's gate
3 clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in
4 sackcloth and ashes. And Esther's maids and her eunuchs went and told her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him; but he
5 would not receive it. Then called Esther for Hatach, one of the king's eunuchs, whom he had appointed to attend on her, and gave him a command to Mordecai, to know what *had happened*, and on what account
6 *he mourned*? So Hatach went to Mordecai to the street of the city, which
7 was before the king's gate. And Mordecai told him all that had happened to him, and of the sum of money which Haman had promised to pay to the king's treasuries in
8 order that he might destroy the Jews. And he gave him a copy of the written decree which was given at Shushan to destroy them, that he might show it to Esther; and ordered him to tell her and to charge her to go in to the king, to make supplication to him, and to make request before him for her
9 people. And Hatach came and told Esther the words of Mordecai.
10 Again Esther spoke to Hatach, and gave
11 him in charge to say to Mordecai; All the king's servants, and the people of the king's provinces, do know that there is a law, that whosoever, whether man or woman, shall come to the king into the inner court, who is not called, shall be put to death, unless the king shall hold out the golden sceptre, that he may live: but I have not been called to come in to the king these thirty days.
12 And they told to Mordecai Esther's words.
13 Then Mordecai commanded to answer Esther, saying, Think not with thyself that thou shalt escape in the king's house, any

more than other Jews. For if thou art wholly silent this time, aid and deliverance shall arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?

Then Esther bade them return Mordecai 15 this answer; Go, assemble all the Jews who 16 are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day; I, also, and my maids will fast likewise; and, although against law, I will go in to the king: and if I perish, I will perish. And Mordecai departed, and did 17 according to all that Esther had commanded him.

CHAPTER V.

B. C. 510. *Esther ventures to approach the king, and obtains his favour; she invites him and Haman to a banquet.*

Now on the third day, Esther put on her 1 royal apparel, and stood in the inner-court of the king's house, over against the king's house; and the king was sitting upon his royal throne in the royal house, over against the gate of the house. And, when the king 2 saw Esther, the queen, standing in the court, she obtained favour in his sight: and the king held out to Esther the golden sceptre which he had in his hand. Esther then drew near, and touched the top of the sceptre. Then said the king to her, What 3 desirest thou, queen Esther? and what is thy request? to the half of the kingdom it shall be given to thee. And Esther an- 4 swered, If it seem good to the king, let the king and Haman come this day to the banquet which I have prepared for him. Then 5 the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman went to the banquet which Esther had prepared.

And the king said to Esther at the banquet 6 of wine, What is thy petition? and it shall be granted thee: and what is thy request?

2. *Clothed with sackcloth*] This custom is still preserved in the east; none are admitted into the king's palace in mourning, lest they should disturb their pleasures, and put them in mind of sickness and death.

4. *Went and told her*] The retired manner in which the women lived accounts for the circumstance of Esther knowing nothing of the decree, or of the cause of Mordecai's mourning.

8. *For her people*] This advice was prudent; and, doubtless, this method was suggested as the most likely to prevent their destruction.

11. *All the king's*] This law illustrates the idolatrous homage which the Persian and other eastern sovereigns exacted from their people. They were not to be approached, but when they thought proper.

14. *Such a time as this*] He here insists upon her going in unto the king; urging that she would share in the general destruction, that even her rank would not exempt her; and with a noble triumph of faith adds, that God would

deliver his people some other way. He apprehended, that while the rest escaped, God would take her and her family off for want of zeal for his cause and people; and that she ought rather to think that God had advanced her to be an instrument of their deliverance.

CHAP. V. 2. *Favour in his sight*] Undoubtedly this was overruled by God, so that the sight of the queen should excite his tenderest regards towards her, and prepare the way for the deliverance of her people.

3. *To the half of the kingdom*] This is a proverbial expression, similar to that of Herod in Mark vi. 23. as much as to say, I will grant any thing in reason, because thou art so dear to me.

4. *To the banquet*] It was prudent in Esther not to open her mind at once, and to try the king how far he stood affected to her; for if he refused this favour, there would be no hope of the other; she might endear herself to him the more by the entertainment, and she would further please him by inviting his favourite.

even to the half of the kingdom it shall
 7 be performed. Then answered Esther and
 8 said, My petition and my request is; If I
 have found favour in the sight of the king,
 and if it please the king to grant my petition,
 and to perform my request, let the king
 and Haman come to the banquet that I
 shall prepare for them, and I will do to-
 morrow as the king hath said.
 9 Then Haman, that day, went away joyful
 and with a glad heart; but when Haman
 saw Mordecai in the king's gate, that he
 stood not up, nor moved for him, he was
 10 full of indignation against Mordecai. Ne-
 vertheless, Haman restrained himself; and
 when he came home, he sent and called for
 11 his friends, and Zeresh, his wife. And
 Haman told them of his glory, his riches,
 and the multitude of his children, and in
 what manner the king had promoted him,
 and how he had advanced him above "all"
 12 the princes and servants of the king. Ha-
 man said moreover, Yea, Esther, the queen,
 let no man come in with the king unto the
 banquet which she had prepared but myself;
 and to-morrow am I invited to her also
 13 with the king. Yet all this availeth me
 nothing, so long as I see Mordecai, the Jew,
 sitting at the king's gate.
 14 Then said Zeresh, his wife, and all his
 friends to him, Let a gallows be made fifty
 cubits high, and to-morrow speak thou
 to the king that Mordecai may be hanged
 thereon; then go thou in merrily with the
 king to the banquet. And the thing pleased
 Haman; and he caused the gallows to be
 made.

CHAPTER VI.

B C. 510. Ahasuerus rewardeth Mordecai for detecting the conspiracy of Bigthana and Teresh; Haman doeth him honour, and is hanged.

1 ON that night the king could not sleep,
 and he commanded the book of the records
 2 to be brought, and they were read before
 the king. And it was found written, that
 Mordecai had told of Bigthana and Teresh,
 two of the king's eunuchs, the door-keepers,
 who sought to slay the king Ahasuerus.
 3 And the king said, What reward and dignity

8. *I will do to-morrow*] Perhaps the queen's heart failed her at this time; or that she might hope that at another entertainment the king would be still more affectionate and ready to grant her request; she might expect that Haman would grow more proud and insolent, and so be more easily ruined; and the king's mind be prepared by the expectation of some great and important petition. Above all, God might order it thus, that Mordecai's honour might be displayed in the mean time, and the way be open to his advancement, and Haman's ruin. 11. (a) Ver. MSS.

CHAP. VI. 1. *The records*] We see the special disposing hand of God, in the king's restlessness, and in his choosing to have the public records of occurrences during his own reign, read to him,

hath been done to Mordecai for this? Then said the king's servants who ministered to him, There hath been nothing done for him.

And the king said, Who is in the court? 4
 (Now Haman had come into the outward court of the king's house, to speak to the king about hanging Mordecai on the gallows that he had prepared for him.) And 5
 the king's servants said to him, Behold Haman standeth in the court. And the 6
 king said, Let him come in. So Haman came in. And the king said to him, What shall be done to the man whom the king delighteth to honour? Now Haman thought 7
 in his heart, Whom would the king delight to honour more than myself? And Haman 8
 answered the king, For the man, whom the king delighteth to honour, Let the royal 9
 apparel be brought which the king useth to wear, and the horse on which the king rideth, and the crown royal which is placed upon his head: And let this apparel and 10
 horse be delivered to one of the king's most noble princes, and let the man whom the king delighteth to honour, be clothed there- 11
 with, and brought on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour. Then the king 12
 said to Haman, Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai, the Jew, who sitteth at the king's gate: let nothing fail of all that thou hast spoken. Then took 13
 Haman the apparel and the horse, and arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delighteth to honour.

And Mordecai came back to the king's 12
 gate. But Haman hasted to his own house mourning, and having his head covered. And Haman told Zeresh, his wife, and all his friends, every thing that had befallen him. Then said his wise men, and Zeresh, 13
 his wife, to him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou wilt not prevail against him, 14
 but wilt surely fall before him. And while

3. *There hath been nothing*] Some think that some reward had been ordered, but through the ill-will of Haman, or some other courtiers, he had been deprived of it. Perhaps the account of rewards conferred upon others, led the king to ask what had been done for him.

7-9. Haman thinking that the king intended to confer some peculiar mark of his favour on himself; and as he did not want money, nor could be raised to a higher post in the court, he proposes the highest honour he could conceive. There seems to have been nothing but the sceptre that he did not think it proper to invest himself with; and probably he thought it would be an agreeable circumstance to have Mordecai hanged to grace the cavalcade.

13. *Fall before him*] They probably grounded their

CHAPTER VIII.

B. C. 510. *Mordecai advanced; the Jews allowed to defend themselves.*

they were yet talking with him, came the king's eunuchs, and hasted to bring Haman to the banquet which Esther had prepared.

1 And the king and Haman went to banquet with Esther, the queen. And the king said again to Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? to the half of the kingdom, and it shall be performed.

2 Then Esther, the queen, answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be granted to me at my petition, and the life of my people at my request; For we are sold, I and my people to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I would have been silent, yet the enemy could not compassate the damage done to the king.

3 Then the king Ahasuerus answered and said to Esther, the queen, Who is he, and where is he, that dare presume in his heart to do thus? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was afraid before the king and the queen.

4 And the king, arising from the banquet of wine in his wrath, went into the palace-garden; and Haman stood up to make request for his life to Esther, the queen; for he saw that there was evil determined against him by the king.

5 Then the king returned from the palace garden into the place of the banquet of wine; and Haman had fallen on the couch on which Esther lay. Then said the king, Will he force the queen also before me in the house? As the word went out of the king's mouth, they covered Haman's face.

6 And Harbonah, one of the eunuchs, said to the king, Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who had spoken good for the king, standeth in the house of Haman.

7 Then the king said, Hang him thereon. So they hanged Haman on the gallows which he had prepared for Mordecai. Then was the king's wrath pacified.

ON that day, the king Ahasuerus gave the house of Haman, the Jews' enemy, to Esther the queen. And Mordecai came before the king; for Esther had told how he was related to her. And the king took off his ring which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman, the Agagite, and his device that he had devised against the Jews. Then the king held out the golden sceptre towards Esther. So Esther arose and stood before the king, and said, If it please the king, and if I have found favour in his sight, and the thing seem right before the king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha, the Agagite, which he wrote to destroy the Jews who are in all the king's provinces: For how can I endure to see the evil that will come upon my people? or how can I endure to see the destruction of my kindred?

Then king Ahasuerus said to Esther, the queen, and to Mordecai, the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he stretched forth his hand against the Jews. Write ye also for the Jews as it pleaseth you, in the king's name, and seal it with the king's signet: for the writing which is written in the king's name, and sealed with the king's signet, may no man reverse. Then were the king's scribes called in the third month, that is, the month Sivan, on the twenty-third day thereof: and it was written according to all that Mordecai commanded, to the Jews, and to the lieutenants, and the deputies and rulers of the provinces, from India to Ethiopia, a hundred and twenty-seven provinces; to every province written in the writing and in the language

opinion on the deliverance of Daniel, and the three youths, and other wonderful interpositions of providence in favour of the Jews, which must have been well known.

CHAP. VII. 3. *Let my life be*] The king, no doubt, expected some importunate petition for wealth, or honour, or the advancement of some of her friends, and must be much surprised when she only begged for her life, and the deliverance of her people; his rage against her enemies must rise in proportion to her humility.

6. *This wicked Haman*] Esther found no reason to fear speaking plainly; she therefore fixed her charge upon Haman. And she gave his true character in one word, *this wicked Haman*.

8. *Will he force*] Had the king been calm, he would hardly have supposed that Haman had such an intention; but his passion had so blinded him, that he put the worst construction upon every thing.—*They covered Haman's face*] As the dignity of a prince made the being arrayed in

his clothes a mighty honour, so it did not allow of a malefactor's setting his eyes upon him. The majesty at least of the kings of Persia did not allow of this, as appears in the case of Haman, whose face was covered, as soon as the courtiers perceived Ahasuerus looked upon him in that light. Harbonah's covering Haman's face then was the placing him before the king, as a malefactor, to hear his doom.

10. *So they hanged*] In the east, the sentence is immediately executed.

CHAP. VIII. 1. *How he was related*] Thus Mordecai was raised by the influence of the queen; and her favour, doubtless, procured the commission of Nehemiah, and the liberal grant of what was necessary to restore Jerusalem.

3—6. Though Haman was destroyed, the decree which he had procured existed in full force; and Esther saw the necessity of obtaining another to counteract its effects.

of every people; and to the Jews in their
 10 own writing and language. And he wrote
 in the name of king Ahasuerus, and sealed
 it with the king's signet, and sent letters by
 posts on horseback, and riders on mules,
 11 camels, and young dromedaries. In them
 the king granted the Jews who were in
 every city to assemble themselves, and de-
 fend their own life, by destroying, slaying,
 and causing to perish, all the host of the
 people in the province that should assault
 them, little ones and women, and to take
 12 the spoil of them for a prey. On one day
 in all the provinces of king Ahasuerus,
 namely, on the fourteenth day of the twelfth
 13 month, which is the month Adar. The
 copy of the written law to be published in
 every province, and among every people,
 that the Jews should be ready against that
 day to avenge themselves on their enemies.
 14 So the posts that rode upon mules and
 camels went out, being hastened and pressed
 on by the king's command. And the decree
 was published at the palace Shushan.
 15 And Mordecai went out from the presence
 of the king in royal apparel of blue and
 white, and with a great crown of gold, and
 with a garment of fine linen and purple;
 and the city of Shushan rejoiced and was
 16 glad. To the Jews arose light and glad-
 17 ness, joy and honour. And in every pro-
 vince, and in every city, whithersoever the
 king's command and the decree came, the
 Jews had joy and gladness, a feast and a
 good day; and many of the people of the
 land became Jews; for the fear of the Jews
 fell upon them.

CHAPTER IX.

B. C. 509. The Jews slay their enemies with the ten sons of Haman; the feast of Purim, and the greatness of Mordecai.

1 Now in the twelfth month, the month
 Adar, on the thirteenth day of the same,
 when the time drew near, that the king's
 decree was to be put in execution, in the
 day that the enemies of the Jews hoped to
 have power over them; (yet the affair so
 turned out, that the Jews had rule over
 2 those who hated them:) The Jews assem-
 bled themselves in their cities throughout all
 the provinces of the king Ahasuerus, to
 oppose such as sought their hurt; and no

man could withstand them; for the fear of
 them fell upon all the people. And all the
 3 rulers of the provinces, and the lieutenants,
 and the deputies, and officers of the king,
 helped the Jews; because the fear of Mor-
 decai fell upon them. For Mordecai was
 4 great in the king's house, and his fame went
 out throughout all the provinces: for this
 man Mordecai became greater and greater.
 The Jews, therefore, smote all their enemies
 5 with the sword, and slew and destroyed
 them, and did to those who hated them ac-
 cording to their pleasure. And in the
 6 palace Shushan, the Jews slew and destroyed
 five hundred men. And Parshandatha,
 7 and Dalphon, and Aspatha, and Poratha,
 8 and Adalia, and Adriatha, and Parmashta,
 9 and Arisai, and Aridai, and Vajezatha, The
 10 ten sons of Haman, the son of Hamme-
 datha, the enemy of the Jews, they slew;
 but on the spoil they laid not their hand.
 On that day, the number of those who were
 11 slain in the palace Shushan was brought
 before the king.

And the king said to Esther, the queen,
 12 The Jews have slain and destroyed five hun-
 dred men in the palace Shushan, and the
 ten sons of Haman; what have they done
 in the rest of the king's provinces? now
 what is thy petition? and it shall be granted
 thee: or what is thy request further? and
 it shall be done. Then said Esther, If it
 13 please the king, let it be granted to the Jews
 who are in Shushan to do to-morrow also
 according to this day's decree, and let Ha-
 man's ten sons be hung up upon the gallows.
 And the king commanded it so to be done:
 14 and the decree was given at Shushan; and
 they hanged up Haman's ten sons. For
 15 the Jews who were in Shushan assembled
 themselves on the fourteenth day also of the
 month Adar, and slew three hundred men
 at Shushan; but on the spoil they laid not
 their hand. But the other Jews who were
 16 in the king's provinces assembled them-
 selves on the 'thirteenth day of the month
 Adar,' that they might defend their own
 lives, and rest from their enemies; and they
 slew of their foes seventy-five thousand;
 but on the spoil they laid not their hands.
 And on the fourteenth day of the same, they
 17 rested, and made it a day of feasting and

11. *Granted the Jews*] This shows the absurdity of this law of the Persians, as the king was now forced to allow a civil war, and permit the Jews and their enemies to take up arms by his authority to combat against it.

17. *Became Jews*] That is, submitted to their laws, and professed the belief of one supreme God. This is natural, as the hand of God was so displayed in their favour.

CHAP. IX. 2. *To oppose such*] Literally, 'to stretch forth the hand,' which idiomatical phrase seems limited by the context to the sense given. The 16th verse demonstrates, that they stood on the defensive, and only resisted when attacked.

5. It is not possible to render this verse literally, and perspicuously; I have, therefore, given the sense in equivalent terms.

13. *Be hung up*] They had been slain before, and this respects their dead bodies, which were to be hung up for the greater infamy. They had probably sought to avenge their father's fall and death; and for this reason they were thus treated.

15. *Three hundred men*] The whole of those slain in Shushan were eight hundred; and from this it appears that many Jews resided there, and that they had many enemies.

16. *Seventy-five thousand*] The ancient Jewish writers

18 gladness. But the Jews who were at Shushan assembled on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness.
19 Therefore the Jews of the villages who dwell in the unwall'd towns, made the fourteenth day of the month Adar, a day of gladness and feasting, and a good day, and of sending portions one to another.
20 And Mordecai wrote these things, and sent letters to all the Jews who were in all the provinces of the king Ahasuerus, near 21 and distant, By which he appointed, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the 22 same, yearly, As the days in which the Jews had obtained rest from their enemies, and the month in which their sorrow had been turned into joy, and their mourning into festivity; that they should make them days of feasting and joy, and of sending portions 23 one to another, and gifts to the poor. And the Jews undertook to do as they had begun, 24 and as Mordecai had written to them; Because Haman, the son of Hammedatha, the Agagite, the enemy of all the Jews, had devised to destroy them, and had cast Pur, that is, the lot, to consume them, and to 25 destroy them; But when Esther went in to the king, he commanded, by letters, that his wicked device, which he devised against the Jews, should return upon his own head, and that he and his sons should be hung up 26 on the gallows. Wherefore they called these days Purim from the word Pur. Hence, on account of all the words of this letter, and of the things which they had seen, 27 and which had come unto them, The

Jews ordained, and engaged in regard to themselves, and their seed, and all such as joined themselves to them, that they would keep these two days yearly, without fail, according as it had been prescribed and appointed. And that these days should be 28 remembered and kept throughout every generation, every family, every province, every city; and that these days of Purim should not fail among the Jews, nor the memorial of them perish from their seed. Then Esther, the queen, the daughter of 29 Abihail, and Mordecai, the Jew, wrote with all authority, to confirm again the days of Purim. And he sent the letters to all the 30 Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, with words of peace and truth, To confirm 31 these days of Purim in their appointed times, according as Mordecai, the Jew, and Esther, the queen, had enjoined them, and as they had decreed for themselves and for their seed, the matters of the fastings, and of prayer. And the decree of Esther con- 32 firmed these matters of Purim, as it is written in this book.

And the king Ahasuerus laid a tribute 1 upon the land, and upon the isles of the sea. And all the acts of his power and of his 2 might, and the declaration of the greatness of Mordecai, to which the king advanced him, are written in the chronicles of the kings of Media and Persia. For Mordecai, 3 the Jew, was next to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

say that most of these were Amalekites, which is not unlikely, as Haman might have introduced great numbers of them into the provinces, and they would be peculiarly inveterate against the Jews. (1) From next verse.

20—32. The feast of *purim*, or of *lots*, so called from the Persian word *pur*, which signifies *lot*, is taken from the circumstance of Haman having cast lots to destroy them, and has been observed by the Jews down to the present time, with some peculiar ceremonies. The Jews tell us that though this feast was established by Esther and Mordecai, eighty-five elders opposed it as an innovation against the law. During this festival the whole book of Esther is twice read in their synagogues, once in the evening, when the

feast begins, and again the next morning, and when the name of Haman is mentioned, the very children are taught to beat on the benches, and stamp for joy. After the second reading of the book is finished, they spend the remaining part of the day in sports, with music and dancing, until the time for feasting arrives, in which they indulge to the greatest excesses. In the Talmud, intoxication is even authorized, and this feast has not been improperly called the Bacchanalian feast of the Jews. The best part of this feast is the custom of giving abundant alms to the poor, that they may be enabled to keep the feast as well as their richer brethren.

INTRODUCTION.

THE book of Job, of all those extant, is probably the most ancient. It contains no clear, unequivocal reference to any of the miracles wrought in Egypt, or to any of the later facts of the Jewish history. The sentiments, the images, and the religious ceremonies, are all patriarchal, and have no relation to any part of the Levitical institutions. Job, like Abraham, is at once the prince and the priest of his tribe; he offers sacrifice both for his family and his friends.

Concerning the author of this book, there has been great variety of opinion. The most common, and the most probable and best supported opinion is, that it was written by Moses, during his abode in the land of Midian; and as the case of Job had a striking analogy with the state and the sufferings of the Israelites in Egypt, one design of the sacred author might be, not only to preserve the patriarchal customs and sentiments, but to comfort them, by inspiring the hope of deliverance. From the Arabisms contained in the book, the writer must have been conversant in that language; and from the peculiarities of the Jewish church, he must have been one of their own race. The many terms, which occur in no other part of the Scriptures, prove its antiquity. These circumstances render it highly probable that Moses was the author.

The book is naturally divided into six parts. The *first* contains the introduction, and is comprised in the two first chapters. The *second* includes the third chapter to the end of the fourteenth. The *third* begins with the fifteenth chapter and concludes with the twenty-first. The *fourth* reaches from the twenty-second chapter to the close of the thirty-first. The *fifth* contains the summing up of the controversy by Elihu, and includes the thirty-second chapter to the end of the thirty-seventh. The *sixth*, the remaining part of the book.

The argument of the book seems to be, to refute the opinion that piety is attended uniformly with prosperity, and that calamities or afflictions befall only wicked men. Job's friends maintain the opinion that piety and vice are here always rewarded, which Job contests, and, in the most satisfactory manner, refutes.

CHAPTER I.

B. C. 1520. The riches and piety of Job; Satan permitted to tempt him; the loss of his property and children.

- 1 IN the land of Uz was a man, named Job; and this man was perfect and upright,
- 2 fearing God, and avoiding evil. And to him were born seven sons and three daughters.
- 3 His substance was seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very great household: so that he was greater than any of the men of the east.
- 4 And it was a custom with his sons to make a family-feast, each one on his own birthday: and they sent and invited their three
- 5 sisters to eat and drink with them. And when the days of feasting had gone round, Job sent that he might purify them; and,

rising early in the morning, he offered sacrifices according to the number of all his children; for, said Job, it may be that my sons have sinned, though they bless God in their heart. In this manner did Job continually.

Now on a certain day, when the sons of 6 God came to present themselves before Jehovah, Satan also came among them. And 7 Jehovah said to Satan, Whence comest thou? And Satan answered and said, From going to and fro in the earth, and from walking up and down in it. And Jehovah 8 said to Satan, Hast thou considered my servant Job? for there is no one like him on the earth, a perfect and upright man, fearing God and avoiding evil. Then Satan 9 answered Jehovah and said, Doth Job fear God for nought? Hast thou not made a 10

CHAP. I. 1. *In the land of Uz*] The land of Uz is evidently Idumæa, as appears from Lam. iv. 21. Uz was the grandson of Seir, the Horite; Gen. xxxvi. 20, 21, 28. 1 Chron. i. 38, 42. His posterity being expelled, it was occupied by the Idumæans or Edomites: Gen. xiv. 6. Deut. ii. 12. Idumæa is a part of Arabia Petræa, situated on the southern extremity of the Dead-sea: Numb. xxxiv. 3. Josh. xv. 1. 21. The land of Uz, therefore, appears to have been between Egypt and Philistia, Jer. xxv. 20. xlv. 1. *Named Job*] We may form a conjecture at least respecting the age of Job, from what is said of his friends. Eliphaz was the son of Esau, and Teman the son of Eliphaz, Gen. xxxvi. 10, 11.; and this Eliphaz might be the son or grandson of Teman, as Bildad was sprung from Shuah, one of Abraham's sons by Keturah. Zophar is called the Naamathite, and we find a city of Idumæa called Naama, Josh. xv. 21, 24. These friends of Job all lived contiguous to him; and from what is said of the first two, it is probable that Job lived in the time of Jacob; and, as sprung from Abraham, maintained the knowledge and the worship of the God of Abraham.

5. *Though they bless*] It is well known that this verse

has been variously rendered. A sense has been given to בָּרַךְ which I confidently affirm it never has in the scriptures; nor has it the sense of *cursing* in any of the cognate dialects. The version adopted arises from giving another sense to the *vau*; a sense which it is acknowledged to have in many other places. See Noldius. Job, according to this version, admits that his sons might have been guilty of some failures in duty at such seasons, for which he offered sacrifices. And what good man has not often to renew his prayers to God, on account of such things?

6, 7. *Now on a certain day*] To represent the majesty and glory of the supreme governor of the world, and the manner in which he administers its affairs, the holy scriptures borrow images from what obtains among men. Hence Jehovah is spoken of as sitting on his throne, attended by the different orders of servants, to whom are allotted various offices in the administration of his providential empire. So Isa. ch. vi. 1 Kings xxii. 19—22. In the same manner the author of Job represents God as a king, before whom his ministers attend at stated times, to give in an account of their various services.

hedge about him, and about his house, and about all that he hath? thou hast blessed the work of his hands, and his substance is increased in the land. But stretch forth thy hand now and destroy all that he hath; will he then, indeed, bless thee to thy face? And Jehovah said, Behold, all that he hath is in thy power, only against himself, stretch not forth thy hand. Then Satan departed from the presence of Jehovah.

And on a certain day, when his sons and daughters were eating and drinking wine in the house of their eldest brother, A messenger came to Job and said, The oxen were plowing and the asses were feeding as usual; And the Sabeans fell on them, and took them; and the young men have they smitten with the edge of the sword, and I only am escaped to tell thee. And while he was speaking, another came and said, The lightning fell from the heavens, and burnt up the sheep, and "consumed" the servants; and I only am escaped to tell thee. And while he was speaking, another came and said, The Chaldeans appointed three bands, who rushed on the camels, and took them: and the young men have they smitten with the edge of the sword; and I only am escaped to tell thee. And while he was speaking, another came and said, Thy sons and thy daughters were eating and drinking wine in the house of their eldest brother, And lo, a vehement wind came across the desert, and smote the four corners of the house, and it fell on the young people, and they are dead; and I only am escaped to tell thee.

Then Job arose, and having rent his mantle, and shaved his head, he fell to the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah. In all these things

Job sinned not, nor attributed any wrong unto God.

CHAPTER II.

B. C. 1520. Satan still accuseth Job, and is permitted to afflict him with a loathsome disease; Job still maintains his integrity; his friends visit him.

AGAIN on a certain day, when the sons of God came to present themselves before Jehovah, Satan also came among them to present himself before Jehovah. And Jehovah said to Satan, Whence comest thou? And Satan answered and said, From going to and fro in the earth, and walking up and down in it. And Jehovah said to Satan, Hast thou considered my servant Job? for there is no one like him on the earth, a perfect and upright man, fearing God, and avoiding evil; and as yet maintaining his integrity, although thou didst move me against him to destroy him without a cause. Then Satan answered Jehovah, and said, Skin for skin, yea all that a man hath, will he give for his life. But stretch forth thy hand now, and touch his bone and his flesh, and will he then indeed bless thee to thy face? And Jehovah said to Satan, Behold he is in thy hand, only spare his life. And Satan departed from the presence of Jehovah, and smote Job with ulcerous sores, from the sole of the foot to the crown of the head; And he took a potsherd that he might scrape himself, and he sat down on the ashes. Then said his wife unto him, Dost thou yet retain thine integrity, blessing God and dying? But he said to her, As I speaketh one of the foolish women, shouldst thou also speak? shall we receive good at the hand of God, and shall we not receive evil? In all these things, Job sinned not with his lips.

When Job's three friends heard of all the calamities which had come upon him, they came each one from his own place, Eliphaz,

12—19. The occurrence of so many calamities in so short a space of time has been thought by some to be a proof that the whole book is fictitious. But surely, when the facts are considered, they are only what might easily happen. It is well known, that many of the wandering tribes of the Desert make sudden, and sometimes successful attacks on their more settled and prosperous neighbours. See 1 Sam. xxx. 5 and why might not a band of Sabeans attack one part of Job's property, while another was attacked by a horde of Chaldeans? There is nothing in this in any degree improbable. Nor is there in a sudden thunder-storm destroying the sheep and the shepherds, nor in the wind accompanying it, overturning the house in which Job's sons and daughters were feasting. Satan wrought in and by these children of disobedience. 16. (a) Sept.

21. *Return thither*] The Chaldee gives the sense, "to the house of the grave."—*Blessed be the*] This is the answer to the accuser's question, Will he then indeed bless thee to thy face? Yes, Job shows his sincere piety by his submission.

22. *Nor attributed any*] The term *תפלה* denotes any thing insipid, what is vapid, mere froth, and hence, in a secondary sense, what is foolish and improper.

CHAP. II. 4. *Skin for skin*] Good has given the best explanation of this proverb. "The skins or spoils of beasts, in the rude and early ages of man, were the most valuable property he could acquire, and that for which he most frequently combated. Skins, hence, became the chief representation of property; and in many parts of the world continue so, to the present hour."

7. *Ulcerous sores*] The words are in the singular number, and occur in Deut. xxviii. 27, 35. This disease is upon good authority supposed to be the *Judham*, or black leprosy of the Arabs. It was named elephantiasis by the Greeks, from its rendering the skin, like that of the elephant's, scabrous and dark-coloured, and furrowed all over with tubercles.

8. *And he sat down*] This self-abasement appears to have been common among the Hebrews. The coarsest dress, as of hair or sackcloth, was worn on such occasions. Compare Ps. xxii. 15. lxxviii. 13. and cxiii. 7.

10. *Shouldst thou also speak*] The future is used for the subjunctive here; and this version is more emphatic than a tame assertion, as well as more just to the original.—*Evil*, that is, penal evil, such as afflictions, &c.

the Temanite; Bildad, the Shuhite; Zophar, the Naamathite: for they had appointed to come together, to mourn with
 12 and to comfort him. And seeing him at a distance, they did not know him; and they raised their voice and wept; and having rent each one his mantle, they sprinkled dust on
 13 their heads towards the heavens. And they sat down with him on the ground, seven days and seven nights: and none spoke a word unto him; for they saw that his grief was very great.

CHAPTER III.

HERE BEGINS THE SECOND PART OF THIS BOOK.

B. C. 1520. *Job curses his birth-day, and vehemently length for the grave as the place of rest.*

1 AFTER this Job opened his mouth and
 2 execrated his own birth-day; And Job spoke and said,
 3 Perish the day in which I was born,
 The night it was said, 'lo! a man-child!'
 4 Let that day become darkness;
 Let God from above never regard it;
 Let the streaming light never shine on it.
 5 Let darkness and death-shade claim it;
 Let a spreading-cloud dwell upon it;
 Let thunder-clouds make it frightful!
 6 That night, let utter darkness seize it;
 Let it not be joined with the days of the year;
 Into the number of months let it not enter!
 7 Lo! let that night be solitary;
 Let natal joy never come therein.
 8 Let those execrate it, who curse the day
 Of such as are ready to rouse Leviathan.
 9 Obscure be the stars of its twilight;
 Let it expect light, and may there be none;
 Let it never see the eyelids of the morning;
 10 Because it shut not the doors of the womb
 Nor hid sorrow from mine eyes. [to me,
 11 Why died I not from the womb?
 When I was born, did I not expire?
 12 Why were the knees ready to receive me?
 And why the breasts that I should suck?

13. *Seven days*] This was the time the Jews mourned for the dead; so that Job's friends considered his disease as certain death, Gen. i. 10. 1 Sam. xxxi. 13. Ezek. iii. 13.

CHAP. III. 1. *Birth-day*] The connexion requires and supports this version. The holy sufferer gives vent to his sorrows. Compare Jer. xx. 14—18.

3. *Lo! a man child*] So the Sept. which gives the most obvious and natural sense.

5. *Let thunder-clouds*] The blackness of the day seems naturally to import those thick, dense clouds, which indicate an approaching storm.

8. *Let those execrate*] It was an ancient custom to mark certain days as fortunate or unfortunate, because on such days some happy or calamitous events had occurred. To stir up, or arouse, Leviathan, is represented ch. xii. 8—10, to be inevitable destruction.

11. *When I was born*] Literally, When I came from the belly, but the sense is better than the idiomatical expression.

12. *Knees ready to receive me*] This may refer either to the nurse or to the mother; but most probably to the latter. The sense seems to be, Why was any regard shown to me,

'Or why was I not like the hidden abortion? 16
 Like infants who have not seen the light?
 For now had I rested and been still; 18
 I had slept, and then enjoyed repose,
 With kings and rulers of the earth, 14
 Who rebuilt for themselves desolate places:
 Or with princes, with whom was laid up gold, 15
 And whose mansions were filled with silver.
 There the wicked cease from troubling; 17
 And there the strength-wearied are at rest.
 Bond-slaves tranquilly repose together: 18
 They hear not the task-master's voice.
 The small and the great are there equal, 19
 And the servant is free from his lord.
 Why is light given to the miserable, 20
 Or life to those distressed in soul;
 Who long for death, but it cometh not; 21
 Who seek for it more than for hid treasures:
 Who would rejoice even to exultation: 22
 And be enraptured if they could find the
 grave?
 Thus it is with the man whose way is hid, 23
 And whom God hath hedged around.
 For with my food cometh my sighing, 24
 And like water are my cries poured out.
 Verily what I feared hath befallen me, 25
 And what I dreaded hath come upon me.
 I had no peace, I had no quiet, 26
 Yea I had no rest, as the trouble came on.

CHAPTER IV.

B. C. 1520. *Eliphaz replieth to Job; and maintains that divine judgments fall on the wicked, not on the righteous; he relates his vision, and concludes with advice.*

THEN Eliphaz, the Temanite, spoke and 1
 said: [be grieved?
 If we attempt to speak to thee, wilt thou 2
 But who can refrain from speaking?
 Lo! thou hast instructed many, 3
 And the weak hands thou hast strengthened;
 Thy words have upheld the stumbling, 4
 And the trembling knees hast thou established;
 But now "affliction" hath come upon thee: 5

or care exercised towards me? Why was provision made for me when I was born?"

16. This verse is transposed, as affording a better connexion.

14. *Desolate places*] This description is intended as a contrast to that contained in the two ensuing lines. The grave is the common receptacle of all: of the patriotic princes who have restored to their ancient magnificence the ruins of former cities, and of the sordid accumulators of wealth, which they have not spirit to make use of. Compare Is. lviii. 12; lxi. 4. Ezek. xxxvi. 10, 33.

23. *God hath hedged*] The first line is supported by Is. xl. 27, and the latter by Exod. xl. 27, and Lam. iii. 7. The meaning is, that he was so surrounded with evils that he saw no way to escape from them.

25. *Verily what I feared*] Some apply this to the time of his prosperity; but it refers to the beginning of his troubles; so that when he heard of one calamity, he naturally expected and feared another would follow, which he describes in the next verse.

CHAP. IV. 5. *But now affliction*] The Sept. and one MS. read *אִי* as a noun. Compare Exod. xviii. 8.

It toucheth thee, and thou art confounded.
 6 Hath not thy fear been thy confidence?
 And thy hope, the uprightness of thy ways!
 7 Remember, I pray, who innocent hath
 perished?
 And where have the upright been cut off?
 8 As I have seen, they who plow iniquity
 And sow wickedness, reap the fruits thereof;
 9 By the blast of God they perish,
 And by his anger are they consumed.
 10 The roaring of the lion, and noise of the
 fierce lion, [trated.
 And the teeth of the young lions are frus-
 11 The stout lion perisheth for want of prey,
 And the whelps of the lioness are scattered.
 12 Now to me a matter was secretly brought,
 And mine ear received a little of it.
 13 Amid the agitations of night visions,
 When deep sleep falleth on men,
 14 Fear and trembling seized me,
 And "greatly" did my bones shake.
 15 Then a spirit passed on before me,
 And the hair of my flesh rose on end.
 16 It stood, but I could not discern its form;
 A figure was before mine eyes; [ing,
 There was silence, and I heard a voice, say-
 17 Shall a mortal be just before God?
 Shall a man be pure before his maker?
 18 Lo! in his servants he putteth no trust,
 Nor ascribeth glory to his angels; [clay.
 19 Much less to those who inhabit houses of
 Whose foundation is only dust!
 They are crushed as the moth-worm!
 20 From morning to evening they are cut down;
 Unregarded they are ever perishing.
 21 Doth not their every excellence pass away?
 They die, nor have they attained wisdom.
 1 Call now; is there one who will answer
 thee?

6. *Hath not thy*] Various renderings have been given to this verse. The text is followed, only supposing a trajection of the *vau*. The sense seems to be, 'Hast thou not founded thy confidence in thy own supposed piety; and thy hope, in the supposed innocence of thy ways?' Hence Eliphaz insinuates that he considered Job's religion doubtful, as the next verse proves.

10. *Are frustrated*] In this and the following verse, we have the same sentiment figuratively expressed as is contained in the 9th and 10th.

13-16. The force and beauty of this passage cannot be equalled in all the compass of ancient or modern literature. Virgil's—*gelidusque per ima cucurrit Ossa tremor*—is flat compared with the 14th verse. The 15th verse contains the boldest and most fearful picture that has ever been drawn of the effects of extreme horror. 14. (a) Sept.

17. *Be just before God*] The common version 'more just than God,' is scarcely probable. The sense given is supported by Num. xxxii. 22. Jer. li. 5. and other places.

18. *Glory to his angels*] The common signification of *מלאכים* is unquestionably *praise, glory, honour, splendour*, &c. It occurs frequently in a construct state; and this sense is more agreeable to the context than that usually attributed. The design of the passage is evidently to declare the imperfection of the highest order of creatures in comparison with the perfection of the Creator, as a lesson of humility to sinful, frail, and mortal man.

19. *As the moth-worm*] That is, as easily as the moth-worm corrodes and destroys a garment. Compare ch. xiii. 28. and Is. li. 8.

And to which of the holy ones wilt thou turn?
 For wrath slayeth the foolish, 2
 And envy killeth the simple.
 I have seen the foolish striking root; [tion. 3
 But I marked his abode for sudden destruc-
 Far from safety are his children; 4
 They are oppressed in the gate, and none
 delivereth;
 Whose harvest the famished devoureth, 5
 And seizeth it even to the very thorns:
 The robber swalloweth up their substance.
 Truly affliction cometh not from the dust, 6
 Nor doth trouble spring from the ground;
 Yet is man born unto trouble 7
 As the bird-tribes for soaring aloft.
 Verily I would seek to the Almighty, 8
 And to God would I commit my cause;
 Who doeth things great and unsearchable, 9
 Wonderful things which no one can number;
 Who giveth rain on the earth, 10
 And sendeth waters on the fields;
 Who raiseth the lowly on high, 11
 And mourners are exalted to safety:
 Who frustrateth the designs of the crafty, 12
 Nor can their hands accomplish the enter-
 prise.
 Who taketh the wise in their own craftiness 13
 And rendereth vain the counsel of the wily.
 By day they meet with darkness, 14
 And they grope at noon-day as in the night.
 But the desolate he saveth from their mouth, 15
 And the poor from the hand of the mighty.
 Hence to the needy there is hope, 16
 And iniquity stoppeth her mouth.
 'Happy is the man whom God correcteth! 17
 Hence despise not the chastening of the Al-
 mighty,
 For he maketh sore, and bindeth up; 18
 He woundeth, and his hands also heal.

20. *From morning*] That is, in the space of a single day they are cut off.—*Unregarded*] The event being so common, it is little noticed. How true is this sentiment; and how painful to a reflecting mind that it should be so!

21. *Their every*] Literally, 'the excellence which is in them;' that is, any kind of excellence which they possess.

CHAP. V. 1. *Call now*] Eliphaz considered the complaints of his friend as an arraignment of providence.—*The holy ones*] The term *קדושים* here, ch. xv. 15. Zech. xiv. 5. and Dan. viii. 13. denotes not holy men, but holy angels.

3. *Marked his abode*] See Heath, and compare Ezra viii. 20. and Amos vi. 1. Dathe renders, 'I presaged his sudden destruction.'

5. *To the very thorns*] This is our common version. He had his eye on the incursions of the Sabeans and the Chaldeans.

6, 7. *Truly affliction*] These spring from an established law of God's moral government, who hath made it as natural for man to suffer, having offended him, as it is for the bird-tribes to fly.—*Bird-tribes*] All the Greek versions, that of Jerom and the Syriac, render, *birds*, only some of them restrict it to the eagle.

8-16. *Verily I would seek to*] To rouse him out of his despair, and at the same time fix the conviction that his downfall was caused by his sins, he sets before him, in one blended view, the astonishing operations of divine providence.

15. *The desolate*] By considering *מחרב* as a participle, the object of the verb is given, and that makes the first line parallel with the second.

17-26. *Happy is the man*] As a further motive to re-

- 19 In six troubles he shall deliver thee,
And in seven, no evil shall touch thee.
- 20 In famine he shall preserve thee from death,
And in war from the power of the sword.
- 21 When the tongue scourgeth, thou shalt be hid,
Nor shalt thou fear approaching desolation.
- 22 At desolation and famine thou shalt laugh,
Nor of the wild beasts shalt thou be afraid.
- 23 For with stones of the field shalt thou be in league. [thee.
And the wild-beasts shall be at peace with
- 24 Know also that prosperous shall be thy tent;
Thou shalt inspect thine abode, and miss nothing.
- 25 Yea, know that numerous shall be thy seed,
And thine offspring as the grass of the earth.
- 26 In ripe old age shalt thou come to the grave,
As the corn-shock is gathered in its season.
- 27 Lo! this we have searched out; thus it is;
Attend, and know it for thine own good.

CHAPTER VI.

B. C. 1520. Job replieth to Eliphaz, excusing his complaints from the greatness of his calamities; still desireth death, and complains of the treatment received from his friends; shows how natural a person in his circumstances looks to the grave for repose.

- 1 THEN Job replied, and said,
2 O that my grief was thoroughly weighed!
And my calamity was poised in the balances!
3 For now is it heavier than the sand of the sea;
Hence my words are vehement. [sea;
4 For the arrows of the Almighty are within
Whose poison drinketh up my spirit: [me,
The terrors of God array themselves against me.
- 5 Brayeth the wild-ass over the grass,
Or loweth the ox over his fodder?
- 6 Can what is insipid be eaten without salt?
Or is there savour in the white of an egg?
- 7 But what things my soul refused to touch,

penance, he represents afflictions as divine remedies; and displays the blessings they procure to those who are reformed. (o) Versions and MSS.

23. *The stones of the field*] This bold metaphor may denote protection in travelling, as well as the next. Compare Ps. xci. 11—13.

24. *And miss nothing*] Scott renders, 'not miscarry.' For the sense given to מָסַח see Schultens and Gesenius.

26. *In ripe old age*] An easy death in a good old age, a worthy and respected character, and an honourable interment, are the ideas conveyed in this rural comparison.

CHAP. VI. 3. *Are vehement*] So Scott renders; and nothing can be more absurd, than to make Job say, his words were swallowed up, that he could not find words to express his feelings, at the very time he was expressing them in language the most forcible and vehement. Job, perceiving the suspicions of his friends, discovers the varying emotions of his mind through the chapter.

4. *Arrows of the*] As poisoned arrows were used in war in those days, the metaphor seems founded on that custom.

5—7. These verses contain a reason for his complaints; drawn from mute animals, which are not wont to be uneasy without cause.

7. *In my sickness*] I have followed Jerom, who seems to have read כָּרִי. The sense seems to be, That as a sick man is forced to a diet, which in health he would despise, so was Job now constrained to hear the surmises of his friends against his piety and integrity.

- Even they in my sickness are become my
O that I might have my request, [food. 8
That God would grant me what I desire!
That God would resolve and crush me;— 9
Would stretch out his hand and cut me off;
Then should I yet have comfort; 10
Yea should he not spare, I would exult in
anguish; rejected.
For the words of the Holy One I have not
What is my strength that I should hope? 11
And what mine end that I should prolong
my life?
Is my strength the strength of stones? 12
Is my flesh durable as brass?
Behold! there is no help to me in myself, 13
And vital strength is driven from me.
To one afflicted his friend should be kind, 14
But he casteth off the fear of the Almighty.
Deceitful are my brethren as the brook; 15
As impetuous torrents which pass away.
They roll on turbid with ice, 16
And in them the snow is dissolved.
What time they become warm, they vanish; 17
When hot, they are consumed from their place.
The paths of their course are diminished; 18
They ascend in vapour and perish.
The companies of Tema anxiously look; 19
The Caravans of Sheba eagerly expect them.
They are ashamed, because of their conti- 20
dence;
They come thither and are confounded.
Thus are ye become now unto me; 21
Ye see my abasement and are afraid.
Have I ever said, Bestow on me a favour? 22
Or, From your substance present a gift?
Or, Deliver me from the hand of the enemy? 23
Or, Rescue me from the power of oppressors?
Instruct me, and I will be silent; [me. 24
And in what I have erred, make known to
How forcible are just arguments! 25

8—10. Reflection on the unkindness of his friends makes him break out in a vehement wish for immediate death.

10. *For the words*] The sense is, he had not refused to obey the divine will.

11—13. His vehement passion abating, he falls into a strain of soft and tender complaint.

13. *Behold*] So Jerom and others render the participle הִנֵּה. It occurs only Num. xvii. 28. and here, and the sense given suits each place.—*And vital strength*] So Heath and Scott render, which the parallelism requires and supports.

14—20. He proceeds to upbraid his friends with having failed him in his need. He introduces the subject with delicacy, and illustrates it by a simile exquisitely beautiful, considered as a description of a scene of nature in the deserts of Arabia.

18. *The paths of their*] That is, they run shorter and shorter, as the sun continues to beat on them, and as their supplies from the mountains fail.—*They ascend in vapour*] Literally, 'they ascend into the void,' the atmosphere; that is, they are exhaled.

20. *Are confounded*] That is with disappointment.

21. *Thus are ye*] You have in a similar manner deceived my hope and expectation.

25. Schultens observes, that the orientals often use the same word in different senses in the same period; and he

But how doth your reasoning convince?
 26 Do ye devise speeches in order to reprove?
 And are the words of one desperate but as
 27 Verily on the helpless ye fall, [wind?
 And dig a pit for your friend.
 28 Now, therefore, be pleased to look on me;
 Even in your presence am I found false?
 29 Return, I pray, there may be no iniquity;
 Yea, return; in this affair I may be just.
 30 What iniquity is there on my tongue?
 Cannot my taste discern what is depraved?

1 Is there not a set time for man upon earth?
 Are not his days as the days of a hireling?
 2 As the bond-slave daily panteth after the
 shade, [work,
 And as the hireling longeth for the end of his
 3 So I; who am made to inherit months of
 vanity,
 And nights of misery are allotted unto me.
 4 When I lie down, then I say,
 When shall I arise and the night be gone?
 And I am wearied with tossings until the
 dawn. [dust;
 5 My flesh is clothed with worms and clods of
 My skin is shrivelled and become loathsome.
 6 Swifter are my days than the shuttle;
 They are even completed without hope.
 7 O remember that my life is a breath;
 Nor shall mine eye again see good.
 8 The eye that seeth me shall no more behold
 Thine eyes are upon me, and I am not. [me;
 9 As the cloud is consumed and vanisheth
 away; [ascend;
 So he that descendeth to hades shall not
 10 He shall no more return to his house;
 And his dwelling-place shall know him no
 more.
 11 Therefore I will not restrain my mouth;
 I will speak in the anguish of my spirit;
 I will complain in the bitterness of my soul.
 12 Am I a sea, or a monster of the deep,
 That thou settest a guard over me?
 13 When I say, My bed shall refresh me,

My couch shall ease my complaint;
 Then thou scarest me with dreams, 14
 And with visions thou terrifiest me.
 Hence my soul chooseth strangling, 15
 And death rather than my present life:
 I loathe it; I would not thus live for ever. 16
 Let me alone, for my days are vanity.
 What is man, that thou shouldst bring 17
 him up? [him?
 And that thou shouldst set thy heart upon
 That thou shouldst visit him every morning, 18
 And prove him every moment?
 How long wilt thou not turn from me, 19
 Nor allow me even to swallow my spittle?
 I have sinned! what can I do to thee, 20
 O thou inspector 'of the hearts' of men?
 Why hast thou set me up as a mark for thee,
 So that I am become a burden to myself?
 Why dost thou not pardon my transgression, 21
 And take away mine iniquity?
 For soon shall I lie down in the dust;
 Then shalt thou seek me, but I shall not be.

CHAPTER VIII.

B. C. 1520. Bildad's reply to Job, who alleges the divine justice and the maxims of the ancients to prove the destruction of the wicked.

THEN answered Bildad, the Shuhite, and 1
 said,
 How long wilt thou utter such things? 2
 And the words of thy mouth be as a strong
 Doth God pervert judgment? [wind? 3
 Doth the Almighty pervert justice?
 Though thy children sinned against him, 4
 And he cast them away in their transgres-
 sion;
 Yet wouldst thou earnestly seek to God, 5
 And to the Almighty make thy supplication:
 If thou wert pure and upright, 6
 Surely now he would awake up for thee,
 And make prosperous thy righteous abode.
 Though thy beginning be small, 7
 Yet should thy latter end greatly increase.
 Inquire, now, of the former generation; 8

considers הִיכִיחַ denotes to convince, and הִרְבִּיחַ to reprove. This distinction is adopted.

29. *In this affair I may*] Literally, 'As yet my righteousness may be in this.' The noun with the affix is used for the verb. Compare Ps. li. 6.

CHAP. VII. 1. *Is there not*] There appears a close connexion between the last verse of the sixth chapter and this. He had said, 'Is there iniquity in my tongue, &c.' He could perceive nothing criminal in his wishing for death.

2. *Panteth after*] Job reasons from analogy. As rest and wages are the justifiable desire of the wearied labourer; ease and death are equally so of the miserable.

3. *So I; who am*] That is, so do I pant for death, for the end of my toils, and of my sufferings.

5. *My flesh*] What a picture of one of the most afflicting diseases! Maundrel saw a leper at Shechem, and remarks; 'The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave.'

6. *Without hope*] He means there was no hope of the continuance of his life.

7. *A breath*] So the word is rendered in the common

version, ch. ix. 18. and xix. 17, and it is more expressive than *wind*.

12. *Am I a sea*] He alludes to its force and restlessness. 15. *My present life*] Literally, 'my bones.' He was reduced to a mere skeleton, by the force of the disease.

17, 18. *Bring him up*] So Dathie renders these verses; and the sense is, Why dost thou form man, take care of him in infancy, and even to manhood, and then overwhelm him with afflictions? *To visit* often signifies to afflict; comp. chap. x. 8, &c.

19. *Swallow my*] This metaphor is equivalent to the phrase, 'allow me to breathe.' It means, his sufferings were heavy, and without any interval of ease.

20. *What can I do*] That is, What dost thou require me to do, that I may make some expiation, (a) Sept.

CHAP. VIII. 4. *In their transgression*] This speaker, without ceremony, maintains that Job's children had been cut off for their sins: a sentiment which must have affected the sufferer's mind in no little degree.

5. *Yet wouldst thou*] He thinks now to soften the foregoing uncharitable insinuation, and yet supposeth him to have continued hitherto a contumacious sinner.

- And search out the experience of their fathers; [thing;
- 9 For we are but of yesterday, and know no-
- 10 For like the shadow are our days upon earth. Shall they not teach thee, and say to thee, And from their own mind utter these words?
- 11 Can the paper-reed grow without mire? Can the flag increase without water?
- 12 While it is yet green, though not gathered, It withereth before any other herb;
- 13 Such are the paths of all who forget God; So perisheth the hope of the impious. [off,
- 14 In this manner shall his confidence be cut And his trust shall be like the spider's web;
- 15 He may lean on his web, but it shall not abide;
- May hold fast to it, but it shall not endure.
- 16 He is verdant as a vine before the sun, Which shooteth its branches over his garden;
- 17 Which windeth its roots about a spring, 'And among' the stones doth it flourish.
- 18 When it is destroyed from its place, This will disown it, I have not seen thee.
- 19 Lo, this is its short-lived prosperity! And from the ground shall others shoot forth.
- 20 Behold! God will not despise the sincere, Nor strengthen the hands of evil doers.
- 21 Even yet he will fill thy mouth with laughter, And thy lips with shouting. [shame,
- 22 They that hate thee shall be clothed with And the tent of the wicked be no more.

CHAPTER IX.

B. C. 1520. Job acknowledges God's justice; but maintains that afflictions do not prove a man to be impious; he expostulates with God, and requests some abatement of his sufferings.

- 1 THEN Job answered and said,
2 Truly I know that thus it is,
And how can man be just with God?
3 If it be his pleasure to contend with him,

11. *Can the paper-reed*] So the Sept. render נָמָה; and as those translators lived in Egypt, where the paper-reed grew, they had the best means of information.

13. *Such are the*] This is the moral application of the comparison. As the paper-reed, or the flag, cannot grow without mire and water, so there would be no afflictions to the sincerely pious.

15. *He may lean*] Having compared the ground of his confidence to the spider's web, he represents him vainly leaning on this web, and strengthening himself on it, as if it would be his safety and defence.

16. *He is verdant*] He expatiates on their prosperity and overthrow. The metaphors are taken from a garden plant, perhaps a vine.

17. *About a spring*] The word נָחַל occurs, Eccles. iv. 12, in the sense given, and often denotes a wave: compare ch. xxxviii. 11. Ps. lxxxiv. 10. In other places, it denotes a heap of stones, or ruins; but this is inapposite, as the same thought occurs in the next line. (v) Sept.

18. *When it is destroyed*] The verb is used impersonally, and with the pronominal affix has the sense of the passive, 'When one shall destroy it'; or, 'When it is destroyed,' being synonymous.

21. *Even yet*] That is, provided thou art sincere and upright, or will become so by repentance.

CHAP. IX. 2. *I know that*] He alludes to the remark, 'Doth God pervert judgment.'

He cannot answer him one charge of a thou-
Wise in heart and mighty in strength, [sand. 4
Who can resist him and prosper?
Who unexpectedly plucketh up mountains; 5
Who subverteth them in his anger;
Who shaketh the earth out of her place. 6
And maketh her pillars awfully to tremble:
Who commandeth the sun, and he riseth not,
And on the stars impresseth his seal.
He alone boweth the heavens, 8
And treadeth on the billows of the sea.
He maketh Arcturus, Orion, and the Plei- 9
And the hidden chambers of the south. [ades,
He doeth great things past finding out; 10
Wonderful things which no one can number.
Lo! he goeth by me, but I see him not; 11
He passeth on also, but I do not perceive him.

Lo! he taketh away, who can hinder him? 12
Who shall say unto him, What doest thou?
Will not God turn away his anger? 13
Then beneath him must the mightiest stoop.
How much less could I answer him— 14
Could I choose out arguments against him?
To whom, were I just, I would not reply, 15
But to my judge would make supplication.
If I call, will he then reply to me? 16
I cannot believe he will listen to my voice;
For with a tempest he overwhelmeth me, 17
And multiplieth my wounds without cause.
He doth not suffer me freely to breathe, 18
But with bitter griefs he hath filled me.

Should I appeal to strength, lo! he is 19
mighty;
If to justice, who will appoint me a time?
Should I justify myself, my own mouth 20
would condemn me; [verse.
Or say I am upright, it would prove me per-
Were I indeed upright, I would not own it; 21
I myself would despise my own life.
This one thing I do therefore affirm, 22

4. *Who can resist*] So Jerom and others render.

5. *Who unexpectedly*] This is allowed to be the sense of the words לֹא יָדָע. Scott considers this verse to the eighth as describing an earthquake, with its awfully sublime circumstances. Compare Ps. lxxviii. 9, &c. and ch. xxxvii. 9.

11. *Lo! he goeth by me*] According to this version, Job recounts God's wonderful operations, the manner in which he works. However near, he is invisible; though exerting the greatest power, the eye cannot see him; yea, when he takes away a man's health, blessings, &c. such is his greatness and sovereignty, who can hinder him? or who shall say, What doest thou?

13. *The mightiest*] Literally 'the helpers of pride,' which, according to the Hebrew, signifies the proudest or most powerful.

14. *Answer him*] That is, in judgment, so as to support, and victoriously defend my cause.

16. *Will he then*] He is too great to enter into controversy with me; I cannot, &c. Job assigns the reason of his doubts in the two next verses.

19. *Should I appeal*] That is, were my cause to be decided by strength, I could not hope to prevail; and if by justice, who can with authority set the time?

21. *I myself*] So נִשְׁפָּט is used for the pronoun, as it often is; and the sense given to הִתְעַבֵּד it frequently admits.

- That the upright and wicked he alike destroyeth.
- 23 When the scourge slayeth suddenly,
He laugheth at the trial of the innocent.
- 24 The earth is given into the hand of the wicked;
He covereth the faces of her judges;
If it be not he *who doeth this*, who is it?
- 25 Swifter than the post are my days,
They glide away, they see no good.
- 26 They haste on like the swift-sailing skiffs;—
Like the eagle that darteth on his prey.
- 27 When I say, I will forget my complaint;
I will abandon my sorrow, and look cheerful;
- 28 Then do I shudder in all my limbs;
I know that thou wilt not acquit me.
- 29 I must be accounted wicked;
Why then should I labour in vain?
- 30 Though I wash myself in snow-water,
And cleanse my hands with soap;
- 31 Yet wouldst thou plunge me in the ditch,
And mine own clothes would abhor me.
- 32 For he is not a man like me that I should answer him;
That we should come together in judgment.
- 33 Nor is there an umpire between us,
Who may lay his hand on us both.
- 34 Yet let him remove his rod from me,
And let not his terror confound me;
- 35 Then would I speak and not fear him,
But thus can I not do in my present state.
- 1 Weary am I of my very life;
I will give a loose to my complaint:
I will speak in the bitterness of my soul.
- 2 I will say to God, Do not condemn me;
Show me wherefore thou contendest with me.
- 3 Is it proper for thee that thou shouldst oppress;

24. *The earth is given*] This verse is obscure and ambiguous; and different versions have been given to it. Sept. is adopted, which gives the clearest and most coherent sense.

25, 26. *Swifter than*] His own unhappy state being an instance of that inequality, in the distribution of good and evil, which he had been asserting, he naturally falls into a description of his miserable situation. This is what he represents by three expressive images of celerity, which rise one above the other in beautiful gradation.

27. *I will abandon*] Literally, 'I will leave my looks,' &c. Our translators properly deserted the idiom, whom I have followed. Compare Jer. viii. 18.

28. *Wilt not acquit me*] That is, so treat me as to remove my afflictions, and clear my character from the imputations thrown on it.

29. *I must be*] That is, I am treated as if I were so in providence; and condemned as such by my friends.

30, 31. The sense is, 'Did I maintain my perfect innocence before thee, thou wouldst, such is thy wisdom, prove me guilty; and such is thy purity, that in contrast I should be found impure.'

32, 33. *Who may lay his hand*] The laying the hand on both parties implies coercive power to enforce the execution of his decrees. This no one could have over the Almighty: it was therefore vain to contend with him.

35. *But thus can I not*] This version arises from considering עָנִי not as a preposition, but as a verbal noun, with the אִינִי, in which sense Michaelis understands it, ch. xxiii. 10. Job was smarting under the rod of affliction, and the

- That thou shouldst despise the work of thy hands,
And shine on the counsel of the wicked?
- Hast thou eyes of flesh? 4
As a man seeth, seest thou?
Are thy days as the days of a mortal? 5
Are thy years as the days of man,
That thou shouldst seek for mine iniquity, 6
And make inquisition for my sin?
Thou knowest that I am not wicked; 7
Yet can no one deliver out of thy hand.
Thy hands formed me and made me: 8
Joined me together; and wilt thou destroy me? [clay,
Remember now, that thou madest me as 9
And to dust wilt cause me to return!
Didst thou not pour me out like milk, 10
And curdle me like curds for cheese?
With skin and flesh thou didst clothe me; 11
And with bones and sinews made me strong.
Thou didst grant me life and favour; 12
And thy care hath preserved my breath;
Yet didst thou lay up these things in thy 13
heart;
I know that these were also thy purposes.
If I sin, then thou markest me, 14
And from mine iniquity will not acquit me.
If I be wicked, wo be unto me; 15
If righteous, I durst not raise my head:
I am full of shame when I regard my affliction. [me;
Roused as a fierce lion, thou springest on 16
And again showest thy wonderful power over
Thou renewest thy trials against me, [me. 17
And multiplieth against me thine indigna-
Successive conflicts come upon me. [tion:
Why broughtest thou me from the womb? 18
O that I had expired, and no eye had seen me!
That I were as though I had never been! 19

terrors of God alarmed him; if these were removed, he could then speak without fear.

CHAP. X. 3. *Is it proper*] He argues here from the honour and interest of religion. To treat him as a wicked man, who led a pious life, was giving reputation to the principles of infidels who deny a providence.

8. *Thy hands formed*] His argument now is; that it looks like caprice, to bestow great skill and labour on a work, and then, on a sudden and without just cause, dash it in pieces.

9. *Remember*] Here he pleads the common mortality. He must soon die, as all other men; what occasion then for so much torture to dispatch him?

10—12. This is as just an account of the principles of the embryo, and of the several stages of its growth to a perfect foetus, as modern anatomy, with all its discoveries and improvements, can give us.

15. *When I regard*] I consider אֲנִי as the participle; and without any torturing of the text, it yields a just and connected sense. From the 14th to the 17th verses, he accuseth the divine government of extreme rigour. Elihu had his eye particularly on this obnoxious passage. Chap. xxxv. 2, 3.

16, 17. *Roused*] Literally, 'he will raise up himself.' This refers to the lion, and expresses his self-importance and pride. The whole is an admirable picture of the sport which lions, and indeed all the feline tribe, exercise over their prey, before they finally devour it.

That from the womb I had been borne to the grave!

- 20 Will not my days in a little while cease?
Let me alone, that for this little while I may have comfort,
21 Before I go and shall no more return,
'To the land of darkness and death-shade:
22 To the land of gloom like midnight dark-
Of death-shade, and without order; [ness;
Whose splendour is as the midnight dark-
ness.

CHAPTER XI.

B. C. 1520. Zophar's reply, in which he accuses Job of proudly boasting, describes God's greatness, and concludes by exhorting to repentance.

- 1 THEN answered Zophar, the Naamathite, and said, [swered?
2 Shall not one multiplying words be an-
Or shall a vain babbler be justified?
3 Shall thy vaunting make men silent?
Or shalt thou deride, and none put thee to shame? [right,
4 For thou hast said, My conduct hath been
And I am pure in thine eyes.
5 But, O that God would speak!
That he would open his lips against thee;
6 That he would show thee the secrets of wis-
dom; [ledge:
For they far exceed the most perfect know-
Know then that God abateth of thy punish-
ment.
7 Canst thou by searching find out God?
Canst thou find out the Almighty to perfec-
tion? [do?
8 It is higher than the heavens, what canst thou
It is deeper than hades, what canst thou
9 Its measure is longer than the earth, [know?
And its breadth more vast than the sea.
10 If pursuing he seize, and bind one in chains,

CHAP. XI. 2. *Shall not*] Zophar answers only, and with much virulence, to Job's asseverations of his innocence, and to his questioning God about the reason of his afflictions.

4. *My conduct*] This version is supported by the authority of the Greek, Syriac, and Arabic. Job had said nothing about the purity of his doctrine. He seems to refer to what Job had said, ch. ix. 15, 25, 30, and x. 7.

5. *O that God*] This is a bitter reflection on Job's presumptuous wish to debate his cause with God himself. Chap. ix. 34, 35; x. 2.

6. *That he would*] Dathe supposes that *wisdom* denotes the reason of the divine government; and he connects this with the following verse: Scott, the counsels of God that fix the kind and measure of his punishments; and by the *secrets of wisdom*, his punishments in a future world, which are a secret to us at present.

7. *Canst thou*] The judgments of God, he tells him, are as inscrutable in their reasons, as they are rapid and irresistible in their execution.

10. *If pursuing he seize*] As the other terms refer to the ancient method of trying a criminal, I adopt the Arabic sense of *מִשְׁפָּט*. See Michaelis' Sup. in verb. The criminal is first apprehended, then bound, the assembly called, and the charges are preferred, and who can reply? If God seize by some calamity, a man becomes the prisoner of providence, and then God makes a public example of him.

12. *Let then the*] The most part of the critics give to
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And bring to judgment, who can reply to him?

- For he knoweth the *hearts* of vain men; 11
And can he see wickedness, and not notice
Let then the empty person learn wisdom, [it? 12
And the colt of the wild-ass be born a man.
If thou prepare thy heart, 13
And spread forth thy hands unto him;
If thou put away the wickedness of thy hands, 14
And let not iniquity dwell in thy tents;
Surely then shalt thou lift up thy face with- 15
out spot; [fear.
Yea thou shalt be steadfast, and shalt not
For thou shalt forget thy misery; 16
Or but remember it as waters passed away.
And an age brighter than noon-tide shall 17
arise;
Darkness itself shall become as the morning.
Yea, thou shalt be secure, because there is 18
hope; [rest.
Where thou diggest, in safety shalt thou
Yea thou shalt repose, and none make thee 19
And many shall entreat thy favour. [afraid;
But the eyes of the wicked shall fail; 20
Refuge shall perish from them;
And the giving up of the ghost is their hope.

CHAPTER XII.

B. C. 1520. Job replies to Zophar, censures him and his other friends, and gives a noble description of God's dominion; maintains his integrity; pleads with God the shortness of life, begs to be released by death, and expresses his hopes of a resurrection.

- THEN Job answered and said, 1
Truly ye are the people of *knowledge*, 2
And with you is the 'perfection' of wisdom!
Yet I have understanding as well as you; 3
I deem not myself inferior to you;
For who knoweth not such things as these?
A derision to his friend am I; 4
'He calleth on God, and let him answer him;'

יִלְכַּבּ the sense of acquiring wisdom or becoming wise. This verse is an inference from the preceding, and to show the connexion, it is necessary to render in the imperative. — *And the colt of the*] The former line respects hypocrisy, this regards fierceness, untractableness, obstinacy, Gen. xvi. 12. For such an one to be born or reborn a man, is for him to become reasonable, and to act with humanity. This line is an Arabic proverb, which is explained in the sense given. See Schultens Com.

13—20. *If thou prepare*] This exhortatory part of his discourse is, in substance, the same with that of Eliphaz, ch. v. 8.

14—16. *Wickedness of thy hands*] Riches acquired by violence or bribery are meant.—*Or but remember*] Thou shalt recollect thy past sufferings only in such a manner as to heighten thy felicity.

17. *Darkness itself*] The Chald. Syr. and Arab. thus render. Job 'when become penitent,' should become as splendid as the morning.

18. *Where thou diggest*] This most probably refers to digging of wells or springs; a circumstance frequently mentioned in the patriarchal history. Gen. xxvi. 13—22.

20. *The eyes of the*] Disappointment is often expressed by the failing of the eyes; compare chap. xxxi. 16. Levit. xxvi. 16.—*Is their hope*] They expect no relief but in death.

CHAP. XII. 4, 5. *A derision to his*] Scott's version of these difficult verses is adopted. The derision or insult is

- The just and upright man is a derision.
5 Contempt is prepared for calamity,
 In the thoughts of him who is at ease;
 For those who slip with their feet.
6 Peaceful are the tents of robbers,
 And secure are those who provoke God,
 Into whose hand God bringeth abundance.
7 But ask now the beasts, and they will teach
 thee; [thee;
 And the fowls of the air, and they will tell
8 Or survey the earth, and it will inform
 thee; [thee;
 Yea the fishes of the sea will declare it to
9 Who among all these knoweth not
 That the hand of "God" doeth these things?
10 In whose hand is the breath of whatever
 And the spirit of all human flesh. [liveth,
11 Doth not the ear try words,
 As the palate tasteth food?
12 With the ancient should be wisdom;
 And in length of days, understanding.
13 With him also is wisdom and might;
 To him belong counsel and understanding.
14 Lo! he pulleth down, and none can rebuild;
 He shutteth up a man, and none can release.
15 He withholdeth waters, and they dry up;
 He sendeth them forth, and they upturn the
16 With him is strength and perfection; [earth.
 The misleader and the misled he governeth.
17 He leadeth counsellors away spoiled,
 And judges he maketh fools.
18 The authority of kings he taketh away,
 And bindeth a girdle on their loins.
19 He leadeth viceroys away spoiled,
 And brave warriors he overthroweth.
20 He depriveth orators of their eloquence,
 And the discretion of the aged he taketh
 away.
21 He poureth contempt upon the nobles,

And the girdle of the valiant he looseth.
 He increaseth nations, and destroyeth them; **23**
 He enlargeth nations, and giveth them rest.
 From the chiefs of the earth he taketh away **24**
 prudence, [desert.
 And causeth them to wander in a pathless
 They grope in the dark, and have no light; **25**
 He maketh them to reel like the drunkard.
 The recesses of darkness he exposeth, **22**
 And bringeth forth death-shade to the light.
 Lo! all this mine eye hath seen; **1**
 Mine ear hath heard and understood it.
 What ye know, I also know; **2**
 I deem not myself inferior to you.
 Would that I could speak to the Almighty, **3**
 That I could argue the point with God!
 But what forgers of lies are you! **4**
 Ye are all physicians of no value.
 O that ye would be wholly silent! **5**
 And this indeed would be your wisdom.
 Hear, I pray, my reasoning, **6**
 And listen to the pleadings of my lips.
 Even for God will ye speak wickedly? **7**
 And for him will ye argue deceitfully?
 Will ye accept his person? **8**
 Will ye thus contend for God?
 Will it be good when he searcheth you out? **9**
 Or as man is deluded, will ye delude him?
 Severely will he reprove you, **10**
 If you secretly accept persons.
 Doth not his majesty confound you? **11**
 Doth not his dread fall upon you?
 Your memorable sayings are dust, **12**
 Your swelling heaps, swelling heaps of
 Be wholly silent, and I will speak, [mire. **13**
 Let what may happen unto me.
 I will take my flesh in my teeth, **14**
 And my life I will put in my hand.

contained in the middle clause of the verse marked by commas. The version of the 5th verse depends on the sense of לִפְדִּי, which, as one word, means a *lamp* or *torch*. The best critics now regard the ל as a preposition, and פִּדִּי as the noun, which denotes *calamity*, *misfortune*. Compare Prov. xxiv. 22.

6. *Into whose hand*] Jerom renders, 'When he hath given all things into their hand.' Job contrasts his state with the prosperity of the wicked.

7—10. This beautiful apostrophizing of the inanimate and brute creation is only a poetical way of saying, that the great author and disposer of life had given into the hands of robbers the beasts of the field, and the fowls of the heaven, &c.

11, 12. *The ear try words*] That is, the internal ear of the mind judgeth of the propriety and justness of a discourse, as the palate of food. Job here adverts to Eliphaz, and the other two who had talked so ignorantly of the ways of Providence; and in the following verses establishes his position, ch. ix. 22, that God destroyeth the perfect and the wicked.

15. *He withholdeth*] This is a concise description of a general drought on the failure of the equinoctial rains; and of an inundation, such as might happen in Job's country from the torrents caused by too great an abundance of rain.

16. *The misleader*] The *misleader* signifies any foolish or wicked ruler, who by his misconduct brings ruin on his country; and the *misled* are the people so ruined. God overrules both, to serve the wise ends of his providence.

17—25. This is a fine description of a country conquered and ravaged. The king, with his counsellors and judges, is taken captive; then are seized the *viceroys*; and the brave warriors who still maintain the contest are slain. Next, orators, the aged, and nobles are treated with contempt, and the brave are forced to submit.

22. This verse is transposed to the conclusion, as containing a reflection on the forementioned events.

CHAP. XIII. **1, 2.** *Lo! all this*] These two verses ought not to have been disjoined from the former chapter. They authenticate the facts alleged in it.

4. *Forgers of lies*] That is, inventing and propagating false accounts of the ways of Providence; like physicians, who mistake the nature of the disorder, and apply improper remedies.

7, 8. *Speak wickedly*] They spoke wickedly for God, because to justify him they were unjust to their friend, *They talk deceitfully* for God; because they cunningly kept out of sight the truths that made against their own cause.

9. *Or as a man*] *Delude* is preferred to *mock*, as the word is rendered *deceived*, Gen. xxxi. 7. The term signifies to impose on a person by flattering his humour at the expense of truth.

12. *Swelling heaps*] He means their high-flown discourses, on the happy condition of pious and virtuous persons even in the present world; ch. v. 19—26.; xi. 15—19.

13. *Let what may*] So Schullens and others, who consider עַל כֵּן as elegantly repeated as in the preceding line, — *My flesh in my teeth*] The following idiomatical phrase, 'I

- 15 Lo ! he may slay me, yet in him will I trust ;
Still I will maintain my ways before him.
- 16 Yea this will become my salvation ;
For the impious will not so come before him.
- 17 Hear with attention my speech ;
And listen to my declaration.
- 18 Behold now I have ordered my cause,
I know that I shall be justified.
- 19 Who is he that can convict me in judgment ?
For then will I be silent, and expire.
- 20 Two things only, O God, do for me,
Then will I not shrink from thy presence :
- 21 Withdraw thy hand far from me,
And let not thy terror confound me :
- 22 Then do thou arraign, and I will answer ;
Or I will thus plead, and do thou reply to
- 23 What are mine iniquities and sins ? [me.
My transgression and sin make known to me.
- 24 Wherefore hidest thou thy face,
And accountest me for thine enemy ?
- 25 Wilt thou agitate the driven leaf ?
Or wilt thou pursue the dry stubble ?
- 26 For thou writest bitter things against me,
And entailest on me the iniquities of my
- 27 Thou puttest my feet also in a clog, [youth.
And thou watchest all my paths ;
Thou markest out the steps of my feet ;
- 28 When, as a rotten thing, 'I am consumed ;'
Like a garment which is moth-eaten.
- 1 As to man that is born of woman,
Few are his days, and full of trouble. [down.
- 2 He cometh forth like a flower, and is cut
He fleeth like the shadow, and abideth not.

will take my life in my hand, I will risk my life,' in some degree fixes the sense of this. 'I will take my flesh in my teeth,' I will suffer the greatest evils, and even eat my own flesh, Isa. ix. 20.

15. *In him will I trust*] The versions and the Keri read *לֵב*. The common version yields a good sense, expressing his resolution to trust in him, even to his last breath ; 'still he would,' &c.

16. *Yea this will*] This will be the means of proving my innocence, and clearing my character.

19. *Can convict me*] Dathe so renders ; and as to the sense Schultens and Smith.—*Silent, and expire*] I will not speak one word more, but be content to suffer death as a convict.

22. *Do thou arraign*] This is opposed to his resolution, ch. ix. 15 ; but he was now heated by debate, and acted under the influence of his passions.

23—25. Here is a rapid succession of interrogations, which carries an air of petulance in it. The style is too spirited to consist with reverence.

26. *For thou writest*] He was conscious of no other sins but the follies of his youth. He imagines he was now suffering for those inadvertencies ; which he thinks extremely hard.

27. *Markest out*] As an engraver on his metal. The sense is, that as a prisoner he was only allowed to walk in the appointed place.

28. *I am consumed*] So the Vulgate renders ; and Schultens and others follow it. This alludes to his disease, and implies that there was no necessity for God to distress him with other afflictions.

CHAP. XIV. 2. *Like a flower*] The first of these similes beautifully represents the tender composition of man's elegant frame, which is easily destroyed by the smallest accident : the other illustrates the emptiness of his enjoy-

- Wilt thou cast thine eyes on such an one, 3
And bring him into judgment with thee ?
Who can bring a pure from an impure thing ? 4
Not one.
- Since then his days are determined ; 5
The number of his months with thee ;
Thou hast fixed his bounds that he cannot
Turn away from him that he may rest, [pass ; 6
Till he accomplish like the hireling his day.
- There is indeed hope in respect to a tree, 7
That, when cut down, it will sprout again,
And its young branch will not cease.
- Though its root grow old in the earth, 8
And its stock die in the ground ;
Through moisture it may yet flourish again, 9
And shoot forth boughs as when planted.
- But man dieth and wasteth away ; 10
Yea man expireth, and where is he ?
As the waters fail from a lake, 11
And the torrent is diminished and dried up ;
So man lieth down and shall not arise ; 12
Till the heavens be no more, he shall not
Nor be roused out of his sleep. [awake,
- O that thou wouldst conceal me in hades ; 13
Wouldst hide me, till thine anger be past ;
Wouldst fix a time, and remember me !
- If a man die, shall he live again ? 14
All the days of my warfare will I wait,
Till my time to be relieved cometh.
- Thou shalt call, and I will answer thee : 15
Thou wilt yearn towards the work of thy hand.
- But now thou numberest my steps ; 16
Dost thou not watch over my sin ?
- Thou tiest up mine iniquities ; 17

ments, and the celerity with which his life is continually hastening to its period.

4. *Who can bring*] This is the most literal version of the text ; and Job, according to this rendering, pleads some mitigation of punishment from the consideration of man's fallen and depraved condition.

7—12. *There is indeed hope*] He enforceth his petition for ease (ver. 6.) by another consideration : there is no coming back from the grave into this world ; to enjoy a second life, whatever future state there may be. The images illustrate this sentiment.

9. *Through moisture*] Literally, 'the odour of water.' The Arabs use the term 'odour' for any kind of exhalation ; and doubtless the two words mean moisture, which is so necessary to vegetation in the hot climate of Arabia.

12. *Till the heavens*] Some think there is at least an obscure reference to the general restitution of all things, when the visible heavens shall undergo some change and exist no more as they now do, Ps. cii. 26 ; Luke xxi. 33 ; 2 Pet. iii. 7, 10 ; Rev. xxi. 1.

13—15. *In hades*] This term is adopted as better expressing the ambiguous term *שְׁאוֹל*, than either grave or hell. It denotes the invisible state, or the state of the dead, whatever it may be. See Campbell's excellent Dissertation, and Peters on Job.

14. *My warfare*] Heath has observed that both the words *עָרַבַי* *et* *חַיָּסִי* are military terms, the *first* denoting the time a soldier remains on duty ; the *latter* his dismissal from it. The first christian apologists argued from analogy as Job does, that as the flowers die and revive, the trees, grown old and dead in winter, recover life again, and bud and blossom in the spring : so *expectandum nobis etiam corporis ver est*—We too shall have our spring-time of a resurrection.

17. *Thou tiest up*] The allusion is to the documents which are produced in courts of justice.

- Thou sealest my transgressions in a bag.
 18 Truly the falling mountain wasteth away,
 And the rock is removed from its place;
 19 The waters wear down the stones,
 And floods wash away the soil of a land;
 And thou destroyest the hope of man.
 20 Thou prevailest always against him, and he
 departeth; [him away.
 Thou changest his countenance, and sendest
 21 His sons are honoured, but he knoweth it
 not; [it.
 They are oppressed, but he doth not perceive
 22 But his flesh upon him shall be corrupted;
 Since his vital breath within him hath
 perished.

CHAPTER XV.

HERE BEGINS THE THIRD PART OF THIS BOOK.

B. C. 1520. *Eliphaz again attacks Job for his impiety; he appealeth to tradition, as proving that sinners are punished.*

- 1 THEN answered Eliphaz, the Temanite,
 and said,
 2 Should a wise man utter vain knowledge?
 And fill his bosom with the east wind?
 3 Reasoning with words which cannot profit,
 And with speeches which can never avail?
 4 Truly thou makest reverence useless,
 And restrainest prayer before God.
 5 For thine own mouth teacheth thine iniquity,
 Though thou choosest the tongue of the
 crafty. [thee,
 6 Thine own mouth, and not I, condemneth
 And thine own lips testify against thee.
 7 Wast thou born the first of mankind?
 Or wast thou formed before the hills?
 8 Hast thou heard the secret counsel of God?
 And dost thou restrain wisdom to thyself?
 9 What knowest thou that we know not?
 What understandest thou which we do not?

20. *Thou changest*] How strikingly just is this image! The sentence of mortality cannot be avoided; the altered looks of man indicate his approaching dissolution.

22. *His flesh*] If כָּבַד signify *to mar, spoil*, it may be applied to the flesh of the human body being marred or corrupted in the grave.—*Since his vital breath*] It is well known that נָשָׁם signifies the animal frame, 'that which lives by breathing,' including the circulation of the blood, and all the inward vital functions. The preposition is designedly used in two related senses in the two hemistichs. For the sense given in the latter, compare *Psa. xlii. 5, 6, 11, and Hosea xi. 8*. In this view of the passage, the conclusion is connected with the subject, &c.

CHAP. XV. 2. *Fill his bosom*] The word בֶּטֶן, generally translated *belly*, implies the *chest* or *bosom*, as well as the *abdominal organs*.—*East wind*] This wind is vehement and noxious in Arabia. Hence Eliphaz accuses Job, not only of uttering 'vain knowledge,' but of maintaining sentiments the most detestable and injurious.

4. *Reverence useless*] He taxeth Job's doctrine of an *unequal providence* with impiety. See chap. ix. 29. It tended, he says, to subvert religion; by confounding all distinction of characters in the distribution of good and evil.

8. *Secret counsel*] That is, admitted to that assembly (speaking after the manner of men) where the plans of his providence are arranged, and his decrees passed.

11. *Consolations of God*] So he calls their promises made

- With us are the aged and hoary headed, 10
 Whose days exceed those of thy father.
 Are the consolations of God of little value 11
 with thee, [thee?
 And a gentle address of *no account* with
 How doth thy heart hurry thee away? 12
 And at what do thine eyes wink?
 That thou turnest thy spirit against God, 13
 And pourest forth such speeches from thy
 mouth?
 What is man, that he should be pure? 14
 One born of woman, that he should be just?
 Lo, in his Holy ones, God doth not confide; 15
 And the heavens are not pure in his sight!
 How much less abominable and corrupt man, 16
 Who drinketh up iniquity like water!
 I will now show thee, listen to me; 17
 And what I have seen I will also declare;
 Which the wise have told and not hid, 18
 And which they received from their fathers:
 To whom alone the land was given; 19
 And there passed not a stranger among them.
 The wicked is all his days in anguish; 20
 And the number of years is hid to the op-
 A dreadful sound is in his ears, [pressor. 21
 In peace the destroyer will come upon him.
 He expects not to return out of darkness, 22
 But that the sword lieth in wait for him.
 He wandereth abroad; for bread, where is it? 23
 He knoweth that for him a day of darkness
 is decreed.
 Distress and anguish fill him with dread; 24
 They prevail against him like a king.
 Who is prepared for the events of the battle.
 For he stretched out his hand against God; 25
 He bade defiance to the Almighty.
 He ran upon him with his neck, 26
 Upon the thick bosses of his buckler.
 Though he covered his face with fatness, 27
 And heaped fat on his loins;

to Job, on condition of his repentance, as the next line proves.

14, 15. *What is man*] His citation of the oracle (*chap. iv. 17, &c.*) is intended as a reproach of Job's disobedience to it by persisting to justify himself to God.

17—19. Eliphaz prefaces what he was going to say, by observing, that the truth of it was not only established by his own experience, but by the testimony of antiquity.

19. *Not a stranger*] No enemy invaded them; glancing at Job whose property the Sabeans and Chaldeans had seized.

20. *And the number*] The oppressor, or, as Tyndal renders, the tyrant, makes so many enemies, that he cannot count on living the number of years allotted to man.

21. *Sound is in*] He expects some invasion or plot against himself; and one time or another such event will come; for, 'in peace,' &c.

22. *He expects not*] When once he is stripped of his power, he does not expect to be restored. That he may escape the sword, he wandereth abroad, and wanteth bread.

24. *Who is prepared*] That is, who secures victory, by having troops in reserve to repair any disasters which may occur.

25. *For he stretched*] He now adverts to the crimes of the oppressor. These images are borrowed from the single combat, which was much in practice in the ancient wars.

27, 28. In these verses, the luxury and oppressions of the wicked man are described.

- 23 And dwelt in desolate cities,
Among houses which are not inhabited,
Which are appointed to become heaps;
29 He shall not be rich, nor his substance abide;
Nor shall their possession spread on the earth.
30 He shall not depart out of darkness;
A flame shall wither his branches.
And by the blast of God shall they pass away.
31 Let not him deceived trust in vanity;
For vanity shall he his recompense.
32 Before his time this shall be fulfilled,
And his branch shall not continue green.
33 He shall shed his grape as the vine,
And cast off his flower as the olive.
34 For the assembly of the impious shall be solitary,
And fire shall consume the tents of bribery.
35 They conceive mischief, and bear iniquity,
And their bosom prepareth a deception.

CHAPTER XVI.

B. C. 1520. *Job complains of his friends; maintaining his innocence, he appealeth to God, and expects nothing but death.*

- 1 THEN answered Job and said,
2 I have heard many such things as these;
Miserable comforters are you all.
3 Put an end to vain words!
What urgeth thee that thou answerest?
4 I also could speak like you;
If you were in my circumstances
I could heap up speeches against you,
And could shake my head at you.
5 But I would strengthen you with my mouth,
And the moving of my lips should assuage grief.
6 If I speak, my grief is not assuaged;
And if I forbear, what am I eased?
7 Surely now thou hast wearied me,

30. *A flame*] This most probably means lightning; and the 'blast of God' signifies the pestilential east wind.

31. *Him deceived*] By his prosperity for a season; let him not think that riches acquired by rapine and injustice will abide.

32. *Before his time*] That is, before his death. Though he appeared loaded with fruit like a vine, or an olive promising abundance, yet all shall perish, and he shall have nothing.

34. *The impious*] The following line fixes the sense of this; and as 'the tents of bribery' must mean unjust oppressors, so עֲרֵב תִּקְוָה cannot mean 'the assembly of hypocrites,' but rather, of profligate, impious men, who make no pretension to religion whatever.

CHAP. XVI. 4. *If you were in*] The word נִפְשׁ is here used only as a pronoun.

5. *Would strengthen you*] The common version is most natural. This reproof is imitatively tender, and at the same time exquisitely keen.

7. *Now thou hast*] Some suppose that Job addresses Eliphaz, but others more probably that he addresses God.

8. *Thou hast fettered me*] This Arabic sense is adopted of كَبַּס, supported by the Sept. and the cognate dialects.

9. *His anger teareth*] This is strong language, considered as addressed to God; but not stronger than what follows, ver. 12—14.

- And made desolate all my company.
Thou hast fettered me, which is for a witness; 8
My own leanness riseth up against me;
To mine own face it testifieth against me.
His anger teareth, and he persecuteth me; 9
He gnasheth upon me with his teeth;
Mine adversary darteth his eyes upon me.
They gape at me with their mouth; 10
In reproach they smite my cheeks;
With one consent they assemble against me.
God hath delivered me up to the ungodly, 11
And hath cast me into the hands of the wicked.
I was at ease, but he hath broken me up; 12
He seized me by the neck, and hath crushed
He set me up as a mark for himself. [me; 13
His archers compassed me around;
He pierced my reins, and did not spare;
He poured out my gall on the ground.
He stormed me with breach upon breach; 14
He rushed on me like a warrior.

- Sackcloth have I sewed on my skin, 15
And defiled my head with dust.
Grief-worn is my countenance, 16
And on mine eyelids is the shadow of death;
Not for the violence of my hands; 17
Yea, my prayer hath been pure.
O earth! cover no blood shed by me, 18
And let no place hide a cry against me.
Even now, behold, my witness is in heaven, 19
And he who knoweth me is on high.
My friends deride me, 20
But mine eye weepeth unto God.
O that a man might plead with God, 21
As a man pleadeth with his fellow-man.
For my few years are come to an end, 22
And I am going whence I shall not return.
My breath is confined; my days are extinct; 1
The sepulchres only await me.
Are not those present who insult me? 2
And is not mine eye fixed on their reproaches?

10. *They gape at me*] God uses my friends as his instruments, by whom he pours out his wrath upon me. They gape in the manner of savage beasts, ready to devour me.

11. *To the ungodly*] Job seems to judge that the character of his friends was not what he had once thought it.

12—14. He compares his case to that of a man who was seized by the hair of his head, and thrown down a precipice; then, with his limbs all broken, and scarce able to breathe, is set up for a mark to be shot to death with arrows.

15. *And defiled my head*] Literally, 'my horn,' but the Syriac gives 'head.' Job alludes to the forms of mourning.

17. *Yea, my prayer*] Job asserts his integrity; towards men he had been just, and sincere in his devotion before God.

18. *O earth, cover*] This is equivalent to saying, let not the blood which I have spilled be unrevenged. For the idiom compare Gen. iv. 10. xviii. 20, 21. Ezek. xxiv. 6, 7, 8.

19. *He who knoweth me*] This is parallel with witness. The Sept. Syr. and Vulg. support the version given.

20. *Mine eye weepeth*] Mine eye is directed to him; and my tears indicate the emotions and devout aspirations of my heart.

CHAP. XVII. 1. This verse is clearly connected with the concluding one of the preceding chapter, and contains the reason why he thought himself near his end.

2. *And is not mine eye*] That is, by their unfounded

- 3 Appoint, I pray, my surety with thee;
Who is he that will strike hands with me?
- 4 Since thou hast hid their heart from understanding,
Thou wilt not, therefore, exalt them.
- 5 He who, by flattery, denounceth friends,
Even the eyes of his children shall fail.
- 6 He hath made me a by-word of the people;
I am become a gazing-stock to them.
- 7 Therefore is mine eye dim with sorrow,
And all my members are as a shadow.
- 8 At this the upright will be astonished,
And the innocent roused against the impious.
- 9 For the just shall hold on his way.
And he of pure hands increase strength.
- 10 But as for you all, depart and begone now,
For I cannot find one wise among you.
- 11 My days are over; my purposes are
Those which possessed my heart. [broken,
- 12 Night is appointed to me for day;
The light approaches to the darkness.
- 13 Truly I expect the grave to be my house;
In darkness I spread out my couch.
- 14 To corruption, I say, thou art my father,
To the worm, thou art my mother and my
- 15 Where then now is my hope? [sister.
My hope indeed, who shall see it?
- 16 To the solitude of the pit it shall descend,
And together we shall rest in the dust.

CHAPTER XVIII.

B. C. 1520. Bildad continues the charge of presumption against Job; and describes the calamities of the wicked.

- 1 THEN answered Bildad, the Shuhite,
2 How long will ye use ensnaring words?

charges of injustice and hypocrisy, they keep both the eye of my body and mind fixed with surprise and indignation.

3. *My surety*] The thought of the injury done to his character, by these censurers, makes him break out on a sudden in this passionate request.

4. *Exalt them*] He excepts to the appointment of any of his three antagonists to plead the cause of God.

5. *He, who by flattery*] Job had before hinted at their arguing deceitfully for God, and accepting his person, Chap. xiii. 8, 9, 10.

6. *A gazing stock*] So Heath, who derives from צִרְתָּ, which in Chaldee signifies to expose.

8. *Astonished*] That a man of sincere piety should be thus afflicted and persecuted; but they will be roused to support the cause of religion against all the mistaken and attacks of the impious.

12. *Night is*] Most critics allow the verb יָשַׁן is used here impersonally. See Scott. The sense is, henceforth the day which I am to enjoy is the night of death: and the light which is ordained for me, is the darkness of the tomb.

13, 14. *I expect the grave*] This sense is given to שָׂאֵל here, as being that part of hades where the body was deposited.

16. *It shall descend*] The thought is beautiful. He gives personality to his hope, and represents this imaginary person, as lying down with him in the grave.

CHAP. XVIII. 2. *Ensnaring words*] The text has קָרַי, and the Arabic sense, *snare*s, is adopted; and snares of words mean as rendered.

3. *As vile*] Bildad insinuates they were accounted as beasts, not for their brutal practices, but for their ignorance, insincerity, &c.

4. *O thou who*] He seems to refer to the words of Job

Be prudent, and afterward we may speak.

Why are we accounted as beasts, 3

And reputed as vile in your sight?

Oh thou, who tearest thyself in thine anger, 4

Shall the earth be forsaken for thee?

Or the rock be removed from its place?

Yea, the light of the wicked shall be put out, 5

And the flame of his fire shall not shine forth.

The light shall become dark in his tent, 6

And his lamp above him be extinguished.

The steps of his strength shall be straitened, 7

And his own counsel shall cast him down.

For by his own feet he is cast into the net; 8

He runneth to and fro in the toils.

The gin shall lay hold of him by the heel; 9

The noose shall prevail against him;

For its cordage lieth hid in the ground, 10

And its snares in the pathway.

Surrounding terrors shall affright him, 11

And, as if pursuing, shall put him to flight.

His strength shall pine away, 12

And destruction is ready at his side,

It shall devour the strength of his body, 13

The first born of death shall devour his

strength. [fidence;

Uprooted from his tent shall be his con- 14

And this shall bring him to the king of

terrors. [to him;

These shall inhabit his tent, none being left 15

Sulphur shall be scattered on his habitation.

His roots beneath shall be dried up, 16

And his branch above shall be cut off.

His memory shall perish from the land, 17

And he shall have no name in the street.

He shall be driven from light into darkness, 18

And chased out of the habitable world.

xiii. 14, and xvi. 9. The vocative of the third person is used for the second. Compare Obad. ver. 3. 4. Habak. ii. 13, 16. These are proverbial forms of speech, for altering what is fixed and unchangeable.

5, 6. *Yea, the light*] These metaphors denote, in general, the splendour and festivity in which such men live.

7—10. Bildad compares the wicked opulent man to the lion, but like the lion he is hunted and caught in the toils, and struggles to get loose in vain. Judgments pursue him, and seize hold on him.

11—13. Scott thinks that the rich wicked man is here represented, as pursued by a group of furies. He is seized by one of enormous size and strength, who is devouring him. His countenance is distorted with pain, and his features wild with horror. This represents Job's dreadful disease.

13. *The first-born*] The sentence of death gave birth to diseases; which allegorically are styled the offspring of death; and the most horrible disease, that which hath the preeminence in cruelty, is called, his *first-born*—*The strength of his body*] The common version is followed, as conveying the sense, if not the idiom.

14. *His confidence*] All that he gloried in, and trusted to; his numerous family and great possessions.—*And this* (that is the loss of all things in which he trusted) *shall bring him*] Death may justly be called 'the king of terrors,' and particularly to men without principle and hope.

15. *These shall*] Terrors, as the furies, shall inhabit his tent; nothing that belongs to him being preserved.

16. *His roots*] He illustrates the utter ruin of the wicked man, by that of a tree whose roots are blasted—of a person, wholly forgotten—who has no kindred to keep up his name among men.

- 19 He shall not have among his people, son or nephew.
Nor any remaining among his dwellings.
20 Posterity shall be astonished at his day,
As contemporaries were seized with horror.
21 Verily such are the dwellings of the wicked!
Such the place of him that knoweth not God!

CHAPTER XIX.

B. C. 1520. Job replies to Bildad, complaining of the unkindness of his friends; paints his own miserable condition, entreats their pity, and professes his hope of a resurrection.

- 1 THEN answered Job, and said,
2 How long will ye vex my soul,
And break me down with words?
3 These ten times ye have reproached me;
Nor are ye ashamed thus proudly to treat me.
4 Be it a truth that I have erred;
Mine error remaineth to myself.
5 If ye will indeed boast against me,
Then prove against me my reproach.
6 Know now, that God hath overthrown me,
And hath inclosed me with his net,
7 Behold! I cry out of wrong, but am not heard;
I cry aloud, but there is no judgment.
8 He hath fenced up my way that I cannot pass;
And he hath placed darkness over my paths.
9 He hath stripped me of my glory,
And removed the crown from off my head.
10 He hath wholly destroyed me, and I am gone;

20. *Posterity*] The sense is given rather than the idiom. CHAP. XIX. 3. *These ten times*] Job means, they had repeatedly reproached him.—*Nor are ye*] The verb *וְהָיָה* occurs only here, and we are indebted to the Arabic for the sense of it. It signifies 'to stupefy, to confound, and to treat insolently.'

4. *Mine error*] He calls his own opinion, his error, according to the hypothesis of his friends.

5. *Then prove*] Demonstrate, by sound reasoning, the justness of your reproachful accusation.

7. *There is no judgment*] 'I am not brought to trial, though I have so earnestly requested it.'

8. *He hath fenced*] He compares his situation to that of a condemned malefactor, who is thrust down into a dark dungeon; and there bolted in. Compare Lam. iii. 7—9.

9. *My glory—the crown*] These seem to be metaphorical expressions, denoting the former dignity, and the honour paid to his authority, justice, and kindness.

10. *Plucked up*] The Arabic sense of *נָסַע* is adopted here as more suitable than the usual Hebrew one.

12. *His troops came*] The metaphors which follow, are borrowed from the works cast up by a besieging army, Isa. xxxvii. 33.

13—19. In these verses Job describes the effects his unusual calamities had on those around him; they ceased to regard him in the manner they had been accustomed to do.

17. *My breath*] The sense of the Vulg. is adopted in rendering this line. Thus Job finds an apology for his wife's avoidance of him, from the nature of the disease with which he was afflicted.—*Even when I*] The verb *וְהָיָה* does not signify, 'to entreat,' but 'to show kindness.' Michaelis states the radical sense of *וְהָיָה* to be, 'he groaned,' and then 'he showed favour or kindness.' The first sense of the verb is adopted.

18. *Yea, young*] The children of his slaves, born in his family. Nothing could so touchingly represent the contempt into which he was fallen.

- And my hope he hath plucked up as a tree.
He hath kindled his wrath against me, 11
And accounteth me as one of his enemies.
His troops came on together; 12
They banked up their way towards me,
And encamped round about my tent.
My brethren he hath put far from me; 13
And my friends are truly estranged from me.
My neighbours and friends cease to own me; 14
The sojourners in my house forget me.
My maids account me a stranger; 15
An alien am I become in their eyes.
I call to my servant, but he answereth not; 16
With my mouth I earnestly entreat him.
My breath is become loathsome to my wife, 17
Even when I deplore mine own offspring.
Yea, young children despise me; 18
I rise up, and they speak against me.
All the men of my council abhor me; 19
Those whom I love are turned against me.
My bones cleave to the skin of my flesh, 20
And I am escaped with the skin of my teeth.
Pity me, pity me, O ye my friends! 21
For the hand of God hath smitten me.
Why do ye persecute me like God, 22
And are not even satisfied with my flesh?
O that my words were now written! 23
O that they were inscribed in a register!
With an iron style, even upon lead! 24
Were cut deep in the rock for ever!
For I know that my Redeemer liveth, 25
And shall at last stand upon the earth.
If after my skin this body be destroyed, 26

19. *Men of my council*] That is, his most intimate friends and confidants.

20. *My bones*] We have in the text the figure hendiadys, 'and 'my skin and my flesh' signify the skin of my flesh. This figure often occurs.—*Skin of my teeth*] That is, my gums are only left. This denotes one reduced to the lowest state of weakness and affliction.

22. *Not satisfied*] The learned Schultens remarks that *to eat the flesh* of another is an Arabian phrase for calumniating him. 'I am not addicted to slander, or one who devoureth the flesh of his friend.' So one of their poets sings.

23. *O that my words*] He means the words which he delivers in verses 25, 26, 27.—*Now written*] He wisheth that these memorable words might be transmitted to posterity; first, by writing; secondly, by the still safer method of lodging this writing in the public archives; thirdly, by inscribing them on lead, as more durable than other material then used; and lastly, by engraving them in the natural rock as the most durable of all.

24. *Even upon lead*] It is clear *ב* is understood, or was perhaps originally in the text instead of *ו*. Pliny informs us that writing on lead was of high antiquity, and came in practice next after writing on the bark and leaves of trees.

—*Cut deep in the rock*] Dr. Pocock met with hieroglyphic characters cut in the rock, in the sepulchres of the kings of Thebes.

25. *My Redeemer*] The word *נֹמֵד* signifies, 'avenger, vindicator, and deliverer.' Peters and others adopt *vindicator* as here preferable; but as the term *redeemer* implies this, I have not changed it.—*Liveth*] or is the living one.—*And shall at last*] At last, hereafter, in some future period, *he shall stand up*, as the great and impartial judge, to award to all according to their deeds; to vindicate the character of the just, and to punish the wicked.

26. *If after my skin*] The *ו* often signifies *if*. See Noldius.—*This body be destroyed*] Literally, 'they destroy this'; perhaps pointing with the hand, or placing

Yet in my flesh shall I see God ;
 27 Whom I shall see on my side, [behold ;
 And mine eyes, and not another's shall
 Accomplished shall be the desires of my
 breast. [him,
 28 But if ye still say, How can we persecute
 And find ground of accusation against him ?
 Be ye afraid of the avenging sword ;
 29 For wrath bringeth the punishment of the
 sword,
 That ye may know there is a judgment.

CHAPTER XX.

B. C. 1520. *Zophar's reply, showing the state and punishment of the wicked.*

1 THEN answered Zophar, the Naamathite,
 and said,
 2 Surely my thoughts incite me to reply ;
 Wherefore I make haste to do it.
 3 Correction reproachful to me, I have heard,
 And my discerning spirit causeth me to
 answer.
 4 Knowest thou not this from antiquity,
 From the time that man was placed on the
 earth,
 5 That short is the triumphing of the wicked,
 And the joy of the impious but for a moment ?
 6 Though his pride mount to the heavens ;
 And his head reach unto the clouds ;
 7 While he exulteth, he shall perish for ever,
 And they who saw him shall say, Where is
 he ? [found ;
 8 As a dream he shall fly away, and not be

Yea, he shall be chased away as a night-
 vision. [more,
 The eye that hath seen him shall do it no 9
 Nor shall his place again behold him.
 His children shall seek to please the poor, 10
 And his own hands shall requite his iniquity.
 His bones are full of his secret sins, 11
 Which shall lie down with him in the dust.
 Though wickedness be sweet in his mouth ; 12
 Though he hide it under his tongue ;
 Though he cherish, and doth not forsake it ; 13
 Though he keep it still within his mouth ;
 Yet his meat in his stomach is changed ; 14
 The gall of asps doth it become within him.
 The wealth he hath gorged, shall he vomit 15
 From his belly, God shall eject it. [up ;
 He shall suck the poison of asps, 16
 And the viper's tongue shall slay him.
 He shall not see the streamlets of rivers ; 17
 The valleys abounding with honey and butter.
 The fruits of his labour he shall return, 18
 And shall not swallow down ;
 Nor in the wealth of his merchandise rejoice.
 Because he oppressed, and forsook the poor ; 19
 Took away a house which he did not build ;
 Because his belly cannot be satisfied, 20
 Nor can any thing escape his desire.
 Nothing remaineth through his voracity ; 21
 Hence his prosperity shall not endure.
 The heavens shall reveal his iniquity, 27
 And the earth shall rise up against him.
 The substance of his house shall roll away, 28
 As the torrents in the day of his wrath ;
 In his full sufficiency, he shall be distressed ; 22

it upon his breast, as indicating more forcibly what he meant. The third person plural of active verbs is often used for the third person singular passive. Compare chap. xxxiv. 20. Luke xii. 20.—*Yet in my flesh*] If the former line means the dissolution of the body, this can convey no other sense than that of the body, or flesh, new-formed, or raised again. The marginal version is, 'After I shall awake, though this body be destroyed, yet from, or out of my flesh shall I see God.'

27. *On my side*] So ל is rendered as to the sense Gen. xxxi. 42, and Psa. lvi. 10, xciv. 16, and in the same words, Psa. cxviii. 6. I shall see him as my friend bringing forth my righteousness to light.—*And mine eyes*] The sense is, I myself shall have the unspeakable pleasure of enjoying the vision and glory of God.—*Accomplished shall be*] The *reins* signify intense desires, and the verb לל denotes to *finish, complete*, both in a good and a bad sense. The term בָּבֶרֶךְ, in *my bosom*, shows that *reins* signify the desires ; for the reins are not in the bosom. Peters paraphrases these verses. 'For I know, the Vindicator of my innocence and reputation, which you have thus inhumanly attacked, now liveth, and shall live for ever ; and that in some grand future period he shall arise to judge the dead. And though after my skin, which you see so miserably affected, this whole frame shall be dissolved and turned to dust ; yet I believe I shall live again hereafter, as truly and certainly as I do now, and shall appear personally before my judge.'

28. *But if ye still*] For the version see note Fam. Bible.
 29. *Sword*] Doubtless, that of God, meaning any stroke from his hand.

CHAP. XX. 2. *Incite me*] Literally, 'my thoughts answer me.'

3. *Correction reproachful*] He refers to Job's concluding words in the last chapter.—*And my own*] Literally, 'the spirit from, or of my understanding,' but this idioma-

tical phrase denotes only, 'my understanding or discerning spirit,' or the faculty of understanding.

4—11. *Knowest thou not this*] We have in this speech a torrent of eloquence, rushing on with the vehemence of a fiery temper, inflamed by resentment and mistaken zeal.

7. *While he exulteth*] The sense which the verb ל usually has is adopted, and a low and illustrative metaphor is avoided.

10. *Seek to please*] So the present text is pointed, as if the verb was from רָצָה, compare 2 Chron. x. 7.—*His own hands*] Compare chap. xxi. 19, and Psa. xciv. 23. Some apply this line to his children. The sense is, He shall by his oppressions be the cause of ruin to himself and family.

11. *His secret sins*] So עֲלֵמָיו is rendered Psa. xc. 8 ; and the word should have the same sense here.—*Whuck shall lie*] That is, in which he shall die.

12. *Though wickedness*] He now amplifies the wickedness of the oppressor, and the various punishments which God inflicts on him, to strike the deeper terror.

14—16. *His meat*] That is, his riches acquired by oppression ; but this meat is poisoned. The curse of God is on his ill-gotten store.

17. *He shall not see*] Rivers, honey, milk, and butter, are oriental images of earthly felicity : compare chap. xxix. 6, and Isa. vii. 22.

18. *The fruits of his*] I take יָד to denote the rewards or fruits of his toils.

19. *Oppressed and forsook*] That is, left them oppressed and overwhelmed by his own exactions.

20. *Because his belly*] Literally, 'his belly knoweth not tranquillity,' that is, is not satisfied.

21. *Voracity*] That is, he devours the substance of others to increase his own.

22. *In his full sufficiency*] This marks the season, in which this dreadful ruin of all his fortunes will come upon

- Every hand of the miserable shall come on
 23 When about to fill his belly, [him.
 God shall cast on him the fury of his wrath;
 And while eating, he shall rain it upon him.
 24 Should he flee from the iron weapon,
 The bow of brass shall pierce him through.
 25 It is drawn and cometh out of the body;
 The glistening arrow from his gall;
 He goeth; terrors are upon him.
 26 All darkness is hidden as his treasures;
 A fire unblown shall consume him;
 What remaineth in his tent shall perish.
 29 This is the portion of the wicked man;
 This the heritage God hath appointed for him.

CHAPTER XXI.

B. C. 1520. *Job controverts the argument of Zophar, showing how often the wicked prosper; and that the righteous and wicked are afflicted and die.*

- 1 THEN answered Job, and said,
 2 Hear attentively my speech,
 And let this be your consolation.
 3 Bear with me, for I desire to speak,
 Though after my words ye should mock on.
 4 As to me, is my complaint to man?
 If so, why should not my spirit be vexed?
 5 Look on me, and be astonished,
 And lay your hand on your mouth.
 6 Even when I remember it, I am confounded;
 Trembling seizeth hold of my flesh.
 7 Wherefore do the wicked live,
 Grow old; yea, become mighty in power?
 8 Their seed is established before them,
 And their offspring in their sight.
 9 Their houses are peaceful, without fear:
 Neither is the rod of God upon them.
 10 Their bull gendereth, and refuseth not!
 Their cow calveth, and casteth not her calf.
 11 They send forth their little ones like a flock,

him.—*Every hand*] That is, all whom his oppressions have made miserable, shall suddenly combine to strip him of his plunder.

23—25. *Fill his belly*] While he is glutting his rapacious avarice and enjoying new plunder.—*God shall cast*] The divine vengeance shall surprise him, a vengeance terrible and exterminating like that on Sodom and Gomorrah. Compare Psa. xi. 6.

26. *All darkness*] That is, every kind of calamity.

27, 28. As Scott suggested, these verses are transposed after the 21st. as making a better connexion; and the 25th and 26th verses form a better conclusion of this fiery speech.

CHAP. XXI. 2. *Your consolation*] Ye came to administer consolation to me, but have miserably failed.

3. *For I desire to speak*] The verb is used in a frequentative sense, as here expressing both his resolution and desire to speak.—*Ye should mock on*] The conditional is more just to the text than the imperative form.

4. *Is my complaint to man*] Job, finding his character and the reasons of his sufferings misunderstood, turneth from men to God as his equitable and merciful judge.

7. *Live, Grow old*] There is a climax in the words, they are happy; their happiness continues and increases.

8. *Their seed is*] This ingredient in their felicity, so sweet to every tender parent, stands opposed to Bildad's assertion, chap. xviii. 19, and to Zophar's chap. xx. 10.

11—13. *Skip like lambs*] So the verb דקר is rendered

And their children skip like the lambs.
 They sing to the timbrel and lyre; 12
 They rejoice at the sound of the pipe;
 They wear out their days in pleasure, 13
 And in a moment quietly go down to hades.
 Therefore they say to God, Depart from us, 14
 For we desire not the knowledge of thy ways.
 Who is the Almighty that we should serve 15
 him? [him?
 Or what profit should we have, if we pray to
 Behold! their prosperity is not in their hand; 16
 (Yet far from me be the counsel of the
 wicked!)

How oft is the lamp of the wicked put out? 17
 Or cometh their destruction upon them?
 Or distributeth He sorrows in his anger?
How oft are they as stubble before the wind? 18
 Or as chaff which the storm carrieth away?
 God layeth up his iniquity for his children; 19
 He should reward him, and he should know it.
 His own eyes should see his destruction, 20
 And should drink of the wrath of the Almighty.

For what careth he for his house after him, 21
 When the number of his months are finished?
 Shall any then teach God knowledge, 22
 When he judgeth those who are on high?
 One dieth in his perfect strength, 23
 Being wholly tranquil and at ease.
 'His loins' are full of fat, 24
 And marrow moisteneth his bones.
 Another dieth in bitterness of soul, 25
 Who never ate with pleasure.
 Yet do they alike lie down in the dust, 26
 And the worm covereth them over.

Behold! I know your thoughts, [me. 27
 And the devices whereby ye would oppress
 For where, say ye, is the house of the tyrant? 28
 And where the dwelling-tents of the wicked?
 Have ye not inquired of travellers? 29

Psa. cxiv. 4. The following is a finished picture of their earthly felicity.

14, 15. *Therefore they say*] Prosperity increases their impiety, and they renounce the Almighty.

16. *Behold! their*] Schultens supposes these words were spoken ironically. Behold, you maintain, that their prosperity is only short, for a moment! They just grasp it, and it fleeth away! How contrary to fact is this.

19. *God layeth up*] He states an objection to his reasoning. It may be, that God layeth up his iniquity and punisheth it in his children; but Job replies, he should punish the evil doer himself. For what does such an one care about his house or his family after he is dead? Compare chap. xiv. 21.

21. *Are finished*] The original signifies, 'is reckoned in full tale.' The whole expression denotes the living out the full term of human life.

22. *Shall any teach*] Though such are the facts that occur in providence, shall any pretend to instruct the Almighty how to govern?

24. *His loins*] The reading of the Syriac is followed as yielding the best parallel with the next line.

27. *Behold! I know*] Perceiving by the looks and gestures of his friends, that he had failed to convince them, he refers them to the testimony of sensible travellers.

28. *Of the tyrant*] The word דייב must here be taken in a bad sense, for a bad prince, or ruler, as being synonymous with the wicked in the next.

And do ye not know their remarks? [mity,
30 That the evil is preserved in the day of cala-
And in the day of wrath he is led away safe.
31 Who will declare his way to his face,
And who repay him what he hath done?
32 Yet he is borne with pomp to the grave,
And over his tomb watch shall be kept.
33 Sweet to him are the soft sods of the valley;
And after him every man shall be borne away,
As innumerable men were before him.
34 How then can ye comfort me with vain
things?
For in your replies remaineth falsehood.

HERE BEGINS THE FOURTH PART OF THIS BOOK.

CHAPTER XXII.

B. C. 1520. *Eliphaz resumes the dispute, vindicates the justice of God; charges him with heinous sins, and exhorts him to repent.*

1 THEN Eliphaz, the Temanite, answered
and said,
2 Can a man be profitable to God,
As the wise may be profitable to himself?
3 Is it a pleasure to the Almighty that thou
art just?
Is it gain that thou art perfect in thy ways?
4 Through fear of thee, will he plead with thee?
Or with thee will he enter into judgment?
5 Is not thy wickedness great?
And are not thine iniquities innumerable?
6 For of thy brother thou tookest a pledge for
nought,
And stripped off the clothing of the wretched.
7 To the weary thou hast given no water to
drink;
And hast withholden bread from the hungry.
8 As to the powerful man, he had the land;

29. *Their remarks*] Literally, 'signs, or tokens'; but the connexion proves that the meaning is, their remarks on what they have seen.

30. *That the evil is preserved*] So Jerom renders the verb *שמר*, and its radical sense is to *restrain, keep back, or withdraw*. In the day of calamity, not to or for it. See Exod. xxiii. 15. and Psa. lix. 15.

31. *Who will declare*] What man will venture to state to him his crimes; or what man is there who hath power to punish him on account of them?

32. *Yet he*] Even this tyrant and oppressor is honoured at his death with pompous funeral rites; and near his tomb watch shall be kept.

33. *Sweet to him*] Their sepulchral grots were frequently in valleys, cut in the bottom of rocky hills. Such a situation of a tomb was accounted a happy sepulchre among the Arabians.

CHAP. XXII. 2. *Can a man be*] Does man by his piety confer any thing on God, that so he ought immediately to reward him?

4. *Through fear*] This is strong irony, and manifestly designed to ridicule those rash expressions in chapter ix. 32-35. xiii. 22, &c.

5. *Is not thy*] Thy own wickedness is manifestly the cause of all thy sufferings.

6, 7. *Thou tookest*] He is here charged with rapacity, injustice, and as violating the rites of hospitality.

8. *As to the powerful*] Here he accuses him of shameful partiality in the administration of justice. The great were certain to carry their cause, when they set up a claim, however groundless, to the land of some defenceless widow or orphan.

And the accepted person might dwell in it.
Thou hast sent away widows empty, 9
And the arms of the fatherless thou hast broken.

Therefore snares are round about thee, 10
And sudden dread confoundeth thee:
Or darkness, so that thou canst not see; 11
Or abundance of waters cover thee.

Is not God in the height of the heavens? 12
And see how high the chief of the stars are!

Hence dost thou say, How can God know? 13
Can he judge through the dark cloud?

Thick clouds cover him that he cannot see; 14
He walketh only in the circuit of the heavens.

Thou indeed hast kept to the old way, 15
In which wicked men walked;

Who were untimely cut down; 16
Whose foundation the flood dissolved;
Who said to God, Depart from us; 17

For what can the Almighty do for 'us?'
Yet he filled their houses with good things; 18
(But far from me be the counsel of the

The righteous saw and rejoiced, [wicked.] 19
And the innocent laughed them to scorn.

Truly was not 'their' substance cut off! 20
And did not a fire consume their excellence?

Humble thyself before him, and be at 21
Thereby shall good come unto thee. [peace;

Receive, I pray, the law from his mouth, 22
And lay up his words in thine heart.

If thou turn to the Almighty, thou shalt be 23
built up;

If thou put away iniquity far from thy tents,
Then shalt thou lay up treasure as dust, 24

And Ophir-gold as the stones of the brook:
Then shall the Almighty be thy treasure, 25

And as an abundance of silver unto thee.

10. *Therefore snares*] This was an established metaphor for destructive calamities.

12. *Is not God in the*] What Job had said in the foregoing chapter, of the general impunity and prosperity of the wicked, was matter of fact. But this calumniator misrepresents his discourse, as a denial of a divine providence.

15. *Thou indeed*] It is generally thought, that Eliphaz refers in this and the two next verses to the Antediluvians; and that he charges Job with having taken up the principles of those wicked men.

16. *Untimely cut*] That is, prematurely.—*Whose foundation*] We should understand, every thing in which they trusted, and on which they reposed their hopes.

17. *Who said to God*] By describing the impiety of these men in the very terms of Job (chap. xxi. 14, 15.) he confronts their exemplary destruction to Job's assertion of the impunity and felicity of such characters. (v) Versions.

18. *But far from me*] This is obviously a sarcasm. Compare chap. xxi. 16.

19. *The righteous*] 'Laughing them to scorn,' only means acquiescing in their punishment, as having been incorrigible.

20. *Their substance*] This means whatever they prided themselves in, and the 'fire' denotes the divine wrath, with which they and all their possessions were consumed.

22, 23. *Receive the law*] The divine revelations conveyed down by tradition from Noah, Abraham, &c. Compare Gen. xvi. 2.

24. *Ophir-gold*] The Ophir here spoken of must be that which was in Arabia, on the coast of the Red-sea. Arabia had formerly its gold mines.

25. *And as an abundance*] Literally, 'silver of heights,' or heaps, as old Tyndale rendered.

26 For then thou shalt delight in the Almighty,
And shalt lift up thy face unto God. [thee,
27 Thou shalt entreat him, and he shall hear
And thy vows thou shalt accomplish.
28 Thou shalt make a decree, and it shall be
established for thee,
And the light shall shine on thy ways.
29 For when men are cast down,
Thou shalt say, There is exaltation;
And the humble person he will save:
30 Yea, one not innocent he will deliver,
And through the purity of thy hands is he
delivered.

CHAPTER XXIII.

B. C. 1520. *Job longeth to appear before God; maintains his own cause, by insisting that wickedness often goes unpunished; but that a secret judgment awaits the wicked.*

1 AND Job answered, and said,
2 Even to-day is my complaint bitter;
"His stroke" is heavier than my groaning.
3 O that I knew where I might find him!
I would come to his tribunal;
4 I would order my cause before him,
And fill my mouth with arguments.
5 I should know the answers he would make
to me;
I should understand what he would say to me.
6 Would he plead against me by his great
power?
No;—surely he would exert it on my behalf.
7 There one upright might argue with him,
And I should for ever be delivered by my
judge.
8 Behold, I go forward, but he is not there;
And backward, but I cannot perceive him;
9 To the left, where he worketh, yet I behold
him not;

28. *Make a decree*] He promises the restoration of his princely authority and power.—*And the light*] Wisdom, success, joy, are all included in this beautiful metaphor.

29. *When men*] The text in this and the next verse is so ambiguous, and the reading so doubtful, that it is difficult to ascertain either the genuine text, or what is the sense of it. Our common version is followed as being as probable as any. The sense I take to be, when men are cast down by their trials, such shall be the efficacy of Job's piety and prayers, that God will raise them up, and save them.

30. *Yea, one not innocent*] I take 'N' as a negative. It is used undoubtedly as such, 1 Sam. iv. 21. 'One not innocent,' signifies one guilty; yet he shall be saved through the purity and prayers of Job.

CHAP. XXIII. 3—7. *O that I knew*] He wisheth he could go to the tribunal of God, as one may go and demand trial at a human bar; see chap. ix. 32—35. Job assures himself that if he were tried, God, as an equitable judge, would acquit him. 2. (v) Sept. Syr.

8, 9. *I go forward*] Forward, backward, to the left and to the right, mean he turned to all the quarters of the heavens; the two first terms signify the east and west, and the two latter, the north and south.

10. *Yet he knoweth*] Conscious of his own piety and sincerity, he expects that his trials would be sanctified, and when terminated by death, he should be found as gold purified from all alloy.

12. *Hide in my bosom*] This version depends on the pronunciation of the term מִן. I have followed the Sept. and

He hideth himself to the right, and I see him not.

Yet he knoweth the way which I take; 10:
When he hath tried me, I shall come forth as gold.

In his steps I have fixed my foot; 11:
I have kept his way, and not turned aside.
From the command of his lips I departed 12:
not;

I hid "in my bosom" the words of his mouth.
For he is of one mind, and who can turn him? 13:
And what he desireth, even that he doeth.

For he performeth what is appointed for me; 14:
And how many such things are with him?
Therefore am I troubled at his presence; 15:
When I consider, I greatly fear him.

For God hath made soilt my heart, 16:
And the Almighty hath confounded me:
Because I was not cut off before the dark- 17:
ness,
And he hath covered the darkness from me.

Why are not times reserved by the Al- 1:
mighty? [day?

And why do they that know him not see his
Some remove land-marks; 2:

They forcibly seize a flock and feed thereon;
The ass of the orphan they drive away; 3:

And for a pledge they take the widow's ox.
They turn aside the needy from the way; 4:

The poor of the land hide themselves toge-
ther. [forth,

Behold, as wild-asses in the desert they go 5:
Rising early to their labour for support.

The wilderness yields them and their chil-
dren food.

They reap his produce in the field, 6:
And crop the vineyard of the wicked.

Naked, they lodge without clothing, 7:

Vulg. and this sense is more agreeable to the context than that of 'necessary food,' or the allotted portion.

15. *Am I troubled*] That is, reflection on such perplexing measures of providence dashes all the hopes which innocence should give.

17. *Hath covered*] Scott and others understand him to mean, He had not suffered him to die.

CHAP. XXIV. 1. *Why are not times*] By times and his days are meant signal seasons of divine vengeance. Such were those of the deluge and the destruction of Sodom.

2. *Land-marks*] He here describeth that sort of injustice which the prophet complains of, Mic. ii. 2.

3. *The ass—the ox*] This is another species of wrong. They deprived the fatherless and widow of their only means of supporting themselves.

4, 5. *They turn aside*] The poor labouring class are oppressed. They are forced to flee into the desert for their security, or to save themselves from slavery. Compare Heb. xi. 38.

5. *Behold, as wild-asses*] Scott considers those mentioned in the former verse intended, who, being unjustly oppressed, are driven to seek subsistence for themselves and their children, wherever they can.

6. *His produce*] This version arises from considering the text correct.

7. *Naked*] That is, without their upper-garment or hyke. Compare note chap. xxii. 6.—*From the cold*] In those climates a very hot day is often succeeded by a very cold night.

- And they have no covering from the cold.
 9 They are drenched with mountain-showers,
 And for want of shelter embrace the rock.
 10 Some tear the fatherless from the breast,
 And take in pledge the garments of the poor.
 11 They cause the naked to go without clothing,
 And they who carry the sheaves are furnished.
 12 Within their walls they press out oil;
 They tread the wine-vat, yet suffer thirst.
 13 From the city mortals groan,
 And the soul of the wounded crieth out;
 Yet God regardeth not the wickedness.
 14 These are they who revolt from the light;
 They know not its ways, nor abide in its
 paths.
 15 With the light ariseth the murderer,
 That he may slay the poor and the needy;
 And in the night he becomes indeed a thief.
 16 The eye of the adulterer waiteth for the dusk,
 Saying, No eye will discern me,
 And then putteth a covering on his face.
 17 They get into houses amid the darkness;
 In the day time they seal up themselves;
 They know not the light.
 18 For the morning to them is as death-shade;
 Yea as the horrors of death-shade it is dis-
 cerned. [be;
 19 As a light thing on the waters should such
 Their part in the land should be accursed.
 20 Drought and heat consume the snow-waters,
 So hades should those who have sinned.
 21 The womb should forget them;
 The worm should sweetly feed on them;
 They should be no more remembered;
 So iniquity would be broken as a tree.

9. *Mountain-showers*] In the spring and autumn heavy rains fall, and these miserable men had no other protection than the rocks or caverns.

9—11. The injustice represented here is that of unmerciful creditors; who seize the persons of their poor insolvent debtors, and make them their slaves.

10. *They cause*] They compel the poor to drudge in their fields and vineyards in the most violent heats, to redeem their pawn.

11. *They press out oil*] This sense is parallel with the next line, 'They tread the wine-vat, &c.'

12. *From the city*] In this paragraph he dwells upon the enormities which are committed in great cities.—*Yet God regardeth*] He suffers such oppressions to go unpunished in this life.

13—17. *These are they*] He here specifies some of the crimes of cities, where wealth has produced luxury, and luxury has introduced general depravity.

18—20. Job describes here, *how* such sinners should be treated, and intimates that they are not *so* treated, as appears from common observation. The verbs are all in the future, and may, not to say ought to be rendered in the conditional mood. Thus rendered they are agreeable to the opinion which Job constantly maintained.—*As a light thing*] They should be as swiftly taken away by some stroke of justice, as such a thing is by the current.—*Their part in the land*] They should not see or enjoy the treading of vineyards, should have no cultivated land. Compare chap. xx. 17.

19. *Drought and heat*] The image by which he illustrates a swift and general destruction is very expressive.

21—24. Most critics acknowledge that these verses are exceedingly obscure. The twenty-second verse seems plainly to describe the tyrannical prince who is a plague

The barren who beareth not, he devoureth, 21
 And to the widow a tyrant doeth no good.
 The mighty also he pulleth down by his 22
 power;
 He riseth up, and no one is sure of life.
 To such *God* giveth safety, on which they 23
 Though his eyes are on their ways. [rest,
 They are exalted for a while and are not; 24
 They are cut off as the ears of corn;
 Are laid low, and like all shut up *in the tomb*.
 If it be not so, who will convict me of false- 25
 And truly refute my speech? [hood,

CHAPTER XXV.

B. C. 1520. *Bildad's short reply, showing that man cannot be justified before God.*

THEN answered Bildad, the Shuhite, and 1
 said,

Dominion and terror are with him; 2
 He maketh peace in his high-places.
 Is there any numbering of his troops? 3
 And on whom doth not his light arise?
 How then can man be just before God? 4
 Or how can he, born of a woman, be clean?
 Behold, even to the moon, and it shineth not; 5
 Yea, the stars are not pure in his sight.
 How much less man, who is but corruption? 6
 The son of Adam, who is only a worm?

CHAPTER XXVI.

B. C. 1520. *Job, accusing Bildad of wanting charity, displays the power of God.*

THEN answered Job, and said, 1
 How hast thou helped the powerless? 2
 Or saved the arm without strength?
 How hast thou counselled the unwise? 3
 Or made known much sound wisdom?

and terror to his people. The twenty-first verse, therefore, so closely connected in sense and construction, is then the beginning of the description. A tyrant falls upon the weak and defenceless, before he ventures to attack the great and powerful among his subjects.

22. *He riseth up, and*] That is, to judge. Ezekiel styles a tyrant 'the terror of the mighty.'

23. *To such God*] It is usual for this writer abruptly to introduce the Almighty without mentioning his name.

24. *As the ears of corn*] Job complains, first, That they are exalted,—secondly, That they die an easy death, in mature age, cut off 'as the ears of ripe corn,'—thirdly, That they have an honourable interment. Like men in general, they are shut up in the tomb, when for their wickedness, they ought to have been left as a prey to wild beasts.

CHAP. XXV. 1. *Then answered Bildad*] This short reply of Bildad represents, in a very lofty strain, the terrible majesty, supreme dominion, and infinite perfection of the Deity.

3. *His troops*] They are called the army of heaven, Dan. iv. 35.

5. *Behold, even to*] That is, in comparison with God, it hath no light, no splendour; nor are the stars pure in his eyes. Compare Isa. xlv. 23.

CHAP. XXVI. 1. *Then answered Job*] Job insults his retreating adversary; then takes up the subject so imperfectly touched by him.

2. *How hast thou*] The irony here is strong and excessively stinging; and exposes the impertinent officiousness of persons, who without talents are vain enough to set up for instructors of others.

3. *Sound wisdom*] He thus reproves Bildad's pompous harangue. See Prov. ii. 7. and iii. 21.

- 4 To whom hast thou uttered speeches?
And what inspired words come from thee?
- 5 The mighty dead, and those dwelling with
Are in anguish beneath the waters. [them,
- 6 Hades is naked before him,
And destruction hath no covering. [place,
- 7 He stretched out the north over the empty
And suspended the earth upon nothing.
- 8 He bindeth up the waters in his thick clouds,
Yet the cloud is not rent beneath them.
- 9 He withdraweth the face of his throne,
Overspreading it with his cloud.
- 10 He decreed a boundary to the waters,
Until the end of the light and the darkness.
- 11 The pillars of the heavens tremble,
And are confounded at his rebuke.
- 12 By his power he maketh still the sea,
And by his knowledge represseth its proud waves.
- 13 By his wind he garnisheth the heavens,
And his hand pierceth the shooting serpent.
- 14 Lo, these are some parts of his ways!
But how little is it which we hear of him;
And the thunder of his power who can understand?

CHAPTER XXVII.

B. C. 1520. *Job protests his own integrity, and concedes that the wicked are sometimes punished.*

- 1 And Job continued his parable, and said,
2 As God liveth, who hath neglected my right,

And the Almighty, who hath distressed my
Verily as long as I have life in me, [soul; 3
And the breath of God is in my nostrils,
My lips shall not speak wickedness, 4
Nor shall my tongue utter deceit.
Far be it, that I should justify you! 5
Till I expire, I will not relinquish my integrity. [let go;
My righteousness I hold fast, and will not 6
Nor shall my heart reproach me while I live.
May mine enemy be as the wicked, 7
And my adversary as the unjust.
For what is the hope of the impious, 8
Though he hath amassed wealth,
When God taketh away his soul?
Will God then attend to his cry, 9
When anguish rusheth upon him?
Can he delight himself in the Almighty? 10
Will he always call upon God?
I will teach you the dealings of God; 11
What is with the Almighty I will not hide.
Behold, ye yourselves have all seen it; 12
And why then do you so vainly trifle?
This is the portion of the wicked from God; 13
The heritage oppressors receive from the
Almighty. [sword;
If his children be multiplied, it is for the 14
And his offspring shall not be filled with
breed.
His posterity shall be buried in death, 15
And their widows shall not bewail them.

4. *Inspired words*] In chap. xxii. 8, our translators have rendered the term נְשִׁיבָה, *inspiration*. Job intimates that Bildad pretended to speak under the influence of a divine affluus.

5. *The mighty dead*] It is generally acknowledged that by the רִמְמוֹת the sacred writers meant, the spirits of wicked men. It is not improbably supposed, that those sinners are intended who perished by the flood. Hence the place of the departed souls of the wicked was thought to be, *under the waters*, Prov. ix. 18; xxi. 16. Gen. vi. 4, 13.

6. *Hades is naked*] Job observes that God's power, knowledge, and influence extend to this place of torment and destruction. The whole invisible world is a part of his vast dominion.

7. *The north*] That is, the northern hemisphere: compare chap. ix. 9.—*Upon nothing*] Without any thing to support it, as the Chaldees explain.

8. *He bindeth up*] Scott thinks that Job refers to the second day of the creation; the formation of the atmosphere, and the clouds to float in it.—*Is not rent beneath them*] There is probably an implied reference to the flood. The cloud is not now rent, as it was when God opened the windows of heaven.

9. *He withdraweth*] The heaven, or sky, is styled in scripture 'the throne of God,' Isa. lxvi. 1; which he withdraweth by spreading his clouds upon it. See chap. xxxvi. 32. Ps. cxlvii. 8.

10. *He decreed a boundary*] Literally, 'He decreed a circle, &c.' The powerful law which God gave to the sea, keeps it within those precincts as exactly, as if a circle had been drawn around it.—*Until the end*] The author turns our thoughts to another operation of providence; the constant vicissitudes of day and night.

11. *The pillars of the*] The heavens are considered as the temple of God, supported by the most stately and lofty columns. Their trembling is the effect of thunder, lightning, and tempestuous winds; which are represented as the tokens of God's displeasure at the sins of men.

12. *Maketh still the sea*] The sense adopted is that

which our translators have given, Deut. xxviii. 65. Jer. lxxxi. 2.

13. *Garnisheth the heavens*] So Luther renders, as to the sense, 'The heavens become bright through the wind.' The beauty of a clear and serene sky is meant.—*Pierceth the shooting serpent*] By the shooting serpent, or bar serpent, called also the crooked or tortuous serpent, Isa. xxvii. 1, the Arabic writers understand the stars called the *Dragon*, which lie between Ursa major and minor, near the north pole.

14. *Lo, these are*] This is a sublime conclusion of a sublime discourse. We are acquainted only with the surface and outlines of the works of God. These indeed are grand; but the *thunder of his power*, the higher exertions of his power, are matters far beyond our reach.

CHAP. XXVII. 2. *Who hath neglected*] Job speaks here with vehemence, but speaks very improperly. He charges God with refusing to do him justice, and with distressing him without any sufficient cause.

5. *Far be it*] I will not to my dying day part with my claim to the character of an honest man, by justifying you.

7. *May mine enemy*] Here he expresseth, in very strong terms, his abhorrence of a wicked character. He gives his reason in the three following verses.

8. *When God taketh*] Is there not in this verse a clear intimation of a future state of punishment and reward?

9. *Will God then*] His cries to God for mercy will then be unavailing. See Prov. i. 24—31.

10. *Can he delight*] Is it possible for such a character to have any real delight in a God of purity?

11. *I will—the dealings of God*] Literally, 'I will teach you concerning the hand of God.' For a similar construction, compare Prov. iv. 11.

12. *So vainly trifle*] You must know that if there are such instances of the punishment of the impious as I am going to relate, there are others of their prosperity.

13. *This is the portion*] What follows is evidently a concession that wicked men are *sometimes*, but not *always*, punished in this life.

15. *Buried in death*] That is, death shall be their only

- 15 Though he heap up silver as dust,
And prepare raiment as heaps of mire;
17 He may prepare, but the just shall put it on,
And the innocent shall divide the silver.
18 He buildeth his house like the moth-worm;
Or like the shed which the watchman maketh.
19 He lieth down rich, but shall not do so again;
He openeth his eyes, and is no more.
20 Terrors rush on him as the flood of waters;
A tenipest by night stealeth him away.
21 An east wind seizeth him, and he goeth;
For it hurleth him from his place.
22 It driveth upon him, and doth not spare;
From its power fain would he escape.
23 It shall clap its hands at him,
And shall hiss him from his place.

CHAPTER XXVIII.

R. C. 1520. *Job investigates the powers and inventions of man, and concludes that there are mysteries in providence which he cannot solve, and that the wisdom of man is to fear God.*

- 1 TRULY there is a mine for silver,
And a place for gold which men refine.
- 2 Iron is taken from the earth,
And the stone poureth forth copper.
- 3 Man putteth an end to darkness;
He searcheth to the utmost limit
The stones of darkness and of death-shade.
- 4 They work a shaft from where they sojourn:
Lo! they forget the use of the foot;
They descend and wander from men.
- 5 As for the earth, from it cometh forth bread,

burial, or in fact they shall lie unburied. The mode of expression is singular and forcible. It probably comprehends all those tragical circumstances which are accumulated in Jer. xvi. 4. Compare Rom. vi. 4.

18. *Like the moth-worm*] He who buildeth his fortunes and greatness by methods of injustice is such a builder as the moth-worm; which, by eating the garment which is its habitation, destroys its own dwelling.

19. *Shall not do so again*] The Sept. is followed in this version. He is awakened by the noise of enemies rushing in upon him. He openeth his eyes only for a moment to see his own destruction; and then closeth them for ever.

20—23. *Terrors*] These verses are an amplification of his sudden and terrible death. What follows is a fine prosopopœia.

CHAP. XXVIII. 2. *Poureth forth*] That is, when smelted. Brass is factitious, made of copper fused with the calamine stone. Pliny informs us that it was first discovered in the island of Cyprus; whence it was conveyed to Egypt, and thence to Arabia.

3. *To the utmost limit*] Cocceius first proposed this version, of which Scott and others approve.—*Stones of darkness*] Hid in darkness in the bowels of mountains.

4. *They work a shaft*] The connexion naturally suggests that this ambiguous text refers to the art of mining, and of obtaining metals. In this view the best critics consider it. *Struelsen* takes כַּף not as denoting a river, but a channel, as it often signifies, and applies it to the shafts, or passages which the miners make, while they dig up the ore; and this is most apposite.—*Lo! they forget*] Literally, 'Lo! they are forgotten of the foot.' He refers not only to the manner in which they descend into pits, but also to the manner in which they dig the ore. The shafts or passages being low, they work sometimes on their knees, and often sitting; so that they make little use of their feet. So Scott and Cocceius.

5. *As for the earth*] Here he represents the dangers to

- Though its interior is subverted as by fire.
Yet among its stones is the place of the 6
sapphire:
And the ore of gold is found in it.
A path this which no bird of prey knoweth, 7
Nor hath the eye of the vulture glanced on it.
Wild beasts have not dared to tread it; 8
The fierce lion hath not marched over it.
Man putteth forth his hand to the flinty rock; 9
He upturneth the mountains from the root.
Among the rocks he cutteth out rivers, 10
And his eye seeth every precious thing.
He bindeth up the oozing streams, [light. 11
And hidden treasures he bringeth forth to
But where shall wisdom be found? 12
Yea, where the place of understanding?
Man knoweth not its value; 13
Nor can it be found in the land of the living.
The abyss saith, It is not in me; 14
And the sea saith, It is not in me.
Solid gold cannot be given for it; 15
Nor silver be weighed out for its purchase.
It cannot be bartered for the ingot of Ophir; 16
For the precious onyx, or the sapphire.
The gold or the crystal cannot equal it; 17
Nor shall it be exchanged for jewels of pure
gold.
Let not coral or pearl be mentioned; 18
For this wisdom is more valuable than rubies.
The topaz of Cush cannot equal it; 19
With the purest gold it cannot be valued.
Whence then cometh this wisdom? 20
And where is the place of understanding?

which miners are exposed.—*Its interior*] By the miners it is subverted as if by fire, perhaps alluding to the subterraneous fire by which earthquakes are produced.

6. *The place of the sapphire*] Here is the temptation to risk the forementioned dangers.

7, 8. These two verses are an illustration of man's intrepidity in penetrating these dangerous regions of darkness. The fiercest and most daring beasts of prey would not venture into them.

8. *Wild-beasts*] Literally, 'children of pride,' as it is translated chap. xli. 34, where it can only signify, fierce and wild creatures.

9. *Man putteth forth*] This and the two following verses describe the prodigious labour of working mines. The hardest rocks are to be spilt, and the very mountains are to be subverted.

11. *The oozing streams*] Literally, 'the weeping of the streams.' The sense is clearly that which is given. Man contrives methods to prevent the waters from impeding his operations.

13. *Nor can it*] This assertion clearly proves that by wisdom here, Job did not mean religion; but the reason of the divine counsels, which he says is not attainable by man, verse 21, and is to be found in God only, verses 23—26.

14. *The abyss saith*] The intention of this grand prosopopœia seems to be, that were man master of the most abstruse secrets of nature, and possessed of its most hidden wealth, he would not be able to understand the reasons of the divine dispensations.

16. *Ingot of Ophir*] When gold is refined it is cast into small bars and stamped, and these are called ingots, gold of due value.

17. *Crystal*] Dr. Shaw supposes the 'diamond to be meant. Perhaps any transparent, pellucid gem is included.

18. *Coral or pearl*] What the original words signify is not certain, but as all the old versions agree with ours, it is probably as good as any other.

21 Since it is hid from the eyes of all living,
And concealed from the birds of the air?
22 **DESTRUCTION** and **DEATH** say,
We have only heard of its fame.
23 God only understandeth its way,
And he only knoweth its place.
24 For he beholdeth the ends of the earth;
What is under the whole heavens he seeth.
25 When he made a balance for the wind,
And regulated the waters by measure;
26 When he made a course for the rain,
And a path for the blaze of thunder;
27 Then did he see and declare it;
He established it, and thoroughly proved it;
28 And he said, as to man, Behold!
The fear of the Lord, that is wisdom,
And to depart from evil, is understanding.

CHAPTER XXIX.

B. C. 1520. Job states his past happy circumstances; the contempt into which he had fallen; and concludes with a declaration of his conduct.

1 **AND** Job continued his parable, and said,
2 O that I were as in months past!
As in the days when God watched over me;
3 When his lamp shone above my head,
And by its light I walked amidst darkness!
4 As I was in the days of my prosperity,
When God secured my tent around me;
5 When as yet the Almighty was with me,
And my children were round about me.
6 When I washed my steps in butter-milk,
And the rock poured out for me streams of oil.
7 When I went to the gate through the city,
And prepared my seat in the street;
8 The young men saw me, and hid themselves;

Yea, the very aged rose up and stood;
The princes refrained talking;
9 They put their hands on their mouth.
Their voice the nobles suppressed,
10 And their tongue cleaved to their mouth.
When the ear heard, it blessed me;
11 When the eye saw, it bare witness to me:
For I delivered the poor who cried;
12 The orphan also, and him who had no helper.
The blessing of the perishing came upon me;
13 And the heart of the widow I made glad.
I put on righteousness, and it clothed me;
14 My judgment was as a robe or a diadem.
I was eyes to the blind,
15 And feet was I to the lame.
I was a father to the poor;
16 And the cause I knew not, I searched out.
Then broke I the grinders of the wicked,
17 And plucked the prey from his teeth.
Hence I said, I shall die in my nest;
18 I shall multiply my days like the sand.
My root spread abroad to the waters,
19 And the dew lodged on my branches.
My glory was increased to me,
20 And my bow abode strong in my hand.
To me they gave ear, and attended;
21 And were silent upon my admonition.
After my words they replied not;
22 For my speech dropped on them *as dew*.
For me they waited as for the rain, [rain. 23]
And opened their mouths as for the harvest.
If I smiled on them, they were not confident,
24 Nor cast down the light of my countenance.
I chose out their way and sat as chief;
25 I dwelt as a king amidst his host;
As one that comforteth the mourners.

21. *The birds of the air*] Why are they mentioned? Crinsoy supposes that they may be used figuratively, to denote astronomers who, though they can calculate the distances and motions of the stars, cannot find out this wisdom.

22. *Destruction and Death*] These terms seem to be used as synonymous with *hades*, the place of destruction and death.

23. *God only*] God alone sees at one view the whole extent of the universe. He alone therefore is capable of knowing the use of every portion and appearance of nature, and the reason of every measure in his moral administration.

25. *Balance for the wind*] These are selected as specimens of the admirable wisdom with which all the numbers of the universe were framed.

27. *Then did he see it*] That is, wisdom.—Declared it, or made it manifest to us, so that from his works we may infer, that he is infinitely wise.

28. *That is wisdom*] Wisdom is the knowledge and choice of the best ends and most suitable means. The best end that man can choose is his own everlasting happiness: the only means of obtaining it is the practice of his duty. This therefore is the wisdom proper for man.

CHAP. XXIX. 2. *Watched over me*] Job sets forth his former felicity in the singular favour of God to his person, family, and fortunes.

3. *His lamp shone*] This is used metaphorically for the favour of God.—*Amidst darkness*] The divine protection and guidance were his constant security and faithful confidence in such seasons of danger.

4. *Prosperity*] That the word עוֹשֶׁה does not signify *youth*

is now generally admitted; but includes the idea of a mature and flourishing period of life, like that season of the year when the fruits are ripe.

5. *And my children*] This must have been uttered with a sigh.

6. *In butter-milk*] So rendered Judges v. 25. The lofty olives grew upon the rocky mountains. Hence these figurative expressions denote the abundance of every earthly good.

7—17. *To the gate in the street*] The gate means the forum or market-place, in the wide street. It is probable that these assemblies for the administration of justice were held in the air, and in the most frequented part of the city.

15. *I was eyes*] When the cause of an ignorant and friendless person came before him, he assisted him, by his counsel and protection, to make his defence.

17. *Broke I thee*] He compares the wicked to wild-beasts, which have already seized the prey; but by the hand of justice he attacked them, and snatched from them what they had wickedly acquired.

20. *My glory*] He promised himself a perpetuity of power, sufficient to subdue all who resisted his authority or invaded his possessions.

24. *If I smiled*] His authority and character were so much revered that his very smiles were received with awe.

25. *Chose out*] The phrase denotes supremacy both in the state and in the affairs of religion. Exod. xvii. 20.—*I dwelt as*] This denotes that the people surrounded him as a bulwark, and that, as the father of his people, he was ready to exert his utmost ability for their relief.

- 1 But now they hold me in derision,
Who are younger than myself in days;
Whose fathers I should have disdained
To rank with the dogs of my flock.
- 2 Yea, what to me was the strength of their
hand
In whom manly vigour had perished?
- 3 Through want and severe famine,
They were lately gnawing the desert,
The waste and the wilderness;
- 4 Plucking up mallows from the bushes,
Or furze roots for their food.
- 5 They were driven from society;
(They cried after them as after a thief;)
- 6 To dwell in the ravines of the torrents;
In caves of the earth, and among the rocks.
- 7 Among the bushes they brayed;
Under thorns were they gathered together.
- 8 A profligate race, a base-born race,
They were scourged out of the land.
- 9 But now I am become their song;
Yea, I am to them a mere by-word.
- 10 They abhor me, they flee far from me;
They refrain not to spit in my presence;
- 11 Because he hath loosed my cord and af-
flicted me,
They throw off the bridle in my presence.
- 12 On my right hand rise up base men;
They attempt to push away my feet; [me.
They cast up their destructive ways against
- 13 They have rooted up my path;
They rejoice in my calamity,
Nor is there any to help me against them.
- 14 As through a wide breach they advance:
With tumult they roll themselves forward.
- 15 Terrors are turned upon me;
My dignity is chased away as the wind,

And my safety is departed as the cloud.
Yea, now is my soul poured out within me; 16
For days of affliction have laid hold on me.
By night my bones are pierced through; 17
My gnawing pains suffer me not to rest.
With great force is my garment changed; 18
It girdeth me like the collar of my tunic.
God hath cast me into the mire; 19
I am become like to dust and ashes.
I cry unto thee, but me thou dost not answer; 20
I stand up, but me thou dost not regard.
In respect to me thou art become cruel; 21
With thy strong hand thou opposest me.
Thou raisest me, and makest me to ride on 22
the wind;
And thou then dissolvest my very substance.
For I know that thou wilt bring me to death; 23
To the house appointed for all the living:
Yet he would not put forth his hand to the 24
tomb! ["safety."
But in its destruction there would be
Should I not weep as one in trouble? 25
And my soul be grieved as one destitute?
For when I looked for good, then evil came; 26
When I expected light, then came darkness.
My bowels are agitated, and rest not; 27
For days of affliction have befallen me.
I go along mourning without the sun; 28
I rise up; in the assembly I cry out,
A brother am I to sea-monsters; 29
A companion to female ostriches.
My skin is become black upon me, 30
And my bones are scorched with heat.
My harp is turned to mourning; 31
My pipe to the voice of those who weep.

I made a covenant with mine eyes; 1

CHAP. XXX. 1. *Younger than*] The great respect paid to their elders by the easterns, quickened their sensibility of contempt from their juniors.

2. *Yea, what to me*] Of this difficult passage various turns and renderings have been given. The Syr. and Sept. Alex. are followed. The sense is, How could I countenance, much less employ such men, in the lowest offices, whose conduct was profligate, and who had become feeble through their vices?

5. *From society*] So I render יַחַד, as the general sense of יַחַד is, 'a nation, a body politic.' In the Syr. Testament, Acts ii. 41, the word denotes the community.

6. *In the ravines*] This exactly describes both the country of Stony Arabia, and the manners of its inhabitants. The rocks abound with caverns, according to Dr. Pococke and others, and are yet the abodes of Arabian hordes.

8. *A profligate race*] The term זָנָב is used of an incestuous person, 2 Sam. xiii. 13. of a blasphemer, Ps. lxxiv. 22. and of a malefactor worthy of death, 2 Sam. iii. 33. It must therefore mean here *very profligate fellows*.—*A base-born race*] Persons of obscure parentage, owned by no family, enrolled in no tribe, a spurious brood.

9—11. How affecting is the contrast here drawn! But when were these insults offered to him? From the time that he was smitten with his disease, he was surely confined to his house. This treatment therefore must have happened to him before that time, yet after his overthrow. Whence it seems probable there was a considerable interval between his first calamities and that last affliction.

10. *To spit in my presence*] See note, Numb. xii. 14.
11. *He hath loosed*] He hath loosed the cords of my tent; hath destroyed my family and my property. Compare

Jer. x. 10.—*They throw off*] This is a common metaphor among the Arabs, to denote, 'to act without restraint.'

12—16. *Destructive ways*] This metaphor is derived from the advance of a besieging army. They cast up trenches to preserve themselves, while they approach to annoy the besieged. The path is broken up, the breach is made, and the enemy gain possession; terrors seize the inhabitants, the prince is taken captive, his dignity chased away, and his life ready to be sacrificed.

17. *My bones are*] He refers now to his disease,—*My gnawing pains*] As a verb, עָרַע is rendered, in the 3d verse, *gnawed*, and as applied here to his gnawing, devouring pains, it is proper and forcible.

18. *With great force*] Compare chap. xxxi. 20.

19. *Like dust and ashes*] This seems to be a proverbial expression for *violence and contemptibleness*, Gen. xviii. 27.

21. *Become cruel*] This language is highly indecorous and improper, and shows that he was not yet sufficiently humbled.

22. *To ride on the wind*] The metaphor seems to be derived from the cloud, which the wind for a time bears on high, but which is soon dissolved and dissipated.

24. *To the tomb*] That is, to afflict me there; but in the destruction of the grave, I should find safety. (r) Syr.

25. *Should I not weep*] By considering the preposition כִּי as here signifying, 'like as, after the manner,' it introduces the following verses properly, in which he adverts to the disappointment of his hopes and the afflictions which befell him.

29. *To female ostriches*] Dr. Shaw, in his travels, observes that during the lonesome part of the night he had often heard them groan as if they were in the greatest agonies.

- That I would not gaze on a maid :
 2 For what is the portion of God from above ?
 Or heritage of the Almighty from on high ?
 3 Is it not destruction to the wicked,
 And utter ruin to the workers of iniquity ?
 4 Doth not he see my ways,
 And number all my steps ?
 5 If I have walked in falsehood,
 And my foot hath hastened to deceit :—
 6 Let him weigh me in the scales of justice,
 That God may know mine integrity.
 7 If my step hath turned from the way,
 And my heart walked after mine eyes ;
 Or any blot hath cleaved to my hands ;
 8 May I sow, but may another eat,
 Or may all my produce be rooted up.
 9 If my heart hath been enticed by a woman,
 And I have lain wait at my neighbour's door ;
 10 May my wife grind for another ;
 And may others cohabit with her.
 11 Surely this would be a premeditated crime ;
 An iniquity punishable by the judges.
 12 For this is a fire which consumeth to destruction,
 And which would root out all mine increase.
 13 If I have despised the cause of my manservant, [me ;
 Or of my maids, when they had a suit with
 14 What shall I do when God riseth up ? [him ?
 And when he inspecteth, what shall I answer
 15 Did not he who made me, make him ?
 And did not one fashion us in the womb ?
 16 If I have withheld the poor from their desire, [fail ;
 Or have caused the eyes of the widow to
 17 Or have eaten my morsel alone,
 And the orphan have not eaten of it ;

- (Yea, from my youth I brought him up as a 18
 father,
 And from my mother's womb I guided her ;)
 If I saw one perishing for want of clothing, 19
 Or a poor man without covering ;
 If his loins did not bless me, 20
 And himself grow warm with the fleece of my
 sheep : [fatherless,
 If I have lifted up my hand against the 21
 When I saw my power in the gate,
 May my shoulder fall from the blade, 22
 And mine arm be broken at the socket.
 For destruction from God was a terror to me, 23
 And his majesty I could not endure.
 If I have made gold my hope, [dence ; 24
 And said to fine gold, Thou art my confi-
 If I rejoiced because great was my substance, 25
 Or because my hand had gotten abundance ;
 If my land have cried out against me, 38
 And its furrows together complained ;
 If its produce I have eaten without money, 39
 Or have grieved the soul of its managers ;
 May it produce thistles instead of wheat, 40
 And cockle instead of barley.
 If I have looked at the sun as he shineth, 26
 Or at the moon walking in her brightness,
 And my heart hath been secretly enticed, 27
 And my mouth hath kissed my hand ;—
 Even this were an iniquity punishable by the 28
 judges ; [above.
 For I should have denied the God who is
 Did I rejoice at the destruction of my 29
 Or exult when calamity befell him ? [enemy,
 Yea I suffered not my mouth to sin, 30
 So as to desire a curse on his soul.
 Do not the men of my tabernacle say, [fied ? 31
 Who longed for his flesh, and was not satis-

CHAP. XXXI. 1. *Gaze on*] This implies that he would not indulge impure desires.

2. *Portion—heritage*] These are terms for divine punishments, chap. xx. 29. xxvii. 13.

5. *If I have walked*] Falsehood and deceit being here placed immediately after the crime of corrupting virgins, import, I apprehend, the false promises and other deceiving arts practised by seducers.

7. *From the way*] The first sentence expresseth the commission of some unjust action. The second sentence mentions the corrupt desire and purpose excited by some visible object. The last specifies the tempting object, namely, 'a bribe.'

8. *All my produce*] The Chaldee renders 'the shoots of my young plants;' and Crinsoz has rendered, 'that which cometh out of the earth,' see Is. xxxiv. 1; xlii. 5.

10. *And may others*] He seems to refer to the compulsive measures, which conquerors adopted towards their female slaves, in those days.

11. *Punishable by*] The term פלילים can have no other sense, Exod. xxi. 22, than of persons appointed to decide a cause; and in the days of Job adultery was considered a crime of no ordinary magnitude, and punished most severely.

12. *A fire which*] Would bring upon me the heaviest calamities, both from God and men. Ps. lxxxiii. 14.

14. *When God riseth up*] To judgment. The phraseology seems to have been taken from human judicatures. A judge usually stood up when he passed sentence. See Psalm iii. 8; vii. 6; ix. 20; xii. 7.

15. *Did not he*] The equality of all men by nature is a strong argument against the abuse of those distinctions, which divine providence has established in the world for the good of society.

18. *I brought him*] Literally, 'he grew up with me.' Him and her refer to the orphan and the widow.

22. *May my*] There is a striking grandeur in this imprecation on the arm that was lifted up to threaten an orphan in a court of justice.

23. *For destruction*] This is the reason of his upright conduct. He knew there was a God, who judgeth them that are highly minded.

25. I have transposed after this verse the 38—40, with Heath, as affording a better connexion. A small degree of attention will, says Scott, convince any one, that the speech ended with the foregoing verse. These verses therefore are out of their original situation. They would enter properly among the articles of injustice.

26. *Looked at the sun*] Sabiism, or the worship of the heavenly bodies, was the most ancient species of idolatry. The Arabs went early into it. They adored the sun, moon, planets, and fixed stars.

27. *Kissed my hand*] Kissing the idol was an act of religious homage: 1 Kings xix. 18. The heavenly bodies being at too remote a distance for a salute of the mouth, their worshippers substituted kissing their own hand in the place of that ceremony.

28. *Have denied*] Polytheism is a direct denial of the unity of God: and idolatry is, in every species of it, a renunciation of his sole title to the religious homage of his reasonable creatures.

29, 30. *Did I rejoice*] Not to rejoice in the ruin of a enemy, nor to give him reproachful language, or so much as to wish him ill, is virtue in no inconsiderable degree. But to pray for an enemy, and to do him good offices, is a pitch of virtue known only to Christianity.

31. *Who longed for*] Literally, 'Who will give of his

- 32 The stranger lodged not in the street ;
I opened my door to the traveller.
- 33 Have I, as Adam, covered my transgression,
So as to hide iniquity in my bosom ?
- 34 Verily let me dread the great multitude,
And the contempt of families terrify me ;
Yea, let me be silent, and not go out of the
- 35 O that I had one who would hear me ! [door.
Behold my pledge ; let the Almighty answer me ! [charge.
Yea, let mine adversary write down the
- 36 Surely I would carry it on my shoulder,
And bind it around me as a diadem. [him ;
- 37 The number of my steps I would declare to
Like a prince I would approach him.
- The pleadings of Job are ended.*

HERE BEGINS THE FIFTH PART OF THIS BOOK.

CHAPTER XXXII.

B. C. 1520. *Elihu modestly undertakes to reply to Job ; he asserts his impartiality, and, stating Job's assertions, solidly refutes them.*

- 1 So these three men ceased to answer Job,
because he was righteous in his own eyes.
- 2 Then was kindled the wrath of Elihu, the
son of Barachel, the Buzite, of the kindred
of Ram ; against Job was his wrath kindled,
because he justified himself more than God.
- 3 Also against his three friends was his wrath
kindled, because they had found no answer,
4 though they had condemned Job. Now
Elihu waited for their reply to Job, because
5 they were older than himself. But when
Elihu saw that there was no answer in the
mouth of these three men, then was his wrath
6 kindled. And Elihu, the son of Barachel,
the Buzite, spoke and said,—
- Young am I, and ye are very old ;
Hence I trembled, and was afraid
To show my opinion among you.
- 7 I said to myself, Days should speak,
And multitude of years teach wisdom.
- 8 Surely there is a spirit in man ;

flesh.' He describes his hospitality to the stranger and traveller, as he had before described his charity to the widow and the fatherless.

33. *Have I, as Adam*] The text may be thus rendered, or as it is in the marginal version, 'after the manner of men.' I prefer the former, with the Chaldee paraphrast, who understands Job as appealing to God, as the witness of his integrity.

34. *Verily let me*] That is, 'if I have done so, then let,' &c. Rendered in this imprecatory form, this verse may be considered as the conclusion of what he had said from the 22d verse.

35. *Behold my pledge*] The legal instrument, by which one was bound to the performance of any thing.—*Yea, let mine*] By his adversary he must mean the *accuser* ; for an adversary in law is the plaintiff.

36, 37. The actions of his whole life, or this very defence, shall be, he says, his answer to the indictment.

CHAP. XXXII. 1. *Because he was righteous*] This assigns the reason of the silence of Job's three friends. They looked upon him as too self-conceited and obstinate for conviction.

2. *Kindled the wrath*] These expressions do not mean that he was in a passion. They are the strong oriental manner of denoting high disapprobation.—*Justified himself more than God*] That is, he had defended his own inno-

- Yet the inspiration of the Almighty
Giveth to him superior understanding.
Great men are not *always* wise ; 9
Nor do the aged *always* judge rightly.
Therefore I say, Harken to me ; 10
I will also show my opinion.
Behold, I waited for your words ; 11
I listened while you were considering ;
While yet ye could find out arguments.
Yea, your 'attestations' I have considered ; 12
But lo ! no one convinceth Job ;
No one among you answereth his words ;
Lest ye should say, We have found wisdom, 13
It is God, not man, who must bring him
down. [me,
Now he hath not directed his words against 14
Nor will I answer him with your speeches.
They are amazed, they answer no more ; 15
Words are removed from them.
As yet I wait, but they speak not ; 16
Though they stand up, they make no reply.
I also will answer my part ; 17
I also will show my opinion.
For I am full of arguments ; 18
The spirit within constraineth me. [vent ;
Behold, my heart is as wine that hath no 19
As bottles of new wine, it is ready to burst.
I will speak that I may be refreshed : 20
I will open my lips, and will answer.
I will not now accept any one's person, 21
Nor give flattering titles to man.
For I am afraid to give flattering titles, 22
Lest my maker should soon take me away

- Wherefore Job, hear, I pray, my speech, 1
And to all my words attentively listen.
Behold, now I have opened my mouth ; 2
Within my mouth doth my tongue speak.
What my heart judgeth right, I will speak, 3
And my lips shall utter knowledge clearly.
The spirit of God hath made me ; [life. 4
The breath of the Almighty hath given me

cence in such a manner, as to represent God to have done him wrong.

6. *Young am I*] For a youth to speak in such an assembly, on so delicate and difficult a subject, was an astonishing phenomenon in Arabia.

8. *There is a spirit*] The 'spirit in man,' as denoting the human mind with its acquisition, is contrasted with the divine influence. To give the sense, the words in Italics are added.

12. *Your attestations*] Or testimonies] So both the Syr. and Vulg. render.

14. *With your speeches*] Their speeches were levelled against his whole moral character ; aiming to prove him a wicked man. Elihu limits his censure to Job's answers in this dispute.

18. *The spirit within*] The expressions denote the mind or heart in a state of strong emotion : compare chap. xx. 3.

19. *Of new wine*] I consider wine understood from the former line. New, if connected with bottles, would be an argument against their bursting : comp. Matt. ix. 17.

CHAP. XXXIII. 3. *What my heart*] Hebrew, 'The uprightness of my heart, my words.' The next line supports the version.

4. *The spirit of God*] There is an allusion to Gen. ii. 7. and from this, it is evident that the knowledge of the creation had been handed down to the patriarchs.

- 5 If thou art able, reply to me ;
Prepare thy reasons, stand up before me.
- 6 Behold, I am as thyself in respect to God ;
I also am formed out of the clay.
- 7 Behold, my terror shall not dismay thee,
Nor shall my hand be heavy upon thee.
- 8 Surely thou hast said in thy hearing ;
Yea, the sound of thy words I have heard ;
- 9 I am pure, and without transgression ;
I am clean, nor is there wickedness in me.
- 10 Behold, he inventeth accusations against
He accounteth me for his enemy. [me ;
- 11 He putteth my feet in the clog,
He watcheth all my paths.
- 12 Behold, in this thou art not to be justified ;
I will answer thee, that God is greater than
man !
- 13 Why then dost thou contend with him,
Who giveth account of none of his coun-
- 14 Yet God speaketh once, yea, twice, [sels ?
But man regardeth it not :—
- 15 In a dream, in a vision of the night
When deep sleep falleth on man ;
In slumbering upon the bed—
- 16 Then he openeth the ears of men ;
He sealeth also their instruction,
- 17 That he may turn man from his evil work,
And hide pride from the mighty.
- 18 He keepeth back his soul from the pit,
And his life from perishing as by a dart.—
- 19 Again he is chastened with pain on his
bed ;
And the "contention" of his bones is violent ;
- 20 So that his life abhorreth bread,
And his soul the most desirable food.
- 21 His flesh is consumed that it cannot be seen,
And his bones which were not seen, stick out.
- 22 Yea, his soul draweth near to the pit,

And his life to the destroying powers.
If there be sent to him a messenger, 23
An interpreter, one among a thousand,
To show to the man what is his duty ;
Then will God be gracious to him, and say, 24
Deliver him from going down to the pit ;
I have provided an atonement.
His flesh shall become fresher than a child's ; 25
He shall return to the days of his youth.
He shall pray to God, and he will accept 26
And he shall see his face with joy ; [him,
For he will render to man his righteous-
He shall sing among men and say, [ness. 27
I sinned, and perverted what was right ;
He hath not dealt with me after my desert ;
He hath preserved my soul from going to 28
the pit,
And my life, that I might behold the light.
Lo ! all these things worketh God 29
Time after time on the behalf of man ;
That he may restore his soul from the pit, 30
And may enlighten him with the light of life.
Attend, O Job, and hearken unto me ; 31
Be silent while I speak.
If thou hast any thing to say, answer me ; 32
For I desire that thou mayest be justified.
But if not, do thou listen to me : 33
Be silent, and I will teach thee wisdom.

CHAPTER XXXIV.

B. C. 1520. *Elihu goes on to reprove some of Job's hasty words, and to vindicate the justice of God.*

- So Elihu continued and said ; 1
Hear, ye wise men, my words ; 2
Men of knowledge, attend unto me.
For the ear trieth words, 3
As the palate tasteth meat.
Let us choose for ourselves judgment, 4

6. *As thyself in*] As a participle, this is the usual sense of צַדִּיק. See Noldius. In respect to God, I am in the same state as thyself, alike subject and amenable to him; for I also, as thyself, was formed by him out of the clay.

7. *My terror*] We cannot enter into the beauty of this delicate reprehension, unless we recollect those daring expressions in chap. ix. 34, 35. xiii. 20—22.

9—11. *I am clean*] Job had not used these very expressions, but he had used others equivalent to them: chap. ix. 30; x. 7; xvi. 17; xiii. 23, 24, 27.

13. Elihu argues, first, that Job's wish was irreverent and fruitless. God, says he, will never stoop to defend his measures against murmurers.

15. *In a dream*] He instances in what manner God speaketh to and admonisheth men; first, by dreams; secondly, by afflictions; and thirdly, by divine messengers. In respect to the first, compare Gen. xv. 12; xx. 6, &c.

16. *He sealeth*] Deeply impresseth his admonitions on the mind.

19. *Again he is*] Elihu now noticeth a second method, which God takes to bring men to repentance, the discipline of bodily affliction.

22. *Draweth near to the pit*] He is brought to the very brink of the grave.—[To the destroying powers.] The notion is certainly ancient, that God employed angels both as the ministers of his mercy and of his wrath. Compare 2 Sam. xxiv. 16, 17, and 1 Cor. x. 10.

23. *A messenger*] Some by this messenger, or angel, understand our Lord Jesus; but as Poole observes, the term unquestionably signifies, 'a prophet, or teacher';

Judges ii. 1. Malachi ii. 7; iii. 1. The expression denotes that there are but few, one among a thousand, qualified to teach man properly. Compare Eccles. vii. 28.—*What is his duty*] The connexion requires this sense of יִצְרָא. Tyn-dale and Coverdale render to the same purpose, 'To show to man the right way.'

24. *Then will God*] It is supposed, that the afflicted man is brought to repentance and to prayer; and in this case Elihu observes God will be gracious.—*I have provided*] It is clear from the first chapter, that atonement by sacrifice was understood by Job, and by his friends also, and that repentance was only acceptable through atonement; for without shedding of blood was no remission.

25. *His flesh*] A beautiful description of the sick man's recovery. The word translated *shall become fresher*, is an elegant metaphor from plants, which, having been withered by a long drought, recover their vigour and verdure upon the falling of a shower of rain.

27. *He shall sing*] So Schultens and others render; and as the verb signifies *to sing*, as well as *to look, or observe*, the connexion requires the former sense.

30. *May enlighten*] That is, that he may enjoy life with others.

33. *Teach thee wisdom*] The words only mean, that he would still offer what Job himself would deem good sense, and salutary instruction.

CHAP. XXXIV. 1—4. *Hear, ye wise men*] Job remaining silent, Elihu renews his address to the three seniors.

5. *The ear*] Elihu retorts what Job had said against his three friends, chap. xii. 11.

Let us know among ourselves what is best.
 5 For Job hath said, I am righteous,
 And God hath neglected my right.
 6 Shall I lie against my right? [sion.
 My wound is desperate, without transgres-
 7 What man is there like Job,
 Who drinketh up scorning like water?
 8 He joineth with the workers of iniquity,
 And walketh with wicked men.
 9 For he hath said, Man profiteth nothing,
 By delighting himself with God.
 10 Wherefore, hearken to me, ye wise men,
 Far be it from God to do wickedness!
 And from the Almighty to commit iniquity!
 11 For the work of man will he render to him,
 And reward every one according to his work.
 12 Yea, surely God will not do wickedly,
 Nor will the Almighty pervert justice.
 13 Who hath given him a charge over the
 earth?
 Or who hath made the whole world?
 14 If he set his heart against him,
 He could recall his spirit and his breath;
 15 So all flesh would expire together;
 And man would return to the dust.
 16 If thou hast understanding, hear this;
 Harken to the words of my speech.
 17 Shall he who hateth right govern?
 And wilt thou condemn him most just?
 18 Who saith to a king, Thou art a profligate?
 Or to princes, Ye are wicked?
 19 Much less to him who favours not princes,
 Nor regardeth the rich more than the poor:
 For they are all the work of his hands.
 20 Yet in a moment shall they die, even at
 midnight: [away;
 Confounded shall be the people, and pass
 The mighty shall be removed without hand.
 21 For his eyes are on the ways of man,

And all his steps he inspecteth.
 There is no darkness nor death-shade, 22
 Where workers of iniquity may hide them-
 selves.
 For as to man, he needeth no long inquiry, 23
 That he should come into judgment with God.
 Without process he breaketh down the 24
 mighty,
 And setteth up others in their stead.
 For he knoweth their works; [crushed. 25
 He turneth on them night, and they are
 Because they are wicked, he striketh them. 26
 In the place of many beholders;
 Because they turned from following him, 27
 And would not consider any of his ways.
 They cause the cry of the poor to come to 28
 And the cry of the afflicted he will hear. [him;
 When he giveth rest, who can cause trouble? 29
 When he hideth his face, who can behold him,
 Whether in respect to a nation or to a man
 only? [reign;
 He doeth it that the profligate man may not 30
 That so the people may be no longer en-
 Surely it is meet to be said to God, [snared. 31
 I offer up *my prayer*, that I may not perish;
 As to what I see not, teach thou me; 32
 If I have done iniquity, I will do so no more.
 Shall he recompense according to thy mind? 33
 Whether thou refuse or choose, and not he?
 Speak, therefore, what thou knowest.
 Men of understanding will speak as I do, 34
 And wise men will hearken unto me;—
 That Job hath spoken without knowledge, 35
 And that his words were without prudence.
 My desire is, that Job may be fully tried, 36
 For making replies "like" wicked men.
 For he hath added rebellion to his sin; 37
 He hath clapped his hands among us,
 And multiplied his words against God.

5. *I am righteous*] Compare chap. xiii. 18, and xxiii. 10, 11.—*Neglected my*] See chap. xxvii. 2, and note.

6. *Shall I lie*] The meaning is, Shall I confess myself guilty, when I am not? Shall I betray my own cause, and deny my integrity? Compare chap. xxvii. 4—6.

8. *He joineth*] In attacking the justice of providence. He holdeth similar sentiments with such characters.

9. *He hath said*] Not in so many words, but Elihu collects this as a fair inference from his speeches. Compare ch. xix. 10; xxix. 18; xxx. 21, 26.

13. *Who hath given*] Elihu's first argument, to prove that God cannot be unjust, is taken from his independence.

14, 15. *Against him*] He argues now from the divine benevolence. If God were not benevolent, this earth, instead of being full of the goodness of the Lord, would become a dreadful scene of desolation: instead of preserving, he would extinguish the sinful race of man.

16. *If thou hast*] Elihu does not doubt, whether Job had understanding, but admits it, and calls on him to exercise it.

17. *Shall he who*] Is the governor of the world a hater of justice? This is a third argument to prove that God cannot commit wrong. See Gen. xviii. 25.

18. *Who hath to*] He illustrates his argument by the common practice of men, who speak not of kings or princes disrespectfully.

20. *Yet in a moment*] He now adverts to God's impartiality in his punishments; chap. ix. 5, 6.

21. *For his eyes*] He argues from the Divine omniscience.

God perfectly knows the persons of men, all their most secret actions, and all the motives of them.

24. *Without process*] Literally, 'without searching, or investigation,' as the margin renders. The judgments of God are as rapid, as they are unerring just.

25. *He turneth on them*] He brings upon them a fatal reverse of condition, a calamity which ends in their utter ruin.

26. *Because they are*] So the Syr. For the sense given compare 2 Sam. xix. 22. Zeph. ii. 10.—*In the place of*] Their punishment is open and exemplary.

30. *He doeth it*] He hideth his face or manifesteth his wrath towards tyrannical rulers in mercy to the people, that they may be liberated from their oppressions.

31. *Surely it is meet*] God being so impartial in his justice, it becometh every man to acknowledge his sin and to pray for forgiveness.

33. *Shall he recompense*] Shall he consult thee how he is to treat men?—*Whether thou*] &c. With Mercer, I consider we have a *mimesis*, so that Elihu uses the words, which he supposes God to speak. We might supply, 'Whether thou refuse or choose, and not I, saith God.'

36. *Like wicked men*] The various readings of MSS. is more agreeable to the amiable spirit of Elihu than the text.

37. *He hath added*] Job's discontent with the measures of providence towards him broke out in his very first speech, grew more loud and vehement in the course of the dispute, and arrived to its height in his presumptuous challenge of God, chap. xxxi. 35—37.

CHAPTER XXXV.

B. C. 1520. Elihu represents the limits of God's moral government, and maintains that he is ready to deliver true penitents.

- 1 MOREOVER Elihu spoke and said,
- 2 Thinkest thou this to be right? [God's.
- 3 Thou saidst, My righteousness is more than
- 4 For thou saidst, What advantage is it to me?
- 5 Or what more do I profit, than if I had
- 6 I will return an answer unto thee, [sinned?
- 7 And to thy companions with thee.
- 8 Look up to the heavens, and see; [thou.
- 9 View also the skies which are higher than
- 10 If thou sin, what doest thou against him?
- 11 If thy offences abound, what doest thou to him?
- 12 If thou be righteous, what givest thou him?
- 13 Or what doth he receive from thy hand?
- 14 Thy wickedness may hurt a man like thyself,
- 15 And thy righteousness may profit the son of man.
- 16 Among the multitude the oppressed cry out;
- 17 They roar through the arm of the mighty.
- 18 Yet none saith, Where is God, my maker,
- 19 Who giveth songs in the night?
- 20 Who teacheth us more than the beasts of the earth;
- 21 And maketh us wiser than the fowls of the
- 22 There they cry, but he answereth not,
- 23 Because of the pride of these evil men.
- 24 Surely God will not hearken to vanity,
- 25 Nor will the Almighty regard it.
- 26 Though thou sayest, thou canst not see him;
- 27 The cause is before him; therefore trust in him.
- 28 But now, because he hath not visited in his
- 29 Nor hath he noticed great arrogance;
- 30 Therefore doth Job open his mouth vainly:
- 31 He multiplieth words without knowledge.

CHAPTER XXXVI.

B. C. 1520. Elihu justifies God's ways, and considers Job's want of submission and penitence, as the cause of the continuance of his affliction; God is to be feared for his great works.

- 1 ELIHU also proceeded and said;—

CHAP. XXXV. 2—7. *My righteousness*] See chap. xiii. 18—23. Elihu replies, first, that so great a Being cannot possibly be hurt by the sins, or benefited by the services of men: and secondly, that our vice and virtue can harm or profit our fellow-mortals only.

3. *Is it to me*] The sense here requires that we should allow of the *mimesis*. See Glasius.

10. *Yet none saith*] They neglect the most obvious duties. The *night* may signify here, as in chap. xxxiv. 25, a time of calamity. The *songs* are thanksgivings to God for deliverance.

12. *There they cry*] The sufferers themselves are persons of no religion. Therefore he pays no regard to their complaints, which are vanity, that is, void of real piety. See Psalm x. 4.

15. *Nor noticed*] Elihu censures Job's behaviour as having been the very reverse of patient waiting on God.

CHAP. XXXVI. 3. *My knowledge from afar*] I will enter more deeply into the subject of the Divine justice.

4. *One perfect*] One who will honestly speak the sentiments of truth in discoursing with thee.

- 2 Bear with me a little, and I will show thee,
- 3 That I have yet arguments on behalf of God.
- 4 I will bring my knowledge from afar;
- 5 I will ascribe righteousness to my maker.
- 6 For truly my words shall not be false;
- 7 One perfect in knowledge is with thee. [any;
- 8 Behold God is mighty and despiseth not
- 9 He is mighty in power and wisdom.
- 10 He preserveth not the life of the wicked,
- 11 But maintaineth the right of the poor.
- 12 He withdraweth not his eyes from the
- 13 righteous,
- 14 But with kings are they on the throne;
- 15 When exalted he securely establisheth them.
- 16 And if sinners be bound in fetters,
- 17 And holden in the cords of affliction;
- 18 Then he showeth them their deeds,
- 19 And how their transgressions have prevailed.
- 20 He admonisheth them by correction,
- 21 And commandeth that they return from ini-
- 22 If they hearken and serve him, [equity.
- 23 They shall spend their days in prosperity
- 24 And their years in pleasures.
- 25 But if they hearken not,
- 26 By the sword they shall pass away,
- 27 And they shall die without knowledge.
- 28 Thus the depraved in heart heap up wrath;
- 29 They cry not when he bindeth them.
- 30 They die in their very youth;
- 31 And their life *perisheth* among the unclean.
- 32 He delivereth the afflicted from their affliction,
- 33 When by suffering they are admonished.
- 34 Even so would he have raised thee from distress;
- 35 Wide, not strait, would have been thy place,
- 36 And the provision of thy table, full of fatness.
- 37 The cause of the wicked thou hast supported;
- 38 Yet the cause of justice shall be upheld.
- 39 When there is wrath, *take heed*
- 40 Lest he take thee away with a stroke;
- 41 Then a great ransom will not deliver thee.
- 42 Will he indeed esteem thy riches?
- 43 No, not gold, nor all the exertions of strength.
- 44 Desire not so greatly the night,

5. *Despiseth not any*] To despise here means to take up an aversion to a person without cause, from caprice. He refers to Job's expressions, chap. x. 3.

6. *He preserveth not*] He doth not favour the wicked, but sooner or later punishes them.

7. *He withdraweth not*] He here amplifies the rewards of piety.

12. *By the sword*] The sword of Divine justice. This paragraph shows the truth of the assertion, that God will render to every one according to his works.

14. *Their life*] This shows why they die in youth. Their criminal lusts and indulgences bring them to a premature end.

15. *He delivereth*] This assertion leads Elihu to address Job, in strong, but pertinent language.

17. *The cause of the*] The sense is the same as in chap. xxxiv. 36, his answers like wicked men.—*Shall be upheld*] The margin renders, 'should uphold.' In this view, the cause which Job had advocated is contrasted with the cause of justice.

20. *Desire not*] He further warns him against his impatient wishes for death.

- When people are taken off in their place.
 21 Take heed, return not to iniquity;
 For this thou hast preferred to affliction.
 22 Behold, God exalteth by his power!
 And who, like him, casteth down?
 23 Who hath appointed him his way?
 Or who can say, 'Thou hast wrought iniquity?'
 24 Remember, that thou magnify his work,
 Which man ought to celebrate.
 25 All men contemplate it;
 Every mortal beholdeth it afar off.
 26 Lo! God is great and we cannot comprehend him. [ble.
 And the number of his years is unsearchable.
 27 For he draweth up the drops of water;
 And they pour forth the rain of his tempest,
 28 Which the clouds drop down,
 And distil upon man in abundance. [clouds;
 29 Yea, who understandeth the spreading of the
 The rolling thunders of his pavilion? [self,
 30 Lo, he spreadeth his lightning around him—
 And covereth the bottom of the sea!
 31 Verily by them he judgeth the nations;
 Or he giveth food in abundance.
 32 The lightning covereth the whole skies,
 But he chargeth it, as to whom it may strike.
 33 He announceth to it, who is his friend;
 But it possesseth wrath against the impious.
 1 Truly at this my heart trembleth,
 And is moved out of its place.
 2 Hear attentively his grumbling voice,
 And the sound which goeth out of his mouth.
 3 Under the whole heavens he directeth it,

22. *Casteth down*] The common version considers the word instead of *casting down*, in its secondary sense of *casting in*, or teaching.

24. *Remember, that*] This verse ought to have begun a new chapter: for it begins a new head of discourse, which is continued to the end of the ensuing chapter.—*His work*] The visible creation, the heavens in particular; in which he has made manifest his eternal power and godhead, Psalm xix. l. cii. 25. Rom. i. 20.

26. *Cannot comprehend him*] The creation demonstrates its author to be an eternal, almighty, incomprehensible being.

27, 28. *For he draweth up*] Elihu adverts to the formation of clouds, and of rain, which, notwithstanding the extent of modern discoveries, still remain, in a great measure, unknown.

29. *Rolling thunders*] Compare Psalm lxxviii. 8. His pavilion denotes the clouds.

30. *Lo,—around himself*] The lightning bursts from the cloud, the thick darkness in which he is supposed to dwell.—*Covereth the*] The bottom of the sea seems to mean, that the dreadful thunder-storm reaches in its effects to the lowest depths, and the lightning covereth them as a garment.

31. *By them he judgeth*] God employs these agents in his moral government, for the benefit or punishment of men, according to their moral behaviour.

32. *The lightning*] Parkhurst and others render כִּפְפִים the vaulted skies, a sense which its radical meaning supports. That of *clouds* has no authority. *But he chargeth*] Having mistaken the sense of the first line, our translators have strangely erred in this, as the italic supplements prove. The sense of פָּעַל is 'to meet with, fall upon, to intervene, and so to intercede.' For the sense given, compare Exod. v. 3. and 1 Kings ii. 25.

33. *Who is his friend*] Thus all the ancient versions render, though the Keri and many manuscripts read שֹׁרֵר 'noise or shouting.'—*But it possesseth*] This is the literal sense of נִשְׁמָה as a participle, and what sense does it give

- And his lightning to the ends of the earth:
 After it, the sound roareth aloud; 4
 He thundereth with the voice of his majesty;
 Yet no one, when he heareth his voice,
 Can accurately trace them out.
 God thundereth with his wonderful voice; 5
 He doeth great things which we comprehend not. [earth;
 For he saith to the snow, Be thou on the 6
 So to the rain-shower, even to his strong
 rain-showers.
 Thus he sealeth up the hand of all men, 7
 That all men may know his work.
 Then the wild-beasts go to their dens, 8
 And quietly rest in their holds.
 Out of the south cometh the whirlwind, 9
 And cold from the northern winds.
 By the breath of God, frost is given, 10
 And the expanded waters are congealed.
 Again, his splendour dispelleth the thick 11
 cloud,
 And his light disperseth the extended cloud.
 Thus he turneth their courses by his counsels, 12
 [them,
 That they may do whatever he commandeth
 Upon the habitable parts of the world;
 Whether for correction or in mercy, 13
 He causeth them to come on the earth.
 Give ear to this, O Job! be still, 14
 And consider the wondrous works of God.
 Knowest thou how God disposeth them, 15
 When he causeth the light of his cloud to
 shine?

as a noun, the *cattle*? 'God arms the thunderbolt against the impious.'

CHAP. XXXVII. 2. *Hear attentively*] Boullier ingeniously conjectures, that it now began to thunder and lighten from the cloud in which the Almighty was about to make his appearance. Such an incident would greatly heighten the propriety and animation of this sublime description.

4. *Can accurately*] The electric matter, which by its violent discharge produceth both the flash and the explosion, is but imperfectly known: it is far from being accurately searched out.

6. *Rain-shower*] Here he paints a winter-scene. Snow and heavy rains are joined together, as here, by the prophet Isaiah, lv. 10.

7. *He sealeth up*] The lands being laid under water by these heavy and continual rains, a stop is thereby put to the works of the field.

8. *Then the wild*] The low grounds being covered with water, the beasts of prey flee to the caverns of the mountains for safety.

9—11. *Out of the south*] These verses are a description of stormy, cold, and frosty weather. Compare Is. xxi. 1, and Zech. ix. 14.—*Northern winds*] Hebrew, 'the dispersers'; but the sense given is generally adopted.

11. *His splendour*] So Schulken and many of the best modern critics and the Targum render. Here we have a picture of the sky in a clear, sharp-freezing day.

12. *By his counsels*] Literally, 'by his steerings.' Thus Symmachus understood it to be a metaphor, taken from piloting or navigating a ship. This noble sentiment represents the governor of the universe directing all its motions.

13. *Whether for correction*] I have followed Scott in transposing the order of the words. No clear and consistent sense hath or can be given of them as they now stand in the common text.

15. *The light of his cloud*] Or, 'his luminous cloud.' He means perhaps, those bright clouds, fringed with gold, which often in a summer evening attend the setting sun.

16 Knowest thou the balancings of the clouds,
The wondrous works of perfect wisdom?
17 Or in what manner thy garments grow warm,
When he maketh still the earth from the south?
18 Hast thou with him spread out the skies,
Which are smooth as the molten mirror?
19 Teach us then, what we shall say to him;
For we cannot address him by reason of
20 Shall it be told him that I speak? [darkness.
If one speak, he will surely be destroyed.
21 Even now, men cannot behold the light,
When it is resplendent in the skies;
When the passing wind hath cleansed them.
22 From the north the golden splendour cometh
But with God is more awful majesty. [forth;
23 As to the Almighty, we cannot find him out;
He is excellent in power and in judgment,
And abundant in righteousness, he will not
24 Men, therefore, ought to fear him, [oppress.
Whom none of the wise in heart can see.

HERE BEGINS THE SIXTH PART OF THIS BOOK.

CHAPTER XXXVIII.

B. C. 1520. *God speaketh from the whirlwind, and calleth on Job to answer; he appealeth to his own works, to convince Job of his ignorance.*

1 THEN Jehovah answered Job out of the whirlwind, and said,
2 Who is this, that darkeneth counsel
By speeches without knowledge?
3 Gird up now thy loins like a man;
For I will ask of thee, and answer thou me.

Some understand the *rainbow*. These appearances may well be reckoned among the wondrous works of God, which we cannot comprehend.

16. *Balancings of the*] The clouds remain suspended, so long as their pressure is exactly balanced by the counter-pressure of the air which is underneath them. But the law of the equilibrium and the causes which destroy the balance, are so mysterious in their operation, that our knowledge of these matters is extremely superficial.

19—24 These verses contain the sum of Elihu's reasoning; and the lessons which the incomprehensibility of God should teach man.

20. *If one speak*] By *speaking* we must understand speaking of God as Job had done, cavilling at his providence.

21, 22. *Even now, men*] The splendour of the sun, when the sky is serene, is too bright for the eye to behold; how much more then is it impossible for man to behold the majesty and glory of God?

23. *Cannot find him out*] His nature is incomprehensible, and the reasons of his dispensations equally so; yet every thing proves, that he is excellent in power, justice, and righteousness, and 'will not oppress.'

24. *Whom none of the*] See note, Fam. Bib.

CHAP. XXXVIII. 1. *The whirlwind*] That the Almighty manifested himself on this occasion by some visible token of his presence may be inferred, from what Job says, chap. xliii. 5. 'But now mine eye seeth thee.'

2. *Darkeneth counsel*] By *counsel* is meant, that by which God governs the affairs of men. Job is said to darken it, because he mistook and misrepresented it.

3. *Like a man*] That is, as a man is to do, who is about to engage in any work, and particularly in any contest or combat.—*I will ask*] This refers to what Job had said chap. xiii. 22.

4—6. *Where wast thou*] These verses speak of the creation of the earth, and in terms of architecture, which denote exact proportion, nice arrangement, and durable solidity.

Where wast thou when I founded the earth? 4
Declare, if thou hast attained such knowledge.
Who fixed its proportions, for thou knowest? 5
Or who stretched the line upon it?
On what are its foundations fixed? 6
Or who laid its corner-stone,
When the morning stars sang together. 7
And all the sons of God shouted for joy?
Or who shut up the sea with doors, [womb; 8
On its eruption when it issued from the
When I made the cloud its mantle, 9
And thick darkness its swaddling-band;
When I broke up for it my decreed place, 10
And appointed its bars and doors, and said,
Hitherto shalt thou come, but no further, 11
And here shall thy proud waves be stayed?
Since thy days hast thou commanded the 12
dawn,
And made the day-spring to know its place;
That it may lay hold of the skirts of the 13
earth,
That the wicked may be shaken out of it?
It is changed as clay by the seal, 14
When they stand as if in full attire.
Thus from the wicked their light is withheld, 15
And the high arm is broken.
Hast thou penetrated the sources of the sea? 16
Or walked through the depths of the abyss?
Have the gates of death been opened to thee? 17
Yea, the gates of death-shade hast thou seen?
Hast thou considered the breadth of the 18
earth?
Declare, if thou knowest, the whole of it.

7. *Morning stars*] Some understand these words in their strict literal sense, as David did, Ps. cxlviii. 3. Others take the words in a figurative sense, as denoting 'the angels,' called in the next line, 'the sons of God.'

8—10. *Or who shut up*] Who restrained and fixed their bounds?—*Issued from the*] The *womb* must here mean the cavities of the earth, whence the waters issued, when they were collected into their common receptacle.

9. *Its swaddling-band*] The author had compared the eruption of the sea to the breaking forth of an infant from the womb. This astonishing image gave rise to 'the garment' and the 'swaddling-band,' to which he resembled those thick and dark clouds, which frequently arise over the sea and encompass it.

12—15. *Since thy days*] The transition from the *sea to the morning* is not so abrupt as it appears. For the ancients thought that the sun sets in the ocean, and at his rising cometh out of it again.

13. *Skirts of the earth*] Literally, 'wings;' by which is meant the extreme parts.

14. *It is changed*] That is, the earth. During the darkness of the night the earth is a perfect blank; in which state it resembles clay that has no impression. But the morning light falling upon the earth, innumerable objects make their appearance upon it: it is then changed like clay which has received the stamp of the seal.

15. *Thus from the*] The author blends together, in his description of the morning, the moral and natural benefits of it. By cutting off some wicked men, in the morning, and putting a stop to oppressions committed by others, a happy change is made in the state of society.

16, 17. *Hast thou*] The reproof contained in this interrogation is, that it is folly and presumption: to interpose our judgment upon the dispensations of good and evil in the present world; unless we perfectly knew the connexion of these dispensations with a future world, the world of final reward and punishment.

- 19 Where is the region which light inhabit-
And as to darkness, where is its place? [eth?]
- 20 Surely thou canst take us to its boundary;
Surely thou understandest the paths to its
house!
- 21 Thou knowest, because thou wast then born,
And great is the number of thy days.
- 22 Hast thou entered the treasures of the snow?
Or the treasures of hail hast thou seen, [mity,
- 23 Which I have reserved for the time of cala-
For the day of battle, and of war?
- 24 By what way is the lightning divided?
How is the east wind scattered on the earth?
- 25 Who hath laid out for the flood its channel,
Or a way for the forked bolt of thunder;
- 26 To give rain to a land, where there is no man,
On a desert, where no man dwelleth;
- 27 To drench the dreary, desolate waste,
And make the herb-bud to spring forth?
- 29 Who is the father of the rain?
Or who hath begotten the drops of dew?
- 29 From whose womb cometh forth the ice?
And the hoar-frost of heaven, who gender-
eth it?
- 30 The waters become hard as a stone,
And the surface of the deep is frozen.
- 31 Canst thou bind the influences of Pleiades,
Or loose the bands of Orion? [son?]
- 32 Canst thou bring forth Mazzaroth in his sea-
Or canst thou guide Arcturus with his sons?
- 33 Knowest thou the ordinances of heaven?
Appointedst thou their dominion over the
earth?
- 34 Canst thou raise thy voice to the clouds;
And will abundance of waters cover thee?
- 35 Canst thou send forth lightnings; [are?]
Or will they come and say to thee, Here we
- 36 Who hath put wisdom in their wild motions?
Or who hath given prudence to meteors?
- 37 Who by wisdom can number the clouds?
And who can pour out the bottles of heaven,
- 38 When the dust hath grown into hardness,

And when the clods are fast united together?

- Canst thou hunt the prey for the lioness? 39
Or satisfy the desire of the young lions,
When they couch in their dens, [covert? 40
When they abide in the shelter of their
Who provideth for the raven his food, 41
When his young ones cry aloud unto God,
When, for want of food, they wander abroad?
Dost thou know the time 1
When the wild goats of the rock bring forth?
Preservest thou the hinds when they calve?
Canst thou number the months they fulfil? 2
Or superintend when they bring forth?
They bend themselves, they bring forth their 3
young;
They are delivered from their girding pains.
Their young grow strong; they contend in
the desert: 4
They go off, and return not again to them.
Who hath sent out the wild-ass free? 5
Or the bands of the wild-mule, who hath
loosed?
Whose house I have made the wilderness, 6
And the barren land his dwelling.
He scorseth the multitude of the city; 7
To the cries of the driver he attendeth not.
The range of the mountain is his pasture; 8
And he seeketh after every green thing.
Will the rhinoceros be willing to serve 9
thee?
Will he indeed abide all night at thy crib?
Canst thou bind him with a yoke to the plow? 10
Or will he harrow the valleys after thee?
Dost thou trust him because great is his 11
strength?
Or wilt thou leave thy labour unto him?
On him dost thou depend to bring in thy 12
And gather thy thrashing-floor? [seed,
The wings of the ostrich are expanded;— 13
Her pinions and feathers as those of the
stork.

19—21. *Light and darkness*] are personified. Each has its separate dwelling. The bounds of one never encroach on those of the other. The conclusion is ironical.

22—33. *Hast thou*] The magazines of nature are unknown to us; yet God disposeth of all their contents as he pleaseth. The whole of these paragraphs relate to the various changes of the atmosphere.

31, 32. *Canst thou bind*] So the Sept. render. Chrysostom explains 'Mazzaroth' of the twelve signs of the zodiac. Our marginal version adopts that explanation.

33. *The ordinances of heaven*] By *heaven* is meant the celestial sphere, or the heavenly bodies contained in it. 'The ordinances of heaven' are the laws by which those bodies perform their revolutions.

34. *Canst thou*] What can be more humiliating than such interrogations as this?

35. *Here we are*] This surprising figure of speech expresseth with great sublimity, the punctuality with which inanimate creatures observe the laws prescribed to them, and perform the service enjoined them by their Creator.

36. *Their wild motions*] So Schultens and others render; and this is supported by the context.

39. *Canst thou hunt*] Another chapter ought to have begun here, as there is a transition to a new subject, which is continued to the end of the address.

CHAP. XXXIX. 1. *Knowest thou*] Not mere knowledge, but providential care and protection, is intended here.

2. *Canst thou number*] Or appoint the number of months which they complete.

3. *They bend themselves*] They contract or draw their limbs together, for the sake of acquiring an expulsive power. The difficulty with which these creatures bring forth their young is taken notice of by Pliny, Nat. Hist. lib. viii. 32.

5. *Bands of the wild mule*] The Hebrew adverts to the three species, the common ass, חמור, the onager, פרא, and the wild-mule, ערר. It inhabits Arabia, China, Siberia, and Tartary, in grassy, saline plains, or salt wastes, as mentioned in the ensuing verse: but avoids woods and snowy mountains.

9—12. *Will the rhinoceros*] Most of the old versions so render; and Good asserts that רינ is the name by which this animal is universally called at this day, in Arabia. The head of one, answering the description of the sacred writers, may be seen in the London Missionary Museum, brought from South Africa by the Rev. J. Campbell.

13. *The wings of the ostrich*] The ostrich is called by the Persians the *camel-bird*: because it resembles a camel in its neck, height, and walk; and a bird in its bill and feathers.

14 But she leaveth her eggs on the ground,
And warmeth them in the dust ;
15 Yet forgetteth that the foot may crush them,
Or that the wild-beasts may break them.
16 To her young, as if not hers, she is cruel ;
Her labour is in vain through want of fear.
17 Surely God hath deprived her of wisdom,
And hath given her no share in understand-
18 Yet when she lifteth up herself on high, [ing ;
She scorneth the horse and his rider.
19 Hast thou given to the horse his strength ?
Hast thou clothed his neck with thunder ?
20 Canst thou make him leap like the locust ?
The strength of his snorting is terrible.
21 He paweth in the valley, and exulteth in his
strength ;
He rusheth on to meet the clashing host.
24 In fierceness and rage he swalloweth the
ground, [trumpet.
Nor can he be restrained at the sound of the
25 When the trumpet soundeth, he saith, ' ha,
He smelleth the battle afar off ; [ha !'
The thunder of the chiefs and the shouting.
22 He mocketh at fear, nor is he terrified ;
He turneth not back at the sight of the
sword.
23 Against him rattleth the quiver *in vain* ;
The glittering spear and the javelin.
26 Doth the hawk fly by thy wisdom,
And spread out her wings to the south ;
27 Doth the eagle mount aloft at thy command,

And make his nest on high ?
On the craggy-rock, in a secure place :
Thence he watcheth for prey ; 29
And his eyes behold afar off.
His young ones suck up blood ; 30
For where the slain are, there is he.

Behold, I pray, the elephant, 15
Whom I made as well as thyself ;
He eateth grass like the ox.
Lo, now his strength is in his loins, 16
His force in the ligaments of his belly.
He erecteth his trunk at pleasure like the 17
cedar ;
The sinews of his thighs are twisted together.
His bones are like pipes of brass. 18
His back-bone like a bar of iron.
He is chief among the works of God ; 19
His maker hath bound on his sword.
Surely the mountains bring him forth food, 20
Where all the wild-beasts play about.
He lieth down under the shady trees : 21
In the reedy covert and in the fens : [him ;
They cover him—the shady trees overshadow 22
The willows of the river surround him.
Lo, should a river overflow, he hasteneth 23
not ; [mouth.
He is secure, though Jordan rush to his
Who can take him openly ? 24
Or draw a cord through his nose ?

14. *Her eggs on the ground*] The ostrich buildeth her nest on some sandy hillock, in the most barren and solitary recesses of the desert. She sits upon her eggs, as other birds do ; but then she so often wanders, and so far, in search of food, that frequently the eggs are rotten by means of her long absence from them.

16. *She is cruel*] On the least noise, says Dr. Shaw, or trivial occasions, she forsakes her eggs, or her young ones : to which perhaps she never returns. Compare Lam. iv. 3.

18. *She scorneth*] The strength and swiftness of the ostrich Adanson hath well described : ' He was in possession of two tame ostriches : and to try their strength, says he, I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem to me at all disproportioned to their strength. At first, they went a pretty high trot ; and when they were heated a little ; they expanded their wings, (Watson says expressly, *they flap their wings*), as if it were to catch the wind, and they moved with such fleetness as to seem to be off the ground.'

19. *Horse his strength*] The war-horse is particularly intended.—*With thunder*] The neck is here put for the throat through which the voice passeth. *Thunder* means the terrible modification of the voice of the war-horse when he neighs.

20. *Make him leap*] This agility expresseth his joy to find himself in the rank of battle.

24, 25. I have transposed these two verses, as evidently out of their place. So Scott and others have observed.—*Can he be restrained*] He boldly meets the foe, and missile weapons do not make him afraid.

26. *Doth the hawk*] Most of the species of hawks, we are told, are birds of passage. The hawk therefore is produced as a specimen of that astonishing instinct, which teaches them to know when to migrate out of one country into another for the benefit of food, or a warmer climate. Jer. viii. 7.

27–30. How descriptive are these verses ! From the highest promontories, and his loftiest flights, he discerns his prey on the ground. He pounces on his prey and bears it alive to his nest almost in the same instant. The eagle

is fond of flesh, and sucks the blood, with both which he nourishes his young.

CHAP. XL. 1–14. These verses, with Heath and Ken- nicott, are made the conclusion of God's address to Job, and placed after the 6th verse of the 42d chapter.

15. *The elephant*] Hebrew, 'the great beast ;' for the plural form is used to denote excellence or magnitude.—*He eateth grass*] This expression seems to imply that grass is his constant food ; and the comparison, *as an ox*, naturally suggests that there is some analogy between the ox and the beast here intended.

17. *He erecteth his trunk*] His proboscis, with which he can perform a variety of surprising actions.

19. *He is chief*] That is, the chief of all the beasts which God hath made.—*Hath bound on*] For this sense of the verb see 2 Sam. iii. 34.—*On his sword*] The two tusks are meant, which are formed like a sickle, and with which the elephant defends himself, when attacked by other animals. With these they also tear off the boughs of trees, and eat the tenderest part of them.

20. *Surely the mountains*] Three characters of the be- hemoth are marked here. First, he frequents the moun- tains. Secondly, the mountains supply him with food. The elephant then lives upon grass, plants, and the tender branches of trees. Thirdly, he is a gentle and sociable animal. The elephant will graze freely with other animals, whether wild or tame.

21, 22. *The shady trees*] The elephant is fond of retiring to marshy places, in the heat of the day, to cool his body in the ooze.

23. *He hasteneth not*] We may remark on this passage first, that the common height of the elephant is ten feet and a half. Secondly, he will walk with great composure through deep and rapid rivers, provided he can but carry his trunk, through which he draws in fresh air, above water. Thirdly, the *Jordan* is here mentioned, not as frequented by elephants, but only as put for any deep and violent river : for such the Jordan is in the time of its overflowing.

24. *Who can take*] Who can take him without wiles without art ? The second sentence alludes to the *hair-noose*,

1	Canst thou draw up leviathan with a hook?	Out of his mouth go firebrands,	19
	Canst thou bind his jaws with a cord?	And flashes of fire burst forth.	
2	Canst thou put a rope about his nose?	From his nostrils issueth smoke,	20
	Or pierce his jaw through with the barb?	As from a boiling pot or caldron.	
3	Will he multiply entreaties to thee?	His breath enkindleth coals,	21
	Will he to thee indeed speak soft words?	And a flame from his mouth issueth forth.	
4	Will he make a covenant with thee?	STRENGTH maketh its abode on his neck;	22
	Wilt thou take him for a perpetual servant?	And DESTRUCTION danceth before him.	
5	Wilt thou play with him like a bird?	The flakes of his flesh are closed together;	23
	Or wilt thou confine him for thy maids?	It is firm upon him, it cannot be moved.	
6	Shall thy companions feast upon him?	His heart is as firm as a stone;	24
	Shall they divide him among the merchants?	Yea, firm as the nether-millstone.	
7	Canst thou fill his skin with barbed irons?	When he riseth up, the mighty are afraid;	25
	Or his head with fish-spears?	Through terror they are confounded.	
8	Lay now thy hand upon him;	Should the sword reach him, it cannot stand;	26
	Remember the conflict, and do no more.	The spear, the dart, nor the javelin.	
9	Behold, the hope of taking him is vain;	He accounteth iron as straw,	27
	Doth not man faint at the sight of him?	And brass as rotten wood.	
10	No one is there who dares to arouse him;	The arrow cannot make him flee;	28
	Who then is he that can stand before Me?	Sling-stones are turned back as stubble.	
11	Who hath presented to me that I may repay him?	Yea, the club he counteth as stubble;	29
	What is beneath the whole heavens is mine.	He laugheth at the brandishing of the spear.	
12	I will not conceal his limbs,	Under him are the weapons of the artificer;	30
	Nor his strength and graceful proportion.	He spreadeth pointed darts on the mud.	
13	Who can uncover his mailed face?	He maketh the deep to boil like a pot;	31
	Who will come with his double bridle?	And the sea he maketh thick as ointment.	
14	The doors of his face, who can open?	Behind him shineth a path-way,	32
	His teeth round about are terrible;—	The deep is enbrodered with hoar.	
15	'His body' is like strong shields;	Upon earth there is not his like;	33
	Closed together are the scales as with a seal.	He is made free from fear.	
16	They fit one upon another,	He despiseth all that is lofty;	34
	So that no air cometh between them.	He is king over all the sons of pride.	
17	To each other are they soldered;	Then Job answered and said,	1
	They are firm, and cannot be separated.	I know that thou canst do every thing,	2
18	When he sneezeth, the light sparkleth;	And that no purpose of thine can be hindered.	
	And his eyes are like the eyelids of the dawn.		

or ringle, which the Arabs put through the nose of their camels.

CHAP. XLI. 1. *Draw up leviathan*] Bochart has solidly proved, that the crocodile is intended, and that the description suits no other species of amphibious animals. The length of the crocodile is near twenty feet, and his circumference about five feet. The head and jaws are very large; and the jaws contain most formidable rows of teeth. They are covered with scales, which are proof against all missile weapons, and even against musket-balls. They are found in the Nile, the Niger, and the Ganges, and will seize and soon devour a man, woman, or child, or other animal.

2—7. These questions imply that he is exceedingly fierce, and that in the time of Job he was regarded as untamable.

7—11. *Canst thou fill*] These verses relate to attacking this formidable creature two ways; first, at a distance, as he lieth sunning himself on the mud islands of the Nile. Secondly, engaging him in close fight, when he lieth on the bank of the river, ver. 8.—*Barbed irons—fish-spears*] The impenetrability of leviathan's skin is here intimated, and is afterwards described at large. The attempt to wound him with missile weapons is ridiculed. This is a circumstance which will agree to no animal so well as to the crocodile.

8. *Remember thee*] Here he is advised to secure himself, if possible, from the rage of his adversary.

11. *Who hath presented*] The sentiment in this verse demonstrates the folly and impiety of contending with God, as Job had done.

13. *Who can uncover*] So Schultens renders פני מואל face; that is, covered with a coat of mail: Compare 2 Sam. xx. 8. Isa. lix. 17, and lxiii. 1, 2.

14. *His teeth*] The crocodile has nearly sixty teeth, and those very large, according to Bochart and others.

15—17. *Like strong shields*] That is, his back and sides are covered with scales that resemble the strong plates of shields.

18. *The light sparkleth*] Such is the violence and heat of the air, that is repelled from his nose when he sneezes, that it sparkles in the sun-beams.—*His eyes are*] The eyes of the crocodile are small; but they are so remarkable, that when the Egyptians would represent the morning by an hieroglyphic, they painted a crocodile's eye.

19—22. *Out of his mouth*] Here the creature is described in pursuit of its prey on the land, as appears from ver. 22. His mouth is then open, his breath is thrown out with prodigious vehemence, it appears like volumes of smoke, and is heated to that degree as to seem a flaming fire.

22. *Strength maketh*] *Strength* and *Destruction* are here represented as animated beings. The former is seated on the neck of the crocodile, to signify the extraordinary inflexibility of that part. The other leaps and dances before him, when he pursues his prey, to express the terrible slaughter which he makes.

26—29. *Should the sword*] The usual instruments of attack make no impression on him.

30. *Under him are*] That is, 'he reduceth under him,' &c.

31, 32. *The deep—the sea*] The Nile is thus called both by the prophets and the Arabs. When a crocodile fifty feet in length dives to the bottom, the violent agitation of the water is justly compared to liquor boiling in a caldron.

33, 34. *Upon earth*] No land animal like him; he is

- 3 Who is this that hideth counsel beyond knowledge? [not; Therefore have I uttered what I understood Wonders above me, which I could not know.
- 4 Hear, I pray, and I will speak; I will ask of thee, and do thou inform me.
- 5 I have heard of thee by the hearing of the ear. But now mine eye seeth thee. [ear,
- 6 Wherefore I abhor myself, And repent in dust and ashes.
- 1 Then spoke Jehovah to Job, and said,
2 Can he that contendeth with the Almighty instruct him?
Let him that reproveth God answer.
- 3 Then Job answered Jehovah, and said,
4 Behold, I am vile, what shall I answer thee?
I will lay my hand upon my mouth.
- 5 Once have I spoken, but will no more reply; Twice, but I will add no more.
- 6 Then spoke Jehovah to Job out of the whirlwind and said,
7 Gird up now thy loins like a man; I will ask of thee, and do thou inform me.
- 8 Wilt thou indeed disannul my judgments? Wilt thou condemn me, that thou mayest be
- 9 Hast thou then an arm like God? [just? Or canst thou thunder with a voice like him?
- 10 Deck thyself with majesty and stateliness; Clothe thyself with glory and honour.
- 11 Cast abroad the fury of thy wrath; Look on every one proud, and abase him;
- 12 Look on every one proud, and humble him, And tread down the wicked in their place.
- 13 Hide them in the dust together; In the secret place bind up their faces:

fearless. 'The sons of pride' must mean of the fish or amphibious kinds.

CHAP. XLII. 3. *Who is this?* Job turns the question with which God began his address into a penitential confession. See chapter xxxviii. 2. Hence he condemns his own rashness in uttering things he understood not.

4. *Hear, I pray* Bouillier and others suppose Job refers to chap. xxxviii. 3. but he now requests that God would hear and instruct him.

5. *I have heard of thee* Job declares that this visible manifestation of the Almighty to him, had impressed him with a deeper and more reverential sense of the divine perfection and majesty, than what he had before conceived by means of instruction only.

6. *Wherefore I abhor* Job is now humbled and repents of all his rash speeches and improper conduct.

CHAP. XL. 1—14. According to the common order, Job speaks one thing, and does another. He asserts, chap. xl. 5, that he would speak no more; but chap. xlii. 2—6, he speaks again. From the 7th verse, chap. xlii, it seems most natural to infer, that Jehovah was the last speaker in the poem, but according to the common order, Job is the last.

4. *Behold, I am vile* Job now retracts his opinion of his own integrity, and in the next verse he withdraws the challenge he had given chap. xiii. 22.

8. *Condemn me* Job's complaints and manner of justifying himself, amounted to charging God with injustice.

9—14. *Hast thou* The magnificent scenery presented to us in these verses, is the Almighty, arrayed in the splen-

Then will I confess to thee, 14
That thine own right hand can save thee.

And it came to pass, after Jehovah had spoken these same words unto Job, that Jehovah said to Eliphaz, the Temanite, My wrath is kindled against thee, and against thy two companions; for ye have not spoken concerning me as hath my servant Job. Take, therefore, for yourselves, seven bullocks and seven rams, and go to my servant Job, and offer for yourselves a burnt-offering, and my servant Job shall make intercession for you, (for his person I will accept.) lest I deal with you after your folly. For ye have not spoken so concerning me, as hath my servant Job. So Eliphaz, the Temanite, and Bildad, the Shuhite, and Zophar, the Naamathite, went and did as Jehovah had commanded them. And Jehovah accepted the person of Job.

And Jehovah reversed the captive state of Job, after he had made intercession for his friends: And Jehovah gave to Job twice as much as he before had. Then came unto him all his brethren, and all his sisters, and all his former acquaintance; and are bread with him in his house; and comforted with him, and comforted him, over all the evil which Jehovah had brought upon him, and every one presented to him a piece of money, and every one an earring of gold.

Thus Jehovah blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

He had also seven sons and three daughters 13

dours of divine majesty, exerting his supreme dominion, and manifesting his righteous vengeance; by thundering, and lightning on the heads of haughty tyrants, and hurling them down to the bottom of hades. See Isa. xxx. 30.

CHAP. XLII. 7, 8. *After Jehovah* When 1. Almighty had ended his speech to Job, and Job his confession; the cloud, I suppose, ascended out of sight, and the assembly broke up. After which, it pleased God to reveal his mind personally to Eliphaz, who had taken the lead in the uncharitable dispute with Job. The contents of the revelation are related in these verses: First, A condemnation of the unrighteous censures. Secondly, the Almighty now vindicates the innocence of Job, by styling him three times *my servant*; that is, my sincere worshipper. Thirdly, the three false accusers are commanded to offer a sacrifice in acknowledgment of their offence; and that their injured friend should make intercession for them, and on that condition their sacrifice should be accepted and their sin forgiven.

10. *Gave to Job twice* It is probable that his friends not only brought him presents, but might aid him to make reprisals on his enemies, so that he might soon become rich. And as David recovered the spoil from the Amalekites, Job might obtain part of his cattle from the plundering hordes.

13. *Three daughters* The first of these names denotes the day. The Aromatic Cassia gives name to the second, the fragrance of which was highly esteemed by the eastern ladies. Compare Psa. xlv. 9. The name of the third, according to the Sept., is synonymous with Cornucopia; but

- 14 ters : And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Kerenhaphuch.
- 15 And in all the land were there not found women so beautiful as the daughters of Job. And their father gave them an inheritance

according to others דְּמִיָּה denotes *stibium*, and the name is expressive of the manner she ornamented and set off her person.

16, 17. *A hundred*] The age of this venerable patriarch makes it clear he must have lived as early as some of those recorded in Genesis.

PSALMS.

INTRODUCTION.

THE book called Psalms is a collection of sacred songs written by different persons, and at different periods. They were evidently composed by holy men of God : as a strain of fervent piety pervades them all. They embrace a wide range of subject. Some describe, in the most forcible language, the distresses of an awakened conscience ; the doubts and fears of good men under trials and afflictions ; their hopes and supports arising from the revealed mercy of God, his power, love, and faithfulness to his promises. Some celebrate the glories of Jehovah as the creator, governor, and preserver of the universe. Others describe his relation to the church, and celebrate the wonders of his power and grace to his people Israel ; and some are prophetic, exhibiting the person, ministry, labours, sufferings and glories of Messiah ; and the success and triumph of the gospel, with the rejection of the Jews for their unbelief, and the calling of the gentiles.

Many of these sacred songs are attributed to David, and from internal evidence were written at various periods of his life, and refer *literally* to his peculiar and trying circumstances. According to the titles, seventy-one are ascribed to David, twelve to Asaph, one to Heman, one to Ethan, two to Solomon, and the rest are without titles. By whom, or when these titles were added, is unknown ; but from internal evidence there is reason to believe, that they are frequently wrong. Many of those ascribed to David were written during the Babylonish captivity, or subsequent to it ; and some which have no titles appear to belong to David. As the Psalms have no connexion, it is probable that their order arose from the circumstance of their being composed by the prophets as occasion suggested, and were then collected together. In the Hebrew, the Psalms are divided into *five* books ; the *first* book ending with the forty-first psalm ; the *second*, with the seventy-second ; the *third* with the eighty-ninth ; the *fourth* with the hundred and sixth ; and the *fifth* with the hundred and fiftieth. This division seems to have been made posterior to the time of our Lord, who refers to it as one book, Luke xx. 42.

PSALM I.

The happiness of the righteous, and the misery of the wicked.

- 1 O the happiness of the man [wicked,
Who walketh not after the counsel of the
Nor abideth in the way of sinners,
Nor sitteth in the company of scoffers ;
- 2 But whose delight is in the law of Jehovah,
And who on his law meditateth day and
night. [streams,
- 3 Truly he is like a tree planted by water—
That yieldeth its fruit in its proper season,
And whose foliage never fadeth :
Thus, whatsoever he doeth prospereth.

PSALM I. 1. This psalm is without a title, but was most probably composed by David.—*The counsel*] To walk after or follow the counsels of the wicked is to adopt their sentiments, join their society, and live in the same manner. Compare Mic. vi. 16.—*In the company*] The word בְּחִבּוּשׁ is properly rendered Psa. cvii. 32, *assembly*, and the Chaldee so explains here.

2. *Whose delight*] Or pleasure. This shows a renewed mind ; a mind whose dispositions are conformed to the law. The term *law* signifies all that God had revealed. Compare Josh. i. 8.

3. *He is like a tree*] He most probably alludes to the palm-tree. Psa. xcii. 12.—*Thus, whatsoever*] Many refer this line also to the tree, after the Chaldee, and render, 'And whatsoever it produceth, shall prosper.' This makes the author guilty of an unmeaning tautology.

- Not so are the wicked, 4
But like chaff which the wind driveth away !
Hence the wicked shall not stand in judgment, 5
Nor sinners in the assembly of the just.
For Jehovah approveth the way of the just ; 6
But the way of the wicked is destructive.

PSALM II.

A prophecy of Christ, as king of Zion ; the fruitless attempts of his enemies, and the extent of his kingdom.

- Why are the nations tumultuous, 1
And why do the people meditate a vain
The kings of the earth rise up, [thing? 2
The princes conspire together,

4. *Like chaff*] As worthless as chaff ; and as it was driven away by the wind, so will they be driven away by the anger of God.

5. *Not stand in judgment*] Most refer this to the last judgment ; and their *not standing* must mean, 'when tried, they shall be condemned.' Compare Matt. xii. 41—2.

6. *Approveth*] The sense of יָרָא is frequent, Psa. ci. 4. Hos. viii. 4.—*Is destructive*] That is, their conduct leads to their ruin. The verb is considered in the passive voice.

PSALM II. 1. *Tumultuous*] The prophet, as if present, and beholding the rage of the unbelieving Jews, and others against our Lord, and his reign, asks the cause of it : 'Why are the nations,' &c.

2. *Princes conspire*] The apostles apply this to what Herod, Pontius Pilate, the Gentiles and people of Israel, did against our Lord. Acts iv. 25—27.—*Against his*

- Against Jehovah, and against his Anointed !
3 Let us, say they, break asunder their bands,
 And cast off from us their heavy yokes.
4 He who dwelleth in the heavens will
 laugh ;
 Jehovah will have them in derision.
5 Then will he speak to them in his wrath,
 And in his fury will he confound them.
6 Yet have I, saith he, anointed my king
 Over Zion, my hallowed mountain.
7 I will declare the decree of Jehovah ;
 He said to me, Thou art my son ;
 To-day have I begotten thee.
8 Ask of me, and I will give to thee
 The nations for thine inheritance,
 And the ends of the earth for thy possession.
9 Thou shalt break them with a rod of iron,
 Thou shalt shiver them like a potter's vessel.
10 Now, therefore, be wise, ye kings ;
 Be instructed, ye judges of the earth.
11 Serve Jehovah with fear ;
 And rejoice *before him* with reverence.
12 Kiss the chosen one lest he be angry,
 And ye perish in your *evil* way ;
 For soon will his wrath be kindled ;
 Then happy all they who trust in him.

PSALM III.

Security under God's protection.

A psalm of David, when he was fleeing from his son Absalom, 2 Sam. 15—18 chapters.

- 1** JEHOVAH, how are my foes increased !
 How many are they who rise up against me !
2 How many are they who say concerning me,
 There is no help for him with God.
3 But thou, Jehovah, art a shield around me ;

Anointed] It is well known, that prophets and kings were anointed as a designation to their office; but there are many passages in the prophets, which obviously refer to that person, in whom all the families of the earth were to be blessed. Dan. ix. 25, 26. Acts xiii. 32, 33.

3. Their bands—their yokes] That is, their laws and institutions, referring both to Jehovah and his Anointed. John v. 23.

4. Dwelleth] So most of our old translators; and the word *יָשָׁב* signifies, 'to dwell,' as well as 'to sit.' Compare Ps. cxxiii. 1, and cxlii. 5. Isa. xxxiii. 5.—*Will laugh*] This implies both their folly and their punishment. The same figure occurs Ps. lix. 8.

5. Confound them] *Vex* does not here express the force of the text. They shall be confounded on hearing Jehovah's determination, and finding that their efforts are vain against Messiah and his kingdom.

6. Yet have] These are clearly the words of Jehovah addressed to Messiah's enemies. Acts iv. 27.

7. The decree of Jehovah] Here Messiah speaks, announcing his father's eternal purpose concerning him.—*To-day have*] The connexion of this verb with the former line, and the design of the Psalm clearly shows, that it must be understood in a figurative sense. Hence the sense must be, I have this day shown that thou art my son, by raising thee up from the grave, and establishing the royal power in thy hands.

8, 9. Ask of me] As thy right according to my promise.
10—12. The prophet concludes with giving advice to the kings and judges of the earth, to be wise by obeying Messiah and receiving instruction from him.

12. Kiss the chosen one] This version of *כִּסּוּ* is adopted as being the Hebrew sense of the word. Compare 1 Sam.

- My glory, and the lifter up of my head.
 With my voice I cry unto Jehovah,
 And he heareth me from his holy mountain.
 I lie down and securely sleep ;
 I awake, for Jehovah sustaineth me.
 I will not fear the myriads of people,
 Who on every side set themselves against me.
 Arise, O Jehovah ; save me, O my God :
 For thou canst smite the jaws of all my foes ;
 The teeth of the wicked thou canst break.
 From Jehovah cometh salvation :
 Thy blessing is upon thy own people.

PSALM IV.

David exhorts his enemies, and shows that happiness consists, not so much in riches, as in God's favour.

For the first musician on Neginoth ; A psalm of David.

- WHEN I call, hear me, Jehovah, my just- **1**
 In distress thou hast relieved me : [tifier ;
 Now be gracious to me, and hear my prayer.
 How long, O ye sons of men, will ye re- **2**
 gard my glory as dishonour ?
 Will ye love vanity, and seek falsehood ?
 Know that Jehovah hath chosen his pious **3**
 one ;
 Jehovah heareth when 'he calleth' upon him.
 Though moved with anger, yet sin not : **4**
 Commune with your own hearts
 On your couches, and be still :
 Offer sacrifices of righteousness ; **5**
 And put your trust in Jehovah.
 There are many who are saying, Who will **6**
 show kindness unto us ?
 Lift up, Jehovah, the light of thy counte-
 nance upon us !
 Thou hast given gladness to my heart, **7**

xvii. 8, where the verb signifies *to choose*. Kimchi considered this highly probable, and compares the term with *בָּחַר*, elect or chosen, which is applied to Saul, 2 Sam. xxi. 6.

PSALM III. **2. Concerning me**] We may suppose David, on finding the number of Absalom's adherents increasing, to have written this consolatory Psalm.

3. The lifter up] A man in sorrow bows down his head; and he who removes it, may be said to be 'the lifter up of the head.'

4. He heareth me] Or, is wont to hear me, as the verb may have a frequentative sense.

7. Thou canst smite—canst break] That we must render here potentially both the subject and connexion require; for, otherwise, we shall make David pray to God to do that, which he asserts he had already done.

PSALM IV. **1. My justifier**] Here is a participial noun, as many modern critics observe.—*Thou hast relieved*] Hebrew, 'enlarged,' as opposed to being confined; which means relieved.

2. How long, O sons of men] Some think that *בְּנֵי אָדָם* denote 'the rich and powerful;' but only when opposed to *בְּנֵי אֱרֶץ*, as Psalm xlix. **3.** (v) Chald. 1 MS.

4. Though moved] The Hebrew imperative sometimes signifies *permission* only, and is similar to the conditional tense. See Glasius. No one who reflects, can suppose, that David would command his enemies to be angry, or that the apostle would urge christians to be so: Eph. iv. 26. David advises them to guard against the effects of it.

6. Many are saying] Most expositors apply the words to David's enemies. Hammond more properly refers this language to David's friends, who were discouraged by their difficulties, and, who for some time, seem to have endured great privations.

Since their corn and wine have increased.
8 With them I securely lie down and sleep,
For thou only Jehovah makest me dwell in safety.

PSALM V.

This psalm also seems to have been composed during the rebellion of Absalom. It contains the most fervent supplications to God for his assistance against his enemies.

To the chief musician on the Nehiloth; a Psalm of David.

- 1 GIVE ear, O Jehovah, to my words;
Regard my moanings:
- 2 Listen to my cry, my king and my God;
For to thee do I pray. [voice;
- 3 In the morning, Jehovah, thou hearest my
In the morning I present myself to thee,
and wait: [wicked;
- 4 For thou art not a God who favoureth the
Nor shall the evil doer dwell with thee.
- 5 The madly profane cannot stand in thy sight;
Thou hatest all the workers of iniquity:
- 6 "All" those who speak falsehood thou de-
stroyest: [horreth.
The bloody and deceitful man Jehovah ab-
- 7 As for me, through thine abounding mercy,
I shall again come to thy house,
And, with fear, worship at thy holy temple.
- 8 Lead me, O Jehovah, in thy righteousness;
Because of my foes, make plain thy way be-
fore me.
- 9 For in their mouth there is no truth;
Their inward part is all depravity:
Their throat is an open sepulchre:
With their tongue they speak deceitfully.
- 10 Hold them guilty, O God!
Let them fall by their own counsels;
For their many transgressions cast them off,
Because against thee they have rebelled.
- 11 But let all who trust in thee rejoice,
Let them ever sing for joy, for thou defend-
est them.
- 12 Let "all" who love thy name exult in thee;

7. *Since their corn*] Or literally, 'from the time their,' &c. So all the ancient versions rendered. The text refers to that period, when David and his troops, in distress for provision, were seasonably relieved by Shobi, Machir, and Birzillai: 2 Sam. xvii. 27.

PSALM V. 3. *I present myself*] I present myself as a suppliant, and wait on thee for mercy.

4. *Dwell with*] The verb *ויר* means to *sojourn* with one, and to enjoy the rights of hospitality.

5, 6. *The madly profane*] This is obviously the sense of *הרשעים*. Such men act as if devoid of reason. Ainsworth renders, 'vain glorious fools.' (a) Sept. Syr.

7. *Holy temple*] Ainsworth explains this to mean, 'the most holy place,' where God dwelt, which might be properly called his temple or palace.

8. *In thy righteousness*] Lead me to practise the duties of religion, as set forth in thy word, which are called the paths of righteousness, Ps. xxiii. 3.

9. *No truth*] Literally, 'nothing certain;' no truth, as Ainsworth explains.—*Is all depravity*] Full of depraved thoughts and counsels.

10. *Hold them guilty*] That is, treat them according to their guilt, by making them fall by their own counsels

Because thou, Jehovah, blessest the just,
And surroundeth him with favour as a shield.

PSALM VI.

This psalm was composed in some severe affliction, both of mind and body. It is the first of those called penitentiary.

For the chief musician, on the eight-stringed Neginoth; a Psalm of David.

- O JEHOVAH, rebuke me not in thine anger, 1
Nor in thy hot displeasure chastise me.
Have mercy on me, Jehovah, for I am weak: 2
Heal me, O Jehovah, for my bones are trou-
bled;
My soul is also exceedingly troubled: 3
How long wilt thou, Jehovah, *delay to help*?
Return, O Jehovah; deliver my soul: 4
Save me, for thy mercy's sake.
For in death no one celebrateth thee; 5
Who in hades can give thanks unto thee?
I am wearied out with my groaning: 6
Every night I bedew my bed;
With my tears I water my couch:
Mine eye is wasted away with grief; 7
I am worn out amidst all mine enemies.
Depart from me, all ye workers of iniquity; 8
For Jehovah hath heard the noise of my
weeping;
Jehovah hath heard my supplication, 9
Jehovah hath received my prayer.
Ashamed and sore confounded shall be all 10
my foes:
They shall retreat, and suddenly be ashamed.

PSALM VII.

David defendeth himself against the reproaches of Cush, by asserting his innocence and appealing to God as the best judge.

An Elegy of David, which he sung to Jehovah on account of the words of Cush, the Benjamite.

- O JEHOVAH, my God, in thee do I trust; 1
Save and deliver me from all my persecutors;
Lest, like a lion, they prey upon me; 2
Rending me to pieces, and there be no de-
liverer.

12. (a) Versions.

PSALM VI. 1. *Rebuke me not*] David does not pray against correction itself, but against being corrected in anger, Rev. iii. 19.

2. *My bones are troubled*] Some understand by bones, the body, his pains afflicted his whole frame.

3. *Delay to help*] I have supplied after the old edition of 1599.

5. *Celebrateth thee*] The versions consider *וירך* as a verb, and not a noun. The best comment on this passage are the words of the pious king Hezekiah: Isa. xxxvii. 18, 19.

7. *Is wasted*] This is the most approved sense of the word; for as it is applied in another passage to the bones, it cannot denote dim or obscure.

10. *They shall retreat*] Ainsworth explains to the same purpose.

PSALM VII. 1. The title of this psalm is obscure. Some of the Jews understand by Cush, Saul, and others Shimei. We may conjecture that he was some one of Saul's adherents, though he is not mentioned elsewhere.

2. *They prey upon me*] To avoid the change of persons the plural is adopted; and indeed the idiom of the Hebrew justifies this. Compare Job xix. 22, and xxvii. 2.

- 3 O Jehovah, my God, if I have done this :
If in my hands be iniquity :
- 4 If I have rewarded evil to my friend,
Or plundered my causeless adversary :
- 5 Let the enemy pursue and take my soul ;
My life let him trample to the ground,
And my glory let him lay in the dust !
- 6 Arise, O Jehovah, in thine anger :
Stand up, because of the rage of my foes ;
Awake, my God ; appoint the judgment.
- 7 Let the assembly of the people surround thee : [high :
On their account therefore return thou on
- 8 To the people, let Jehovah do justice.
Judge me, Jehovah, according to my
righteousness,
And according to mine inward integrity.
- 9 Let the evil deed of the wicked have an end ;
But do thou establish the just :
For the just God trieth the hearts and reins.
- 10 God is a shield to protect me ;
He who saveth the upright in heart.
- 11 God is a righteous judge ;
Hence with the "wicked" he is always angry.
- 12 If he turn not, he will whet his sword ;
He hath bent and prepared his bow,
- 13 And hath fitted to it the instruments of death :
His arrows he hath wrought for persecutors.
- 14 Lo ! the wicked is pained with iniquity,
And is big with mischief, and bringeth forth
falsehood.
- 15 He hath opened a pit, and dug it deep :
But into the pit that he hath made shall he
fall.
- 16 His mischief shall return upon his own head ;
And on his own crown shall his violence de-
scend.
- 17 I will then praise Jehovah for his justice,
And sing to the name of Jehovah, most high.

PSALM VIII.

God is celebrated as the Creator ; and especially for his
kindness to man.

For the chief musician on Githith ; a Psalm of David.

- 1 O JEHOVAH, our God ! [earth ;
How excellent thy name through all the

3. *Done this*] That is, if I have done that of which Cush accuses me, and which seems to be, that he had rebelled against Saul,—that he had plundered and robbed him of his property, as we may collect from the next verse.

5. *Take my soul*] It is used for person, or as synonymous with *life* in the next line.

6. *Awake, my God*] This is the version of the Sept. and Vulg.—*Appoint the judgment*] The preterit as well as the future is sometimes used for the imperative. Compare Gen. vi. 21, Lev. xxvii. 2, Ezek. iv. 1.

7. *Let the assembly*] There is here a reference to the manner of administering justice, which was usually in the gate, or open place in the cities, where the people surrounded the tribunal, on which the judge sat.—*Return thou on high*] That is, ascend the tribunal.

8. *To the people*] This line evidently completes the sense of the paragraph, and should have been made a part of the preceding verse.

10. *God is a*] Hebrew, ' My shield is upon or with God.'

- Who hast placed thy glory above the hea-
vens !
- From the mouths of babes and sucklings 2
Thou ordainest strength against thine oppo-
nents,
So as to put to silence the enemy and avenger.
When I view the heavens the work of thy 3
fingers ;
The moon and stars which thou hast formed,
What is man that thou art mindful of him ? 4
And the son of man that thou regardest him ?
For thou madest him a little lower than 5
angels,
And crowndest him with glory and honour !
Thou gavest him dominion over the works 6
of thy hands,
And didst put all things under his feet :
Flocks and all herds ; yea, the beasts of the 7
field, [sea,
The birds of the air, and the fishes of the 8
That pass along the paths of the waters !
O Jehovah, our God ! [earth ! 9
How excellent thy name through all the

PSALM IX.

David praises God for victory over his enemies, and prays
for future aid and assistance.

For the first musician on the Muthlaben ; a Psalm of
David.

- I WILL praise Jehovah with my whole 1
heart ;
I will declare all thy wonderful deeds.
I will rejoice and exult in thee ; 2
I will sing praise to thy name, O most high.
When mine enemies were turned back, 3
They stumbled and perished at thy presence.
For thou supportedst my right and my cause ; 4
Thou satest on the throne judging right-
eously. [wicked ;
Thou rebukedst nations—destroyedst the 5
Their name thou didst blot out for ever.
Desolations have utterly consumed the 6
enemy ; [membrane is lost !
Thou didst destroy their cities ; their re-
But Jehovah remaineth for evermore ; 7
He hath prepared his throne for judgment :

11. *God is a righteous judge*] So all the ancient ver-
sions, with our marginal one, have rendered. For the next
line, see note, Hebrew Bible.

12. *If he turn not*] That is, the wicked man. Unless
such an one repent, God is armed to punish him.

PSALM VIII. 1. *Placed thy glory*] The common version of
תָּרַם is the most probable. The learned reader may see
the opinions which have been formed reviewed in Ru-
senmuller.

2. *Thou ordainest strength*] Or hast founded strength,
as Ainsworth renders. That is, the wonderful manner in
which thou nourishest babes and bringest them up, affords
invincible arguments of thy being, power, and goodness ;
arguments which thy opponents shall never be able to
answer. Matt. xxi. 15, 16.

4-6. *What is man*] How elevated the sentiments of
this sacred ode ! When man is viewed in respect to the
grandeur and immensity of the heavens, what nothingness !
But when considered with respect to other creatures, what

- 8 In righteousness he will judge the world,
And minister justice to the people in equity.
9 For Jehovah is a refuge for the oppressed,
A refuge in times of distress.
10 They who know thy name, will trust in thee;
For those who seek thee, thou Jehovah forsakest not. [Zion;
11 Sing praise to Jehovah, who dwelleth in
Declare among the peoples his doings;
12 For searching out blood he hath remembered
them; [flicted.
He hath not forgotten the cry of the af-
13 To me Jehovah hath been gracious, [me;
Seeing my affliction from those who hated
14 And lifting me up from the gates of death;
14 That I might rehearse all thy praises
In the gates of the daughter of Zion,
And might exult in thy salvation.
15 The nations have sunk into the pit they
made;
In the net they hid is their own foot taken.
16 Jehovah is known when he executeth judgment,
[hands.
Ensnaring the wicked in the work of their
17 The wicked shall be turned into hell:
All the nations, who are unmindful of God.
18 For the poor shall not be for ever forgotten;
Nor the hope of the afflicted for ever perish.
19 Arise, Jehovah, let not man prevail;
Let the nations be judged in thy own presence.
20 Place, Jehovah, a teacher over them;
Let the nations know that they are but men.

honour and dignity! See Heb. ii. 6. The writer refers to man as innocent; and doubtless to what Moses relates Gen. i. 26, &c.

7. *Beasts of the forests*] Or wild beasts, in opposition to the flocks and herds.

PSALM IX. 3. *Were turned back*] To render this in the present time, is certainly improper.—*At thy presence*] That is, by thine anger. Compare Ps. xxxiv. 17. Isa. lxiv. 1, 2. Jer. iv. 26.

6. *Desolations*] For this rendering, see note, Hebrew Bible.

10. *They who know*] This is the character of God's people; they know, and own, and confess his name.

12. *Searching out blood*] That is, blood shed unjustly, God searcheth out, and will punish.

13. *To me Jehovah*] De Rossi observes that חנני is the better reading. Most modern critics consider the verb as the preterit, and not as the imperative. Aquila thus rendered, 'Jehovah had compassion on me.'

14. *Daughter of Zion*] He had adverted to the gates of death, with which he contrasts the gates of the daughter of Zion; that is, the gates of the place where the people met to worship. Ps. lxxxvii. 2.

15. *The nations*] He again adverts to the overthrow of his enemies.

16. *Jehovah is known*] Ainsworth, 'Known is Jehovah, judgment he hath executed.' See note, Hebrew Bible.

17. *Into hell; all the*] The wicked are not only to be punished here, but hereafter.

20. *Place, Jehovah, a teacher*] The meaning seems to be, that as they are ignorant, they are insolent, and think that they possess the power of the gods whom they worship; but set a teacher over them, and let him inform them, that they are but frail mortals; and must soon perish.

PSALM X.

This psalm is supposed to have been written on the same occasion with the preceding one.

- WHY, O Jehovah, standest thou afar off? 1
Or hidest thyself in times of distress?
The wicked through pride persecuteth the 2
poor; [contrived.
These are taken in the devices those have
The wicked boasteth of his soul's desire, 3
He blesseth the covetous, whom Jehovah
abhorreth.
Through pride the wicked will not seek him; 4
God is not in all his thoughts.
Perverse at all times are his ways: 5
Thy judgments are beyond his notice:
As to all his adversaries, he puffeth at them.
He saith in his heart, I shall not be moved; 6
I shall ever be happy without adversity.
His mouth is full of perjury, deceit, and 7
fraud; [quity.
Under his tongue are oppression and ini-
He sitteth in the ambushment of village- 8
huts;
In lurking-holes he murdereth the innocent.
His eyes secretly mark the miserable:
He lieth in wait, like a lion in his den;— 9
He lieth in wait to seize the poor:
He seizeth the poor by drawing him into
his net.
He croucheth, he compresseth himself, 10
Till the miserable fall into his strong toils.
He saith in his heart, God forgetteth; 11
He hideth his face, and will never notice this.
Arise, O Jehovah; exert thy power, O 12
Forget not "for ever" the afflicted. [God!

PSALM X. 1. *Standest thou afar off*] Ainsworth has observed that this form of expostulation may be understood as a prayer. Isa. i. 15. Lam. iii. 56.

3. *Of his soul's desire*] That is, of obtaining his soul's desire.—*He blesseth*] Or praiseth the covetous. The wicked man praises such characters and imitates them; but Jehovah abhorreth them. The marginal version is, 'The covetous blesseth himself, he abhorreth the Lord.'

4. *Through pride*] Hebrew, 'through the height of his nose.' This phrase often occurs as expressive of pride and arrogance. There is no reference to God in all his thoughts, schemes, and devices.

5. *Perverse at all*] Schræder has supported this sense of the verb חיל, from the Arabic.—*Beyond his notice*] While the wicked man is pursuing his unjust and ambitious schemes, he never thinks of any reverse.—*Puffeth at them*] He holds them in utter contempt.

6. *I shall ever be happy*] The word אשׁר here is a verb; and in the sense given, it admirably expresses the vain confidence and hopes of the sinner.

7—11. These verses evidently describe the wicked leader of some of those hordes, which so frequently infested the land of Israel.

8. *Village-huts*] Any which he may find empty and fit for his purpose. Perhaps those are meant which herdsmen and shepherds made for their occasional residence.

9, 10. The image of the lion marks both the cunning and the fierceness of the character described.—*Into his strong toils*] So Dathé, who observes, that the word in Arabic signifies a cord. As net is before used, it seems to imply something similar.

11. *He hideth his face*] He winks at my conduct, and will not animadvert upon it.

12. (a) Arab.

- 13 Why should the wicked despise God?
Why say in his heart, Thou wilt not inquire?
- 14 Surely thou seest oppression and grief;
Thou beholdest to requite them with thy hand.
The miserable committeth himself to thee;
Thou art indeed the helper of the fatherless.
- 15 Break the arm of the wicked and evil man:
Search out his wickedness till thou find none.
- 16 Jehovah is king for ever and ever:
The nations perish out of his land.
- 17 The desire of the afflicted thou didst hear,
Jehovah! [thine ear,
Didst establish their heart, and incline
- 18 So as to judge the helpless and the oppressed,
That man may no more be expelled from the land.

PSALM XI.

David expresseth his confidence, and asserts the providence and justice of God. It was probably composed after Saul became jealous of him, and before he finally left the court.

For the Chief Musician; "a Psalm of David."

- 1 IN Jehovah do I put my trust;
Wherefore do ye then say to me,
Fly as a bird 'to the mountains?'
- 2 For lo! the wicked have bent the bow;
They have fitted the arrow to the string,
To shoot in darkness the upright of heart.
- 3 When the foundations of right are subverted,
What can even a righteous man do?
- 4 Jehovah is in his holy temple;
Jehovah, whose throne is in the heavens—
His eyes behold the "afflicted."
His eye-lids prove the children of men.
- 5 Jehovah proveth the righteous,
But the wicked and lover of violence he
hateth. [sulphur,
- 6 On the wicked he raineth flakes of fire and
A horrible tempest is the portion of their
cup. [ness:
- 7 But the righteous Jehovah loveth righteous—
"The upright" shall behold his face.

13. *Thou wilt not*] David addresses God, using the language of the wicked oppressor.

15. *Break the arm*] *Arm* as well as *hand* is used for *power*. Destroy the power of such men, that they may no longer oppress.—*Search out*] So avenge his wickedness, that no trace of it may remain.

16. *The nations perish*] That is, the surrounding nations, who had seized and possessed various parts of the promised land, now began to be subdued and expelled.

18. *So as to judge*] That is, to avenge them.—*Expelled from the land*] By the incursions of the enemy many had been expelled or torn from their own country.

PSALM XI. 1. *To the mountains*] The common text has 'your mountains,' but three versions read as stated. 'Leave the court and haste to the strong holds.' This is the advice of David's friends, and is continued to the end of the third verse. They despaired of safety in any way, but by flight. (a) Sept.

3. *When the foundations*] When no regard is paid to religion, or even common justice, who can hope for safety, however innocent?

4—7. *Jehovah is in*] David replies to the advice and reasoning of his friends, by reminding them of Jehovah's power and justice. 4. (a) Sept.

PSALM XII.

David prays that God would preserve him from wicked and deceitful men. It is probable that this psalm was composed after the former, when Saul's courtiers aided his designs of taking David off.

For the first musician on the Octachord; a Psalm of David.

- SAVE, O Jehovah, for the pious are gone; 1
For the faithful have ceased from among men. [low; 2
They speak vain things, each one to his fel-
With flattering lips, and a double heart they speak.
Jehovah shall cut off all flattering lips; 3
The tongue that uttereth haughty things.
They say, By our tongue we will prevail, 4
Our lips are our own—who is lord over us?
For the desolation of the afflicted, 5
For the bitter anguish of the poor,
Now will I arise, saith Jehovah;
I will set them in safety from those who puff at them.
The words of Jehovah are pure, 6
Like silver refined in a crucible;
"Like gold" purified seven times.
Thou, Jehovah, wilt preserve "us;"— 7
Thou wilt for ever guard us from this race.
The wicked walk on every side, 8
When the vilest of men are exalted.

PSALM XIII.

David complains of his sufferings, and solicits speedy aid. It is thought that he composed it during his persecution by Saul.

For the chief musician; a Psalm of David.

- How long, Jehovah, wilt thou wholly 1
forget me?
How long hide thy countenance from me?
How long shall I be distressed in my mind? 2
How long be all day grieved in my heart?
How long shall my foe be exalted over me?
Regard and answer me, O Jehovah, my 3
God:

6. *Flakes of fire and sulphur*] For this sense of פְּחָדִים the learned reader may see Lowth's note, with Michaelis's remarks, in his *Prelections*, Gen. xix. 28.—*A horrible tempest*] Ainsworth explains, 'an horrible, blasting whirlwind.'

7. *The upright*] The construction followed is that of the Chaldee and Arabic translators, Ps. xvii. 15; cxi. 14.

PSALM XII. 1. *The pious are gone*] Either have ended their days, or have been taken off.

4. *We will prevail*] By their flattery and deceit, they presumed that they could supplant their rivals, and attain their object.

5. *For the desolation*] God now spoke to him, and promises to relieve the afflicted, and punish the haughty and wicked.

6. *The words of Jehovah*] The promises, which he had just received and repeated. For the text, see note, Hebrew Bible.

7. *From this race*] The term דָּוָר is used metonymically for the men of this age or generation, as it often is; and the next verse supports this sense.

PSALM XIII. 1. *Wholly forget me*] So Luther renders, צָחַק, and not *for ever*: and Michaelis has adopted it.

2. *Be distressed in my mind*] So the Syriac, of which Bishop Secker approves.

- Enlighten mine eyes lest I sleep the sleep of death; [him;
4 Lest my foe say, I have prevailed against
Lest mine enemy exult when I am removed.
5 But I put my trust in thy mercy;
My heart shall rejoice in thy salvation;
I will sing to Jehovah, who dealieth kindly with me; [high."
*I will praise the name of Jehovah, most

PSALM XIV.

David describes the depravity of men. The psalm was probably composed on the rebellion of Absalom. For the chief musician; a Psalm of David.

- 1 FOOLS say in their heart that there is no God! [works:
They are corrupted—abominable are their
Not one of them doeth good, "not even one."
2 Jehovah from the heavens looked down on men, [God.
To see if there were one so wise as to seek
3 They are all gone astray, are together corrupted:
Not one doeth good, not even one. [rupted:
4 Have "the workers of iniquity no knowledge,
Who devour my people as they devour bread,
And who never call upon Jehovah?
5 Then shall they tremble with fear,
For God will be with his righteous people.
6 They deride the counsel of the afflicted;
But Jehovah will be his refuge. [Zion!
7 Oh may the salvation of Israel come from
When Jehovah restoreth his captive people,
Jacob shall exult and Israel shall rejoice.

PSALM XV.

David describeth the true worshippers of God. He probably composed this psalm when the ark was brought to Zion, 2 Sam. vi. 12.

A Psalm of David.

- 1 JEHOVAH, who shall sojourn in thy tabernacle?

3. [Enlighten mine] Grown dim, as it were with affliction and grief.

5. I will praise] This line is added on the authority of the Sept. and Ps. vii. 17.

PSALM XIV. 1. Not even one] The addition of the Sept. renders the line more emphatic, and is adopted by most critics.

3. They are all gone] Is there not a reference in this and the former verse to Gen. vi. 5—7? The apostle applies this to prove the depravity of Jews and Gentiles, Rom. iii. 10, &c.

4. Have the workers] David now adverts to the wicked Israelites, who insulted and persecuted the pious. (a) All Ps. liii. 4.

5. Then shall they] Literally, 'fear a fear;' but the verb signifies also to feel the effect of fear—His righteous people] David so calls those who had any regard to God and the best interest of the state.

6. They deride] Those wicked and rebellious men ridiculed the plans and hopes of the good.—But Jehovah will be] This gives assurance to the pious of their safety and triumph.

7. Oh may the] David here prays to Jehovah as dwelling in Zion; and requests that he would restore his captive people; by which I think he means, himself and the many thousands who were with him, and perhaps many who had fled to other lands. Some think this verse was added to the psalm during the captivity in Babylon; but the words may be understood as above. Compare Judges v. 12.

PSALM XV. 1. In thy tabernacle] David made a tent

- Who shall inhabit thy holy mountain?
He who walketh uprightly and acteth justly; 2
Who speaketh the truth from his heart;
Who slandereth not with his tongue; 3
Who doeth no evil unto his neighbour,
Nor on his friend bringeth reproach:
In whose eyes the vile person is despised, 4
But who honoureth those that fear Jehovah:
He, who sweareth to a friend, and changeth 5
not;
Who putteth not his money to usury,
Nor taketh a bribe against the innocent:
He who doeth these things, shall never be moved.

PSALM XVI.

A prophecy of Messiah, who is represented as a priest, and who testifies his own reliance on Jehovah, that he would raise him from the dead.

A Golden Song of David.

- PRESERVE me, O God, for in thee do I 1
trust.
To Jehovah "I say," Thou art my Lord, 2
No good have I but from thee.
As to the saints who are in the earth,
They are the excellent in whom is all my
delight.
Multiplied shall be their sorrows 3
Who hasten after another God:
Their bloody drink-offerings I will not offer,
Nor even mention their names with my lips.
Jehovah, the portion of my heritage and eup, 4
Thou art he, who hast appointed my lot.
The lines have fallen to me on pleasant 5
places;
Yea, the inheritance is delightful to me.
I will bless Jehovah who hath consulted for 6
me; [him.
By night my reins instruct me concerning
I set Jehovah always before me; 7

for the ark, and placed it on Mount Zion, and it was most probably like that of Moses. Here God's people came to worship.

3. Nor on his friend] He neither does, nor says any thing, by which his friend may be injured or reproached.

5. Sweareth to a friend] or neighbour. So all the versions render.

PSALM XVI. 2. To Jehovah I say] This reading of the versions removes the difficulties of the text. Here Messiah speaks to the Father, as his servant, sent to do his will, and now suffering. Considering the preceding words, 'thou art my Lord,' as Messiah's address to the father, it is natural to infer, that he is here exercising his confidence in him, by whom he had been appointed to the work of mediation.

3. Their sorrows] Some render, idols, instead of 'sorrows;' but עַבְדֵּי never has this signification, but עֲבָדִים. Those men are described who refuse to acknowledge the Messiah; and who will not have him to rule over them.—Their bloody drink-offerings] As it was the office of the priests to offer the sacrifices, so it was also to pour out the drink-offerings, Numb. xv. 5, 7, 10, and xxviii. 7. He calls their drink-offerings bloody, that is, equally displeasing to God, as if they had shed blood, and were polluted.—I will not offer] The person who speaks through the whole psalm, now speaks as a priest, which could not apply to David.

4. Jehovah, the portion] This phrase is also taken from the Jewish priesthood. They had no part in the land, but Jehovah was their portion. So Messiah should have no earthly riches.

6. Who hath consulted for me] That is, who hath ap-

Since he is at my right hand, I shall not be moved. [joiceth;

8 Therefore my heart is glad, and my soul re-
My flesh also shall rest in hope.

9 For thou wilt not leave my soul in hades,
Nor suffer thy holy one to see corruption.

10 Thou wilt make known to me the path of
life; [sence;

The fulness of joy that there is in thy pre-
The pleasures that are at thy right hand for
evermore.

PSALM XVII.

*David prays against his persecuting and wicked enemies.
This psalm appears to have been composed, when David
was persecuted by Saul, and obliged to take refuge in the
most inaccessible places.*

A Prayer of David.

1 HEAR, O righteous Jehovah, attend to my
cry: [lips.

Listen to my prayer, not made with feigned
2 From thyself let my sentence proceed;
Let thine eyes behold what is right.

3 Thou hast tried my heart—visited me by
night;

Hast proved me, but found no evil design;
As to the deeds of men my mouth trans-

4 By the words of thy lips, [gressed not;
I have kept from the ways of the destroyer.

5 Support thou my steps in thine own paths,
That my feet may not slip.

6 I call on thee, for thou wilt hear me, O God;
Incline thine ear to me,—listen to my words.

7 Display thy wonderful loving-kindness.
Thou who savest those who trust "in thee,"
From such as rise up against thy power.

8 Guard me as the tender apple of the eye;

pointed me to the priest's office, and consulted my honour
and happiness.—*My reins*] The heart and the reins are
used metonymically for the inward affections and thoughts.

7. *Not be moved*] This phrase denotes the assurance of
good men, that God will not suffer them to be overwhelmed
and confounded. So Messiah, amidst his sufferings, and
even in death, enjoys this assurance.

8. *And my soul*] Literally, 'my liver rejoiceth,' but as
this has not such a figurative sense in our language, I have
used *soul*. The Greek version has 'my tongue,' which
Luke retains.

9. *For thou*] Or that thou wilt not, &c. expressing the
object of hope.—*Leave my soul*] That is, in the separate
state. We are sure, from Matt. x. 28, that the soul may
exist separate from the body, and that as the term the apostle
uses for this, Acts ii. 27, does mean the mind or spirit,
we ought to take it in this sense here, and consider the
next line as referring to the body.—*To see corruption*] The
reasoning of Peter, Acts ii. 27—31, and of Paul, Acts xiii.
34, depends on the term שחית, *corruption*. See note, Heb.
Bible.

10. *Make known*] That is, bring my soul out of hades,
and my body from the grave; and exalt me, for the suffer-
ing of death, to taste the fulness of joy, &c.

PSALM XVII. 1. *Righteous Jehovah*] The common ver-
sion, 'hear the right, or righteousness,' cannot be supported
by any usage of the Hebrew.

3, 4. *Thou hast tried*] The order and rendering of the
Sept. Syr. and Arab. is adopted in these two verses.

8. *Tender apple*] Hebrew, The apple, 'daughter of the
eye.' The versions seem to have had only one of these
words. See note, Hebrew Bible.

10. *Inclosed in*] This metaphor is used to denote a state

Hide me under the shadow of thy wings,—

From the wicked, who would destroy me, 9

From my mortal foes, who compass me

They are inclosed in their own fat; [about. 10

With their mouth they speak arrogantly.

Our steps they have even now encompassed; 11

They watch to stretch us on the ground.

The *enemy* is like a lion that gaspeth for 12

Like a young lion, lurking in a covert. [prey;

Arise, O Jehovah, prevent him—humble 13

him—

Deliver me from the wicked with thy sword:

By thy hand, Jehovah, from such men— 14

Men of the world, whose portion is in this

life;

Whose bosom thou fillest with choice things;

Who are satisfied with a numerous offspring;

And for their little ones lay up of their

abundance. [ousness;

As for me, I shall behold thy face in righte- 15

I shall be satisfied when I awake in thy

likeness.

PSALM XVIII.

*It is probable that this psalm was composed after David
had subdued the Philistines, Moabites, and Syrians.*

For the chief musician; a Psalm of David, the ser-
vant of Jehovah, who addressed this song to Jehovah,
when he had delivered him from the hands of Saul,
and of all his enemies.

I LOVE thee, O Jehovah, my strength! 1

Jehovah, my rock, my fortress, my deliverer, 2

My God, my rock, in whom I trust;

My shield, my safe retreat, my high tower!

I called on Jehovah, worthy to be praised, 3

And from mine enemies I was saved.

of affluence and riches, Deut. xxxii. 15, and has this sense
here.

11. *They watch*] Hebrew, 'they have set their eyes to
stretch on the earth.'

12. *The enemy*] We have here and in the next verse,
the pronouns in the singular, and Saul himself seems to be
intended. Hebrew, 'His likeness is that of, &c.'

13. *With thy sword*] So the Chaldee, who either read
or considered the כ understood. 'Thy sword, thy hand,'
signify thy providence and power. Make use of these to
defend me.

14. *Men of the world*] The term מלך denotes 'duration,
age, or the world, or the things in it,' because they consist
of definite periods of duration. Compare Ps. iii. 6, and
xlix. 2.—*Lay up the*] Their wealth is so great that they
cannot spend it, but there is a *surplus* which they are ever
laying up for their children.

15. *I shall be satisfied*] This verse is evidently in con-
trast with the preceding. The men of the world have their
portion in their wealth; but as for me, I have now little of
these things, nor are they what I chiefly desire. I hope to
see thy face, O God, both in thy sanctuary on earth, and in
heaven.—*When I awake*] The construction is difficult;
that of the Chaldee is adopted. The most natural, as it is
the most elevated sense is, to suppose that David extended
his thoughts to a better world, where he hoped to resemble
God in his holiness, purity, glory, and endless felicity. The
Septuagint render, 'I shall be satisfied when I behold thy
glory.' So the Vulg.

PSALM XVIII. 1, 2. *I love thee*] These verses were
most probably added, when the book of Psalms was formed
for the temple service. The first line is not found in the
copy, 2 Sam. xxii.

4 The "billows" of death had encompassed me ;
Destructive floods had filled me with terror :
5 The cords of hades enclosed me ;
The snares of death were laid for me !
6 In my distress I called on Jehovah,
And to my God I cried aloud :
From his temple, he heard my voice,
And my cry came to his ear.
7 Then the earth shook and trembled ;
The foundations of the mountains rocked—
They shook, because he was wroth.
8 From his nostrils ascended a smoke,
And from his mouth, a devouring flame :
Flakes of fire were enkindled by it.
9 He bowed the heavens and descended,
And thick darkness was under his feet.
10 He rode on a cherub, and did fly ;
Swiftly did he fly on the wings of the wind !
11 He placed darkness around him as his
covert ; [of the skies :
His pavilion was dark waters—thick clouds
12 From the brightness of his presence,
His thick clouds were dispelled
Into hail-stones, and flakes of fire !
13 For Jehovah thundered 'from' the heavens,
And the Most High sent forth his voice.
14 His arrows he shot, and scattered his ene-
mies ; [them.
He multiplied lightnings, and confounded
15 The channels of the sea were then seen ;
The foundations of the globe were discovered,
At thy rehuke, O Jehovah,
At the furious blast of thine anger !
16 He sent from on high—he laid hold on me ;
He drew me up out of many waters.
17 He delivered me from my powerful enemies ;
And from those who hated me,
Because they were stronger than I. [me ;
18 In the day of my calamity they had surprised
But Jehovah was a staff to support me.
19 He brought me out into a place of liberty ;
He delivered me, because in me he delighted.
20 Jehovah rewarded me according to my righ-
teousness, [compensed me.
According to the purity of my hands he re-

Because I had kept the ways of Jehovah, 21
And had not wickedly departed from my
God— [me,
Because all his judgments had been before 22
And his statutes I had never rejected—
Because with him I had been sincere, 23
And kept myself from mine iniquity,
Jehovah hath rewarded me, according to my 24
righteousness ; [sight.
According to the purity of my hands in his
To the merciful thou also art merciful ; 25
With the upright thou dealest uprightly ;
With the pure thou also art pure ; 26
But with the stubborn, thou too art stubborn :
For an afflicted people thou savest, 27
But the haughty" thou bringest down.
Truly 'tis thou, Jehovah, who lightest my 28
lamp :
My God who enlightenest my darkness.
By thine aid I have broken through troops : 29
Through my God I have scaled ramparts :
A God whose way is perfect ; 30
The word of Jehovah is tried :
A shield is he to all who trust in him.
Who, truly, is a God save Jehovah ? 31
Or who a firm rock besides our God ?
The God who girdeth me with strength : 32
And rendereth my way smooth ;
Maketh my feet like those of the hinds ; 33
And on my high places maketh me stand
Who traineth my hands to war, [firm : 34
And "maketh" my arms like a bow of brass.
With thy saving shield thou protectest me, 35
And thy right hand supporteth me ;
And thy condescension maketh me great.
Thou makest ample room for my steps, 36
That the soles of my feet may not slip. [them ;
I pursued mine enemies and overtook 37
I turned not back, till they were destroyed.
I smote them so that they could not rise up : 38
They fell down beneath my feet : [battle ;
For thou didst gird me with strength for 39
Thou didst subdue my foes under me.
Thou gavest me the necks of mine enemies, 40
That those who hated me I might destroy.

4—6. *The billows*] The reading in Samuel is preferable to the text here. The strong language of this paragraph represents his dangers and deliverance. See Hare.

7—15. The language and imagery are borrowed from an awful and tremendous thunder-storm. He is represented as dwelling in the dark cloud, hurling the thunder-bolt, shaking the earth to its centre, breathing out fire, and consuming his enemies. Compare Is. xxix. 6. Nah. i. Hab. iii. Zech. ix. 14, &c.

10. *On a cherub*] This term must mean here, the ministers or agents of God's providence ; and seems parallel in sense with 'the wings of the wind,' in the next line.

13. The line, 'Hail-stones and coals of fire,' is omitted as repeated in the present text from the preceding verse ; and which has here evidently no connexion.

16—20. David now describes his deliverance more literally, he was like a person sinking in the waters, but Jehovah delivered him. This forcible expression of danger and of kindness is illustrated in what follows.

21—24. Here he states the reason why God favoured him, because of his sincere regard to his word and will.

25—27. I have rendered verbally that the reader may see the play on the same word. The meaning undoubtedly is, that God will treat all men according to their characters. 27. (v) 2 Sam. xxviii. 28.

28. *Lightest my lamp*] 'To light up a lamp for one,' means to restore prosperity. 'To put out the lamp,' signifies to bring a man into distress. Compare Job xxi. 17. Prov. xxiv. 20.

29. *Ramparts*] The modern expression is adopted as less ambiguous than leaping over a wall, as it is more forcible.

30. *Is tried*] That is, his promises of support are found to be invariably fulfilled.

31—36. David ascribes his valour, his knowledge of war, and all his success to God.

34 (v) Vers. MSS.

37—42. Here the past tense is preferred, because David describes his past victories.

39. *Didst gird me*] To be *well-girt* was to be *well-armed*, in the Greek and Latin idioms, as well as in the Hebrew.

- 41 They cried, but there was none to save them;
To Jehovah, but he answered them not.
- 42 Then I beat them small as dust before the wind;
[streets.
I trampled them down like the mire of the
- 43 From the strifes of the people thou deliverdest me;
And hast placed me at the head of nations.
- 44 A people I knew not, now serve me;
As soon as they heard of me, they obeyed.
- 45 Foreign nations have submitted to me;
Foreign nations languish with fear,
And tremble in their own strong-holds.
- 46 Jehovah liveth! and blessed be my rock!
And exalted be the God of my salvation!
- 47 The God who hath avenged my cause,
And hath subdued the peoples under me:
- 48 Delivering me from all mine enemies!
Yea, above my foes thou hast raised me;
From the violent man thou hast rescued me.
- 49 Therefore I will praise thee, O Jehovah,
among the nations;
I will sing praises unto thy name:
- 50 Who worketh great deliverance for his king,
Who showeth kindness to his anointed,
To David, and to his seed for ever.

PSALM XIX.

God's works manifest his glory, but the law displays his grace, &c.

For the chief musician; a Psalm of David.

- 1 THE heavens publish the glory of God,
And the expanse declareth the work of his hands!
- 2 Day to day uttereth instruction,
And night to night showeth knowledge.
- 3 No speech, no language, nor is their voice heard;
- 4 Yet into all the earth hath gone out their sound,
[tions.
And to the limits of the world their indications.
- 5 In them he hath pitched a tent for the sun:
Which, like a bridegroom, cometh from his chamber,
[course.
And like a giant, rejoiceth in running his

41. *To Jehovah*] David may here refer to the Israelites who adhered to the house of Saul; or even to the heathens, who might be induced to invoke Jehovah, the God of Israel, as judging him more powerful than their own gods.

43—50. He now adverts to the effects of his victories. He became the chief among the surrounding nations, and concludes the review of God's kindness and mercy to him, with the most lively expressions of thankfulness, and the exercise of hope and confidence.

PSALM XIX. 2. *Day to day*] That is, the constant succession of day and night, the glory of the sun, and the beauty of the stars, are perpetually preaching to mankind.

3, 4. *No speech*] Though the heavens use no speech, no articulate language, yet by their beauty and order they teach men.—*Their indications*] So the word *לל* is used Prov. vi. 13.

5, 6. *In them*] The image is beautiful, comparing the rising sun to a bridegroom, who wears the most splendid dress, and whose appearance gives joy to his friends, John iii. 29; so he comes forth, and spreads gladness through

From one end of the heavens is his going forth,

And to the other end, his revolution down,
So that nothing is deprived of his heat.

Thus the law of Jehovah is perfect, restoring the soul;

The testimonies of Jehovah are true; making wise the simple; [the heart;

The statutes of Jehovah are right, rejoicing
The commands of Jehovah are clear, giving

light to the eyes; [ever;

The fear of Jehovah is pure, enduring for
The judgments of Jehovah are true, and

altogether righteous; [gold,
More desirable than gold, than much fine

And sweeter than honey dropping from the comb.

By them also is thy servant instructed;
And in keeping them there is great reward.

His own errors, who can discern?
Oh, cleanse thou me from my unknown

sins; [servant;
And from presumptuous sins keep back thy

Let not such ever have dominion over me,
Then shall I be upright, and clear of great

transgression; [acceptable,
And the words of my mouth shall be

And the meditations of my heart, before thee,
O Jehovah, my rock and my redeemer!

PSALM XX.

David here expresses the desires of his subjects for his safety and success. It was probably composed and sung, when he was undertaking some expedition.

For the chief musician; a Psalm of David.

JEHOVAH hear thee in the day of trouble:
The name of the God of Jacob defend thee,

Send thee help from the sanctuary,
And strengthen thee from Zion;

Remember all thine oblations,
And accept thy burnt-offerings:

Grant thee the desire of thy heart,
And fulfil all thy counsels.

We will rejoice in thy salvation, [banner:
And in the name of our God set up our

Jehovah fulfil all thy petitions.

all nature.—*Rejoiceth*] This comparison is not less appropriate, and the conclusion is equally interesting. He rises, pursues with constancy his course, and completes his revolution, so that nothing is deprived of his heat.

7—9. *Thus the law*] Having noticed the glory and excellency of God's works, he now comes to show the native and important effects of his word. The word *law* seems here to comprise all God's revealed will.

9. *The fear of Jehovah*] Here *fear* is put metonymically for the religion and worship prescribed by Jehovah. Compare Is. xxix. 12, with Matt. xv. 9.

11. *Instructed*] Ainsworth, 'clearly admonished.'

12. *His own errors*] Ainsworth, 'unadvised errors;' that is, ignorant faults, inconsiderate sins, and refers to Levit. iv. 2.—*Unknown*] Hebrew, 'hiddden, or secret;' unknown to himself, not being conscious of them.

PSALM XX. 1. *Hear thee*] They knew that he was a man of prayer, and request God would hear him.

2. *The sanctuary*] Both the tabernacle and temple are so called, on account of the holy God dwelling there.

- 6 Now I know that Jehovah saveth his
Anointed;
He will answer him from his holy heavens,
By the saving power of his right hand.
- 7 Some boast of chariots and some of horses;
But we will glory in the name of Jehovah,
They shall be humbled and fall; [our God.
But we shall rise up and stand firm.
- 9 O Jehovah, save the king;
Hear us when we call upon thee.

PSALM XXI.

A thanksgiving psalm for victory obtained, and prayer for further success.

For the chief musician; a Psalm of David.

- 1 JEHOVAH, in thy strength, the king shall
rejoice; [exult.
And in thy salvation how greatly shall he
- 2 The desire of his heart thou hast granted
him,
And the request of his lips hast not denied.
- 3 With choice blessings thou didst prevent
him; [head.
A crown of gold thou hast placed on his
- 4 He asked life of thee; and thou hast given
him
Length of days for ever and ever.
- 5 Great is his glory through thy salvation;
Honour and majesty on him hast thou con-
ferred; [ever,—
- 6 For thou hast given to him blessings for
And made him glad with the joy of thy
presence.
- 7 Because the king trusteth in Jehovah,
And in the mercy of the Most High, he shall
not be moved.
- 8 Thy hand shall find out all thine enemies,
Thy right hand shall find out all who hate
thee.
- 9 Thou wilt make them as a fiery furnace,
In the time of thine indignation, Jehovah;
Jehovah in his wrath will devour them;
His fire shall wholly consume them.
- 10 Their fruit wilt thou destroy from the earth,
And their seed from among the sons of men.
- 11 Because they intend evil against thee,

6. *Now I know*] The king speaks here, and confidently assures the people, that God would protect and save him.

7. *Some boast*] Geddes considers this verse as precisely a-certaining the time when this psalm was composed; namely, on his going to fight with the Syrians, 2 Sam. viii. 5.

PSALM XXI. 3. *With choice blessings*] Hebrew, 'blessings of goodness, or good blessings,' that is, choice, distinguished blessings.—*A crown of gold*] God had raised him from a shepherd to be king over Israel. Patrick supposes that there may be a reference to what is related, 2 Sam. xii. 30, and 1 Chron. xx. 2.

4. *Length of days*] There is doubtless here a reference to God's promise, 2 Sam. vii. 16, and is, and can be, in its strictest sense, only fulfilled in Christ.

6. *Blessings for ever*] Making him blessed for ever, and through him sending Messiah and vouchsafing the blessings of salvation to men of every age, who believe in him.

10. *Their fruit*] This is used metaphorically, for their offspring.

And form a design which they cannot ac-
complish, [arrows:
Surely thou wilt set them a butt to thine 12
Which, against them, thou hast fitted to thy
string.

Arise, O Jehovah, in thine own might, 13
That we may sing and praise thy power.

PSALM XXII.

David describes his own sufferings, and prays for relief; and, both in his language and circumstances, was designed to be a type of our Lord. It is thought that David composed this psalm in the wilderness of Maon, 1 Sam. xxiii.

For the chief musician; to be sung at the dawn of day; a Psalm of David.

- My God! my God! why hast thou for- 1
saken me?
Why art thou so far from helping me
And listenest not to the words I groan out?
My God, I cry by day, but thou answerest 2
not;
And by night, yet to me there is no relief:
But thou art the Holy One, 3
Dwelling "amidst" the praises of Israel.
In thee our fathers trusted— 4
They trusted, and thou didst deliver them:
To thee they cried and were rescued; 5
In thee they trusted, and were not put to
But I am a worm, and not a man; [shame. 6
A reproach of men, and despised of the
people.
All they who see me, laugh me to scorn; 7
They put out the lip—they shake the head!
He trusteth in Jehovah—let him deliver 8
him; [lighteth.
Let him rescue him! since in him he de-
Thou, indeed, didst draw me from the 9
womb— [mother:
Wast my hope, when at the breasts of my
On thee I was cast from my birth; 10
From my mother's womb thou hast been my
God.
Be not far from me, when distress is near; 11
When there is no other to afford relief.
Many bulls *now* compass me about; 12
Fierce bulls of Bashan surround me;
Against me they open wide their mouths, 13

12. *A butt to thine*] Ainsworth hit the sense of this passage, and has been generally followed. The word most commonly means a *shoulder*; but here a prominent object to shoot at.

PSALM XXII. 1. *My God, my God*] Our Lord adopted these words when on the cross, Mark xv. 34, and Matt. xxvii. 46.—*The words I*] Hebrew, 'the words of my groaning.' The sense is expressed equivalently.

2. *Yet to me*] The term *רוֹחֵב* may signify, 'no ease, no relief,' as Ainsworth explains. See note, Heb. Bible.

3. *Amid the praises*] That is, where the Israelites worship and praise thee. He pleads God's covenant relation to Israel as a reason why he should hear him.

6—11. *But I am a worm*] This is, weak and despised, and trodden under foot as a worm; I am not treated as a man. If the language in this paragraph suits David, it might also suit our Lord. He was despised and rejected of men. Compare Matt. xxvii. 43.

12. *Many bulls*] Horned beasts among the ancients were emblematic of power, and may be here descriptive of the

- Like a ravenous and a roaring lion !
 14 I am as water poured out, and all my bones are dissolved ;
 My heart, like wax, is melted in my bowels !
 15 Like a potsherd, my vigour is dried up,
 And my tongue cleaveth to my jaws ;
 And in the dust of death thou wilt put me.
 16 "Many" dogs have encompassed me ; [me,
 The assembly of the wicked have inclosed
 They have pierced my hands and my feet !
 17 All my bones "they" number :
 They look—they stare at me :
 18 They part my garments amongst them,
 And for my vesture they cast lots.
 19 Be not thou, O Jehovah, far from me ;
 My strength ! hasten thou to mine aid ;
 20 Deliver my life from the sword ;
 My dear life from the power of the dog :
 21 Save me from the mouth of the lion,
 And from the horns of the rhinoceros defend me. [thren ;
 22 Then will I declare thy name to my brethren
 Amidst the assembly I will praise thee.
 23 Ye who fear Jehovah, praise him ;
 All ye seed of Jacob, to him give glory ;
 24 For he hath not despised nor abhorred
 The affliction of the afflicted,
 Nor hath he hid his face from him ;
 But when he cried, he listened unto him.
 25 My praise shall be of thee in the great assembly ; [thee.
 My vows I will pay before those who fear
 26 The needy shall eat and be satisfied :
 They who seek Jehovah shall praise him ;
 For their hearts shall ever be revived.
 27 All the far distant inhabitants of the earth

Shall remember and return to Jehovah,
 And all the families of the nations worship
 For Jehovah's is the kingdom ; [him. 28
 And he is the ruler among the nations.
 All the rich of the earth shall eat and wor- 29
 ship ; [fore him,
 All going down to the dust shall bow be-
 Of whom not one can keep himself alive.
 A seed shall serve him, shall celebrate Je- 30
 hovah : [righteousness ;
 A generation shall come and declare his 31
 To a people that shall be born, what he hath
 done.

PSALM XXIII.

David testifies his confidence in Jehovah as his shepherd
 This psalm was composed, after he became king of a.
 Israel.

A Psalm of David.

JEHOVAH is my shepherd ! I shall not 1
 want ; [tures ;
 He maketh me to lie down in green pas- 2
 By gently flowing streams he leadeth me.
 He restoreth my soul and guideth me 3
 In paths of righteousness for his name's
 sake. [death-shade,
 Yea, though I walk through the vale of 4
 I will fear no evil, for thou art with me :
 Thy rod and thy staff, they comfort me.
 Thou hast prepared a table before me : 5
 Before my foes thou hast anointed my head,
 And my cup runneth over. [me
 Surely goodness and kindness shall follow 6
 During all the days of my life :
 And I shall dwell in the house of Jehovah
 For a length of days to come.

Jewish rulers, and the Roman governor who conspired against Jesus.—*Bulls of Bashan*] This was a region beyond the Jordan, lying between the torrents Jabbok and Arnon, and exceedingly fertile, so that cattle here were high and more fierce and untractable than others. Compare Deut. xxxii. 14, Ezek. xxxix. 18. Such were the enemies of David and our Lord.

14. *I am as water*] That is, my strength is gone, and I am ready to depart. Compare 2 Sam. xiv. 14.

16. *They have pierced*] So all the old versions read as a verb, and all the Evangelists so quote the passage, and apply it to the crucifixion of Christ. (a) Versions.

17, 18. *They number*] So the versions, which the connexion requires.

19—22. This paragraph may also be applied to the person of our Saviour: for as he foretold his own death, so he did also his own resurrection and triumph, and promises to praise him, among his brethren. The apostle applies it in this sense, Heb. ii. 11.

23. *Ye who*] If we apply this to Messiah, he doubtless did it by his Spirit in his apostles, calling men to this delightful work. First the Jews are addressed, and then the inhabitants of the earth are called to worship Jehovah.

25—31. If the former verses refer to the triumph of Messiah, these can scarcely be understood in any other sense, than as setting forth the triumph of the gospel, and the calling of the Gentiles.

26. *The needy shall eat*] It was usual for the king to distribute meat and drink among the people, and for this purpose to offer many sacrifices, 2 Sam. vi. 19. Hence Messiah as a king provides for the needy. The blessings of the gospel are frequently represented by the prophets as a feast. Is. xxv. 6, and lv. 1.

29. *All going down*] The poor and miserable are intended, who cannot support themselves.

31. *To a people*] For the text, see note, Hebrew Bible. This version is at least clear, and the true sense of the text. They who shall serve Jehovah, are those called by the gospel, who to future generations shall make known his righteousness displayed in their redemption.

PSALM XXIII. 1. *My shepherd*] The word comprehends the whole duty of the shepherd, feeding, guiding, governing, and defending the flock. Hence kings are called shepherds, Ps. lxxviii. 71, 72, and 2 Sam. v. 2. It is attributed to God, and to Christ, feeding the church, Ezek. xxxiv. 12, John x. 11, and 1 Peter ii. 25.

2. *Green pastures*] He describes one of the most beautiful scenes, that of a rich and well-watered district, abounding with flocks, and the shepherds leading them. Compare Gen. xxxiii. 14, Is. xl. 11.

3. *He restoreth my soul*] When I wander, he brings me back; or when I languish, he restores my strength and comfort.

4. *The vale of death-shade*] This signifies the most gloomy and horrid vale, attended with the greatest dangers. The term denotes 'great danger,' Jer. ii. 6; 'heavy affliction,' Ps. xlv. 20, and cvii. 10, 14; 'fear and terror,' Job xxiv. 17; and 'dreadful darkness,' Job x. 21.—*Thy rod and thy*] God's presence would be his security; and with his rod he would protect and defend him, Ezek. xx. 37. Mic. vii. 14.

5. *Anointed my head*] David represents himself as blessed with plenty, and treated with distinguished honour, as a guest at God's table, Luke vii. 46.

6. *For a length of days*] So Ainsworth properly renders, as is done in the margin of our version.

PSALM XXIV.

The citizens of Zion are described, and God's glory and dominion asserted. This psalm was composed when the ark was brought from the house of Obed-edom, 2 Sam. vi.

A Psalm of David.

- 1 THE earth is Jehovah's and its fulness ;
The world, and they who dwell therein :
- 2 For he founded it together with the seas,
And together with the floods he established it.
- 3 Who shall ascend the mountain of Jehovah
And who shall stand in his holy place? [yah?
- 4 He who hath clean hands and a pure heart ;
Who nameth not his soul in a falsehood,
Nor sweareth with intent to deceive.
- 5 He shall receive a blessing from Jehovah,
And righteousness from the God of his sal-
- 6 Such are the people who seek him ; [vation.
Who seek thy presence, "O God" of Jacob.
- 7 Lift up your heads, O ye gates !
And be lifted up, ye everlasting doors !
That the king of glory may come in.
- 8 Who is this king of glory ?
Jehovah, strong and mighty ;
Jehovah, mighty in battle.
- 9 Lift up your heads, O ye gates !
And be lifted up, ye everlasting doors !
That the king of glory may come in.
- 10 Who is this king of glory ?
Jehovah, of hosts, he is this king of glory.

PSALM XXV.

David prays for pardon, and deliverance from his troubles and his enemies. This is the first of the alphabetical psalms, each verse beginning with a letter in the order of the Hebrew alphabet.

A Psalm of David.

- 1 **κ** To thee, O Jehovah, do I raise my
soul : [thee.
- My God, *save thy servant who trusteth in*
- 2 **α** In thee I trust, let me not be put to
shame ;
Let not mine enemies triumph over me.
- 3 **ι** Yea, let none who hope in thee, be put to
shame ;

PSALM XXIV. 1. *The earth is*] Bishop Lowth, after others, has observed that this psalm consists of three parts, which were sung responsively, by the Levites.

2. *With the seas*] Some render, 'among or near the seas,' because the seas intersect it, in all quarters. But for the sense given to **α**, see Gen. xxxii. 12, and Exod. xxxv. 22, Jerem. v. 22.

4. *Who nameth not*] It was usual with the Jews in asserting any thing in a more solemn manner, to say, 'as Jehovah liveth, and as thy soul liveth, or as thyself liveth,' 1 Sam. xx. 3, &c.

6. *Such are the people*] Literally, 'this is the race.' An equivalent phrase is adopted.—[*God of Jacob*] The word added from the versions seems necessary, and is usual in other places.

7. *Lift up*] Having brought the ark into the sight of the place prepared for it in Zion, the Levites sing in responses what follows. The gates of the sanctuary are addressed, to afford admittance to the king of glory. The gates, the doors are too low, for the admission of such a king, 'Lift therefore, your heads,' &c.

PSALM XXV. 1. *My God, save*] This is supplied from

Let such be put to shame as vainly transgress.

- 7 Make known to me thy ways, Jehovah, 4
And teach me to follow thy paths.
- 8 Direct me by thy truth, and teach me ; 5
For thou art the God of my salvation.
- 9 And in thee do I hope daily, 6
'Because of thy goodness, O Jehovah !'
- 10 Remember, O Jehovah, thy tender mer- 7
And thy kindnesses of past days. [cies,
- 11 The sins and transgressions of my youth, 8
remember not ;
According to thy mercy, remember thou me.
- 12 Good and upright is Jehovah : 9
Hence he will teach sinners the *right* way.
- 13 The meek he directeth in judgment ; 10
And the meek he teacheth his own way.
- 14 All the paths of Jehovah are mercy and 11
truth, [precepts.
- To those who keep his covenant and his
- 15 For the sake of thine own name, O Jeho- 12
Pardon my iniquity, though it be great. [yah,
- 16 Who is the man that feareth Jehovah ? 13
He will show him the way that he should choose.
- 17 That man shall enjoy prosperity, 14
And his seed shall inherit the land.
- 18 The counsel of Jehovah is with those who 15
fear him ;
And to them he maketh known his covenant.
- 19 Mine eyes are ever towards Jehovah, 16
Because he can pluck my feet from the snare.
- 20 Regard me, and be gracious unto me ; 17
For desolate and afflicted am I.
- 21 The troubles of my heart are increased : 18
Bring me out of my distresses.
- 22 Take away mine affliction and my pain, 19
And pardon all my sins.
- 23 Look how mine enemies are increased ; 20
And they hate me with a most violent hatred.
- 24 Preserve my life, and deliver me ; 21
Let me not be ashamed, for in thee I trust.
- 25 Let integrity and uprightness preserve me : 22
For in thee do I hope, O Jehovah.

Ps. lxxxvi. 2. The construction and order of the psalm show that part of a line has been lost out of the text.

3. *Vainly transgress*] Deal perfidiously, contrary to duty, promise, and trust reposed in them.

6. *And in thee*] Every verse ought to have only two lines ; but from some confusion, introduced most probably by the transcribers, the 5th and 7th have each three, and the verse corresponding to **ι** is wanting. By the reading adopted, and the transposition, it is restored, without any change of the text.

15. *The counsel of*] Compare Job xix. 19 and note. God treats them as his friends, imparts his mind to them.

17. *Regard me*] Or, have respect to me. This was a blessing promised by the law, Levit. xxvii. 9, opposed to which is the hiding of God's face, or his displeasure.

19. *Take away*] The correction proposed by Dimock is followed as most natural, and as necessary to the alphabetic order. See note, Hebrew Bible.

20. *Most violent*] Hebrew, 'hatred of violence ;' but the noun is often put for the adjective in the superlative degree.

23 O God, redeem Israel from all his distresses.

PSALM XXVI.

David protests his sincerity, and the delight he had in serving Jehovah.

A Psalm of David.

- 1 JUDGE thou for me, O Jehovah ;
For I have walked in mine integrity :
I trust in Jehovah.—I shall not slide.
- 2 Examine and prove me, O Jehovah ;
Try my reins and my heart :
- 3 For thy kindness hath been before mine eyes,
And according to thy truth have I walked.
- 4 I have not sat with faithless men,
Nor associated with dissemblers.
- 5 I hate the company of evil-doers ;
And with the wicked I will not sit down.
- 6 I will wash my hands in innocence,
And so compass thine altar, O Jehovah !
- 7 To publish with the voice of thanksgiving,
And to recount all thy wonderful works.
- 8 I love, Jehovah, the mansion of thy house,
And the dwelling-place of thy glory.
- 9 Take not away my soul with sinners,
Nor my life with bloody men :
- 10 In whose hands are wicked designs ;
And whose right hand is full of bribes.
- 11 But as for me, I walk in mine integrity ;
O redeem me, and be gracious unto me.
- 12 My foot standeth in an even place ;
In the assemblies I will bless Jehovah.

PSALM XXVII.

David expresses his confidence in God, his love to his house, and his hope of deliverance from his foes, probably composed during the persecution of Saul.

A Psalm of David.

- 1 JEHOVAH is my light and my salvation :
Whom then shall I fear ?
Jehovah is the guardian of my life ;

23. O God] This verse seems to have been added on some future occasion. See note, Hebrew Bible.

PSALM XXVI. 1. *In mine integrity*] Neither intending, nor doing evil, 2 Sam. xv. 11, Prov. x. 9, xx. 7.

2. *Examine me*] Compare Ps. vii. 9 ; xvii. 3.—*Try my reins*] Try my inward affections, Job xxxi. 6.

3. *And according to thy*] My behaviour has been regulated by thy word. Enoch walked with God, and is said to please him.

4, 5. *Faithless men*] Or, false men. So he styles his wicked enemies, as Jer. xv. 17 ; and with such he protests he had no familiar converse.

6. *I wash my hands*] The Jews washed their hands to testify their innocence, Deut. xxi. 6. Ainsworth supposes, he refers to the washing which God appointed to such as approached his altar, Exod. xl. 32. Hence in prayer we are to lift up pure hands, 1 Tim. ii. 8, and Is. i. 15.

8. *I love Jehovah*] The mansion, the dwelling-place refer no doubt to the sanctuary, where God dwelt between the cherubs, John xiv. 2.

9. *Take not away*] Literally, 'gather not,' but it is used in the sense given, Jer. xvi. 5, Is. iv. 1.

12. *My foot standeth*] That is, God hath hitherto supported and firmly established me ; as one that standeth on level ground standeth securely. Compare Ps. xxvii. 10 ; cxliii. 9.

PSALM XXVII. 1. *The guardian*] Hebrew, 'the fort

Of whom then shall I be afraid ?

When the wicked, mine enemies and foes, 2
Advanced against me to eat up my flesh,
They themselves stumbled and fell.

Though a host should encamp against me, 3
My heart shall not be afraid ;
Though war should rise up against me,
Even in this state will I be confident.

One thing do I desire of Jehovah, 4
And this I earnestly request ;

That I may dwell in the house of Jehovah
All the days of my life,
To behold the beauty of Jehovah,
And to make inquiry in his temple.

For in the time of calamity 5
He would conceal me in his pavilion ;
He would hide me in the recess of his tabernacle,

And place me safely as on a rock.
Even now, he will exalt my head 6

Above all my surrounding enemies,
That I may offer sacrifices of joy at his
tabernacle, [vah.

And may sing and give praise unto Jeho-
Attend, O Jehovah, to my voice ; 7
When I call, be gracious and answer me.

When Jehovah saith, Seek ye my face, 8
My heart replies, Thy face will I seek.

Hide not thy face from me : 9
Put not away in anger thy servant :

Thou hast been my help, abandon me not,
Nor forsake me, O God of my salvation !
Should my father and my mother forsake me, 10
Then will Jehovah take me up.

Teach me, O Jehovah, thy way, and lead me 11
In the right path, because of mine enemies.

Give me not up to the will of mine enemies. 12
For false witnesses have risen against me,
And against me they breathe out violence.

Yet I believe that I shall enjoy good, 13
O Jehovah, in the land of the living.

or strong-hold.' There is no term in our language which expresses the sense better than that chosen.

2. *To eat up my flesh*] Ps. xiv. 4, Jer. xxx. 16. Here the words signify to destroy.

3. *Even in this*] That is, even in war I will maintain my confidence, Judges xvii. 10, 27, and Prov. xi. 15.

4. *The beauty of Jehovah*] By this seems to be meant, the whole tabernacle with its service, the sacrifices, incense, and other rites, Heb. viii. 5.

5. *He would hide me*] It appears, that David was now absent from the tabernacle, and expresses his hopes, that were he there, God would afford him special aid and protect him.

8. *When Jehovah saith*] For the text followed, see note, Hebrew Bible.

10. *Then will*] The meaning is, if his parents should manifest no affection or regard, he is confident God will be to him a father.

12. *And against me*] The reading of Bishop Secker is adopted, as it is supported by all the versions. See note, Hebrew Bible.

13. *Yet I believe*] From the change of the preceding word this version arises without any need of an Italic supplement.—*Shall enjoy good*] Hebrew, 'see good,' but this is often used for, 'to experience, to enjoy,' both in the Old and New Testaments, Eccles. ii. 1, John iii. 3.

14. *Wait on, or for Jehovah*] David addresses every

- 14 Wait on Jehovah: be of good courage;
And he shall strengthen thine heart:
Wait thou then on Jehovah.

PSALM XXVIII.

David prayeth for himself and his people. He probably composed this psalm after he was crowned king of Judah, during the war with Abner.

A Psalm of David.

- 1 To thee, Jehovah, my rock, do I call:
Be not thou deaf to my prayer;
Lest if thou be silent when I pray,
I become like those who go down to the pit.
2 Hear the voice of my supplication, when I
cry to thee;
When I lift my hands towards thy holy
oracle.
3 Draw me not away with the wicked,
And with those who work iniquity;
Who speak peace to their neighbours,
While mischief is in their hearts.
4 Repay them according to their works,
And according to the evil of their doings;
According to the works of their hands repay
them:
Render to them according to their desert.
5 Because they regard not the work of Jeho-
vah,
Nor the operation of his hand,
He will break them down, and not build
them up.
6 Blessed be Jehovah; [canton.
For he hath heard the voice of my suppli-
7 Jehovah is my strength, and my shield:
In him my heart trusteth, and I am helped:
Hence my heart greatly rejoiceth,
And with a song will I praise him.
8 Jehovah is the strength of "his people."
And he is the saving strength of his anointed.
9 Save thy people, and bless thine heritage;
Feed them also, and exalt them for ever.

pious person, not to indulge desponding thoughts, but to learn from his experience, to trust to God's word and providence.

PSALM XXVIII. 1. *To my prayer*] The sense is preferred to the idiom.—*Lest if thou be*] To be silent, when one calls or prays, is to neglect him, and marks displeasure.

2. *Holy oracle*] That is, the most holy place, where was the ark, and whence God spoke to his people. Compare Numb. vii. 89, and 1 Kings vi. 5, 16; xix. 20, and Heb. vi. 19.

5. *Because they*] The idiom, 'Break them down, and not build them up,' signifies utter ruin. Compare Job xxii. 23, Jerem. xii. 16.

8. *Strength of his people*] The reading adopted is that of the versions. God is both the strength of his people and of the king over them.

PSALM XXIX. 1. *O ye mighty sons of the*] 'Sons of the stranger,' Ps. xviii. 45, means only *strangers*. So, sons of men, sons of Israel, mean, men and Israelites.

2. *With holy reverence*] The sense of *דָּרָר* is 'splendour, honour,' and as joined with *קִדָּשׁ*, 'holy splendour or honour,' which is justly thought to refer to the priests and Levites, who had peculiar robes to put on, when they ministered before God. Thus David calls on the mighty to ap-

PSALM XXIX.

David celebrates God's majesty, as displayed in a thunder storm.

A Psalm of David.

- GIVE to Jehovah, O ye sons of the mighty. 1
Give to Jehovah, glory and power:
Give to Jehovah the glory due to his name. 2
Worship him with holy reverence.
The voice of Jehovah is upon the waters! 3
The God of glory thundereth—
Jehovah, upon the great waters!
The voice of Jehovah is full of power: 4
The voice of Jehovah is full of majesty.
The voice of Jehovah shivereth the cedars— 5
Jehovah shivereth the cedars of Lebanon.
He maketh Lebanon skip like a calf; 6
And Sirion, like a young rhinoceros.
The voice of Jehovah scattereth lightnings! 7
The voice of Jehovah shaketh the wilderness: 8
Jehovah shaketh the wilderness of Kadesh.
The voice of Jehovah shaketh the oaks, 9
And maketh bare the trees of the forest;
And in his palace every thing speaketh his
Jehovah sitteth upon the flood; [glory. 10
Yea, Jehovah sitteth king for ever.
Jehovah will give strength to his people; 11
Jehovah will bless his people with peace.

PSALM XXX.

This is a psalm of thanksgiving for deliverance from sickness. Some refer it to the deliverance from the plague. 1 Chron. xxi. 26, and chap. xxii. 1.

A Psalm of David at the dedication of the house.

- I WILL extol thee, Jehovah, for thou hast 1
raised me up,
And not suffered my foes to rejoice over me.
O Jehovah, my God, to thee I cried, 2
And thou hast healed me, Jehovah!
From hades thou broughtest back my soul, 3
And preservest me from going down to the
Sing to Jehovah. O ye his saints; [pit. 4
Commemorate with praise, his holiness.

pear before his majesty, showing becoming respect and reverence.

4. *The voice of Jehovah*] Is this phrase derived from the giving of the law? I suspect that it is, as it does not occur prior to that event, and as God spoke with the voice of thunder, Exod. xix. 16.

5. *Shivereth*] He ascribes this effect to the storm in general, yet it is now known that it is the electric fluid, which in fact does what is here said.

9. *Shaketh the oaks*] Bishop Lowth observes that it is certain *אֵיל* or *אֵילָן* is an *oak*; and certainly this word frequently occurs in the plural masculine. And in this sense the Syriac has taken it.—*In his palace*.] David considers the heavens as God's palace, where every thing bespeaks his greatness and majesty.

10. *Upon the flood*] The Chaldee refers this to the flood of Noah; but others think there is rather a reference to God's covenant with Noah, that a flood should no more cover the earth.

PSALM XXX. 2, 3. *Thou hast*] David represents his life as nearly gone; but God had restored him.

4. *Commemorate with praise*] The reference is to that display of his holiness, which God had made in punishing the ambition of David and the people by the plague, and to which the following verse also refers.

- 5 For his anger endureth only for a moment,
But his favour continueth through life :
Weeping may be a guest in the evening ;
But joy cometh in the morning.
- 6 In my prosperity, I, indeed, said,
I shall never be moved ;
- 7 Because in thy favour, Jehovah,
Thou hadst firmly established my power.
- 8 Thou didst hide thy face, I was con-
To thee, Jehovah, I then cried, [founded !
And to the Lord made supplication.
- 9 What gain, in taking away my life ;
In bringing me down to the pit ? [truth ?
- 10 Can the dust praise thee—or declare thy
Hear, O Jehovah, and be gracious unto me ;
Jehovah, become thou my helper.
- 11 Thou didst turn my mourning into mirth ;
Thou strippedst off my sackcloth,
And didst clothe me with a robe of joy.
- 12 Therefore 'I will praise' thee, 'my' glory,
Nor will 'I ever be silent ;'
Jehovah, my God, thee I will ever praise.

PSALM XXXI.

David testifies his confidence in Jehovah, who alone could save him. Probably composed when David escaped from Keilah, 1 Sam. xxiii.

For the chief musician ; a Psalm of David,

- 1 IN thee, Jehovah, do I put my trust ;
Let me never be inadae ashamed ;
For thy righteousness' sake deliver me. [me,
2 To me bow down thine ear—speedily rescue
Be to me a strong rock—a fortress to save
me. [been :
3 For my rock and my fortress thou hast
For thy name's sake lead and guide me.
4 Draw me out of the net, which they have
hid for me ;
For thou, 'Jehovah,' art my strength.

5. *For a moment*] It is of comparative short duration in this state. Compare Is. liv. 7, 8.—*But his favour*] The text is evidently elliptical, and something must be supplied to make out the sense. Life is evidently opposed to a moment, and must signify the time of life, as his favour is opposed to his anger.

7. *Because in*] As this verse contains the reason of what he had said to himself or thought, 'I must be supplied.—*Firmly established*] Hebrew, 'the mountain of my strength.' Eben-Ezra explains as I have rendered.

9. *In taking away*] Hebrew, 'my blood ;' but as blood is used here metonymically for life, it is better to give the sense. Compare Gen. ix. 4.

10. *Can the dust*] That is, can my dust praise thee, and excite others to celebrate thy truth ? 'They who are dead have no intercourse with the living, nor can they be of advantage to them.' See Is. xxxviii. 18, 19.

11. *My sackcloth*] On account of the plague, David and the elders put on sackcloth, 1 Chron. xx. 16.

12. *I will praise thee*] So the Syriac. The rest render, 'My glory shall praise thee,' &c.

PSALM XXXI. 1—6. Compare Psalm lxxi. 1—6.

2. *A fortress*] That is, a place of safety. David was often obliged to fly to the rocks and strong-holds, but did not trust in them, but in Jehovah to save him.

5. *Into thy hand*] Our Lord repeated these words on the cross, expressing his confidence, that his father would not leave his soul in hades, nor suffer his holy one to see corruption.

6. *Thou hastest*] This reading of the versions seems more

Into thy hand I commit my spirit ; [truth. 5
Thou hast redeemed me, Jehovah, God of
'Thou hastest' those who worship vain idols : 6
But as for me, in Jehovah do I trust.
I will exult and rejoice in thy mercy, 7
When thou hast considered my trouble,
And hast known my soul in adversities,
Nor given me into the hand of the enemy, 8
But hast set my feet in a wider place.

Have mercy, Jehovah, for I am in trouble : 9
Mine eye is consumed with grief ;
My soul and my body are melted away.
My life is spent with sorrow, 10
And my years with sighing.
My strength faileth through 'affliction,'
And my bones are consumed.
To all mine enemies I am a reproach ; 11
To my neighbours and friends, a great ter-
They who see me abroad, flee from me. [ror ;
I am disregarded as one dead ; 12
I am out of mind as a broken vessel.
For I hear the slander of the multitude ; 13
Terror compasseth me on every side :
They consult together against me—
They lay plots to take away my life.

But as for me, I trust in thee, Jehovah : 14
I say, Thou art my God !
My times are in thy hands : 15
From my foes and persecutors, deliver me.
Let thy face shine on thy servant ; 16
For thy mercy's sake, save me, O Jehovah !
Let me not be ashamed, for on thee do I 17
call ; [to hades.
Let the wicked be ashamed, 'and go down'
Let the lips of falsehood be made silent, 18
That speak perverse things against the just,
Through haughtiness and contempt.
How great, 'O Jehovah,' are thy good 19
things

suitable ; and David may refer to the awful threatenings against such as forsook God for idols.

7. *When thou hast*] By rendering אשר *when*, it makes this and the next verse conditional, and so they agree with what follows. See Noldius for the sense given.

9. *My soul and my body*] With Street יסר is supplied as parallel with consumed in the former line.

10. *Through affliction*] This reading, as being supported by all the versions, is preferred ; and the whole connexion requires it.

11. *A great terror*] Adverbs are in Hebrew used as adjectives occasionally. Compare 1 Sam. xxv. 31, Prov. iii. 25.

13. *The multitude*] Hebrew, 'the many.' Those who adhered to Saul.—*They lay plots*] This gives the full force of the verb ; and how justly might David thus speak !

14, 15. *I say, Thou art*] I have no other helper. My times both of persecution and deliverance, of sorrow and joy, of life and death, are in thy hands and at thy disposal.

17. *And go down*] This reading of the versions is adopted, because it is generally used in reference to hades, and the textual never ; and because it agrees better with the context.

19. *Are thy good things*] Goodness means the perfection of moral and physical qualities, and I do not see how this can be laid up for the righteous. The word טוב signifies any good thing, either natural or spiritual. It here refers to all that God designs to do for, and has promised to those who fear him.

- Which thou hast laid up for such as fear thee!
 And hast prepared for those who trust in thee, [men!
And honour thee before the children of
 20 In the covert of thy presence thou wilt hide
 From the conspiracies of men! [them,
 Thou wilt hide them in thy tabernacle,
 From the contention of tongues.
 21 Blessed be Jehovah, who hath displayed
 Wonderful kindness to me, as in a strong
 22 For I had said in my agitation, [city!
 I am cut off from before thine eyes; [voice,
 Nevertheless thou didst hear my supplicating
 When I cried unto thee.
 23 O love Jehovah, ye his saints:
 Jehovah preserveth the faithful,
 And abundantly repayeth the insolent.
 24 Be firm, and he will strengthen your hearts,
 All ye who trust in Jehovah.

PSALM XXXII.

The happiness of those pardoned. This psalm was probably composed after Nathan had assured him that his sin was forgiven, 2 Sam. xii. 13.

An instructive Psalm of David.

- 1 HAPPY he! whose transgression is pardoned
 And whose sin is covered. [done,
 2 Happy the man—
 To whom Jehovah imputeth not iniquity,
 And in whose spirit there is no guile.
 3 While I was silent, my bones were wasted,
 Through my pangs all the day long.
 4 For day and night, thy hand was heavy upon me;
 [drought.
 My moisture was turned into summer-
 5 Then I acknowledged my sin to thee;
 And mine iniquity I did not hide.

20. *In the covert*] That is, as in his sanctuary, Ps. xxvii. 5.—*Conspiracies*] The word רכס occurs only here, but is current in the Arabic, and signifies as rendered.

21. *As if in a strong*] Symmachus has rendered in this manner, either finding or supposing it understood. God had showed wonderful kindness, in preserving him safe, exposed as he was, as if he had been in a fenced city.

22. *My agitation*] The term יסוד denotes the state of the mind under great danger and fear. See Deut. xx. 3, and 2 Sam. iv. 4.—*I am cut off*] This is similar to what he said, 'I shall one day fall by the hand of Saul.'

PSALM XXXII. 1. *Covered*] Not by him who committeth it; for he who does this shall not prosper, Prov. xxviii. 13. It signifies then an act of God pardoning and forgiving it, Neh. iv. 5.

2. *Imputeth not*] To impute, is 'to reckon, account, charge.' Happy is the man to whom God does not reckon or charge his sin, 1 Cor. v. 19; Rom. iv. 6, 8.

3. *Was silent*] That is, did not repent of, and confess my sin.—*Through my pangs*] The word פאג denotes 'the roaring of a lion,' Ps. xxii. 13; Isa. v. 29, and it is used for one crying out through the violence of grief and pain, Ps. xxxviii. 3. It is here used metonymically for the pains or pangs which occasion it. This figure often occurs. Death is in the pot, 2 Kings iv. 40. Here death is put for that which would occasion it.

4. *My moisture*] Compare Ps. xxii. 15. The metaphor is beautiful, he was like a plant shrivelled and dried up by the heat of summer.

6. *When favour*] Compare Isa. lv. 6. Favour may be

I said, I will confess to Jehovah my transgressions:

- And thou forgavest the guilt of my sin.
 For this shall every one godly pray to thee, 6
 In a time when favour may be found—
 Him the floods of great waters shall not reach.
 Thou art my hiding-place; 7
 From trouble thou wilt preserve me,
 And compass me with songs of deliverance.
 I will instruct thee and teach thee 8
 The way in which thou shouldst go; [eye.
 I will counsel thee,—on thee shall be mine
 Be not like the horse—or like the mule, 9
 Which have no understanding, [bridle,
 Whose jaws though held in with bit and
 Yet will they not approach unto thee.
 Many shall be the sorrows of the wicked; 10
 But he who trusteth in Jehovah,
 Mercy shall compass him about.
 In Jehovah be glad and rejoice, ye righteous; 11
 And shout for joy, all ye upright in heart.

PSALM XXXIII.

Jehovah is praised as the creator and governor of the world, and for his mercy to his people.

- REJOICE, ye righteous, in Jehovah: 1
 For praise becometh the upright.
 Praise Jehovah with the harp; 2
 Sing to him with the ten-stringed psaltery
 Sing to him a new song; 3
 Play with skill a joyful melody.
 For right is the word of Jehovah, 4
 And all his works are faithful.
 He loveth justice and judgment: 5
 The earth is full of Jehovah's goodness.
 By the word of Jehovah the heavens were 6
 made;

found, whenever God is sought with the whole heart.—*Him the floods*] Floods, waters, are common images of afflictions and calamities. Ps. xviii. 17; lvi. 11; lxix. 2, &c.

7. *Will preserve me*] The version given, implies confidence in God's future mercy, from the experience of his past favour.—*Songs of*] That is, songs occasioned by deliverance, songs of victory and salvation.

8. *Teach the way*] Not in the way; for the verb governs an objective case; Ps. xxv. 8, 12, &c. and the preposition should be omitted.—*On thee shall be*] This is our marginal version. To place the eye upon one, is to regard him. Compare Gen. xlv. 21; Jer. xxiv. 6, and xl. 4.

9. *Be not like*] Be not as untractable as these animals. —*Yet will they not*] Hebrew, 'He (meaning either the horse or the mule) approacheth not to thee.' I have rendered in the plural, to show the reference to both animals. The sense is, they must be broke in before they can be useful. So if men will disobey God, and not hearken to the advice given them, they will be punished; God will put his bridle into their jaws, and lead them to judgment. For many sorrows shall be to the wicked.

PSALM XXXIII. 3. *A new song*] One not before heard, or one peculiarly excellent in respect to the matter of it. Compare Ps. xevi. 3, and Rev. v. 9.

4. *Faithful*] That is, stable and permanent. So the term is used, Exod. xvii. 12.

6—9. *Breath of his*] The expression is parallel and synonymous with the 'word of Jehovah' in the first line. Compare verse 9, and Gen. i. 3.

And all their host, by the breath of his mouth.
 7 He collected the waters of the sea as a heap ;
 He laid up the depths in storehouses.
 8 Let all the earth fear Jehovah ; [of him.
 Let the inhabitants of the world stand in awe
 9 For he spoke—and it was made !
 He commanded—and it stood firm.
 10 Jehovah frustrateth the counsel of nations ;
 He rendereth vain the designs of peoples.
 11 The counsel of Jehovah standeth for ever ;
 The designs of his heart to all generations.
 12 Happy the nation, whose God is Jehovah ;
 The people he hath chosen for his heritage.
 13 From the heavens Jehovah looketh down ;
 He beholdeth all the children of men :
 14 From the place of his habitation,
 He vieweth the inhabitants of the earth :
 15 He only fashioneth their hearts—
 And inspecteth all their doings.
 16 No king is saved by a great host,
 Nor the mighty delivered by much strength.
 17 A vain thing is a horse for safety ;
 Nor can he rescue any by his great courage.
 18 Lo ! the eye of Jehovah is on them who fear
 him ;
 On them who place their hope in his mercy :
 19 To deliver them from death,
 And keep them alive in famine.
 20 We place our hope in Jehovah :
 He is our help and our shield.
 21 In him, indeed, our heart rejoiceth ;
 For in his holy name we trust.
 22 Let thy mercy, Jehovah, be upon us,
 According as we hope in thee.

PSALM XXXIV.

If the title be right, this psalm was a thanksgiving, which David offered for his escape from the king of Gath, 1 Sam. xxi. 11.

A psalm of David, when he changed his behaviour before Abimelech ; who drove him away, and he departed.

1 א I will bless Jehovah at all times ;
 His praise shall continually be in my mouth.
 2 ב In Jehovah my soul shall boast ;

Let the afflicted hear and be glad.
 א O magnify Jehovah with me ; 8
 And let us together exalt his name.
 ג I sought Jehovah, and he answered me, 4
 And delivered me from all my fears.
 ה Look to him, and be enlightened," 5
 And your faces shall not be ashamed.
 ו For Jehovah redeemeth the soul of his 6
 servants ; [late."
 And none who trust in him shall be deso-
 ו This afflicted one cried, and Jehovah heard, 7
 And from all his troubles he saved him.
 ח The angels of Jehovah pitch their camp 8
 Around those who fear him, and rescue them.
 ט O taste and see how good is Jehovah ! 9
 Happy the man who trusteth in him.
 י O fear Jehovah, ye his saints ! 10
 For there is no want to those who fear him.
 יא The rich become poor, and suffer hunger ; 11
 But they who seek Jehovah, shall want no
 good.
 יב Come, ye children, hearken to me ; 12
 I will teach you the fear of Jehovah.
 יג Who is the man that desireth life, 13
 That wisheth to enjoy days of prosperity ?
 יד Preserve thy tongue from evil, 14
 And thy lips from speaking guile.
 טו Depart from evil, and do good ; 15
 Seek peace, and pursue it.
 טז The eyes of Jehovah are on the righteous, 16
 And his ears are attentive to their cry ;
 טז The face of Jehovah is against evil-doers, 17
 To cut off their remembrance from the earth.
 יח The "righteous" cry, and Jehovah heareth, 18
 And from all their troubles delivereth them.
 יט Jehovah is high to the broken-hearted ; 19
 And the contrite in spirit he saveth.
 כ Many are the afflictions of the righteous 20
 one ;
 Yet from all of them Jehovah delivereth him.
 כא "Jehovah" keepeth all his bones ; 21
 Not one of them shall be broken.
 כב Calamity shall slay the wicked person ; 22
 And they that hate the righteous shall
 perish.

11. *Standeth for ever*] This sentiment is noble, as contrasted with the vain schemes and designs of men.

15. *He only*] God only is the father of spirits, Heb. xii.

9. Hence he only inspecteth, and knoweth the secret springs of men's doings.

16—22. We have here stated the insufficiency of creatures to help or to save us, in the most trying situations. Jehovah alone can do this ; and therefore, should be the object of hope and reliance.

PSALM XXXIV. 5. *Look to him*] This reading in the second person plural imperative, supported by the versions, renders the passage clear. Having stated his own deliverance in answer to prayer, David exhorts others to look to God, and assures them of his favourable regards.

6. I have transposed here what in the common version is the 22d verse. As the Hebrew Alphabet contains only 22 letters, and as the verse beginning with י, or the 6th, is wanting, and the 21st concludes with the last letter ח, I conclude, that what is now the 22d is in fact the 6th, reading פוירה

7. *This afflicted one*] Meaning himself. This affords a good connexion with the verse transposed.

8. *The angels of*] Often in the Hebrew, one is put for a multitude ; as the *inhabitant* for the inhabitants, 2 Sam. v. 6, with 1 Chron. xi. 4. So, *tree* for trees, Psa. cv. 33, 40. One cannot be said to make a camp, but many.

11. *The rich become*] The change of a single letter makes this important variation, and this change is supported by the versions. The contrast with this reading is more striking. The mighty, the rich, and the wicked become poor and suffer hunger, but they who seek Jehovah shall want no good.

18. *The righteous*] Here the nominative to the verb is wanting in the common text, but is happily preserved in the versions.

20. *The righteous one*] That is, any righteous person. Peter applies this and the two following verses to our Lord. In short, the obvious meaning is, that God will regard a righteous person, and punish his persecutors.

21. (a) Versions.

PSALM XXXV.

David prays against his enemies and persecutors. It is generally supposed to have been written during the reign of Saul.

A Psalm of David.

- 1 **CONTEND**, O Jehovah, with mine opponents;
Fight thou with them who fight against me.
- 2 Lay hold on shield and buckler,
And stand up in my defence.
- 3 Draw out the spear, and secure me
From the assault of my persecutors:
Say to my soul, I am thy salvation.
- 4 Ashamed and confounded be they who seek
my life; [hurt.
Repulsed and abashed they who devise my
- 5 Let them be as chaff before the wind;
And let the angel of Jehovah disperse them.
- 6 Let their way be dark and slippery;
And let the angel of Jehovah pursue them.
- 7 For without cause they laid a snare for me:
Without cause they digged a pit for my life.
- 8 Unexpected destruction shall come on them;
The snare they laid shall catch themselves;
Into that very destruction shall they fall.
- 9 But my soul shall exult in Jehovah,
And shall rejoice in his salvation:
- 10 My whole frame shall say, Jehovah, who is
like thee? [than he;
Delivering the afflicted from one stronger
The afflicted and needy from the spoiler.
- 11 False witnesses stand up "against me;"
What I know not, they lay to my charge.
- 12 They render to me evil for good;
And would bereave my soul of comfort.
- 13 Yet I, in their affliction, put on sackcloth;
I humbled myself with fasting:
And my prayer on their behalf was sincere.
- 14 Like a friend—Like a brother I behaved
myself; [bowed down.
As one mourning a mother with grief, I
- 15 But in my distress they rejoice and assemble;
Unsuspected accusers assemble against me;
They tear me with reproaches, and cease not.

PSALM XXXV. 1. *Contend*] God's pleading consists in action, as he pleaded David's cause against Nabal, when he slew him, 1 Sam. xxv. 39. What David here prays for, God promises to do for his people, Isa. lxix. 25.

3. *From the assault*] For the reason of this version, the learned reader may see note, Hebrew Bible.

5. *Let the angel of Jehovah*] The angel of punishment is here meant; and it is implied, that when God makes use of such an angel, he accomplishes the work which hath been assigned to him; he utterly destroys, Exod. xii. 23.

7. *Without cause*] The common text is, 'Without cause they have hid a pit, And without cause they have digged a snare.' It is clear the words *pit* and *snare* have changed places.

8. *Very destruction*] Like hunted wild beasts, to take which pits had been dug and covered, they shall fall into the pit which they made for the destruction of others.

9. *But my soul*] That is, when thou thus punishest them, I will exult in thy salvation.

10. *One stronger*] There may be a reference to Saul: Literally, *at my bones*; but these are put for his whole frame, as the Chaldee renders.

Like impious men they cruelly mock me; 16
They gnash on me with their teeth.

Jehovah, how long wilt thou look on? 17
Rescue my soul from their devised destruction—
My dear life from those young lions. [tion;
Then will I thank thee in the great assembly; 18
Before a numerous people I will praise thee.

Let not my false enemies rejoice over me; 19
Nor those who causelessly hate me, wink
the eye.

For they never speak words of peace, 20
But against the most quiet they devise
deceits.

They open wide their mouth against me, 21
And say, Aha! aha! our eye seeth him.

See thou this, Jehovah, and be not silent; 22
"Jehovah," stand not aloof from me.

Awake, O my God, in my defence; 23
Stir up thyself, Jehovah, in my cause.

Judge me, Jehovah, according to thy justice, 24
And let not mine enemies rejoice over me.

Let them not say in their heart, Ah, our 25
desire! [up.

Let them not say, We have swallowed him
Let them be ashamed and confounded to— 26
Who rejoice at my calamity; [gether

Let them be clothed with shame and disgrace
Who magnify themselves against me,

But let those shout and rejoice 27
Who favour my righteous cause; [nified,

Yea, let them ever say, Jehovah be mag-
Who delighteth in the prosperity of his
servant.

Then shall my tongue talk of thy justice, 28
And continually resound thy praise.

PSALM XXXVI.

*The state of the wicked, and the goodness and mercy of
God to his people are described.*

For the chief musician: a Psalm of David, the servant
of Jehovah.

THE oracle of transgression to the wicked 1
Is within, even 'his' own heart;

There is no fear of God before his eyes;

11. *False witnesses*] The text requires the words now
found in the Arabic. Compare Psa. iii. 1.

12. *And would bereave*] Hebrew, the 'bereavement of
my soul.'

13. *And my prayer*] Literally, 'My prayer was turned
to my bosom.' When the orientalists pray seriously in
grief, they hide their face in their bosom: and to this cus-
tom the psalmist here alludes.

15. *Unsuspected accusers*] See note, Hebrew Bible.—
Tear me] Something is evidently understood after the
verb, and with Ainsworth *with reproaches* is added. Our
Lord compares such men to dogs, Matt. vii. 6.

16. *Cruelly mock me*] The common version is singular,
'With hypocritical mockers at feasts!' For rendering נִקְוֶה
a feast, there is no authority.

19. *Wink the eye*] In derision and contempt. Compare
Prov. x. 10.

20. *Never speak*] 'They never speak peace,' means,
they are ever uttering their accusations and invectives.

23. *Awake, O my God*] So the text. See note, Hebrew
Bible.

PSALM XXXVI. 1. *The oracle*] The word נִקְוֶה is a
2 N 2

- 2 Yea, in his own eyes he flattereth himself,
Instead of finding out his iniquity to detest
it. [deceit;
- 3 The words of his mouth are iniquity and
He hath ceased to be wise, and to do good.
- 4 On his couch he deviseth mischief;
He persisteth in a way not good;
Wickedness he doth not abhor. [veng;
- 5 Thy kindness, Jehovah, is unto the hea-
Thy faithfulness reacheth to the skies.
- 6 Thy justice is like the great mountains;
Thy judgments are a vast abyss!
Man and beast thou preservest, O Jehovah!
- 7 How excellent is thy kindness, O God!
Hence men trust under the shade of thy
wings. [be satisfied,
- 8 With the rich food of thy house they shall
And shall drink of the stream of thy plea-
sures.
- 9 For with thee is the fountain of life,
And by thy light we are enlightened.
- 10 O continue thy kindness to those who know
thee, [heart.
And thy righteousness to the upright of
- 11 Let not the foot of the proud approach me,
Nor the hand of the wicked disturb me.
- 12 There are the workers of iniquity fallen!
They are cast down, and not able to rise!

PSALM XXXVII.

The temporal prosperity of the wicked is so uncertain, that it should not be envied. It is uncertain when David composed it.

A Psalm of David.

- 1 **K** VEX not thyself on account of the
wicked;
Nor envy the workers of iniquity; [down,
2 For, like the grass, soon shall they be cut

down, and generally in construction with some of the names of God, or of those believed to be gods. It always denotes something divine, either really or believed to be so.—The wicked consults only his own inclinations and passions; these are his oracle, what he observes and seeks to gratify. Compare Rom. viii. 2.

2. *Instead of finding*] The meaning is, though it is obviously the duty of a sinner to find out his sin, to hate it and repent of it, yet he flattereth himself in it, and will not admit that he is worthy of any particular punishment.

5. *To the heavens*] The next line supports this sense. Compare Psa. lvii. 11.

6. *Great mountains*] Hebrew, 'mountains of God.' His justice is both invariable and conspicuous, or manifest.

8, 9. *With the rich food*] Hebrew, 'fatness,' which is frequently used for what is best in its kind. Job xxxvi. 16, and Gen. xxvii. 23.—*Thy house*] Hammond and others understand the world so called here, and the same sentiment to be intended as when it is said, 'the earth is full of thy riches,' Psa. xxxiii. 4.—*And by thy light*] Light denotes instruction. In this view David might intend all the discoveries which God was pleased to make of his will and grace to the church. This light the Israelites enjoyed, and by it were enlightened.

11. *Foot of the proud*] The sense is given, as *pride* is used for proud men.

PSALM XXXVII. 1. *Vex not thyself*] Literally, 'be not enflamed,' on account of the wicked, whom thou seest now enjoying the greatest prosperity; for soon shall they be cut down.

3. *Feed securely*] Hebrew, 'feed truth, or on truth.'

And like the green herbage shall they wither.

5 Trust in Jehovah, and do good; 3

Dwell thou in the land, and feed securely.

Delight thyself also in Jehovah, 4

And he shall give thee the desires of thy heart.

6 Commit thy concerns to Jehovah; 5

In him confide—and he will succeed them;

He will bring forth thy righteousness as the 6

light, [ness.

And thine integrity as the noon-day bright-

7 Repose on Jehovah—in him place thy 7

trust;

Vex not thyself at him who prospereth—

At the man who formeth wicked devices, 8

"That he may slay the upright of heart."

7 Cease from anger, and avoid wrath; 9

Vex not thyself, so as in any wise to do evil:

For evil-doers shall be cut off; [the land. 10

But they who hope in Jehovah shall inherit

1 Yet a little while, and the wicked shall 11

not be, [is not!

Yea, thou mayest look on his place, but he

But the meek shall inherit the land, 12

And delight themselves in abounding peace.

1 The wicked plotteth against the just, 13

And gnasheth upon him with his teeth:

But Jehovah laugheth at him: 14

Verily he seeth that his day cometh on.

7 The wicked unsheath the sword; 15

They bend the bow, to cast down the meek

and needy.

Their sword shall enter their own heart, 16

And their bow shall be broken to pieces.

5 Better to the righteous man is a little, 17

Than "all" the abundance of the wicked.

For the arms of the wicked shall be broken; 18

But Jehovah supporteth the righteous.

This form of speaking frequently occurs. To feed the wind, ashes, or dust, Isa. xlv. 20. Hos. xii. 2, denotes to pursue useless things, or to labour in vain. There is reference to a sheep, living, or feeding in a suitable pasture, untroubled and secure.

5. *Commit thy concerns*] Literally, 'roll thy way' on Jehovah.' By way here is meant whatever a man does, designs, or follows.

7. *Repose on*] Hebrew, 'Be silent to Jehovah.' It signifies the act of the mind, silently, and without impatience, waiting for God.

8. In the common text, the first line of this verse is the third of the seventh. The alphabetic order, and the uniformity of the composition shows, that a line has been here omitted or transposed. Dimock pointed out this, and very properly restored the redundant line of the 14th verse, which evidently connects better here than where it is placed, as it specifies the object of the wicked man's plots and designs.

9, 10. *So as in any*] When we indulge anger on account of evil doers, and vex ourselves at their present success, we forget that they shall be cut off, while God's servants shall be preserved. So Isa. lvii. 13.

12. *Abundance of peace*] Our Lord perhaps alludes to this verse, Matt. v. 5.

14. *His day cometh on*] Day is often used for the time of punishment: Job xxviii. 20. Psa. cxxxvii. 7.

17. *Than all the*] The little, the small portion of a good man, which he possesses by right, and uses with temperance, far excels the ill-gotten wealth of sinners, and will longer endure.

- 19 ^v Jehovah regardeth the days of the up-
And their heritage shall be perpetual, [right,
20 They shall not be ashamed, in a time of
adversity,
But in days of famine they shall be satisfied.
21 ^u Surely the wicked shall be destroyed!
The enemies of Jehovah, like the fat of
lambs,
22 Shall be consumed and 'as' smoke vanish.
23 ^y The wicked borroweth, but repayeth not;
But the righteous is kind, and giveth.
24 Truly these, blessed of God, shall inherit
the land;
But those, accursed of him, shall be cut off.
25 ^z By Jehovah are the steps of a man
directed,
When in his way he delighteth.
26 Though he fall, he shall not be cast down,
Because Jehovah upholdeth him with his
hand.
27 ^a I have been young, but am now old;
Yet have I never seen the righteous forsaken,
Or his seed begging bread.
28 He is daily merciful, and lendeth;
And bringeth on his seed a blessing.
29 ^b Depart from evil, and do good;
And long shalt thou dwell *in the land*.
30 For Jehovah loveth what is right,
And will not forsake his saints. [tion,
31 ^y Perpetually are they under his protec-
But the seed of the wicked shall be cut off.
32 The righteous shall inherit the land,
And shall dwell in it perpetually.
33 ^c The mouth of the righteous uttereth
wisdom,
And his tongue speaketh what is proper.
34 The law of his God is in his heart,
And his footsteps shall never slide.
35 ^d The wicked man watcheth the righteous,
And seeketh opportunity to slay him.
36 Jehovah will not leave him in his power,
Nor condemn him when he is judged.
37 ^e Hope in Jehovah, and keep his way,
'And he shall direct thy paths.'
38 He shall exalt thee to inherit the land,

And thou shalt see the destruction of the
wicked. [able,
39 I have seen the wicked become formid-
And 'exalting himself' like a green 'cedar';
But he passed away, and lo! he was no more;
40 Yea, I sought him, but he could not be found.
41 Mark the perfect and behold the up-
right;
For the latter end of that man is peace:
But transgressors shall utterly perish: 42
The latter end of the wicked is excision.
43 The salvation of the righteous is from Je-
Jehovah,
He is their strength in the time of trouble.
He will help and deliver them from the 44
wicked; [trust.
He will save them, because in him they

PSALM XXXVIII.

*This is called the third penitential psalm. It is certainly
a most plaintive one, and must have been composed during
some grievous affliction.*

A Psalm of David; to bring to remembrance.

O Jehovah, rebuke me not in thine anger, 1
Nor in thy hot displeasure chastise me.
For thine arrows have stuck fast in me, 2
And thy hand hath been heavy upon me.
No soundness in my flesh, because of thy 3
wrath;
Nor rest in my bones, because of my sin.
For mine iniquities have gone over my head; 4
As a heavy burden which I cannot bear.
My wounds are become loathsome— 5
Are putrified because of my folly. [ed;
I am bowed down—am exceedingly depress- 6
I go mourning all the day long.
For my loins are full of burning heat, 7
And there is no soundness in my flesh.
I am become feeble, and greatly wasted; 8
I roar out through the disquietude of my
heart.
O Jehovah, my whole desire is before thee; 9
And my groaning from thee is not hid.
My heart panteth—my strength faileth me: 10
The very light of mine eyes is not with me.

21, 22. I have followed the text, only reading with the
versions 1772, as smoke, instead of in or into smoke. There
are two comparisons, but one connected with the other:
'they shall be consumed as the fat, the choicest part of rams;
and as the smoke arising from the altar, they shall vanish.'
With Dimock I have transposed the redundant line of the
25th verse here, as necessary, where it is more appropriate,
than in the place it now occupies in the common version.

23. *Bringeth on his* The righteous is so far from being
forsaken, that frequently out of the *little* (see 16th verse)
he has, he is merciful and lendeth to others, and bringeth
on his seed the blessing of men, and often the special
blessing of God. Charity does not entail poverty.

29. *Long shalt thou* See note on verse 3d, and Jer.
vii. 5—7.

30. *What is right* Hebrew 'judgment,' which here
includes both the holy conduct of his saints, and his own
equitable treatment of them.

34. *The law is in his heart* So God commanded, Deut.
vi. 6, and he has also promised to write it there, Heb.
viii. 10.

37. *And he shall* With Dimock and Hare this line is
added from Prov. iii. 6, which completes the sense and the
hemistichs.

39. *Become formidable* Ainsworth, 'daunting, terrible,'
sorely dismaying others.—*A green cedar*. So the Sept. and
Vulg. which are undoubtedly right. There is no authority
for the term אורח denoting a bay tree.

41—44. *Mark the* We have here a fine contrast be-
tween the saint and the sinner; as their characters are
different, so is their end.

PSALM XXXVIII. *Thine arrows* There is here a re-
ference to Job vi. 4. *Arrows* are sicknesses or plagues of
body or mind. Compare Ps. xviii. 15; xci. 5.

5. *My folly* Sin is often so called, and is what David
here intends.

6. *I am bowed down* Hebrew, 'I am bended.' There
is a beautiful climax in this verse, each member increasing
in force.

7. *My loins are* In the sense given the term occurs
Lev. ii. 14. Jer. xxix. 22, and so the Chaldee took it here.
Compare Ps. cii. 4.

- 11 They, who were my beloved friends,
Now stand aloof from my stroke :
My neighbours now stand afar off.
- 12 And they, who seek my life, lay snares ;
They, who seek my hurt, speak malicious things,
And meditate deceits all the day long.
- 13 But I am as a deaf man who heareth not ;
Or like a dumb man, who openeth not his mouth.
- 14 I am as one who heareth nothing,
And in whose mouth are no cutting retorts.
- 15 For in thee, Jehovah, do I place my hope ;
Thou wilt answer *for me*, O Lord, my God ;
- 16 Lest, said I, they rejoice over me,
And boast themselves when my foot slippeth ;
- 17 For I am now ready to halt,
And my sorrow is continually before me.
- 18 Yet mine iniquity I have acknowledged,
And been distressed on account of my sin.
- 19 Still mine enemies live, and are powerful ;
And they who causelessly hate me are multiplied.
- 20 They render evil to me instead of good ;
They oppose me for following what is good.
- 21 Forsake me not, O Jehovah, my God !
From me never stand afar off :
- 22 Haste to mine aid, Jehovah my salvation !

PSALM XXXIX.

This psalm turns partly on the same subject with the thirty-seventh.

For the chief musician, Jedothun ; a Psalm of David.

- 1 I said, I will take heed to my ways,
That I may not sin with my tongue :
A muzzle will I keep on my mouth,
While the wicked are before me. [good,
- 2 I was dumb in silence—abstained from
And my sorrow was excited.
- 3 My heart became hot within me ;
While I meditated, the fire so burned
That I spoke with my tongue, *and said*,

11. *My stroke*] Or plague. That is, his present calamity made many desert and disown him ; while it emboldened others to lay their snares, and to speak maliciously against him.

13, 14. *I am as a deaf*] See note, Hebrew Bible. He acted with prudence and patience, did not render railing for railing, but committed himself to him who judgeth righteously.

17. *Before me*] That is, present with me, so that I am ready to be overwhelmed.

PSALM XXXIX. 1. *Not sin with my tongue*] Compare James iii. 2.—*A muzzle*] So our marginal version, and it is here used to denote the government of his tongue. Jam. iii. 3–8, and compare Deut. xxv. 4.

2. *Abstained from good*] That is, from good things, as the Sept. translates ; did not enjoy them.

3. *The fire so burned*] That is, the fire of his pain and grief. Compare Jer. xx. 9.

4. *How frail I am*] How perishable, how soon I shall cease to exist here.

5. *In his best estate*] The Greek, 'every man existing,' but Schulzens has vindicated the common version. See him on Job. i. 6.—*Man surely*, Literally, 'Man walketh after a shadow.' The word צל signifies an image or repre-

Make known to me, Jehovah, mine end,
And what is the measure of my days,
That I may know how frail I am. [breadth !
Behold ! thou hast made my days a hand-
And mine age is as nothing before thee !
Surely every man, in his best estate,
Is nothing but a mere vanity.
Man, surely, pursueth a shadow !
Surely in vain he heapeth up riches !
For he knoweth not who shall enjoy them !

Now, O Jehovah, what should I hope for ?
My whole expectation is in thee.
From all my transgressions deliver me ;
Make me not the reproach of the worthless.

I was dumb—I opened not my mouth,
Because thou inflictedst the stroke.

Remove from me thy stroke—
By the blow of thy hand I am consumed.

When thou with rebukes correctest man for his iniquity,
[worm the garment.

Thou consumest his excellence, as a moth—
Surely every man is a mere vanity !

Hear my supplication, O Jehovah,
And give ear unto my cry :

On account of my tears, be not thou silent,
For I, as a stranger, depend on thee ;

I am a sojourner, like all my fathers.
O spare me, that I may recover strength

Before I go hence—and be no more.

PSALM XL.

David describes his own experience of God's mercy ; and prophesies concerning the incarnation, obedience, and ministry of our Lord ; then he enumerates his own sin and sufferings, and prays for deliverance.

For the chief musician ; a Psalm of David.

I earnestly looked to Jehovah,
And to me he bowed, and heard my cry.

He brought me up out of a horrible pit,
Out of the deep miry clay ;

He set my feet upon a rock,
And established all my goings.

He hath put in my mouth a new song ;

sentation,' and in this connexion, can only signify a shadow. Compare Ps. cxliv. 4.

7. *What should I hope for*] That is, from life or its possessions. Hence he prays for pardon, that he may not be made the reproach of the wicked.

9. *I was dumb*] He patiently bore what God laid on him ; like Job he did not charge God foolishly.

11. *His excellence*] Hebrew, 'his desire or desirable thing ;' that is, his health, vigour, and all his enjoyments. I have supplied *garment*, as understood in the text. Compare Job xiii. 28, and Isa. li. 8.

12. *Be not silent*] Act not as one who disregards me ; delay not thine aid.—*As a stranger*] This is taken from the law, Lev. xxv. 23, 'The land is mine, ye are but strangers and sojourners with me.' Compare Heb. xi. 13, 14, 16.

PSALM XL. 1. *Earnestly looked*] The words denote the strength of his desire and confidence, stretching out as it were his neck, looking for deliverance.

2. *Horrible pit*] A pit resounding with falls of water. Compare Ps. lxxv. 8. Isa. xvii. 12, 13. The image represents his dangerous state.

3. *A new song*] God had afforded him new matter for praise, and excited him to compose this song to his glory.

- A song of praise to our God. [vah.
Many shall see, and fear, and trust in Jeho-
4 Happy the man who putteth his trust in Je-
And respecteth not the proud, [hovah,
Nor such as turn aside to falsehood.
5 Very many, O Jehovah, my God!
Are the wonderful works that thou hast done,
And thy purposes concerning us
Cannot be reckoned up in order to thee:
I would declare and speak of them;
But they are more than can be numbered.
6 Sacrifice and offering thou desiredst not;
"Then a body didst thou prepare" for me:
7 Burnt, or sin-offering thou didst not require;
Then said I, Lo I come! [me;
In the volume of the book it is written of
8 I delight to do thy will, O my God;
For thy law is within my heart. [sembly;
9 I preach righteousness in the great as-
Lo! I restrain not my lips, Jehovah, thou
knowest.
10 Thy righteousness I hide not within my heart;
Thy faithfulness and thy salvation do I pro-
claim. [truth
I conceal not thy loving-kindness and thy
Amid the great assembly. [cies;
11 Withdraw not from me, Jehovah, thy mer-
Let thy kindness and truth ever preserve me.
12 For innumerable evils compass me about;
Mine iniquities have so taken hold on me,
That I am not able to look up.
They are more than the hairs of my head;
And, therefore, my heart faileth me.
13 Be pleased, O Jehovah, to deliver me:
Haste, O Jehovah, to mine aid. [gether
14 They shall be ashamed and confounded to-
Who seek to take away my life: [founded
They shall be driven backwards and con-
Who wish evil unto me.
15 They shall receive for their reward, shame,

5. *The wonderful works*] He refers to the miracles which God had wrought in redeeming Israel from Egypt, and in bringing them to Canaan.—*Thy purposes*] So the word is often rendered. He refers to the promises made by Abraham and his seed. David here felt like St. Paul, when he said, 'O the depth of the riches,' &c. Rom. xi. 33. This naturally introduces the following prophecy of Messiah, which includes the 6—10th verses, and he is introduced as the speaker, as he often is by the prophet Isaiah. David mentions this as one of God's many purposes which he could not estimate.

6. *Desiredst not*] That is, for their own sake. They were appointed only as shadows of a better sacrifice.—*A body didst thou*] For this version and the text, see note, Hebrew Bible.

7. *In the volume*] We might render simply, 'in the book;' for volume or roll refers only to the manner in which manuscripts were put together, being rolled on a stick, and then called a book.—*It is written of me*] Our Lord asserts that Moses wrote of him, John v. 46. He probably refers to Gen. iii. 15.

8. *To do thy will*] That is, whatever is written of me I delight to fulfil, John iv. 31.

9. *I preach*] The verb *בשר* means in general, 'to proclaim good tidings,' and is rendered in the Sept. by *εὐαγγελίζω*, 'to preach good tidings, to evangelize.' We are here told what our Lord preached as good tidings, *thy*

Who say unto me, Alia! aha!
But all those who seek thee shall rejoice 16
and be glad in thee;
Those who love thy salvation shall say,
Be Jehovah continually magnified.
When I am afflicted and needy, 17
Then may Jehovah think on me.
Thou art my helper and my deliverer;
Make no delay, O my God.

PSALM XLI.

David celebrates the happiness of the compassionate, and complains of his enemies. This psalm was probably composed under some personal affliction.

To the chief musician; a Psalm of David.

HAPPY is he who regardeth the poor. 1
In the time of trouble, Jehovah will deliver
him. [alive,
Jehovah will preserve him and keep him 2
And will make him happy upon the earth,
And not give him up to the will of his ene-
mies. [sickness,
Jehovah will support him on the bed of 3
And during his infirmity will turn all his
couch.
I say, O Jehovah, be gracious unto me; 4
Heal me, although against thee I have
sinned.
Mine enemies now speak evil of me; 5
When shall he die and his name perish?
And if one come to see me, he speaketh false- 6
hood:
His heart is collecting iniquity to itself;
He goeth forth, and then uttereth it. [me;
All who hate me, whisper together against 7
Against me they devise evil for me, saying,
His wicked deed is now poured upon him, 8
And from where he lieth he will no more
rise up.

righteousness. That is, God's method of justifying sinners, Rom. iii. 21, 22.

11. What follows belongs to David, and forms the third part of this interesting psalm. The last five verses are the same as the 70th psalm. The judicious Poole observed that David now speaks in his own person.

12. *Thou the hairs*] He confesses the number and the effect of his sins and iniquities. Hence he prays for deliverance both from them and his enemies.

15. *They shall receive*] With bishop Lowth the reading and version of the Sept. is followed. The common version is not intelligible; for what can *reward of their shame* signify?

17. *Make no delay*] The word means so to *tarry* or *linger* as to disappoint one of his expectation, as Habak. ii. 3. Deut. xxiii. 21.

PSALM XLI. 1. *Regardeth the*] The word *ישיביל* denotes both a prudent judging, and a correspondent conduct towards the poor and the afflicted, 2 Sam. xiii. 4. Compare Matt. v. 7. and vii. 1.

3. *Will turn all his couch*] That is, will be his kind nurse, and make his sick-bed easy.

8. *His wicked deed*] They considered his sickness as a divine judgment for some wickedness, and perhaps had in their eye his sin in the matter of Uriah.—*Is poured out*] So all the old versions render. David's enemies considered, that God had now brought his guilt on his own head.

- 9 Yea, my familiar friend, in whom I trusted,
Who ate of my bread, hath lifted the heel
against me. [me,
10 But thou, O Jehovah, be gracious unto
And raise me up, that I may requite them.
11 By this I know that thou favourest me,
Because mine enemy doth not triumph over
me. [legriety,
12 As to me, thou supportest me in my in-
And wilt set me in thy presence for ever.
13 Blessed be Jehovah the God of Israel,
From eternity to eternity, Amen and Amen!

PSALM XLII.

David laments his absence from the place of divine worship, but hopes to return. Probably composed when he was beyond the Jordan, during Absalom's rebellion, 2 Sam. xvii. 2.

For the chief musician; a didactic for the sons of Korah.

- 1 As the hart panteth for streams of water,
So panteth my soul for thee, O God.
2 My soul thirsteth for God, the living God;
When shall I come and appear before God?
3 My tears are my food, by day and by night,
While they daily say to me, Where is thy
God? [soul in me),
4 I remember those days, (and pour out my
When I went with the multitude,—
Approached with them to the house of God,
Amid the sound of joy and praise;—
With the multitude keeping the solemn feast.
5 Why art thou cast down, O my soul?
Why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation and my God.
6 My soul is cast down within me;
Because I remember thee from the land of
Jordan;
From the Hermons, and mount Mizar.
7 Deep calleth to deep at the sound of thy
water-falls;

All thy waves and thy billows pass over me.

By day Jehovah commanded his kindness, 8
And by night his song was with me;
But now my prayer is to the God of my 9
life; [me?
To God I say, My rock, why forgettest thou
Why go I mourning from the enemy's op-
pression?

Painful is it as the breaking of my bones 10
When my adversaries reproach me; [God?
When they daily say to me, Where is thy
Why art thou cast down, O my soul? 11
Why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation, and my God.

Judge me, O God, and plead my cause 1
Against an ungodly nation; [me.
From the deceitful and unjust man deliver
Since thou art God my strength, why cast 2
me off?

[pression?
Why go I mourning from the enemy's op-
Display thy light and truth; let them guide 3
me, [nacles.

And bring me to thy holy mount and taber-
Then will I approach the altar of God, 4
Of God, the source of my joy and exultation:
On the harp I will praise thee, Jehovah my
God.

Why art thou cast down, O my soul? 5
And why art thou disquieted within me?
Hope in God; for yet shall I praise him,
As my salvation and my God.

PSALM XLIV.

This psalm seems to have been composed during the captivity, or perhaps during the persecution of Antiochus Epiphanes.

To the chief musician; a didactic, by the sons of Korah.

O God! with our ears we have heard, 1
To us our fathers have related what work

9, *Familiar friend*] Most think David intended Ahi-
thophel, 2 Sam. xv. 23. Our Lord applies this verse to
himself, John xiii. 18.

13. *Blessed be*] This ends the first book of the psalms;
and this verse ends every other book, which might be added
when the psalms were collected. See Psalms lxxii.
lxxxix. cvi.

PSALM XLII. 1. *Hart panteth*] Or brayeth with desire
for the water-streams.

2. *Appear before God*] That is, at the tabernacle. What
is called coming before God, 1 Chron. xiii. 10, is called
2 Sam. vi. 7, coming before the ark of God. See Exod.
xxxiv. 24. Deut. xiii. 16; xxxi. 11.

3. *My tears are*] That is, shed constantly, as men con-
stantly take their food; or while eating he did not cease to
weep. Compare Ps. lxxxvi. 6.

4. *I remember those days*] The following lines justify
the insertion of *days* instead of *things*.—*When I went*]
We have here a description of the annual feasts, when all
the males were to appear before God.

5. *Why art thou*] Cast down with sorrow and anxiety.
Prov. xii. 25.—*As my salvation*] See note, Hebrew Bible.

6. *My soul is cast*] This is an answer to the inquiry
made in the preceding verse.—*From the land of Jordan*]
That is, the land beyond the Jordan, where David now
was. David next mentions more particularly the place
where he was, near mount Hermon. Mahanaim was situ-

ated at the bottom of these mountains, and here David and
his army encamped for some time, before the battle with
Absalom, 2 Sam. xvii. 24.—*Mount Mizar*] Some less
mountain, so called in comparison with mount Zion, which
he loved.

7. *Deep calleth*] The situation of David suggested this
forcible image. He saw the torrents falling from the pre-
cipices, and heard them resounding, and as if calling to
one another for assistance; so, says he, all thy waves, that
is, afflictions and troubles, come upon me and overwhelm
me.

8, 9. The latter verse incontestably proves, that David
here contrasts his past happy state with his present afflicted
one, and that the future tense must be rendered in the past.

10. *Like the breaking*] The verb *נצח* generally signifies,
'to slay, kill or murder;' but in the Arabic it signifies
also, 'to break, to crush to pieces,' and here and Ps. lxii.
4, this sense is most apposite.

PSALM XLIII. 1. More than thirty manuscripts join
this to the former psalm. It has no title, and the sentiments,
and the return of the same verse, render it certain that it is
the conclusion of it.—*Ungodly nation*] He means the
many who had joined Absalom.—*Unjust man*] With all
his affection as a father, he might with the greatest truth
thus speak of his rebellious son.

3. *Display*] That is, show me thy favour and establish
thy truth by fulfilling thy promises.

- Thou didst in their days—in the days of old.
 2 By thy hand thou didst drive out the nations,
 And plantdest them in their stead;
 The people of Canaan thou didst afflict,
 But thou madest them to shoot forth.
 3 For not by their sword possessed they the
 Nor did their own arm save them; [land,
 But through thy right hand and thine arm,
 And because with the light of thy counte-
 Thou wast pleased to favour them. [nance
 4 Thou, O God, who art still our king,
 Command deliverances for Jacob:
 5 Through thee we will push back our enemies,
 And in thy name tread down our opponents:
 6 For in our own bow we will not trust,
 Nor can our own sword save us.
 7 Thou, indeed, must save us from our foes,
 And put to shame those who hate us.
 8 In God we constantly make our boast,
 And thy name we perpetually celebrate.
 9 Yet hast thou cast us off, and put us to
 shame,
 And goest not forth with our armies.
 10 Thou makest us retreat before the enemy,
 And they who hate us, make us their prey.
 11 Thou givest us up, like sheep, to be de-
 voured,
 And among the nations thou dispersest us.
 12 Thou sellest thy people, without gain,
 And increasest not thy wealth by their price.
 13 Thou makest us a reproach to our neigh-
 bours,
 A scorn and derision to those around us.
 14 Thou nakest us a by-word among the
 nations,
 A shaking of the head among the peoples.
 15 Our disgrace is daily before us,
 And confusion covereth our face; [phemer;
 16 From the voice of the insulter and blas-
 From the presence of the enemy and avenger.
 17 All this hath come upon us;
 Yet have we not forgotten thee,

- Nor acted falsely in thy covenant.
 Our heart hath not turned back from thee, 18
 Nor our steps declined from thy way:
 Yet thou hast driven us to a place of serpents, 19
 And spread over us the shadow of death.
 If we had forgotten the name of our God, 20
 Or stretched out our hands to a strange god,
 Would not God have searched into this? 21
 He who knoweth the secrets of the heart.
 Yet for thy sake we are daily slain; 22
 We are counted as sheep for the slaughter.
 Awake! why sleepest thou, O Jehovah? 23
 Arise, cast us not off for ever!
 Why hidest thou thy countenance, 24
 And forgettest our affliction and oppression?
 For our soul is humbled to the dust: 25
 Our body cleaveth to the earth.
 Rise up, and become our help; 26
 Redeem us from thy mercy's sake.

PSALM XLV.

This psalm is a prophecy respecting Messiah; his kingdom and glory, and his union with his people, Heb. i. 8.
 To the chief musician, on the hexachord; a didactic song of love, by the sons of Korah.

- My heart teemeth with excellent matter; 1
 I will speak what I have composed for the king;
 My tongue is as the pen of a ready scribe.
 Thou art fairest among the sons of men: 2
 Grace is diffused on thy lips;
 Wherefore God ever blesseth thee.
 Gird thy sword on thy thigh, mighty one, 3
 Display thy glory and thy majesty;
 And in thy majesty, ride prosperously on, 4
 In the cause of truth, meekness, and right-
 teousness;
 Let thy right hand dart forth terrors:
 And peoples shall fall down under thee! 5
 Sharp shall be thine arrows,
 In the heart of the king's enemies.
 Thy throne, O God, is for ever and ever: 6

PSALM XLIV. 2. *To shoot forth*] So Piscator and others have rendered. The verb שָׁלַח is applied to the vine, spreading its roots and branches, Psa. lxxxix. 9. Ezek. xvii. 6. This sense is parallel with *plantedst* in the former line, and a natural consequence of it.

4. *Art still our king*] Hebrew, 'thou art he, my king, O God.' I have rendered in the plural as the sense requires.

11. *Like sheep to be devoured*] Hebrew, 'sheep for meat,' that is, to be eaten or devoured; so verse 22d, 'sheep for the slaughter,' that is, sheep to be slain.

12. *Sellest thy people*] God is said to sell his people, when he delivereth them into their enemies' hands, as out of his own possession. So Deut. xxxii. 30. Isa. lii. 3.—*Increasest not*] That is, takest no other people in their stead, who may be thy portion, inheritance, and treasure.

19. *A place of serpents*] That is, a place where they are wont to dwell.

22. *Yet for thy sake*] Our afflictions have not come on us for idolatry, but for thy sake, for our adherence to thee. Hence he prays for deliverance.

PSALM XLV. 1. *Teemeth with*] The author means, his heart was elevated with his subject, and his thoughts wanted vent. Hence he determines to speak what he had composed.

2. *Thou art fairest of*] Or most beautiful. He sees

the king, through the inspiring influence of the spirit, and addresses him in the language of admiration.—*Grace is diffused*] That is, eloquence is diffused on thy lips. So חַן *grace* signifies, Eccl. x. 12. This is a striking picture of him who spoke as never any other man spoke, Luke iv. 22.

3. *Gird thy sword*] That is, prepare for the contest, and like a mighty warrior accoutred, go forth for the overthrow of thine enemies.—*Thy glory*] The sword which the prophet desires him to gird on, he calls his glory and majesty; by which is clearly meant, the word of the gospel, called 'the sword of the spirit,' Eph. vi. 17. Rev. i. 16.

4. *In the cause of*] This shows the object which this king should have in view, the cause of divine truth, meekness, and righteousness. And each of these he displayed and defended. His word was the truth, his spirit was meekness, and his actions, righteousness.—*Dart thy terrors*] This version arises from adopting the primary sense of יָרָה, 'to cast, shoot an arrow.' Messiah, by his word, displaying the sins of men, the purity of God should dart terrors into the consciences of men, as Paul did into the mind of Felix, Acts xxiv. 25. The image is pursued in the next verse.

6. *Thy throne, O God*] As this is quoted by the apostle, and associated with other passages, which do unquestionably imply divinity, it is proper to consider this its true sense

A sceptre of equity is the sceptre of thy kingdom. [edness;

7 Thou lovest righteousness and hatest wickedness—
Hence hath "Jehovah" thy God anointed thee

With the oil of gladness above thy fellows:

8 Myrrh, aloes, and cassia are thy garments.
From the ivory palaces they make thee glad; [ones;

9 Daughters of kings are among thy beloved
At thy right hand standeth the queen,
Arrayed in robes of the gold of Ophir.

10 Listen, O daughter; consider, and incline
thine ear; [house;

Forget thine own people and thy father's

11 Then will the king be captivated with thy
beauty: [him.

He is indeed thy Lord, and worship thou

12 The daughter of Tyre shall bring a present;
And the richest people shall entreat thy favour. [ment;

13 All-glorious is the queen in her apartment—
Her robe is embroidered with gold. [tire,

14 To the king she shall be brought in rich attire—
Her virgin-companions following her;—

To thee shall they be conducted: [tion,

15 They shall be brought with joy and exultation—
And shall enter the palace of the king.

16 Instead of thy fathers shall be thy sons,
Whom thou shalt make princes in all the earth.

17 "I will cause" thy name to be remembered
Throughout all generations: [and ever.
So that peoples shall praise thee for ever

here, Heb. i. 8—12. Also the duration of his kingdom is implied. Compare 2 Sam. vii. 16. and 1 Chron. xxii. 10.

7. *Anointed thee*] This refers to our Lord as man; and from his unction or anointing, he is called Messiah or Christ. It means his appointment to his office of mediator and saviour, and the endowments necessary to discharge it.

8. *Myrrh, aloes*] The king's robes are spoken of, as if made of perfumes; they spread their odour abroad.—*From the ivory*] The palaces of kings were often cased with ivory, in ancient times. Compare 1 Kings xxii. 39. and Amos iii. 15. Homer, Horace, and Virgil refer to this custom.

9. *Standeth the queen*] By queen is signified the Jewish as the basis of the Christian Church. God's covenant with that people is spoken of as a marriage, Jer. iii. 14. Isa. liv. 5. Hos. ii. 19, 20. The prophet here, I think, speaks not of the national church merely, but of the best part of it, those really serious.

10, 11. *Listen, O daughter*] This may respect every individual who comes to the Saviour. Like a woman who cleaves to her husband, they are to cleave to him by faith and affection.—*He is thy Lord*] Having come to him by faith, remember that he is thy head to rule over thee, to provide for and protect thee; he thou, therefore, obedient, and pay him the homage of thy heart.

12. *The daughter of Tyre*] The people of Tyre. It is a singular fact, that many from Tyre flocked to hear Christ, Mark iii. 7. and by their readiness to hear and follow him, he upbraided the unbelief of the Jews, Matt. xi. 20, 21. Acts xxi. 3—5.—*The richest people*] Either referring to the Tyrians, who were remarkably wealthy by their extended commerce, or rather to the other nations which should embrace the gospel.

13. *All-glorious*] The queen is all-glorious within her apartment. So I render כְּבוֹדָהּ, which has this sense in other places, and never signifies the heart or mind. See Lev. x. 18, and 1 Kings vi. 18.

PSALM XLVI.

This psalm is a thanksgiving for a signal victory obtained. Some refer it to the victory of David over the Syrians, 2 Sam. viii; and others, to that of Jehoshaphat, 2 Chron. xx.

For the chief musician, by the sons of Korah; a song upon Alamoth.

God is our refuge and strength, 1

A very ready help in time of trouble,

Therefore will we not fear, 2

Should the earth be removed.

And the mountains cast into the sea:

Should its waters roar and be troubled, 3

And the mountains shake with its swell,

We have a river whose gentle streams 4

Shall make glad the city of God—

The holy abode of Jehovah Most High.

God is in the midst of her, she shall not be 5
moved;

For God will speedily afford help to her.

The nations raged, the kingdoms were 6
moved;

He uttered his voice, and the earth melted.

Jehovah, God of hosts, was with us; 7

The God of Jacob was our refuge.

Come, behold the works of Jehovah! 8

The desolations which he hath made in the
earth;

Making wars to cease to its extremity! 9

He hath broken the bow, cut in pieces the
spear, [fire.

And the war-chariots he hath burned with

Be still, and know that I am God; 10

I will be exalted among the nations,

I will be exalted in the earth.

14, 15. *To the king*] The church shall be brought into the presence of, and closest union with, her bridegroom; and her virgin companions, young converts, shall attend her with joy, and sing. They shall be brought to his palace or temple, the public assemblies of his people.

16. *Instead of thy fathers*] Here the prophet again addresses Messiah, and asserts that instead of his Jewish fathers, from whom he descended, and by whom he was rejected, he should have sons, a spiritual seed, whom he should make *princes*. This may be understood literally, that many princes should embrace the gospel; or they may be so called as Jacob was, from their spiritual dignity, and their power with God.

17. *I will cause thy*] He alludes to this prophecy, which should never be forgotten. The name of king Messiah should ever be celebrated.

PSALM XLVI. 1—3. *A very ready help*] What follows expresses the strongest confidence in God, and equals the fine sentiment of Horace, 'Si fractus illabatur orbis, Impavidum ferient ruinæ.'

4. *A river whose*] This is supposed to refer to the Kidron, and its two streams Gihon and Siloah. Compare 2 Sam. x. 23, and 2 Chron. xxxii. 30. Jerusalem was not like the troubled sea, whose swelling waves threatened destruction, but like a gentle stream, whose waters, diffused abroad, enrich the soil, and render it productive.—*Of Jehovah*] See note, Heb. Bible, and Psa. xlvii. 2; lxxv. 5.

6. *The nations*] What was figuratively expressed above, is now stated. The nations raged against Jerusalem, but God uttered his voice, as it were in thunder, and the earth, or people of it, melted with fear, Psa. lxxv. 4; cvii. 26.

9. *Making wars*] The consequence of the victory obtained was, a general cessation of war, not only in Judea, but among all the surrounding nations.

- 11 Jehovah, *God* of hosts is with us :
The God of Jacob is our refuge.

PSALM XLVII.

This psalm seems to have been composed for the removal of the ark to mount Zion, which was attended with a grand procession. 1 Chron. xiii. and xvi.

For the chief musician of the sons of Korah ; a Psalm.

- 1 O ALL ye peoples, clap your hands :
Shout to God with the voice of triumph :
- 2 For Jehovah, the Most High, is to be feared,
The great king over all the earth.
- 3 He hath subdued peoples under us,
And put nations under our feet.
- 4 He hath chosen our inheritance for us,
The excellent lot of Jacob whom he loved.
- 5 God ascendeth with shouting ;
Jehovah, with the sound of trumpets !
- 6 Sing praises to God, sing praises ;
Sing praises to our king, sing praises ;
- 7 For God is king over all the earth :
To God sing melodious praise.
- 8 God reigneth over all the earth ;
God sitteth on his holy throne. [people,
- 9 There are assembled the princes of the
The people of the God of Abraham :
For to God, who is highly exalted,
Belong the princes of the land !

PSALM XLVIII.

This is also a song of thanksgiving ; and probably was composed in reference to the victory obtained by Jeshaphat. 2 Chron. xx.

A Psalm for the sons of Korah.

- 1 GREAT is Jehovah, and highly to be
praised, [tain.
In the city of our God, on his holy moun-
- 2 Beautiful for situation,
The joy of the whole land is mount Zion ;
- 3 On the north side is the city of the great
king :
In its palaces God is known for a refuge.

PSALM XLVII. 1, 2. *All ye peoples*] Clapping the hands and shouting, are the signs of joy and victory.

4. *Excellent lot*] Hebrew, 'Excellency or glory ;' but the former line makes it evident that by lot is meant the land and the temple, all the temporal and spiritual privileges which the Israelites, as the sons of Jacob, enjoyed, Ezek. xxiv. 21. Amos vi. 8.

5. *God ascendeth*] That is, in the ark, the symbol of his presence. When it was carried by some Levites, others blew the trumpets, and others joined in singing praises to God, sitting on his holy throne in Jerusalem.

9. *The princes*] The word מלכים our translators have rendered *rulers*, Hosea iv. 18, and the Arabic translator so rendered here ; and so the Jews generally understand it.

PSALM XLVIII. 2. *Beautiful for*] for the sense of *see* Josh. xii. 23, and 1 Kings iv. 11.—*On the north side*] This refers to the site of the city, which was chiefly on the north side of mount Zion.

5. *But when they saw*] From this, it seems that the confederate kings had approached within sight of Jerusalem, but when they considered its strength, they retreated with fear and trembling.

6. *Strong pain*] This, in connexion with the following verse, indicates the greatest distress, and a final overthrow.

7. *They were as if struck*] The text is generally allowed to be elliptical, and something must be supplied to give the sense. The verb *נפלו* may be the third person feminine,

- For lo ! the kings were associated ; 4
They passed on together *against it* :
But when they saw, they were astonished ; 5
They were confounded and hasted away.
There, a trembling seized on them ; 6
Strong pain, like that of child-birth.
They were as if struck by the east wind, 7
Which breaketh to pieces the ships of Tarshish.

As we have heard, so have we now seen, 8
Concerning the city of Jehovah of hosts,
Concerning the city of our God—
That God will establish it for ever.
We, O God, have thought on thy kindness, 9
In the midst of thine own temple :
As thy name, so shall thy praise 10
Resound to the extremities of the earth :
Thy right hand is full of righteousness. 11
Let mount Zion rejoice, the cities of Judah
exult,

Because of thy judgments, "O Jehovah."

Go round about Zion—number its towers, 12
Mark well its bulwarks, count its palaces : 13
That ye may tell it to the next generation :
For this God is our God for ever ; 14
He will always guide and defend us.

PSALM XLIX.

The vanity of riches as the ground of hope, and the inability of man to redeem himself or others from death. The author and occasion of this psalm are unknown.

For the chief musician of the sons of Korah ; a Psalm.

- HEAR this, all ye peoples, 1
Give ear, all ye inhabitants of the world ;
Both low and high, rich and poor, together. 2
My mouth shall speak wisdom, 3
Even the prudent reflections of my heart.
I will incline mine ear to the song ; 4
I will open the weighty subject on the harp.
Why should I fear in the days of evil, 5
When the iniquity of supplanters surroundeth
me ?

agreeing with *unnd* ; and as God is not spoken to before, this is the most natural construction. The east-wind was not only hot and *destructive*, but also *vexat*, bearing every thing away, Exod. x. 13. Job xxvii. 21.

10. *As thy name*] Whosoever thy name shall be known, it shall be associated with the praise which we offer to it.

11. (a) Versions.

14. *He will always*] The common version, 'unto death,' rests only on the points, or manner of reading the words על מות, which in many manuscripts and editions are only one word. The Sept. Alex. and Vulg. so render. The full force of the verb is given by rendering, 'guide and defend.' It denotes, he would guide and defend them as a shepherd his flock.

PSALM XLIX. 2. *High and low*] The author addresses mankind in general, and then specifies the different classes and ranks of society. Ainsworth, 'Sons of base men, and sons of noble men.' His subject regarded both, teaching the rich not to trust in their riches, nor the poor to be dissatisfied on account of the want of them. See Psa. iv. 2, and note.

4. *To the song*] This is the sense of מַשֵּׁל here. It denotes any measured and important composition.

5. *Of supplanters*] The version given arises from considering עָלָה as the participle of the verb, which is used respecting Jacob, Gen. xxvii. 36. The writer explains by this, *the days of evil*, days in which the rich and powerful

- 6 Of those who trust in their wealth,
And boast of the abundance of their riches?
- 7 No one can, in any wise, redeem a brother,
Nor give to God a ransom for him,
9 So that he may live on to eternity,
And may never see corruption. [great
- 8 For the redemption-price for 'his' life is so
That he should for ever give up the attempt.
- 10 For it is evident that wise men die;
Likewise the fool and brutish person perish,
And to others leave all their wealth.
- 11 Their 'grave' is their house for ever;
Their dwelling-place through all generations,
Though celebrated by their names over
countries.
- 12 For man in honour shall not continue;
He resembleth the beasts—they are alike.
- 13 Such is their way, their foolish confidence,
Yet their posterity approve their maxims.
- 14 They, like sheep, are placed in hades:
Death shall be their shepherd;
And the upright, in the judgment-morn,
Shall have dominion over them;
But their frames shall be consumed
In hades their habitation.
- 15 Surely God will redeem my soul; [me.
From the power of hades he will verily take
- 16 Fear thou nothing when one is made rich,
And the glory of his house is increased:
- 17 For, at his death, he shall carry nought away;
Nor shall his glory go down after him.
- 18 Although in his life he blessed himself,
And was praised, while it was well with him,
- 19 Yet shall he go to the generation of his fa-
Who shall never again see the light. [thers,
- 20 A man in honour that understandeth not,
Resembleth the beasts—they are alike.

laid snares, and by deceit endeavoured to supplant and overthrow others. Why should I fear such men, who trust to their wealth, &c.?

7. *Can redeem*] That is, from death, as is evident from what follows.

8, 9. *For so great*] Hebrew, 'so costly, precious, what can scarcely be attained.'—*That he should*] Such an one should cease or desist from the attempt to pay it. The sense is given clearly; and by transposing the verses the parenthesis is avoided.

10. *For it is evident*] To the observation of every one it appears, that no rank is exempt from mortality.

11. *Their grave*] This reading consists in the transposition of a letter, and was that of all the old versions.—*Though celebrated*] For this compare Gen. xvi. 14. Psa. xlii. 3.

12. *For man in honour*] That is, possessed of the wealth, dignity, and glory of the world.—*He resembleth*] The latter clause explains his meaning: men in honour are but short-lived, and cut off frequently like beasts.

13. *Such is their way*] Their way refers to their attempts to secure their honours and perpetuate them for ever.

14. *They also like sheep*] This verse is one of the most difficult in the Hebrew scriptures. From the introduction to this psalm ver. 1—4, we naturally expect to find something elevated and interesting; some uncommon and weighty truth, or more clear statement of some important doctrine. The remark, that riches cannot secure immortality on earth, is obvious to all: but if from the 10—15 verse there be a reference to a future state of retribution, to the punishment of the wicked; and to the resurrection

PSALM L.

The author of this psalm states the nature of divine worship, and the right use of sacrifices. When it was written is uncertain.

A Psalm of Asaph.

- THE mighty God, Jehovah, speaketh; 1
And calleth the inhabitants of the earth,
From the rising to the setting sun.
From Zion, the perfection of beauty, 2
God shineth forth with splendour,
Our God cometh, and will not be silent; 3
Before him a fire devoureth,
And about him is a mighty tempest.
He will call to the heavens above, [ple. 4
And to the earth, while he judgeth his peo-
Let 'his saints' be gathered unto him, 5
Who have made a covenant with him by
sacrifice. [ness;
And the heavens shall declare his righteous- 6
For God himself is the judge.
Hear my people, and I will speak; 7
O Israel! and I will testify to thee,
For God, thine own God, am I.
I do not reprove thee for thy sacrifices;— 8
Or for thy burnt-offerings that are daily be-
fore me.
I will take no steers out of thy booth, 9
Nor he-goats out of thy folds;
For mine is every beast of the forest; 10
The thousands of cattle on the mountains.
I know all the fowls of the heavens, [mine. 11
And 'the various' produce of the fields is
If I were hungry, I would not tell thee; 12
For mine is the world and its fulness.
Shall I eat the flesh of stout bulls, 13
Or the blood of goats shall I drink?
Offer to God the sacrifice of praise, 14

and final judgment, when the upright shall have dominion, we have something to answer our expectation. The whole of the paragraph favours this view.

15. *Surely God will*] He here refers to a future state, and expresses his hope, that God would not leave his soul in hades, nor his body under the power of death. Compare Hos. xii. 14, and 1 Cor. xv. 54, 55, with Gen. v. 24, and Psa. lxxiii. 34.

18. *While it was well with him*] While he not only thought himself happy and boasted of his riches and glory, but was the object of gratulation among men.

20. *That understandeth not*] That is, without spiritual understanding and prudence, who only regards this life and neglects another, he resembleth in his pursuits and pleasures the beasts—they are alike.

PSALM L. 1—4. *Jehovah speaketh*] How sublime is this exordium! Jehovah speaketh, summoning all men before him. He appears as he did at Sinai, surrounded with fire and tempest, about to pass sentence upon men.

5. *Let his saints*] As the next verse of the text is in the third person, the reading of the versions is adopted. The author calls on all God's professing people to assemble before him. The word *saints* seems applied to all the Israelites. See Deut. xiv. 2, and xxxiii. 3.—*Made a covenant*] In the persons of their fathers at Horeb, Exod. xxiv. 4—8, and to which they had consented by submitting to the ordinances, which that covenant confirmed.

9—11. *I will take no*] God does not reprove them for presenting the sacrifices prescribed, but they were not to think that he stood in need of them, or that they laid him under any obligation,

13—15. *Shall I eat*] That is, dost thou think I am

- And perform thy vows to the Most High.
 13 Then call on me in the day of trouble,
 I will deliver thee, and glorify thou me.
 16 But to the wicked God saith :
 What hast thou to do to talk of my statutes ?
 17 Or to take my covenant in thy mouth ?
 For thou hatest instruction,
 And castest my words behind thee.
 18 If thou see a thief, thou consentest to him,
 And with adulterers thou art a partaker.
 19 Thy mouth thou openest to utter evil,
 And thy tongue frameth deceit. [ther ;
 20 Thou repeatedly speakest against thy bro-
 Thou slanderest thine own mother's son.
 21 These things thou doest—and shall I be
 silent ?
 Thinkest thou that I am like thyself ?
 I will reprove thee, and convict thee.
 22 Consider now this, ye who forget God.
 Lest I tear you, and there be none to deliver.
 23 He who offereth praise glorifieth me,
 And to him, who walks in the *right* way,
 I will show the salvation of God.

PSALM LI.

The title explains the occasion and nature of this psalm.

TO the chief musician. a Psalm of David, when Nathan, the prophet, came to him, after he had gone in to Bath-sheba.

- 1 BE gracious to me, O God, according to
 thy kindness ;
 According to the greatness of thy mercies
 blot out my transgressions.
 2 Thoroughly wash me from mine iniquity ;
 Thoroughly cleanse me from my sin.
 3 For my transgression I acknowledge,
 And my sin is always present with me.
 4 Before thee, before thee only, I sinned,
 And in thy sight I did this evil : [tence,
 So that thou mayest be justified in thy sen-

pleased with these, when they are offered without faith, love, and gratitude ? Nay, offer the sacrifice of praise, &c.

21. *Shall I be silent*] God appeals to the reason and conscience of such sinners, whether it is proper that he should give them occasion to think that he was like them, and approved of their conduct.

23. *Salvation of God*] This may mean, ' my salvation,' or a salvation great and worthy of God to effect.

PSALM LI. 3. *Present with me*] As a frightful spectre, haunting my imagination, and awakening the bitter reproaches of my own conscience.

4. *Before thee*] For the sense given to 5 see Noldius. He refers to the privacy of his sins, 2 Sam. xii. 12—*In thy sentence*] In what he had denounced by Nathan to David.

—Art clear] That is, free from injustice. The Sept. whom Paul follows, Rom. iii. 4, have, ' overcome when thou art judged or impleaded,' which is only another way of expressing the same sentiment ; for he who is cleared from the accusations brought against him, overcomes in the suit.

5. *Conceive me*] Some would render, ' cherish and nurse me ;' but the connexion supports the common version. He confesses that he was not only born in a state liable to iniquity, but even conceived in one liable to sin ; in a state destitute of original purity and uprightness ; so that when a moral agent, he would become actually guilty of iniquity and sin. This appears to be the only proper interpretation of this passage.

6. *Lowest truth*] That is, sincerity and uprightness.—

- And mayest be clear when thou art judged.
 Lo, in iniquity I was brought forth ! 5
 Yea, in sin did my mother conceive me.
 Lo, thou lovest truth in the inward parts ! 6
 So in the hidden part do thou teach me
 wisdom.
 Purify me with hyssop, until I be clean ; 7
 Wash me, until I be whiter than snow.
 Make me to hear joy and gladness, 8
 That the bones thou hast broken may re-
 joice.
 Hide thy face from my sins, 9
 And blot out all mine iniquities.
 Create in me a pure heart, O God, 10
 And a right spirit renew within me.
 Cast me not away from thy presence, 11
 Nor take thy Holy Spirit from me.
 Restore to me the joy of thy salvation ; 12
 And let a free spirit sustain me.
 Then will I teach transgressors thy ways, 13
 And to thee shall sinners be converted.
 Deliver me from the guilt of blood, 14
 O God, the God of my salvation ;
 And my tongue shall sing aloud of thy
 mercy.

Open thou, O Jehovah, my lips, 15
 And my mouth shall rehearse thy praise.
 For thou desirest not sacrifice, or I would 16
 give it,

In burnt-offering thou hast no delight.
 The sacrifice of God is a broken spirit ; 17
 A broken and contrite heart God will not
 despise.

Do good in thy good pleasure to Zion ; 18
 Build thou up the walls of Jerusalem.
 Then shalt thou be pleased with lawful sa- 19
 crifices ;

With burnt-offerings wholly complete :
 Then shall steers be offered on thine altar.

So in the] The future must be rendered in the precative form, as it is in the common version in the following verses. This gives a beauty and propriety to the passage.

7. *Purify me*] This verse alludes to the modes of purification appointed by the law for the leprosy. See Lev. xiv. 6, 7 ; xlix. 52.

10. *A pure heart*] A heart as free from depraved desires, as gold purified is from alloy—*A right spirit renew*] Grant me a mind rightly disposed, ever prepared for following what is good.

11. *Thy Holy Spirit*] He prays, that he might not be deprived of that spirit with which God had blessed him, and which had so often spoken by him. Compare 1 Sam. x. 6 ; and xvi. 14.

12. *And let a free*] The spirit of adoption and love, which shall sustain me in the way of uprightness.

14. *Shall sing aloud of thy mercy*] In this place מִצְדִּיק clearly signifies, not righteousness in the exercise of justice, but ' clemency or mercy,' as Poole explains.

16. *Desirest not*] That is, for the sin I have committed. There was no sacrifice allowed for murder.

18, 19 *Do good*] Venema has rendered it probable that these two verses were added after the return from the captivity.

PSALM LII. 1. *Gloriest thou in evil*] In thy enmity to me, and my cause, and in the murder of those who unintentionally supported me !

PSALM LII.

The inscription shows the occasion of this psalm. 1 Sam. xx. 8, and xxii.

To the chief musician; a Psalm of David, when Doeg, the Edomite, came and told Saul, that David had been in the house of Ahimelech.

- 1 WHY gloriest thou in evil, mighty man?
The goodness of God is every day manifested.
- 2 Thy tongue deviseth mischiefs,
Working deceitfully, like a sharp razor.
- 3 Thou lovest evil more than good;—
Falsehood more than to speak what is just:
- 4 Thou lovest all devouring words,
And usest the tongue of deceit.
- 5 But God shall utterly destroy thee; [ing,
Shall dismay and pluck thee from thy dwell-
And root thee out of the land of the living.
- 6 The righteous shall see and rejoice,
And shall laugh thee to scorn, and say;
- 7 Lo! the man that made not God his strength,
But trusted in the abundance of his riches,
And strengthened himself in his depravity.
- 8 But I shall be, as a green olive, in the house
of God;
For in the kindness of God do I ever trust.
- 9 I will ever praise thee for what thou doest;
And I will hope in thy name, O God;
For thou art good towards thy saints.

PSALM LIII.

This psalm is the same as the fourteenth, with only some trifling variations.

For the chief musician; a Psalm of David.

- 1 FOOLS say in their heart that there is no
God! [works:
They are corrupt—abominable are their
Not one of them doeth good, "not even one,"
- 2 Jehovah from the heavens looked down on
men; [God.
To see if there were one so wise as to seek
- 3 They are all gone astray, are together cor-
rupted:
Not one doeth good, not even one.
- 4 Have all the workers of iniquity no know-
ledge, [bread,
Who devour my people as they devour
And who never call upon Jehovah?
- 5 Then shall they tremble with fear,
For God will be with his righteous people.

2—4. *Thy tongue*] These verses refer to his deceitful and false accusation of the priests; and their condemnation and death.

5. *God shall*] The following line explains this. He should perish and what belonged to him.

7. *Lo! the man*] Good people should see the awful end of this Edomite, who, instead of fearing the God of Israel, and trusting in him, made his riches his trust, and depravity his shield.

8, 9. *But I shall be*] David expresses his confidence, that, though now banished, he should one day be restored.

PSALM LIII. 6. *Who were accustomed*] It is in this verse that we find the greatest difference from the other copy, Psalm xiv. and it is probable that this change was made during the captivity, or while the Jews were yet in a low and depressed state.—*Thy benefactors*] This must be

- Then shall they tremble with fear, 6
Who were accustomed to fear nothing;
For God will scatter the bones of thy be-
siegiers; [them.
They shall be ashamed—for God despiseth.
O that the salvation of Israel 7
May come forth from out of Zion!
When Jehovah restoreth his captive people,
Jacob shall exult—Israel shall rejoice.

PSALM LIV.

The title indicates the occasion of composing this psalm.

For the chief musician on the Neginoth: a didactic Psalm of David; when the Ziphites came and told Saul that David was hid among them.

- O God, for thy name's sake, save me, 1
And in thy might defend my cause.
- O God, hear my prayer; 2
Give ear to the words of my mouth.
- For the "proud" have risen up against me, 3
And oppressors seek after my life:
They set not God before them.
- But behold! God is my helper; 4
Jehovah is the supporter of my life.
- On mine enemies let their mischief return; 5
And for thy truth's sake, O God, cut them off.
- I will freely sacrifice unto thee; 6
I will praise thy name, Jehovah, for it is
good; [ble;
- When thou hast delivered me from all trou- 7
And I have seen the fall of mine enemies.

PSALM LV.

This psalm was evidently written on the rebellion of Absalom, when Ahithophel went over to him, 2 Sam. xv.

For the chief musician on the Neginoth; a Psalm of David.

- GIVE ear, O God, to my prayer; 1
Hide not thy face from my request;
- Attend unto me, and hear me: 2
I am distressed with musing, and roar out,
Because of the voice of the enemy; 3
Because of the oppression of the wicked.
- For they lay to my charge iniquity,
And in wrath set up themselves against me.
- My heart trembleth within me; 4
The terrors of death are fallen on me.
- Fear and trembling have seized me; 5
And horror hath overwhelmed me.
- O, say I, that I had wings! 6

regarded as a sudden apostrophe to Jerusalem or to Zion. I have adhered to the textual reading, as the turn given by some of the versions may be derived from it. See Ps. xiv.

PSALM LIV. 3. *For the proud*] This reading is supported by the context as well as by MSS. Chald. Ps. xxxiv. 14; for in what sense could the Ziphites be called strangers?

4. *The supporter of my life*] So the versions render.

7. *When thou hast*] Bishop Secker proposed this sense of "2," and it removes the confusion of the common version.

PSALM LV. 2. *I am distressed*] He mused on what had occurred, and what was fit to be done, but to no purpose.

3. *Iniquity*] They pretended that he neglected the administration of justice, and the public welfare.

6—8. *O, say I*] This is a most beautiful comparison, and the sentiment such as must affect every reader of taste. He

- Like a dove I would fly away, and be at rest :
- 7 Lo, I would wander to a distance,
And would abide in the wilderness :
- 8 I would hasten away to a shelter,
From the fierce tempestuous whirlwind.
- 9 Destroy, "Jehovah," and divide their counsels : [strife.
For I see that in the city are violence and
- 10 These, day and night, go around its walls :
And in the midst of it are iniquity and mis-
- 11 In the midst of it is great depravity ; [chief :
Fraud and guile depart not from its streets.
- 12 "If" an open enemy had reproached me,
That I could have borne ;
"If" one hating me had risen up against me,
From him I could have hid myself :
- 13 But it was thou, the man of my esteem ;
My guide and my familiar friend.
- 14 We enjoyed sweet secret converse together ;
In company we walked to the house of God.
- 15 Death shall suddenly seize on them ;
Alive shall they go down to hades ; [ings.
For great wickedness is within their dwell-
- 16 But as for me, I will call on God,
And Jehovah will save me.
- 17 At even, at morn, and at mid-day, I will pray ; [heard ;
"I will cry out," and make my voice be
- 18 Redeem my soul, in peace, from my kindred : [me.
For they are among those who contend with
- 19 May God hear me, and humble them ;
Even He that abideth from eternity.
- Because they have met with no changes,
They do not, therefore, fear God. [able,
- 20 They put forth their hands against the peace-
And have broken their covenant with him.
- 21 Their mouth was softer than butter ;
But war was the design of their heart.
Their words were smoother than oil,
Yet were they drawn swords.

compares himself to a dove, escaping from the fowler, and seeking safety in the desert.

9. *Destroy, Jehovah*] Hebrew, tongues; but it is used metonymically for the counsels uttered by the tongue. This passage confirms the sense given of the confusion of tongues, Gen. xi. 6. See note there.

10. *These, day*] Violence and strife are personified, as are the following nouns.

12—14. *If an open enemy*] The various reading is preferred, because it is founded in truth. See note, Hebrew Bible.

15. *Death shall*] So Symmachus, supported by the other versions as to the sense.—*Alive shall*] There is an evident allusion to Numb. xvi. 30, 33. 17. (v) Syr.

18. *From my kindred*] There might be others related to him, besides Absalom, in this rebellion.

19. *No changes*] That is, reverses; every thing had yet succeeded according to their wish. These two lines ought to be joined to the next verse, as they begin a new paragraph.

22. *Cast thy care*] So the Sept. and Peter, 1 Ep. v. 7; and as the real sense of the text is doubtful, I think this as probable as any yet given.

23. *Half their days*] In the Jewish account sixty years was the age of a man. So that not to live out half one's days, is in their style, to die before thirty years old.

Cast thy care on Jehovah, and he will support thee ; [moved.

He will never suffer the righteous to be
But those, O God, thou wilt bring down to the pit of destruction.

Bloody and deceitful men shall not live out half their days ;
But in thee, Jehovah, will I trust.

PSALM LVI.

The title shows the occasion of this psalm, and it seems to refer to 1 Sam. xxvii. 1—7.

For the first musician on the Ionath Elemrehokim; a golden Psalm of David; while he was among the Philistines of Gath.

BE gracious unto me, O God, 1
For man would swallow me up ;
He fighting daily oppresseth me.
Mine enemies would daily swallow me up ; 2
For many, in their pride, fight against me.
When I am afraid, I will trust in thee. 3
In God I will glory on account of his word ; 4
In God I will trust, and not fear
What feeble mortals can do unto me.
Every day they grievously wrest my words ; 5
All their designs are against me for evil.
They secretly assemble, and mark my steps ; 6
For they patiently wait to take away my life.

For this their iniquity deliver me from them ; 7
In anger cast down such people, O God.

Thou hast numbered my wanderings ; 8
My tears thou hast put into thy bottle :
Are they not also in thy record ?

On the day, when I call upon thee, 9
Shall mine enemies be put to flight :
This I know, that God is on my side.

In God I will glory on account of his word ! 10
In Jehovah I will glory on account of his word !

In God I will trust and not fear 11
What man can do unto me.

PSALM LVI. 1. *Swallow me up*] Or 'panteth for my life;' panteth with eager desire to destroy me.

2. *In their pride*] Hebrew, with elation. Compare Micah ii. 3, where the word is rendered haughtily.

4. *On account of his word*] He gives a reason why he would glory in God ; on account of his promise, for so his word denotes.—*Feeble mortals*] Hebrew, flesh, that is, men who are but flesh, weak and perishing.

5. *Grievously wrest*] Try to lay hold on any thing I say or do, as matter of accusation.

6. *They secretly assemble*] So Symmachus. When two verbs thus occur, the latter ought to be rendered adverbially.

7. *For this their iniquity*] So Dathe, but see note Heb. Bible.

8. *My wanderings*] Ainsworth has collected them, from Saul's presence to Gath, 1 Sam. xxi. 10. from thence to the cave of Adullam, 1 Sam. xxii. 1, from thence to Mispah in Moab, verse 3, then to the forest of Hareth in Judah, verse 5, then to Keilah, 1 Sam. xxiii. 5, thence to the wilderness of Ziph, verse 14, thence to the wilderness of Maon, verse 25, then to Engedi, 1 Sam. xxiv. 1. 2.—*Put in thy bottle*] The metaphor is not more harsh than what follows, supposing them inscribed in a record.

9. *On my side*] Hebrew, for me ; that is, taketh part with me, and will support me.

- 12 I have made vows unto thee, O God,
And to thee, with praises, I will pay them.
13 For thou hast delivered my soul from death :
Wilt thou not prevent my feet from falling,
That I may walk before God in the light of
the living ?

PSALM LVII.

David complains of his dangers, but relies on his God.
1 Sam. xxii. 1, 24.

To the chief musician [Althasheth ;] a golden Psalm of David.

- 1 BE gracious to me, Jehovah, be gracious :
For my soul trusteth in thee : [refuge,
In the shadow of thy wings I will take
Until these calamities shall have passed over.
2 I will cry to God the most High ;
To God, who performeth *all things* for me.
3 He will send from the heavens and save me,
And disgrace those that would swallow me
up ;
God will send forth his mercy and his truth.
4 My soul is in the midst of lions :
I lie among men burning with rage ;
Whose teeth are spears and arrows,
And whose tongues are sharp swords.
5 Exalt thyself, O God, above the heavens ;
Display thy glory over all the earth.
6 A net they had prepared for my steps ;
A trap had they prepared for my life ;
A pit they had digged before me :
But into it they themselves have fallen.
7 My heart is fixed, O God, my heart is
I will sing and give praise unto thee. [fixed ;
8 Awake my glory ; awake, lyre and harp !
I myself will awake at the early morn !
9 I will praise thee, Jehovah, among the peo-
I will sing to thee, among the nations. [ples ;
10 For great unto the heavens is thy mercy ;
And thy faithfulness reacheth unto the skies.
11 Exalt thyself, O God, above the heavens ;
Display thy glory over all the earth.

12. *Made vows*] So the Syriac.—*With praises*] The term שָׁלוֹם is used for *paying vows*. For with praises were offered thank-offerings, Levit. vii. 12, 16, 17.

PSALM LVII. 2. *Who performeth*] That is, who performs his own promises, by keeping and upholding me.

3. *He will send*] That is, send aid, and so dispose events, that instead of Saul taking away my life, I shall have an opportunity of taking away his.

4. *My soul is*] That is, I am ; my life, my person is among men as fierce as famished lions, and as pitiless. They are described in what follows.

PSALM LVIII. 1. *Dispense justice*] Hebrew, 'speak righteousness,' but the words denote the sentence of judges, and signify as rendered. Compare Is. xlv. 19.

2. *Verily in heart ye contrive*] In this verse, the two verbs have through mistake been transposed. For, *to work with the heart, and contrive with the hands*, is opposed to nature.

3. *The wicked*] That is, their parents take no pains to instil into their minds religious principle, and their natural depravity is suffered to acquire strength and display itself, unchecked and uncontrolled.

4, 5. *Their poison is*] Their inward venom and malice is

PSALM LVIII.

Unjust judges are reprov'd ; judgment denounced against them. Probably composed when Saul condemned the priests to be slain, 1 Sam. xxii.

For the first musician [Althasheth] ; a golden Psalm of David ; when he escaped from Saul in the cave.

- Do ye faithfully dispense justice ? 1
Do ye judge uprightly, sons of men ?
Verily in heart ye contrive wickedness, 2
And your hands work violence in the land.
The wicked are estranged from the womb ; 3
They stray from the birth, speaking falsehood !
Their poison is like the poison of a serpent, 4
They are as the deaf aspic that stoppeth its ear ; [ers,
That hearkeneth not to the voice of charm- 5
Though charming with the greatest skill.
Break their teeth, O God, in their mouths ; 6
Break, Jehovah, the grinders of these young lions.
Let them melt away as waters which pass off : 7
If they aim their arrows, let them miss the mark.
Let them be like a flood flowing swiftly off ; 8
Like an abortion which seeth not the sun.
Before 'their' pots are heated with boughs, 9
Green or dry, let a tempest disperse them.
The righteous shall rejoice, when he seeth 10
the vengeance ; [the wicked.
When he washeth his steps in the blood of
Then will men say, 11
Verily there are rewards for the righteous ;
Verily, there is a God who judgeth in the
earth.

PSALM LIX.

The title explains the time and occasion of this psalm.
1 Sam. xix. 11.

For the first musician [Althasheth] ; a golden Psalm of David, when Saul sent messengers to watch at his house, for the purpose of killing him.

DELIVER me, my God, from mine enemies ;

like that of the serpent ; or of the deaf aspic. See Prov. xxvi. 13.—*To the voice of charmers*] It is certain that, both in India and Egypt at the present day, some persons have the art of charming serpents, of rendering them innoxious, and making them perform a variety of motions at their pleasure.

6. *Break their teeth*] All the serpent tribe wound with the teeth, and distil their poison from a little bag in which it is contained, into the wound which they have made. Hence to break their teeth was to deprive them of the power to injure.

8. *Like a flood*] Most critics consider שָׁבִיל as of the same import with שְׁבִיל Ps. lxi. 15, *water-flood*. The image is more appropriate.

9. *Before their pots*] Hebrew, 'before their pots perceive or feel the boughs,' &c. The sense is expressed in the version given.—*Green*] Literally, 'as well the living as the dry ;' but a *living bough* means a *green* one.

10. *Washeth his*] That is, treadeth on the ground, where their blood has been shed. The destruction of wicked men occasions joy to the righteous, as displaying the righteous providence of God.

- Be my defence against mine opposers.
 2 Deliver me from the worker of iniquity,
 And save me from blood-thirsty men.
 3 For lo, they lie in wait for my life;
 The mighty are assembled against me!
 Yet for no crime, no sin of mine, O Jehovah.
 4 Though without fault, they run about to smite me;
 Awake and look to mine assistance,
 Jehovah, God of hosts, the God of Israel!
 5 Awake to punish all such people;
 Favour not any such deceitful transgressors.
 6 Every evening they return to *attack me*;
 Like dogs they howl and run about the city.
 7 Lo! with their mouths they belch out *evils*;
 In their lips are cutting reproaches:
 Yet who hearkeneth *unto them*?
 8 But thou, Jehovah, laughest at them:
 Thou holdest all such people in derision.
 9 O "my strength," upon thee I will wait!
 For God is my strong-hold.
 10 The God of my mercy will afford aid to me;
 God will show me the fall of mine enemies.
 11 Slay them not, lest my people forget it;
 Scatter them by thine own power;
 Cast them down, O Jehovah, our shield.
 12 For the sin of their mouth, the word of their
 lips,
 And for their haughtiness let them be taken;
 For the cursing and falsehood which they
 utter.
 13 Consume, wholly consume them in anger,
 So that none of them may remain;
 That they may know to the ends of the earth,
 That God ruleth in Jacob.
 14 Though every evening they should return,
 And, like dogs, howl and go around the city;
 15 Let them wander about to find food,
 And murmur when they are not satisfied.
 16 But as for me, I will sing of thy power;
 I will sing aloud every morning of thy
 mercy:
 Because to me thou art a defence;
 A refuge in the day of my trouble.

PSALM LIX. 3. *The mighty*] That is, Saul and his courtiers.—*Yet for no crime*] The crime of David was the success with which God favoured him; and his sin in the eyes of Saul, the piety of his heart and virtue of his life.

4. *Without fault*] As it respected Saul. He was a faithful subject, and an obedient son-in-law.

5. *All such people*] Dathe and others have observed, that כָּל הַגִּיּוֹרִים cannot here with any propriety be translated *all the nations*. Compare Ps. lvi. 7, and note, Heb. Bible.

7. *Cutting reproaches*] Hebrew, 'swords,' but the term is used figuratively for malicious invectives, or reproaches cutting like a sword. The former line, 'they belch out,' explains this. Compare Jerem. vi. 7.—*Yet who hearkeneth*] Who is there that answers, or attempts to support my character?

9. *My strength*] This reading of the version gives propriety to the text.

10. *Afford aid to me*] Hebrew, 'prevent me,' or come in to turn off any stroke aimed at me.

12. *Sin of their mouth*] This is explained to be 'the word of their lips,' their false accusations.

13. *Consume them*] That is, out of the land. Let such as doeg no longer remain in the city, that men may know, &c.

My strength, to thee will I sing! 17
 For God, the God of my mercy, is my defence.

PSALM LX.

If the title of this psalm be correct, David and his army suffered greatly in the Syrian war, 2 Sam. viii. and 1 Chron. xviii.

For the first musician on Shushan-Eduth; a golden didactic Psalm of David, when he was at strife with the Syrians of Mesopotamia and the Syrians of Zoba; when Joab returned from smiting twelve thousand Edomites in the vale of Melah.

O God, thou hast cast us off and scattered us;

Thou hast been angry—turn again to us.
 Thou hast shaken the land, and hast rent it: 2
 Heal its breaches, for it yet tottereth.

Thou hast made thy people to see hardship; 3
 Intoxicating wine thou hast made us to drink.
 Give thou a banner to those who fear thee, 4
 That it may be displayed because of the
 That thy beloved may be delivered, [truth. 5
 Hear, and save us by thy right hand.

God speaketh in his sanctuary— 6

I will rejoice—I will divide Shechem,
 And measure out the valley of Succoth.
 Gilead shall be mine, and mine Manasseh: 7
 Ephraim shall be the helmet of my head:
 Judah shall be my law-giver;
 Moab shall be to me my washing-pot; 8
 And to Edom shall I throw my sandal;
 Over Philistia shall 'I triumph.'

Who will bring me to that strong city? 9
 Who will conduct me to Edom?

Wilt not thou, O God, who didst cast us off, 10
 And didst not go forth with our hosts?

Grant us relief from trouble; 11
 For vain is the assistance of man.

Through God we shall act valiantly; 12
 For he will tread down our enemies.

14, 15. He repeats the 6th verse, but varies its application. When like dogs they howl, &c. Let them be like those animals, ranging for food and murmuring that they do not find it.

PSALM LX. 2. *Hast shaken*] God is said to have done, what he suffered the enemies of his people to do.

3. *To see hardship*] To experience the oppressions and insults of their enemies.

4. *Give thou*] The connexion requires the future to be thus rendered, as it is in the first verse.

5. *Thy beloved*] David means both himself, whose name signifies beloved, and the Israelites to whom God had shown distinguishing regard.

6. *God speaketh*] The psalmist bears, as it were, a voice from the sanctuary, promising him success, and he exults, and says what follows.—*Shechem*] A city in the tribe of Ephraim, Josh. xvii. 7, and xx. 7.—*Succoth*] was in the tribe of Gad, and not far from the lake of Genesareth, Josh. xiii. 27. Judg. viii. 4, 14. David is assured that he shall conquer, and as a sovereign dispose of those lands.

8. *Moab shall be*] Reduced to slavery and serve for the meanest offices.—*And to Edom*] The sense is, they also shall serve me, like slaves, taking care of my sandals when put off. (v) Ps. cviii.

PSALM LXI.

David calls on God, and encourages his hopes from his truth and mercy. Compare Psalm xlii.

To the chief musician, to Jeduthun; a Psalm of David.

- 1 HEAR, O God, my supplication,
And be attentive to my prayer.
- 2 From the end of the land to thee I call,
While my heart faileth with grief:
Raise thou me up and direct me;
- 3 For thou art wont to be my refuge;
A strong tower from the enemy.
- 4 I shall yet long sojourn in thy tabernacle,
And be secure under the covert of thy wings.
- 5 For thou, O God, hast heard my vows;
Thou hast given me for an inheritance
The people who fear thy name.
- 6 Days to days wilt thou add to the king;
His years shall be from generation to generation.
- 7 He shall ever abide before God. [ration:]
Thy mercy and truth shall preserve him:
- 8 So will I ever sing praise to thy name;
And from day to day perform my vows.

PSALM LXII.

David professes his confidence in God, and exhorts others to trust in him.

A Psalm of David, when he was in the wilderness of Judah.

- 1 VERILY my soul waiteth on God:
For from him cometh my salvation.
- 2 He only is my rock and my salvation;
My defence—I shall not be greatly moved.
- 3 How long will ye plot against a man,—
Will all of you attempt to break him down,
Like a tottering wall, or a broken fence?
- 4 They consult only against 'my' dignity;
To cast me down they delight in falsehood;
They bless with their mouth, but inwardly curse.
- 5 My soul, wait thou only upon God:
For from him is my expectation.
- 6 He only is my rock and my salvation;
My defence—I shall not be greatly moved.
- 7 From God is my salvation and my glory;
My strong rock, and my refuge, is God.
- 8 Trust in him at all times, ye people!

PSALM LXI. 2. *End of the land*] So Ainsworth explains *land* to mean the extremity of the land of Canaan. Compare Exod. xvi. 35, and Jerem. xii. See note, Family Bible.

4. *Long sojourn*] The tabernacle was the object of David's desire. Hence his language to Zadok, 2 Sam. xv. 24. Ps. xxxvi. 8, and xci. 1—4.

5. *For an inheritance*] The next verse, in which he speaks of himself as king, supports the version given as the real sense of the passage. David had for his inheritance, not only the common privileges of other pious Israelites, but the royalty as his peculiar and distinguished part.

6, 7. *His years*] That is, in his posterity, and especially in the person of Messiah.

PSALM LXII. 1. *Waiteth*] In submission and hope. So the word יָמַיִת denotes. Compare Ps. xxii. 2, and xxxix. 2.

3. *Plot against a man*] As *plot* generally signifies, to 'con-
trive evil, to conspire,' it best expresses the sense of the text.—*Attempt to break*] So Michaelis has applied the Ara-

Pour out your hearts before him!

God only is a refuge for us.

Surely men of low degree are vanity.

And men of high degree are falsehood;

When put in the balance they are alike
vanity.

Place not your trust in oppression,

And become not vain through spoil. [them.

If riches increase, set not your heart on

Once hath God spoken; twice I have heard 11

That power belongeth unto God! [this,

To thee, also, Jehovah, belongeth mercy; 12

Yet thou wilt render to man according to
his works.

PSALM LXIII.

David longs for the display of God's favour, and to enjoy it in the sanctuary; his hope of final triumph. Probably, composed when he fled from Absalom, and had reached the other side of the Jordan.

A Psalm of David, when he was in the wilderness of Judah.

O God, my God art thou; early will I
seek thee;

My soul thirsteth: my flesh longeth for thee,
Like a dry, thirsty, and waterless land.

So I long to see thee in the sanctuary.

To behold thy power and thy glory:

For better is thy kindness than life;

Therefore shall my lips praise thee.

Thus will I bless thee while I live;

In thy name I will lift up my hands.

As with fat or marrow, my soul shall be
satisfied, [thee;

And with joyful lips my mouth shall praise

When I remember thee on my bed,

And meditate on thee at every watch-hour.

For thou art wont to be my help:

Hence in the shadow of thy wings I will
rejoice.

My soul cleaveth fast unto thee:

Thy right hand upholdeth me.

But they who seek to destroy my life

Shall go to the lower parts of the earth.

They shall fall by the sword;

A portion for jackals shall they be.

bic sense to this passage; as its usual sense of 'slaying, killing,' does not seem at all suitable. A verb which denotes an action or an effect, often signifies only the attempt to do it. See Gladius, Canon 8, and Gen. xxxvii. 21.

4. *Against my dignity*] That is, his crown; they wished to deprive him of the royal power.

9. *Surely men*] That is, rich and poor. Sometimes men cannot afford aid to others, and often will not, if they can.

10. *Through spoil*] That is, what is acquired by the oppression of others. Nay if wealth be increased by lawful methods, let no one trust to it for happiness.

PSALM LXIII. 2. *So I long*] The verb must have this sense here, and the adverb לְךָ be rendered so, in this manner.

5. *My soul shall*] That is, while I meditate and reflect on thy kindness, I am more delighted than in the enjoyment of the richest delicacies. This is to me as fatness and marrow to the epicure.

10. *A portion for jackals*] These are bigger than the fox, and usually, like wolves, prey on those slain. They abound in the east.

- 11 But the king shall rejoice in God :
Every one that sweareth by him shall glory ;
While the mouth of liars shall be stopped.

PSALM LXIV.

*David complains of his enemies, and foretells their ruin.
It is uncertain when this psalm was composed.
To the chief musician ; a Psalm of David.*

- 1 WHEN I pray, hear, O God, my voice :
From the dreadful enemy preserve my life.
2 Hide me from the designs of the wicked ;
From the attacks of the workers of iniquity,
3 Who whet their tongues like a sword ;
They direct their arrows, even bitter words,
4 To shoot, in secret, at the upright :
Suddenly they shoot, and fear nothing.
5 They encourage themselves in this evil deed ;
They consult how to hide their snares ;
They say, Who shall see them ?
6 They search out iniquitous counsels :
By diligent search 'they perfect' them :
And deep is the mind and heart of every one.
7 But God shall shoot an arrow at them :
Suddenly shall they be smitten.
8 On themselves their reproach shall fall ;
All who see them shall flee away.
9 Then shall all men be afraid,
And declare the work of God,
When they understand that this is his doing.
10 In Jehovah, the righteous shall be glad and
trust, [glory].
And all the upright of heart in him shall

PSALM LXV.

*David celebrates the blessings of religious worship, and the
peace and fertility of the land.*

To the chief musician ; a Song and Psalm of David.

- 1 PRAISE waiteth on thee, O God, in Zion ;
And to thee shall the vow be performed :
2 Hearer of prayer, to thee shall all flesh
come.
3 Our iniquities have prevailed over us ;
But our trespasses thou hast covered.

11. *Sweareth by him*] To swear by idols denotes, honouring and serving them, Amos viii. 14 ; so swearing by Jehovah has the same sense, Is. xix. 18, and xlv. 23.

PSALM LXIV. 3, 4. *Direct their arrows*] The verb דרכו implies here, doing all that was necessary to shoot, which Dathe and others call a pregnant signification, Ps. lvi. 8. — *And fear nothing*] The Syriac, which Bishop Lowth approves, and 'are not seen.'

5. *See them*] That is, the snares which they have hidden.

6. *They perfect them*] Their counsels and plans ; they bring them, as they conceive, to perfection, so that they fear no disappointment.—*And deep is*] The wickedness hid there cannot be fathomed. Compare Jer. xvii. 9. (v) Versions.

7, 8. *But God*] While they were indulging the hope of success, and considered their plans matured, David predicts their disappointment.

PSALM LXV. 1. *Waiteth on thee*] As a servant, whose duty it is to do what thou commandest.

3. *Hast covered*] Through the blood of atonement, thou hast pardoned them.

4. *Happy is he*] That is, every one permitted to join in thy service, and to partake of thy favour.

5. *Terrible things*] God's judgments on the wicked are his terrible things, which alike display his justice towards

Happy is he whom thou chooseth, 4
And admittest to dwell in thy courts !
We shall be satisfied with the good things
Of thy house—even of thy holy temple.

By terrible things, in justice, thou, [us ; 5
The God of our salvation, hast answered
Thou who art the hope of all the ends of the
earth,

And of those afar off, upon the seas :
Who by thy power fixedst the mountains ; 6
Who art begirded with mightiness :
Who stillest the rage of the seas, 7
The rage of their waves, as the tumults of a
people.

The inhabitants of the ends of the earth 8
Are struck with fear at thy tokens.

Whatever cometh forth with the morn,
Or the evening, thou makest to rejoice.

Thou visitest and waterest the earth ; 9
Thou enrichest it abundantly

With plenteous rain from the heavens.
When thou hast thus prepared it, 10

And made it fit for every kind of grain,
Thou abundantly waterest its ridges—

Causest rain to descend into its furrows,
And thou blessest all its produce.

Thou crownest the year with thy goodness, 11
And all thy paths distil fertility ;

Distil it on the pastures of the desert, 12
And the hills rejoice on every side.

The pastures are clothed with flocks— 13
The vallies are covered with corn—

They shout, yea, they sing for joy.

PSALM LXVI.

*The author, who was probably David, commemorates God's
favours to Israel and to himself in particular. Some
think it was written after the rebellion of Absalom was
suppressed, and he again enjoyed peace.*

To the chief musician ; a Song or Psalm.

- SHOUT with joy to God, all ye lands : 1
Sing forth the glory of his name : 2
Make his glory the theme of thy praise.

them, but his mercy towards his own people, who are thereby saved from their enemies.

7. *As the tumult of*] By rendering τῆς, we have here a beautiful simile. God, as the sovereign of nature, stilleth the raging waves, with more ease than a powerful king suppresses a popular tumult.

8. *Thy tokens*] That is, of thy power in providence, but especially in the works of nature.—*Whatever cometh*] Ainsworth observes, this may be meant both of the successive course of day and night, and of them that go out at morning and evening, which are men to their labour, and beasts for their prey, as is shown, Ps. civ. 20, 23, and of people inhabiting the east and west parts of the world. See Fam. Bib.

9. *With plenteous rain*] Hebrew, 'with the stream of God full of water.' This is a pure orientalism for copious and abundant rain, as Schultens has proved. See also Ainsworth.

11. *Distil fertility*] God is represented, as a beneficent Lord, distributing blessings wherever he goes. *Paths* denote God's operations in nature, giving rain in due season, and the returns of spring, seed-time, and harvest.

13. *Clothed with flocks*] That is, flocks in abundance are spread over the pastures.

- 3** Say to God, How awful thy works!
Through the greatness of thy power
Thine enemies have submitted to thee.
All the earth shall worship thee;
Shall sing to thee—shall sing to thy name.
- 4** Come and behold the works of God!
Awful are his doings towards men.
- 5** He *once* turned the sea into dry land!
On foot *our fathers* went through the flood!
Then did we rejoice in him.
- 6** By his might he ruleth for ever;
His eyes are fixed on the nations:
Let not the rebellious exalt themselves.
- 7** Bless our God, O ye people!
And make the sound of his praise heard.
- 8** It is he who preserveth our lives,
And suffereth not our feet to be moved.
- 9** Truly thou hast tried us, O God!
Thou hast proved us as silver is proved;
- 10** Into a snare thou broughtest us,
And didst lay a heavy load on our loins.
- 11** Thou didst make men to ride over our heads;
We have gone through fire and water;
But thou hast brought us to a rich land.
- 12** I will enter thy house with burnt-offerings;
I will perform unto thee my vows,
- 13** Which my lips pronounced,
And my mouth spoke in my trouble.
- 14** Burnt-offerings of fatlings I will offer to thee:
Of rams, together with incense;
Steers with goats I will sacrifice.
- 15** Come, hear, all ye who fear God;
And I will declare what he hath done for
my soul.
- 16** I cried to him with my mouth,
And exalted him with my tongue;
- 17** But if in my heart I had regarded iniquity,
Jehovah would not have heard me.
- 18** Verily God hath heard me;
He hath attended to my supplication.
- 19** Blessed be God, who rejected not my
prayer,
Nor withdrew his mercy from me.

PSALM LXVI. 3. *All the earth shall*] Or, let all the people of the land. The connexion seems to limit the word to the land of Israel.

5. *Then did we*] As descended from those who came out of Egypt, he speaks of himself and the present race of Israel, as sharers in the joy of that deliverance.

6. *By his might*] This verse contains an inference from the preceding. God being the same, and ruling for ever, let not any dare, like Egypt, to provoke again his wrath.

9—11. *Tried us*] By afflictions and distresses. We have been like a man entangled in a snare, with a heavy load on his back, who has no power to extricate himself.

14. *Of rams*] The common version follows the Vulgate, 'incense of rams,' which is absurd. The Chaldee, 'incense of spices, and sacrifices of rams.' Compare Lev. ii. 1, 2, 15.

17. *But if in my*] He means, that if while praying, the love of iniquity had been indulged, God would not have listened to him; for he heareth not sinners, John ix. 31, nor hypocrites, Job xxvii. 8, 9.

PSALM LXVII. 2. *That thy way*] That all men may know the way of worshipping thee, and the way in which thou wilt accept, pardon, and bless them with thy salvation, Acts xviii. 25, 26.

PSALM LXVII.

This is a song of praise, and was probably composed on the removal of the ark to Zion. 2 Sam. vi. 18.

To the chief musician on Neginoth; a Psalm or Song.

BE gracious to us, O God, and bless us,
And cause thy face to shine upon us;
That thy way may be known through the
earth;

Thy salvation among all the nations.
Let the peoples praise thee, O God!
Let all the peoples praise thee together!
Let the nations be glad and sing for joy;
For thou wilt judge the peoples with equity,
And govern the nations upon earth.
Let the peoples praise thee, O God,
Let all the peoples praise thee together.

Then shall the earth yield her increase,
And God, our own God, will bless us!
God will continue to bless us,
And all the ends of the earth shall fear him.

PSALM LXVIII.

This is one of the most beautiful of the psalms, and was composed for some public procession when the ark was carried to Mount Zion, most probably after David had conquered the Ammonites and the Syrians, 2 Sam. xii. 11. It is divided into nine parts, which seem to have been sung by different choirs.

To the chief musician; a Psalm or Song of David.

LET God arise, and his enemies be scattered!

And let those who hate him flee before him!
As smoke is dispersed, so let them be dispersed!

Like as wax melteth before the fire, [God!
So may the wicked perish at the presence of
But let the righteous be made glad
"And" exult at the presence of God;
Yea, let them exceedingly rejoice.

Sing to God—sing praises to his name;
Extol him who rideth through deserts;
His name is Jah—hence exult in his presence.
The father of orphans—the judge of widows
Is God in his holy habitation.
God maketh outcasts to dwell at home,

4. *Wilt judge*] Wilt judge and rule them by thy word, which shall be made known to all for the obedience of faith. —*Govern*] Lead and guide them as the shepherd his flock.

6, 7. *Then shall*] When God makes known his way to men, under the reign of Messiah, all nature shall rejoice; and the remotest people fear and serve him.

PSALM LXVIII. 1. *Let God arise*] This is the language which Moses used, when the ark was removed, Numbers x. 35.

2. *The wicked*] This term here seems applied to denote the enemies of Israel; and in the next verse, by the righteous are meant the Israelites. 3. (a) MSS. and versions.

4. *Through deserts*] Ainsworth renders *deserts*, and observes, that it is often used for the plains of the wilderness. —*His name is Jah*] It is probable that the name Jah, is only a poetic abbreviation for Jehovah.

5. *Father of orphans*] By affording them protection, and by destroying their enemies.

6. *Maketh outcasts to*] This is as literal as possible, and the version is at least clear. There is probably a reference to the Israelites in Egypt, who were as outcasts, solitary, in a strange land. —*Bound in chains*] Many were thus treated in Egypt, but they were released. The same would apply

- And releaseth those that are bound in chains ;
But rebels shall inhabit a dry land.
- 7 O God, when thou didst go before thy
people ; derness ;
When thou didst march through the wil-
derness ;
8 The earth shook—the heavens were dis-
solved ;
“Dissolved were the clouds into water !
The mountains melted at the presence of
God,” [Israel.
Sinai itself, at the presence of the God of
9 A liberal rain, O God, thou pouredst out,
And thy weary heritage thou didst support.
10 As to thy food, they dwelt amidst it ;
Thou preparedst in thy goodness for the
poor.
11 The Lord God hath now given the word,
And female choirs joyfully publish it.
12 The kings of the armies have fled—fled,
And the families at home share the spoil.
13 When ye lie down within your own bound-
aries [with silver,
Ye shall be as the wings of a dove covered
And whose pinions are streaked with gold.
14 The Almighty, having scattered those kings,
Hath by this turned death-shade to splen-
dour.

as to the victory of David ; the effect of which would be, the release of captive Israelites, and the flight of the rebellious into the deserts for safety.

8. *Dissolved were*] These two lines are added from Judg. v. 4, 5, from which the first and last lines are evidently quoted. The seventh verse begins the second part of the psalm.

9. *A liberal rain*] This refers to the manna, which God is figuratively said to rain down, Exod. xvi. 4 ; Ps. lxxviii. 23, 24.—*Thy weary heritage*] That is, the people of Israel, Deut. ix. 29 ; Psalm xxviii. 9, and xciv. 5.

10. *As to thy food*] The ambiguity of the word *חַיִּים* has occasioned various renderings of this line. The term means, that which gives strength, the means of support, or food, Judg. vi. 4, and xvii. 10, and compare Neh. ix. 6. There is then a reference, not only to the manna, but to the quails, which God brought in abundance round the camp, Exod. xvi. 13 ; Numb. xi. 31. Thus he prepared in his goodness for the poor.

11—14. *The Lord God hath*] From this to the fourteenth verse contains the third part of the psalm. Having adverted to the goodness of God in saving Israel from Egypt, and supporting them in the desert, the psalmist now introduces God's recent appearance in favour of his people, in granting them success and victory over their enemies.—*The word*] That is, the occasion of this song, or the matter of it, the same as Ps. xl. 3.—*Female choirs*] It is known to have been the custom for women to go out to meet the men returning victorious, and celebrate their achievements, Exod. xvi. 20 ; Judg. xi. 34 ; and 1 Sam. xviii. 6.

12. *Families at home*] This verse contains the song of praise which the women sung. Compare Numb. xxxi. and 1 Sam. xxx. 18—25.

13. *Own boundaries*] There is no authority for rendering ‘between the pots.’ No one of the old translators has so rendered ; see them. The psalmist notices the honour and glory which follow the conquerors. When repassing within their own territories, they should be as beautiful as an eastern dove, displaying its rich and variegated plumage. There may be an allusion to the silver and gold, splendid armour and other things which they had obtained.

14. *Hath by this*] In this verse the same subject is continued and illustrated by a new image. *Death-shade*] generally denotes affliction, public or private calamity ; and here it denotes the state of the Israelites before the victory.

- An excellent mount is mount Bashan ; 15
A very high mount is mount Bashan.
Why are ye jealous, ye high mountains, 16
Of the mount which God desireth for his
abode ?
Yea, Jehovah will dwell there for ever.
The chariots of God are myriads ; 17
Thousands of myriads of happy angels ;
The Lord is among them in the holy place
as at Sinai.
Thou hast ascended on high— 18
Thou hast led a multitude of captives ;
Thou hast distributed gifts among men ;
Yea, even among the rebellious.
Among whom thou, O God, Jah, dwellest.
Blessed be Jehovah from day to day ! 19
When oppressed, this God is our salvation :
This God to us is the God of salvation ; 20
For to Jehovah we owe our escapes from
death. [mies,
But God hath smitten the head of his ene- 21
The hairy crowns of those who went on in
their guilt. [Bashan,
Jehovah said, I will bring the enemy from 22
And from the deep shores of the sea ;
That thou mayest dip thy foot in the blood 23
of thy foes,

The Chaldee and Theodotion either read צְלִימִית, or considered צְלִימִית synonymous. The Arabic sense is given to צָלַן, which in the fourth conjugation signifies, to make joyful. See Dathe.

15—18. *An excellent mount*] From this to the 18th verse forms the fourth part of the psalm.

16. *Ye jealous*] The verb צָרַד occurs only here, and the sense of leaping is arbitrary, none of the ancients so rendering, except the Chaldee. In the Arabic it denotes, ‘to look with envy, to be jealous.’ This suits the connexion and design. To say that other mountains envied Zion, is to inform us, that no other mountain possessed such honour. As the procession of the ark was now advancing towards Zion, this comparison could not fail also to remind the hearers, that the God of Zion was high and glorious above all gods.

17. *The chariots of God*] Jehovah is described as a king at the head of his hosts ; and chariots and horses are mentioned to complete the metaphor. Compare 2 Kings ii. 10, 11, and vi. 17. His hosts and chariots are the holy angels, the ministers of his providence ; and the number of these is beyond computation. They are myriads ; thousands of myriads, &c.—*Of happy angels*] Hebrew, ‘of tranquil or happy ones ;’ which does not apply to the Israelites, but, from what precedes and follows, must signify the angels.—*The Lord is*] It was the opinion of the Jews, that the angels of God attended him at Sinai, when he gave the law ; and Stephen, Acts vii. 53, and Paul, Gal. iii. 19, and Heb. ii. 2, confirm this opinion.

18. *Hast ascended*] The procession is now supposed to have reached mount Zion, and the ark is now brought within the holy place. Compare Ps. xlvii. 6, and 2 Sam. vi. 15.—*Lead a multitude*] Hebrew, ‘captived a captivity ;’ which Ainsworth explains, a prey of people taken in war. Compare Judg. v. 12, Numb. xxi. 1.—*Among men*] The apostle applies this verse to the ascension of our Lord, and to the distribution of the gifts of the Spirit among his people, Eph. iv. 8.

19—23. These verses contain the sixth part of the psalm ; which consists of praise to God.—*When oppressed*] De Dieu considers וְכִי understood, as it often is, and the sense is, should one oppress us, or as rendered ‘when oppressed.’

20. *To Jehovah we owe*] This line proves that God had been their salvation.

And the tongue of thy dogs lick up their share.

- 24 Thy processions, O God, *men* behold;
The processions of my God, my king, to the sanctuary!
- 25 The singers precede—the musicians follow,
Among virgins playing on timbrels.
- 26 In distinct bands they bless God;
The offspring of Israel bless 'Jehovah.'
- 27 Here, Benjamin, the youngest, is their leader,
The princes of Judah their strength:
The princes of Zebulun—the princes of Naphtali.
- 28 Command, O God, thy strength;
Confirm what thou hast done for us. [Ilem,
- 29 Because of thy temple which is at Jerusa-
To thee let kings bring presents.
- 30 Rebuke the wild-beasts of the reeds,
The assembly of the mighty—the lords of nations,
Who tread on tiles of silver:
Scatter the people who delight in war.
- 31 Let ambassadors come from Egypt;
Let Cush hasten to give her hand to God.
- 32 Kingdoms of the earth, sing unto God,
Sing praises unto Jehovah; [heavens;
- 33 To him who rode of old on the highest
Lo, he thundered with a mighty voice!
- 34 Ascribe strength to God who is over Israel;
His majesty and strength *appear* in the skies.
- 35 Awful is God in his 'sanctuary,' the God of Israel:
He giveth strength and might to his people:
Blessed be God!

24—27. We have in these verses the seventh part of this psalm, in which the order and pomp of the procession are described.

26. *The offspring of*] Hebrew, 'those from the fountain of Israel'; a metaphor for a progenitor: whose offspring are as the streams from a fountain. Compare Is. xlviii. 1, and Prov. v. 18. (v) MSS.

27. *Here, Benjamin*] Some think that David designedly mentions Judah and Benjamin, who dwelt in and around Jerusalem, and Zebulun and Naphtali, as being the most remote, and so the rest are included.

28—31. This is the eighth part of this psalm, in which the psalmist prays for future displays of the divine power and grace.—*Command, O God*] So all the ancient versions read.

30. *Wild beasts of the reeds*] This is our marginal version, which is the proper one. Innumerable lions wander about among the reeds and cypresses, on the borders of the rivers of Mesopotamia. The river Jordan was infested with them, Jerem. iv. 7, and xlix. 19. See Maundrel. Hence the wild beasts of the reeds may signify the Syrian kings, who often contended with David.—*Of the mighty*] For the text, see note, Fam. Bible.—*Who tread on tiles*] Schindler renders, 'Treading on pieces of silver, or on laminæ, plates or tiles of silver.' Every one knows what expensive luxury prevailed in the palaces of the oriental kings. The very floors were paved with silver, and to this the writer here alludes.

31. *Let ambassadors*] That is, let such be the effects of thy triumph, as to induce the Egyptians and Ethiopians to form alliance with thy people and to honour thee by presents, and by worshipping thee.

PSALM LXIX.

This ps'm is partly prophetic, containing some things which can only be applied to a suffering Redeemer. It might be composed during the short reign of Abalom.

For the chief musician upon Shushannim; a Psalm of David.

- SAVE me, O God, for waters suffocate me; 1
I sink in deep mire where no one can stand.
I am come into the deepest waters; 2
A flood hath now overwhelmed me.
I am weary with crying—parched is my 3
throat— [God.
Consumed mine eyes, while I wait for my
More numerous than the hairs of my 4
head
Are they who hate me without a cause!
My false foes who would destroy me are
powerful: [store.
What I never took away I am obliged to re-
O God, thou knowest what is my folly, 5
And my faults are not hid from thee.
Let not those, I pray, be ashamed, 6
Who look up to thee, Jehovah of hosts!
Let not those, I pray, be confounded,
Who seek thee, O God of Israel!
Truly for thy sake I bear reproach; 7
And for thy sake disgrace covereth my face.
A stranger am I become to my brethren; 8
An alien to my own mother's children.
Because the zeal of thy house eateth me up, 9
The reproaches of those who reproach thee
Have, therefore, fallen upon me. [fasting,
When I weep and *humble my* soul with 10
Even this is made matter of reproach:
When I clothe myself in sack-cloth, 11
Then I become to them a by-word.
They who sit at the gate talk against me; 12

32—35. This is the ninth part of the psalm, in which all kingdoms are invited to praise Jehovah. (v) Syr.

33. *Who rode of old*] There is in this verse a reference to the giving of the law, when God descended from the highest heavens, amidst the most awful thunder and lightning, Exod. xix. 16—29.

PSALM LXIX. 1. *Suffocate me*] Hebrew, 'have entered to my soul.' The metaphor is taken from a person who is drowning, whose life is nearly gone, which is effected by suffocation.

4. *What I never*] To oblige a man to restore when he had taken nothing was the greatest injustice, Exod. xxii. 1—5. Ainsworth observes, this was verified in Christ, who 'being in the form of God, thought it no robbery to be equal with God,' Phil. ii. 6, notwithstanding for witnessing himself to be the Son of God, he was put to death by the Jews, John xix. 7.

5. *What is my folly*] That is, thou knowest that I am not guilty of the sin with which mine enemies charge me.

8. *An alien*] Job was treated as if an alien, xix. 13; and Christ, of whom the Jews said, 'they knew not whence he was,' John ix. 29, nor did his brethren believe on him, John vii. 5.

9. *The zeal of thy house*] David loved the house of God, and was zealous in his worship, but Christ more so, to whom these words are applied, John ii. 15—17.—*Fallen upon me*] Those who opposed David were the wicked of the land, and so were those opposed to Christ. See Rom. xv. 3.

10—12. Any appearances of humiliation or piety offended David's enemies. So did the works and miracles of Christ.

- And drunkards make me their song. [vah ;
 13 But I address my prayer to thee, Jeho-
 To thee, O God, in an acceptable time :
 According to thy great mercy, hear me ;
 According to thy truth, *grant me* thy salva-
 tion. [sink ;
 14 Pull me out of the mire that I may not
 And rescue me from those who hate me,
 And *save me* from these deep waters.
 15 Let not the flood of waters overwhelm me ;
 Nor the vast deep swallow me up ;
 Nor the pit shut close its mouth upon me.
 16 Hear me, Jehovah, for excellent is thy kind-
 ness : [me.
 According to thy great compassion regard
 17 Hide not thy face from thy servant ;
 But in my distress speedily answer me.
 18 Draw near to my soul and redeem it ;
 On account of mine enemies, deliver me.
 19 Thou knowest the reproach cast upon me ;
 The shame and dishonour which I endure :
 Mine adversaries are all before thee.
 20 Reproach hath broken my heart,
 And I am ready to die through sickness.
 I looked for some to take pity, but not one !
 And for comforters, but I found them not.
 21 They gave me also hemlock with my food ;
 And in my thirst they gave me vinegar to
 drink.
 22 Their table shall be to them for a snare,
 And their feast-offerings for a trap :
 23 Their eyes shall be dim so that they can-
 not see ;
 And their loins be made continually to shake.
 24 Pour on them thine indignation,
 And let thy fierce anger seize them.
 25 Their habitations shall become desolate ;
 And in their tents shall there be no inha-
 bitant.
 26 For they persecute him whom thou smitest,
 And 'add' grief to him whom thou wound-
 est.
 27 Thou givest them up to misery for iniquity ;
 And they shall not attain thy righteousness.
 28 They shall be blotted out of the record of
 the living ; [teous.
 And shall not be enrolled among the righ-

- But as to me, though humbled and af- 29
 flicted, [high !
 Thy salvation, O God, shall raise me on
 I will praise the name of God with a song ; 30
 I will magnify him with thanksgiving ;
 For this will be more acceptable to Jehovah, 31
 Than a full-horned and a full-hoofed steer.
 The afflicted shall see and rejoice ; 32
 And their hearts who seek God, shall be re-
 For Jehovah listeneth to the poor, [vived. 33
 And despiseth not those bound for his sake.
 The heavens and the earth shall praise 34
 The seas and all that moveth in them. [him ;
 For God will still save Zion, 35
 And build up the cities of Judah ; [it ;
 And again shall they dwell there and possess 36
 Yea, the seed of his servants shall inherit it,
 And they who love his name shall dwell in it.

PSALM LXX.

The psalmist implores divine aid against his enemies, and prays that the righteous may ever have cause to rejoice.

- Be pleased, O Jehovah, to deliver me : 1
 Haste, O Jehovah, to mine aid. [ther,
 They shall be ashamed and confounded toge- 2
 Who seek to take away my life : [founded,
 They shall be driven backward and con-
 Who wish evil unto me.
 They shall receive for their reward, shame, 3
 Who say concerning me, Aha ! Aha !
 But all those, who seek thee, 4
 Shall rejoice and be glad in thee :
 Those, who delight in thy salvation,
 Shall say, Be Jehovah ever magnified.
 When I am afflicted and needy, 5
 Then may Jehovah think on me.
 Thou art my helper and my deliverer ;
 Make no delay, O my God.

PSALM LXXI.

This psalm has no title, but was probably written by David. He expresses his confidence, and hope of final deliverance.

- In thee, O Jehovah, do I put my trust ; 1
 Let me never be put to confusion.
 In thy righteousness rescue and deliver me ; 2
 Incline to me thine ear, and save me.

13—21. *To thee, O God*] In this whole paragraph the royal sufferer describes his situation in the strongest language.

19. *The reproach cast*] Hebrew, 'my reproach' ; that is, the reproach which I suffer, the reproach cast on me.

21. *Hemlock*] This is now generally admitted to be the plant meant by זמור and not gall. It is often joined with wormwood, See Deut. xxix. 18, and note there. Vinegar, made of sour or unripe grapes. This verse is applied to the treatment our Lord received, Matt. xxvii. 34 ; John xix. 28—30.

22—28. This whole paragraph seems to refer peculiarly to the judgments which should fall on the Jews for their sins, and especially for their unbelief and rejection of our Lord. This has been strikingly fulfilled.

23. *Eyes shall*] They shall be so stupid as not to see the signs of the times, nor to acknowledge Messiah when he comes among them, Rom. xi. 10.

25. *Their habitations*] The apostle applies this to Judas, Acts ii. 20 ; and this is just, as he was one of that unbelieving and wicked generation, and the betrayer of our Lord.

26. *Add grief*] David means, they added to his affliction by their insults and reproaches ; so they did to our Lord, when his hour was come.

27. *For iniquity*] Having rejected all the overtures of divine mercy, God gave them up to a reprobate mind, and to the greatest calamities.

33. *Those bound for*] Literally, 'his bound ones' ; but as this is ambiguous, the rendering given is adopted.

34—36. These verses were probably added by some of the prophets during the captivity.

PSALM LXX. 1—5. For notes, see Ps. xl. 13—17, which is the same as this.

PSALM LXXI. 2. *Thy righteousness*] Display it in punishing mine enemies, and saving me from them.

- 3 Be thou to me a tower of strength,
To which I may continually resort.
Give command that I may be saved;
For my rock and my fortress art thou.
- 4 Deliver me, my God, from the hand of the
wicked,—
From the hand of the unjust oppressor :
- 5 For thou art my hope, O Lord ;
My trust, O Jehovah, from my youth.
- 6 On thee I have depended from the womb :
From my birth thou hast supported me ;
- 7 And my praise shall continually be of thee.
To the multitude I am like a wonder :
But thou art my strong refuge.
- 8 My mouth shall be filled with thy praise,
And with thy glory all the day long.
- 9 Cast me not off in the time of old age ;
When my strength faileth, forsake me not.
- 10 For mine enemies speak concerning me ;
And they who watch for my life consult to—
- 11 They say, God hath forsaken him ; [gether.
Pursue and take him, for there is no de-
liverer.
- 12 O God be not thou far from me ;
My God, hasten to mine assistance.
- 13 Let the adversaries of my life be ashamed ;
Be they confounded, and covered with dis-
And dishonour, who seek my hurt. [grace
- 14 For *in thee* I will continually hope,
And will yet praise thee more and more.
- 15 My mouth shall declare thy righteousness,
And thy salvation, all the day long :
Though I know not how to recount them.
- 16 I will go on through thy strength, Jehovah !
I will mention thy righteousness, thine only.
- 17 Thou, O God, hast taught me from my
youth ;
And till now I have declared thy wondrous
deeds.
- 18 When I am become old and grey-headed,
O God, forsake me not,—
Until I have showed thy power to this race ;
To every one who shall come, thy might.
- 19 For thy righteousness, O God, is very high ;
O God, who doest wonders, who is like
thee?

6. *Supported me*] The Arabic sense of *נִסְּתִי*, supported me, is parallel with the preceding line. The versions render 'my protector,' or he who protects me, which is nearly the sense adopted.

7. *I am like*] I am regarded as a prodigy, so many and so unusual have been my sufferings and deliverances.

14. *For in thee*] The words supplied seem necessary.—*Yet praise thee*] Hebrew is, 'I will add to all thy praise.'

15. *How to recount them*] Thy righteous acts and thy deliverances I am not able fully to declare. See note, Heb. Bib. and compare Ps. xl. 6.

16. *I will go on*] Ainsworth explains, 'I will enter into this work of praising God.'

18. *Until I have*] He wishes to live to instruct both the present race and all posterity, in the righteous and mighty deeds of Jehovah.

20. *Made me experience*] So the verb often signifies, and few men ever experienced more severe trials than David, but out of them all, the Lord delivered him.

- Though thou hast made me experience 20
Many and grievous troubles,
Yet thou art wont to revive me again,
And again raise me from the depths of the
earth.
- My greatness thou wilt yet increase, 21
And wilt comfort me on every side.
- I will praise thy truth on the psaltery ; 22
I will sing to thee, my God, on the harp,
O thou, the Holy One of Israel.
- My lips shall rejoice when I sing to thee, 23
And my soul, which thou hast redeemed.
- My tongue shall all the day talk of thy 24
justice :
For ashamed—for confounded shall they be,
Who seek my hurt.

PSALM LXXII.

No author is mentioned, but this psalm was probably composed by David or Asaph, after Solomon was anointed to be king over Israel; and while referring to him it may also be regarded as a prophecy of the Messiah.

For Solomon.

- GIVE to the king thy judgments, O God, 1
And thy righteousness to the king's son.
He shall judge the people with righteousness, 2
And thine afflicted with equity :
To the people let the mountains bring peace, 3
And the hills *proclaim his acts of* righteous-
ness. [ple ;
- For he shall judge the afflicted of the peo- 4
He shall save the children of the needy,
And shall break in pieces the oppressor.
- He shall 'endure' as long as the sun, 5
And like the moon through all generations.
- He shall be like rain on the shorn meadow ; 6
Like copious showers which water the earth.
- In his days 'righteousness' shall flourish ; 7
And peace abound, till the moon be no more.
- He shall have dominion from sea to sea. 8
And from the river to the ends of the earth.
- The people of the desert to him shall bow 9
down,
And his enemies shall lick the dust.
- Kings of Tarshish and the isles shall bring 10
presents ;

PSALM LXXII. 1. *King's son*] Messiah was to spring from the loins of David.

2. *Thine afflicted*] Ainsworth unites two senses of the term, 'thy poor afflicted;' perhaps those persecuted for his sake are intended.

3. *To the people*] It was, and still is, common in the East to announce good or bad news from the tops of mountains and other eminences, Kings iii. 28.

5. *He shall endure*] The context seems to require this reading of the Sept.

6—8. *Sea to sea*] This refers to the final triumph of Messiah over all nations. Compare Zech. ix. 9, 10.

7 (v) Versions.

9. *The people of the desert*] The wild Arabs shall be brought to own his authority. So they were, though since they have apostatized, and followed the false prophet.—

Lick the dust] This denotes prostration before him, as is the eastern custom; so that his enemies shall submit themselves.

10. *Kings of Tarshish*] See note, 1 Kings x. 22. Mi-

- Kings of Sheba and Seba shall offer gifts ;
 11 Yea, all kings to him shall bow down ;
 And all the nations shall serve him.
 12 For the needy who crieth, he shall deliver ;
 And the afflicted, who hath none to help him.
 13 The weak and the needy he shall spare,
 And the lives of the needy he shall preserve. [them,
 14 From deceit and violence he shall redeem
 And their blood shall be precious in his sight.
 15 And he shall live, and the gold of Sheba
 shall be given to him ;
 And continually shall men pray for him,
 And every day shall they praise him.
 16 Abundance of corn shall be on the ground ;
 On mountain-tops its crops shall shake as
 Lebanon ; [earth.
 And citizens shall flourish as the grass of the
 17 His name shall endure for ever !
 His name shall continue like the sun !
 "All the tribes of the earth" shall be blessed
 in him,
 And all nations shall call him blessed.
 18 Blessed be Jehovah, the God of Israel,
 Who alone doeth wonderful deeds ;
 Blessed be his glorious name for ever :
 Be the whole earth filled with his glory ;
 Amen—and Amen.
 The prayers of David, the son of Jesse, are
 ended.

PSALM LXXIII.

Asaph was perplexed with the prosperity of the wicked, but learnt not to envy them, as they would soon be cut off. This psalm begins the third book according to the division of the Jews.

A Psalm of Asaph.

- 1 TRULY God is good to Israel—
 To those who are pure of heart.

Michaelis renders, 'kings of Spain, and of the dwellings of Japhet.' Compare Gen. x. 4.—*Sheba and Seba*] Arabia and Africa or Ethiopia. Compare Gen. x. 7 ; 1 Kings x. 1—10 ; Matt. xii. 41.

12—14. *For the needy*] Such have ever formed the chief part of the church of God.—*And their blood*] That is their death, meaning that he regardeth their life, and will not easily suffer them to be killed, for that it is precious and dear unto him, Acts xx. 24. See Ps. cxvi. 15.

15. *He shall live*] May there be a reference to the resurrection of our Lord ? Or may the prophecy refer to the perpetuity of his life and reign ?—*Shall men pray*] For his success, the establishment and extension of his kingdom.

16. *Abundance of corn*] Both in the Chaldee and Arabic the word denotes 'diffusion, abundance,' and this seems most apposite.

17. *Shall be blessed*] Compare Gen. xxii. 18, with xii. 3. For raising up this king, Jehovah is praised in the closing verses.

20. *The prayers*] The opinion of Michaelis and others is probable in itself, that this is the end of the first collection of Psalms, which was made probably under Solomon for the service of the temple ; and that the second collection was made much later, perhaps under Hezekiah, (see Prov. xxv. 1,) though some of them as late as the Babylonish captivity, as Ps. lxxix. and cxxxvii.

PSALM LXXIII. 1—3. *Truly God*] In giving them his good land, and his good and holy laws.

4. *For they have*] Hebrew, 'no writhings, or contortions,' the effect is put for the cause.—*But sound*] This version

- But as to me, my feet were ready to slide ; 2
 My steps were almost tottering,
 While I envied the madly profane. 3
 And saw the prosperity of the wicked.
 For they have no painful diseases ; 4
 But sound and firm is their strength.
 The misery of other men they do not experience ; 5
 Nor, like other men, are they afflicted.
 Hence pride encompasseth them as a chain ; 6
 And as a garment, violence covereth them.
 From within issue their 'iniquities ;' 7
 The designs of the heart burst forth.
 They scoff and speak wickedly ; 8
 Of oppression they speak haughtily.
 They set their mouths against the heavens, 9
 And their tongue attacks all on earth.
 'My' people, therefore, turn aside hither, 10
 That they may 'find' water in abundance,
 And they say, How can God know ? 11
 And is there knowledge in the Most High ?
 Behold, these are the ungodly, 12
 Yet they enjoy continued prosperity ;
 They increase in riches and power.
 Truly in vain have I cleansed my heart, 13
 And washed my hands in proof of innocence :
 For all the day long I am afflicted, 14
 And I am chastened every morning.
 If I should speak and talk like these, 15
 Behold ! I should then deal deceitfully
 With the generation of thy children.
 Yet, when I studied to know this matter, 16
 It appeared too difficult for me,
 Until I entered the sanctuary of God, 17
 And learned to consider their latter end.
 Surely thou settest them on slippery ground ; 18
 Thou castest them into utter destruction.
 How suddenly are they brought to desolation ! 19

arises by reading למר with Mærlus and one manuscript, of which Lowth and others approve. The whole connexion proves, that the psalmist is not speaking of the death of wicked men, but of their prosperity in life.

6. *Encompasseth*] Compare Prov. i. 9, and Cant. iv. 9. This is a metaphorical allusion to the rich collars or chains worn about the necks of great personages.

7. *From within*] Hebrew, 'midriff, or pericardium,' which is used metaphorically for the mind, as heart is in the next line. (v) The versions.

8. *They scoff*] So, De Dieu from the Chaldee and Syriac.

9. *Attacks all*] Literally, 'their tongue marcheth, &c.' like plunderers, attacking every one they meet.

10. *My people*] So the psalmist calls the Israelites, who, from seeing the prosperity of the wicked heathens, were tempted to doubt the providence of God. (v) The versions.

11. *And they say*] This is the language of those scoffers and prosperous sinners mentioned in the preceding verses.

12. *Continued*] The term עולם does not occur in the sense of the world, in the book of Psalms. Its general signification is duration, and hence eternity.

13. *Truly in vain*] Here an Israelite is introduced as lamenting, that though he had endeavoured to keep himself pure, yet he was afflicted.

15. *Deal deceitfully*] I should betray the cause of religion, and support their impiety.

18. *Surely thou settest*] The psalmist, instructed from above, sees the wicked, amidst all their prosperity, falling and utterly perishing.

By calamities they are utterly consumed !
 20 Like to a dream after one awaketh,
 So wilt thou, Jehovah, when thou risest up,
 Destroy their shadowy grandeur.
 21 When my heart was vexed, and my reins
 pierced,
 22 I also was stupid and understood not :
 I was like the brute beasts before thee.
 23 Yet have I ever been with thee ;
 Thy right hand hath held me up.
 24 By thy counsel thou wilt still guide me,
 And at last wilt receive me to glory.
 25 Whom have I in the heavens but thee ?
 Nor is there one on earth I desire besides
 26 Although my flesh and my heart fail, [thee.
 Yet the support of my heart and my portion
 shall God be for ever. [rish !
 27 For lo, they who depart from thee shall pe-
 All who revolt from thee shall be destroyed !
 28 But it is good for me to draw near to God :
 In Jehovah I have put my trust,
 That I may yet declare all his doings
 "In the gates of the daughter of Zion."

PSALM LXXIV.

The desolation of the temple is lamented, and prayer offered for God's favour. This psalm was probably composed during the captivity.

A Psalm of Asaph.

1 WHY hast thou, O God, cast us off ?
 Shall thine anger smoke for ever,
 Against the flock of thine own pasture ?
 2 Remember thine own assembly,
 Whom thou didst purchase of old ;
 Thy chosen heritage, which thou didst re-
 deem : [dwell.
 This mount Zion where thou didst once
 3 Hasten thy steps to these complete deso-
 lations ;
 Every thing in thy sanctuary, the enemy hath
 destroyed.
 4 Thy foes roar, where thy set feasts were kept :

20. *When thou risest up*] In judgment. *Shadowy grandeur*—All their riches, honours, and enjoyments are but as the image or shadow ; and like these they flee away.

21. *Was stupid*] That is, before he was instructed in the sanctuary.

23. *Ever been with thee*] He wonders, therefore, that he had not before understood this subject.

25. *In the heavens*] God was the object of his supreme delight, and he might well conclude that God would be his portion for ever.

28. *But it is good*] Nearness to God is my felicity. This is a fine contrast with the preceding verse. On the authority of the versions the last line is added, which makes a suitable close.

PSALM LXXIV. 2. *Thine own assembly*] The word signifies the people collected into a body politic.

4. *Set-feasts*] During the seasons when they should have been kept, the enemy was exulting.—*Their own symbols*] That is, of idolatry. They had set up the images of their gods, and these were signs of the victory they had obtained.

5, 6. *As men are seen*] Hebrew, 'as it is known.' The verb is used impersonally and collectively. Compare Jer. xlv. 22, 23.

Their own symbols they have set up for signs !

As men are seen with uplifted axes, 5
 Cutting down the thick wood ;
 So the whole carved work of thy temple, 6
 With chisel and mallet, they have hewed
 To thy sanctuary they have set fire ! [down. 7
 The dwelling place of thy name they pro-
 faned,

By levelling it even with the ground.
 They said in their hearts, Let us wholly de- 8
 stroy them ; [land.

Let us abolish" all God's set feasts in the
 Our own sacred rites we see not : 9
 Nor is there any prophet among us ;
 Any who knoweth how long *this shall be*.

How long, O God, shall the foe reproach ? 10
 Shall the enemy for ever blaspheme thy
 Why hast thou withdrawn thy hand ? [name ? 11
 Pluck thy right hand from thy bosom.

For thou, O God, art "our" king from of old, 12
 Who workest salvation amidst the earth.

By thy strength thou didst divide the sea ; 13
 The heads of sea monsters thou brakest in the
 waters ;

The heads of crocodiles thou didst crush ; 14
 And gavest food for the people in the desert.

Thou madest the fountain and torrent burst 15
 Thou didst dry up mighty rivers ! [forth !
 Thine is the day—thine also is the night : 16
 Thou didst prepare the stars and the sun !

Thou fixedst all the boundaries of the earth ! 17
 Summer and winter, thou madest them.

Remember, Jehovah, that the enemy hath 18
 reproached ; [name.

That a foolish people have blasphemed thy
 Deliver not thy turtle-dove to the bird of 19
 prey :

Forget not for ever thine afflicted people.

Have respect to "thine own" covenant ; 20

For the obscure parts of the land
 Are full of the haunts of violence.

7. *Of thy name*] That is, the place where thy name was wont to be invoked and celebrated.

8. *Let us abolish*] The word is most commonly used in reference to the festivals, which God commanded the Israelites to keep ; so that it is applied to the whole of any such festival, Lam. i. 4 ; Hos. ix. 5.

9. *Sacred rites*] So *Dathe*, and the term *אֵימָה* is used in this sense respecting circumcision, Gen. xvii. 18, and respecting the sabbath, Exod. xxxi. 13, 17.—*We see not*] That is, they are no longer observed.

11. *Pluck thy*] That is, exert thy powerful hand to save us.

13. *Heads of*] That is, Pharaoh and his hosts ; who were called in this verse crocodiles, which are known to inhabit the Nile. Compare Job xli. 1, and note.

16. *The stars*] As *מִזְרֵה* denotes a luminary, and is distinguished from the sun, it seems used here collectively for the other luminaries, the moon and stars.

19. *Bird of prey*] The hawk, or the eagle, the natural enemies of the dove. The simile is beautiful. Compare xi. 1.

20. *Thine own*] Made with our fathers, as the Chaldee explains it.—*The obscure parts*] That is, all the lurking holes were occupied by lawless banditti, who attacked and plundered wherever they could.

- 21 O let not the humbled return ashamed ;
But let the poor and needy praise thy name !
22 Arise, O God ; plead thine own cause ;
Remember how the foolish daily reproach thee.
23 Forget not the noise of thine adversaries ;
The continually increasing tumult of thy foes.

PSALM LXXV.

If this psalm were composed by Asaph, it must have been for David in the early part of his reign.

To the chief musician Al-taschith ; a Psalm or Song of Asaph.

- 1 WE praise thee, O God,—we give thanks !
"We invoke" thy name, we declare thy wonders !
2 Since I obtained a convenient season,
I have judged with integrity.
3 The land, with its inhabitants, was dissolved ;
But its pillars I have re-established.
4 To profane boasters I said, Boast not ;
And to the wicked, Lift not up the horn :
5 Lift not up your horn on high ;
Nor speak with a stiffened neck :
6 For neither from the east, nor from the west,
Nor from the south, cometh advancement :
7 But God himself is the judge ;
Who humbleth one, and exalteth another.
8 For in the hand of Jehovah there is a cup,
And it is full of red, mixed wine,
He will pour it out "here and there ;"
Yea, its very dregs he will squeeze out,
And all the wicked of the land shall drink.
9 But I shall "joyfully exult" for ever,
And sing praises to the God of Jacob.
10 All the horns of the wicked he will cut off ;
But the horns of the righteous shall be exalted.

PSALM LXXVI.

This is a psalm of thanksgiving for victory over enemies, probably composed at the same time as the forty-sixth.

To the chief musician on Neginoth ; a Psalm or Song of Asaph.

- 1 God is known in Judah ;
Great is his name in Israel.
2 In Salem is his tabernacle,
And his dwelling-place in Zion.

21. *Humbled return*] Let them not return from a throne of grace as if repulsed, but let them find mercy in thy sight.

23. *Increasing tumult*] The meaning is, their insolence and oppression were ever increasing.

PSALM LXXV. 1. *We invoke thy*] So the versions, of which the best critics approve.

2. *A convenient season*] Not one of the ancient versions render 'congregation,' but all refer it to a proper time.

3. *Was dissolved*] In the latter part of Saul's reign, and during the war between David and the house of Saul, the country must have suffered greatly. By supporting and enforcing the law, David re-established order.

4. *Mixed wine*] Wine of greater strength ; for so mixed wine denotes. Here the cup and the wine in it represent the just judgments of God. (a) Versions.

9. (v) Sept. Syr.

PSALM LXXVI. *2. *Salem*] It is probable that this name

- There broke he the winged arrows, 3
The shield and sword, *the weapons of war.*
Thou, Zion, art more glorious and ex- 4
cellent

Than the mountains *stored* with prey.
The stout-hearted are spoiled—they sleep 5
their sleep, [hands.

Nor did any of the men of might find their
At thy rebuke, O God of Jacob, 6
The horseman and horse sunk asleep.

Thou, thou, Jehovah, art to be feared : 7
And who can stand before thee when once
angry ? [heard ;

From heaven thou madest thy sentence 8
The earth feared—and was still :

When God arose to execute judgment, 9
To save all the afflicted in the land.

Surely the wrath of men shall gain thee 10
praise ; [strain !

The remainder of their wrath thou wilt re-
Vow and perform to Jehovah your God ; 11

Let all that are round about him

Bring presents to him who ought to be feared.

He controlleth the spirit of princes ; 12

He is terrible to the kings of the earth !

PSALM LXXVII.

This psalmist laments the afflicted state of Israel, and calls to mind God's former mercies, as a ground of hope and comfort. Probably composed during the captivity.

To the chief musician Jeduthun ; a Psalm of Asaph.

I CRY out to God with my voice : 1

With my voice to God that he may hear me.

In the day of my distress I seek "Jehovah !" 2

By night, my hand is constantly stretched
out ;

My soul refuseth to be comforted.

I remember God, and am troubled ; 3

I muse, and my spirit is overwhelmed.

Thou holdest mine eyes waking ; 4

I am so confounded that I cannot speak.

I consider the days of old ; 5

I call to mind the years of ancient times :

In the night "I commune" with my heart ; 6

I muse and my spirit thus searcheth :

Will God for ever cast us off ? 7

And will he be favourable no more ?

Is his kindness withdrawn for ever ? 8

was given, because here peace was to be made by the blood of the cross.

3. *The winged-arrows*] So Michaelis and Dathe, which is a metaphor often used by the poets of all nations. The Hebrew is, 'the wings of the bow.'

4. *Stored with prey*] So the Chaldee ; and the mountains stored with prey mean the kingdoms which had robbed and plundered others. Mount Zion had become more glorious than other mounts.

8. *From heaven*] God is represented, as first pronouncing the sentence on his enemies, and then arising to execute it.—*The earth*] The countries of the heathen feared, while that of Israel was quiet and tranquil.

PSALM LXXVII. 2. *My hand*] So Ainsworth and others render. Stretching out his hand continually, means imploring divine aid. (v) MSS.

6. I adopt the reading of Hare, which Bishop Lowth approves. (v) Versions.

- Shall his promise fail for evermore ?
 9 Hath God forgotten to be gracious ?
 Hath he in anger shut up his compassion ?
 10 Then I said, This is my sorrow ;
 The right hand of the Most High can
 change it.
 11 I will call to mind the works of Jehovah :
 Yea, I will call to mind thy wonders of old.
 12 On all thy works I will meditate,
 And I will talk of *all* thy doings.
 13 Thy way, O God, is in holiness ;
 Who so great a God as 'our' God ?
 14 'Thou art a God who doest wonders !
 Thou hast showed thy power among the
 nations.
 15 With thine arm thou redeemedst thy people,
 The sons of Jacob and of Joseph.
 16 The waters saw thee, O God,
 The waters saw thee and were afraid !
 Yea, the depths themselves were troubled.
 17 The clouds poured out water !
 The skies sent forth a sound !
 Thine arrows also flew abroad ! [vens !
 18 The sound of thy thunder was in the hea-
 Thy lightnings illumined the globe !
 The earth itself trembled and shook !
 19 On the sea was thy way, O Jehovah,
 And on the deep waters thy path ;
 Yet thy footsteps were not perceived.
 20 Thy people thou leadest like a flock,
 Under the conduct of Moses and Aaron.

PSALM LXXXVIII.

This psalm contains a short history of the Israelites from their deliverance down to the time of David, and was designed to remind them that punishment invariably followed sin.

Maschil of Asaph.

- 1 GIVE ear, my people, to my instruction ;
 Incline your ears to the words of my mouth.
 2 My mouth I will open with wise remarks ;
 I will utter the memorable things of old,
 3 Which we have heard and known,
 And our fathers have related to us.
 4 These we will not hide from their children,
 But rehearse to the next generation,
 The praises of Jehovah and his power ;

10. *Then I said*] For the text and reasons, see note Fam. Bib.

13. *In holiness*] The meaning seems to be, that God's way of dealing with his people is holy and just, however mysterious and incomprehensible.

17. *The depths*] The gulfs of the Red sea.—*The clouds*] Compare Exod. xiv. 24, 25. All that follows refers to the passage of the Red sea, and all the other circumstances attendant on their journey.

PSALM LXXXVIII. 1. *My instruction*] This is the sense of the term here, and not *law*; as the next line proves ; for it is parallel 'to the words of his mouth.'

2. *Wise remarks*] The term *parable* is surely improper here. The word means any sentence or axiom, concise, and confined to a certain form or manner : as is evident from 1 Sam. xxiv. 14, and from many examples in the Proverbs of Solomon.

5. *Testimony for Jacob*] This refers to the injunction recorded, Deut. iv. 9, 10.

8. *Like their fathers*] They are often mentioned as a

And the wonderful work which he hath done. [cob.

For he established a testimony for Ja- 5
 And appointed a law for Israel ;
 Which he commanded our fathers
 To make known to their children ;
 That the next generation might know them ; 6
 The children who should be born and rise up ;
 That they should relate them to their chil-
 dren :
 That in God they might place their hope, 7
 And not forget his works, but keep his com-
 mands ;
 And might not be like their fathers, 8
 A stubborn and rebellious generation ;
 A generation, whose hearts were not stead-
 Nor their minds faithful unto God. [fast,
 The children of Ephraim, like armed bow- 9
 Who turn back in the day of battle, [men
 Kept not the covenant of their God, 10
 But refused to walk by his law.
 They forgot his works, 11
 And the wonders he had shown to them :
 The wonders he did in the sight of their 12
 fathers,

In the land of Egypt—in the field of Zoan.

He divided the sea that they might pass ; 13
 And he made the waters to stand as an heap.
 By day he led them by a cloud, 14
 And all the night by a fiery light.
 He rent the rocks in the wilderness, 15
 And gave them drink as from the great deep.
 He brought forth streams from the rock, 16
 And made waters run down like rivers !
 Yet they still sinned against him, 17
 Provoking the Most High in the desert.
 They even tempted God in their hearts, 18
 By asking food for their pleasure.
 Yea, they spoke against God, and said, 19
 Can God spread a table in the wilderness ?
 (Be it that he smote the rock— 20
 That waters flowed—that streams rushed
 Is he able also to give bread ? [forth)
 Can he provide flesh for his people ?
 When Jehovah heard *this* he was wroth ; 21
 So a fire was kindled against Jacob,

stubborn and perverse race, Exod. xxxii. 9 ; Deut. xxxi. 27.

9—12. *Children of Ephraim*] Having noticed the stubbornness of those redeemed from Egypt, Asaph gives an instance of it in the conduct of the ten tribes, of which Ephraim was the head. They set up the calves at Dan and Bethel, and, in a great degree, turned to idols.

15. *The rocks*] There is a reference to the rock at Horeb, Exod. xvii. 6, and to that in Kadesh, Numb. xx. 1, 11. The smitten rock the apostle makes to be typical of our Lord, 1 Cor. x. 4.

18. *For their pleasure*] Not for their necessity ; God had provided for their real wants in giving them manna, Exod. xvi. 2.

19. *Against God*] The Sept. render, 'they spoke unworthily of God ;' that is, by doubting his power after so many proofs of it.

20. *Be it that*] The Hebrew particle *an* is used in a conditional sense, expressive of doubt, Exod. iv. 1 ; Dan. iv. 24 ; and this sense seems most suitable here.

And anger also arose against Israel ;
 22 Because they believed not in God,
 Nor trusted in his saving power.
 23 Yet, he had commanded the clouds above,
 And the doors of the heavens he had open-
 ed ; [food ;
 24 And had rained down on them manna for
 The corn of the heavens he had given to
 them ;
 25 Every one ate the bread of the mighty ;
 Provision he had sent them to the full.
 26 He removed the east wind from the
 heavens, [wind ;
 And by his power he brought in the south
 27 And he rained down flesh upon them as
 dust,
 And feathered fowls as the sand of the sea !
 28 He caused them to fall amidst their camp,
 Round about their habitations.
 29 So they ate and filled well themselves :
 For he brought them what they desired.
 30 Their desire was scarce satisfied ;
 Still was their meat in their mouths,
 31 When the wrath of God arose against them ;
 And he slew the fattest among them,
 And smote down the chosen of Israel.
 32 For all this they still sinned,
 And believed not his wondrous works.
 33 Hence he consumed their days in vanity.
 And their years in trouble.
 34 When he smote them, they sought him,
 And turned and inquired for God.
 35 Then they remembered that God was their
 rock ;
 And God, the Most High, their Redeemer.
 36 Yet they flattered him with their mouths,
 And with their tongues they lied unto him ;
 37 For their hearts were not upright with him,
 Nor were they steadfast in his covenant.
 38 But he, full of compassion, forgave their
 iniquity,
 And did not utterly destroy them ;
 He many a time turned away his anger,
 And did not stir up all his wrath :
 39 For he remembered they were but flesh ;
 A breath that passeth and returneth not.
 40 How oft did they provoke him in the
 desert !
 How oft did they grieve him in the wil-
 derness !
 41 Yea, again and again, they tempted God,

And 'provoked' the Holy One of Israel.
 They remembered not the works of his 42
 hands,
 When he redeemed them from the enemy ;
 The miracles which he wrought in Egypt ; 43
 The wonders that he did in the field of
 Zoan !
 How he turned their rivers into blood, 44
 And their streams—so that they could not
 drink !
 He sent among them beetles, which de- 45
 voured them,
 And frogs which destroyed them.
 He gave also their produce to the devourer, 46
 And the fruits of their labour to the locust.
 He smote their vines with hail, 47
 And their sycamores with nipping frost.
 He gave up their cattle also to the hail, 48
 And their flocks to the hot thunder-bolt.
 He cast on them his fierce anger, 49
 Indignation, wrath, and fury ;
 By sending to them messengers of evils.
 He made a path for his anger ; 50
 He spared not themselves from death,
 But gave up their life to the pestilence.
 He smote all the first-born of Egypt, 51
 The prime of their strength, in the tents of
 Ham ! [sheep,
 But his own people he led forth like 52
 And like a flock guided them in the wilder-
 ness. [not ;
 He led them safely, so that they feared 53
 For the sea had overwhelmed their enemies.
 He brought them to his own hallowed border, 54
 That hilly country which his hand had ac-
 quired.
 He drove out the nations before them ; 55
 He also divided the land for an inheritance,
 And made the tribes of Israel dwell in their
 tents. [High,
 Yet they tempted and provoked God Most 56
 And did not keep his testimonies !
 Like their fathers they revolted, and dealt 57
 deceitfully ;
 They turned back like a bow unstrung.
 They provoked him by their high places, 58
 And roused him to jealousy by their idols.
 When God attended to this he was wroth, 59
 And so greatly abhorred Israel,
 That he forsook the tabernacle of Shiloh, 60
 The tent in which he dwelt among men.

25. *Bread of the mighty*] So the marginal version, and rightly ; for in no place does אֱלֵיִם signify angels. Bread of the best kind, delicious food, such as the rich and mighty eat.

26. *Removed the east wind*] So the Sept. Compare Num. xi. 31.

29. *What they*] Hebrew, 'their desire,' which is here and elsewhere used for the object of desire, as the verb suggests.

30—34. *Their desire*] Hebrew is, 'they were not estranged from their desire or the food desired.' See Note, Num. xi. 33.

36—39. *Yet they*] The two first of these verses show the

insincerity and instability of the Jewish people ; and the two latter represent the mercy and kindness of God.

40. *How oft*] Ainsworth has observed, that we have an account of seventeen instances of their sinning and rebelling. See note Fam. Bib.

41. *Provoked*] So the Sept. Vulg. and Syr. render.

44—48. See on Exodus, seventh to the thirteenth chapters.

49. *Messengers of evils*] So Ainsworth renders, and explains by saying that Moses and Aaron may be meant, whom Jehovah sent to denounce the plagues before they came, and by their hand brought them on Egypt.

57. *Their fathers*] Who for their sins died in the wilderness.

- 61 So he gave up *the ark*, his strength, to captivity,
And his glory into the hand of the enemy.
- 62 He delivered up also his people to the sword,
And with his own heritage he was wroth.
- 63 Their young men the fire devoured,
And their virgins celebrated no marriage-feast.
- 64 Their priests fell by the sword,
And their widows made no lamentation.
- 65 But at length, Jehovah awoke as from sleep,
Like a mighty man exulting through wine,
- 66 And smote his enemies in the hinder parts;
And he put them to perpetual disgrace.
- 67 Moreover, he refused the tent of Joseph,
And chose not the tribe of Ephraim;
- 68 But chose the tribe of Judah,
The mount Zion which he loved:
- 69 And he built his sanctuary as a palace,
And, like the earth, hath established it for ever.
- 70 And he chose his servant David,
Whom he took from the sheepfolds;
- 71 From following nursing ewes, he brought him,
To feed his people, *the offspring of Jacob*,
And the sons of Israel his inheritance.
- 72 He fed them in the integrity of his heart,
And by the skill of his hand conducted them.

PSALM LXXIX.

This psalm is similar to the seventy-fourth, and the author deplores the destruction of the city and temple.

A Psalm of Asaph.

- 1 HEATHENS, O God, have invaded thy heritage;
They have polluted thy holy temple—
They have laid Jerusalem in heaps.
- 2 They have given the dead bodies of thy servants
For food to the fowls of the heavens;
The flesh of thy saints to the wild beasts.
- 3 Their blood they have shed as water around Jerusalem,
And there was no one ready to bury them.

61. *Ark, his*] See Ps. cxxxii. 8, and 1 Sam. iv. 11. Ark is supplied from the other psalm for the sake of perspicuity. The ark was called his strength and his glory, because he thence displayed his power and glory.

63. *No marriage-feast*] They remained unmarried. The versions either read differently, or derived from a different root, as they render, 'their virgins were not lamented, or did not lament.'

65, 66. *Jehovah awoke*] That is, rose up to avenge his people of their enemies.—*Hinder parts*] Hare thinks this alludes to the emeralds inflicted on the Philistines.

69. *As a palace*] He refers to the temple, which was the palace of the great king, and a place also of defence, both which the word may denote.

PSALM LXXIX. 1.—3. *Heathens*] This description of the attack and seizure of the city and temple, and the slaughter of the people, is forcible; and what must have excited the most painful reflections in the mind of survivors.

- We are a reproach to our neighbours,
A scorn and derision to those around us.
- How long, Jehovah, wilt thou be angry? 5
Shall thy jealousy for ever burn like fire?
Pour out thy wrath on nations who own thee 6
not; [name.
On the kingdoms which call not on thy
For they have devoured Jacob, 7
And his habitation have they laid waste.
Remember not against us former iniquities; 8
Let thy tender mercy speedily succour us:
For exceedingly low are we brought.
- Help us, O thou God of our salvation; 9
For the glory of thy name deliver us;
And for thy name's sake pardon our sins.
Why should heathens say, Where is their 10
God? [eyes,
Be thou known among heathens, before our
By avenging the shed-blood of thy servants.
Let the sigh of the prisoner come before 11
thee;
According to the greatness of thy power,
Preserve thou those appointed to death:
And return, seven-fold, into our neighbour's 12
bosom, [Jehovah.
The reproach which they have cast on thee,
So we thy people, and the flock of thy pas- 13
Will praise thee for ever; [ture,
Will rehearse thy praise through all gene-
rations.

PSALM LXXX.

The occasion of this psalm is not ascertained: some think it refers to the captivity of the ten tribes, and the low state of Judah.

To the chief musician upon Shushannoim Eduth; a Psalm of Asaph.

- GIVE ear, O Shepherd of Israel, 1
Who didst lead Joseph like a flock!
Thou who sittest on the cherub, shine forth. 2
Before Ephraim, Benjamin and Manasseh,
Stir up thy strength, and come to save us.
- Restore us, Jehovah, God of hosts; 3
Let thy face shine, and we shall be saved.
- How long, Jehovah, God of hosts, 4
Wilt thou be wroth at the prayer of thy
people? [eat,
The bread of weeping thou hast made them 5
And given them tears in abundance to drink.

5.—7. *How long*] Under calamities the prophets often inquired, how long? That is, how long they were to continue; and they pleaded with God to turn from his anger.

9. *Help us*] So the Sept. which is evidently more suitable than the Masoretic division.

11. *Appointed to death*] Hebrew, 'songs of death;' which signifies obnoxious to, or destined to death. Compare 1 Sam. xx. 31; Ps. cii. 21, and 2 Thess. ii. 3.

PSALM LXXX. 1, 2. *Joseph*] Ainsworth supposes he is mentioned as chief, because the birth-right was taken from Reuben, and given to him, 1 Chron. v. 1, 2. Ps. lxxvii. 16, 21.

3. *Restore us*] This verse was most probably the chorus, and no doubt was originally the same in the three places.

4. *Wroth at thee*] Hebrew, 'wilt thou smoke;' that is, as if most highly incensed, and 'wilt not hear the prayer of thy people.'

5. *The bread of weeping*] Hammond supposes the bread of mourners is intended, Hos. ix. 4.

- 6 Thou hast made us a strife to our neighbours,
And our enemies hold us in derision.
- 7 Restore us, Jehovah, God of hosts;
Let thy face shine, and we shall be saved.
- 8 A vine thou didst bring out of Egypt;
Thou castedst out the nations, and plant-
edst it.
- 9 Thou preparedst the ground for it;
It spread its roots and filled the land.
- 10 The mountains were covered with its shade,
And with its tendrils the lofty cedars.
- 11 Its boughs it extended to the sea,
And its branches to the great river.
- 12 Why hast thou broken down its fences
So that every passenger croppeth it?
- 13 The boar from the forest wasteth it,
And the wild beasts of the field devour it.
- 14 God of hosts, return, we beseech thee;
Look down from the heavens and see,
And again regard this vine,
- 15 For the plant which thy right hand planted,
And the branch which thyself madest strong,
- 16 Have been cut down and burned with fire;
Have perished at the rebuke of thy counte-
nance! [man,
- 17 Let thy hand be over thy right-hand
Over the son of man, whom thyself madest
strong.
- 18 So will we not revolt again from thee;
Revive us, and we will call on thy name.
- 19 Restore us, O Jehovah, God of hosts;
Let thy face shine, and we shall be saved.

PSALM LXXXI.

This psalm was composed for, and sung at the feast of trumpets, Lev. xxiii. 24. It is an exhortation to obedience and gratitude.

For the first musician on the Gittith; a Psalm of Asaph.

- I SING joyfully to God, our strength:
Sing aloud to the God of Jacob.

6. *Strife to our*] They contend among themselves for the privilege of plundering us.

8—16. *A vine*] This paragraph contains a most beautiful allegory, which every reader of taste must perceive, and easily understand. The vine signifies the Jewish people.

11. *The sea, great river*] The Mediterranean and Euphrates. These were the boundaries of the land promised to Abraham.

12. *Its fences*] Taken away thy protection, and exposed thy vineyard to the intrusion of every traveller.

13. *The boar*] This verse represents the kings of Assyria and Babylon, who like wild-beasts laid waste the country of Judea.

15. *The plant*] By the plant is meant the vine, and by the branch or stem, the royal house of David.

17. *Be over thy right-hand man*] If by the man, we understand the king, it is a prayer for his preservation.—*Over the son of man*] This is parallel to man in the former line.—*Whom thyself*] He had raised David, and established the kingly power in his hand, and engaged that from him should spring a just ruler over mankind, that is, Messiah. By virtue of this promise, he had made him strong, so that his seed could not fail, till the promise was fulfilled.

PSALM LXXXI. 3. *Appointed time*] I derive from

- Raise the psalm and strike the tabour,
The sweet sounding harp, and the lute.
- Blow the trumpet at the new moon,
At the appointed times on our solemn feast
For this was a statute for Israel, [day: 4
An ordinance of the God of Jacob.
- He ordained this for a testimony to Joseph, 5
When he came forth from the land of Egypt,
Where "he heard" a language "he knew not."
- I removed the burden from their shoul- 6
der; [tub.
Their hands were released from the mortar-
In distress ye called, and I rescued you: 7
I answered you in the secret place of thun-
der:
- I proved you at the waters of Meribah.
Hear, my people, while I testify to you. 8
O that Israel would hearken unto me!
Let there be no strange god among you; 9
Nor worship ye any foreign god:
I, Jehovah, am your God, 10
Who brought you out of the land of Egypt:
Open wide thy mouth, and I will fill it. 11
But my people hearkened not to my voice,
And Israel showed no regard unto me.
So I gave them up to the devices of their 12
heart,
And they walked after their own counsels.
O that my people had hearkened unto 13
me!
That Israel had walked in my ways!
Soon would I have humbled their enemies, 14
And turned my hand against their adversa-
ries.
- The haters of Jehovah should have submit- 15
ted to them,
And their happy state should have been for
ever.
- I would have fed them with the best wheat, 16
And with honey from the rock satisfied
"them."

וַיִּסַּד, he numbered, and hence a number, or specified time. The plural is adopted, because the sense requires it, and the Syr. so renders.

5. *To Joseph*] Jacob, Israel, and Joseph, are used for the whole race of Abraham.—*Heard a*] So the versions render; and the third person and not the first is evidently proper, as the next verse proves. To hear a language they knew not, signifies, that they were strangers in Egypt.

6. *Burden*] All their hard services in Egypt, Exod. i. 11. and v. 4—8.—*Mortar-tub*] Used for making bricks, Exod. i. 14.

7. *Ye called*] This seems to refer to their distressing situation, when Pharaoh with his host followed them, Exod. xiv. 10.—*Answered you*] The secret place means the cloud in which Jehovah dwelt, and which was dense and black to the Egyptians, and whence issued thunder to confound them, Exod. xiv. 19—25; Ps. lxxviii. 18, 19.

8. *Testify to you*] Make known what is my will, and what is your duty.

11. *Open wide*] Express your desires in prayer, and I will answer and satisfy them.

15. *Their happy state*] Hebrew, 'their time'; but it is used here for a happy time, state or condition, as Vatable and others have observed.

PSALM LXXXII.

God is introduced as reprehending the judges and pointing out their duty. When this psalm was composed is uncertain.

A Psalm of Asaph.

- 1 God standeth in the assembly of the mighty ;
Among the judges he judgeth, saying,
- 2 How long will ye judge unjustly,
And respect the persons of the wicked ?
- 3 Defend the poor and the fatherless :
Do justice to the afflicted and needy.
- 4 Deliver the poor and the destitute :
Rescue them from the hand of the wicked.
- 5 They know not, nor will understand ;
They walk on in darkness :
Hence all the foundations of the land totter.
- 6 I said, *on your appointment*, Ye are gods,
And all of you children of the Most High !
- 7 But ye shall die like other men,
And fall as well as they, O ye princes.
- 8 Arise, O God, judge the earth ;
For thou hast power over all nations.

PSALM LXXXIII.

Asaph implores divine aid against the enemies of Israel. This psalm was composed when the neighbouring kings combined against Jehoshaphat, 2 Chron. xx. 1—12.

A Psalm or Song of Asaph.

- 1 KEEP not thou silence, O God ;
Be no longer mute, nor still, O God.
- 2 For lo ! thine enemies are tumultuous—
And they who hate thee lift up the head.
- 3 Against thy people they craftily form plots,
And consult together against thy hidden
- 4 Come, say they, let us cut them off, [ones].
So that they may be no more a nation ;
Nor even the name of Israel be remembered.
- 5 With one consent, they consult together :
Against thee they have confederated :
- 6 The tents of Edom and of the Ishmaelites—
Of Moab and of the Hagarenes—
- 7 Of Gebal, Ammon, and Amalek—
Of Philistia, with the inhabitants of Tyre.

PSALM LXXXII. 1. *Judges*] Compare Exod. xxi. 6, and xxii. 7, 8, 27, where the judges are called אֵלֹהִים gods, and whose office it was to judge men for him.

2. *Respect the persons*] See Deut. i. 17, and xvi. 19. This conduct was forbidden both in regard to the rich and the poor.

3. *Defend*] Or advocate the cause of the poor. As such persons were more exposed to oppression, it was the duty of upright magistrates to see that justice was strictly dispensed.

5. *They know not*] They were ignorant of their duty, nor properly acquainted with the law, Micah iii. 1; Jer. x. 21.—*Foundations*] That is, the laws which are the foundations of the state, Ps. xi. 3.

6. *I said*] Compare Exod. xxii. 27, and Prov. viii. 15, 16, 7. *As well as they*] Hebrew, 'as one of them,' compare Gen. xlix. 16; Judg. xvi. 7, 11.

PSALM LXXXIII. 3. *Thy hidden ones*] That is, those under thy peculiar protection, and are to thee, as hidden treasures.

6—8. *Hagarenes*] An Arabic tribe. They seem to have dwelt east of Gilead, 1 Chron. v. 10, 19, 20.—*Gebal*] A

- Ashur is also associated with them, 8
And is become an arm to the children of Lot.
Do to them, as thou didst to Midian ; 9
As to Sisera and Jabin at the brook Kishon.
They perished at Endor—they were dung 10
for the earth.
Make their nobles like Horeb and Zeeb, 11
Yea, all their princes as Zebah and Zal-
For they have said : [muna ; 12
Let us seize for ourselves God's habitations.
Make them, my God, like whirling chaff ; 13
Like the stubble before the wind.
As fire consumeth the forest, 14
And as a flame setteth the mountains on a
blaze :
So pursue them with thy tempest, 15
And confound them with thy whirlwind.
Cover their faces with shame, 16
That they may seek thy name, O Jehovah.
Let them be ashamed and confounded for 17
ever ! [perish !
Let them be covered with confusion and
That men may know that thy name is Jeho- 18
vah, [earth.
Who alone art the Most High over all the

PSALM LXXXIV.

The happiness of those who attend on divine worship is described. This psalm was probably composed by David, during Absalom's rebellion.

To the chief musician upon Gittith ; a Psalm for the sons of Korah.

- How lovely are thy tabernacles, Jehovah 1
of hosts ! [of Jehovah !
My soul longeth, yea, fainteth for the courts 2
My heart and flesh cry out for the living
God !
Yea, as the sparrow findeth a house, 3
And the swallow a nest for herself,
Where she may lay her young ;
So I seek thine altars, Jehovah of hosts,
My king and my God,
Happy they who dwell in thy house ! 4
They will be for ever praising thee.

region adjoining Tyre, figuratively put for the people inhabiting it.—*An arm*] That is, the chief strength.

9. *As to Midian*] See Numb. xxxi. 1—32; Judg. vii. 12, 22.—*Sisera*] Judg. iv. 13, and v. 19, 21.

10, 11. *Endor*] Compare Josh. vii. 11, with Judg. i. 27. *Horeb and Zeeb*] Judg. vii. 25.—*Zebah*] Judg. viii. 5—21.

12. *God's habitations*] Not the sanctuary and the city of Jerusalem only, but the whole land.

13. *Whirling chaff*] So Kimchi and others render ; and the sense is most suitable.

16. *That they may*] That those who are spared may seek and worship thee.

PSALM LXXXIV. 1. *Tabernacles*] The plural seems to be used to denote excellence. It is clear that the author refers to God's tabernacle only, as he afterwards mentions its courts.

2. *My heart and flesh*] That is, my whole person.

3. *Yea, as the*] Now as altars were used daily for the offerings of Israel, and the priests perpetually ministered at them, it is not probable that birds would build their nests there, or that they would be suffered to do so. By the version given this difficulty is removed.

- 5 Happy the men whose strength thou art ;
Strong confidence reigns in their heart.
- 6 Though they pass through a desolate valley,
Yet shall they drink from a fountain ;
Yea, the rain shall cover it with blessings.
- 7 They shall go from strength to strength,
Till each appeareth before God in Zion.
- 8 O Jehovah, God of hosts, hear my prayer :
Give ear unto me, O God of Jacob.
- 9 O God our shield, behold, and regard
The person of thine Anointed.
- 10 For better is a day in thy courts, than a
thousand ! [of my God,
I had rather be a door-keeper in the house
Than dwell in the tents of the wicked.
- 11 For a sun and a shield is God Jehovah ;
Jehovah will give grace and glory :
No good thing will he withhold
From those who walk uprightly.
- 12 O Jehovah of hosts,
Happy the man who trusteth in thee !

PSALM LXXXV.

This psalm contains the prayer of the people in a state of affliction, for the restoration of their former prosperity. Some think that it was composed during their captivity ; and others during their distresses after their return.

To the chief musician ; a Psalm for the sons of Korah.

- 1 THOU, O Jehovah, wast favourable to thy
land ;
Thou didst restore the captivity of Jacob ;
- 2 Thou didst forgive the 'iniquities' of thy
Thou didst cover all their sins ; [people ;
- 3 Thou didst restrain all thy wrath ;
Thou didst turn away thine hot anger.
- 4 Now restore us, O God of our salvation,
And turn away thy wrath from us.
- 5 Wilt thou, for ever, be angry with us ?
Wilt thou prolong thy wrath to all genera-
- 6 Wilt thou not revive us again, [tions ?
That thy people may rejoice in thee ?
- 7 Show us, O Jehovah, thy mercy,

5. *Confidence reigns*] Hebrew, 'ascents are in their heart,' as the Greek renders. It is used here figuratively. For what can the ascents, or elevations in the heart mean, but strong hope or confidence, as the Chaldee renders ?

6. *Desolate valley*] All the ancient versions suppose it an appellative, and render as if they had read בְּכָה.—*They shall drink*] So seven manuscripts read.—*Yea, the rain*] Some consider כִּימָה to mean the autumnal rain.

7. *From strength*] They shall increase in strength ; as 'from evil to evil,' Jerem. ix. 3, means, to increase in evil, or to grow more evil. Compare Rom. i. 17, and 2 Cor. iii. 18. Some think that חַיִּים signifies company, but this sense cannot be proper here, when the author is speaking of all the companies who went up to Jerusalem.

9. *O God, our shield*] So the Sept. and most render ; but Ainsworth and others consider our shield to be in the objective case : 'See thou, O God, our shield, and regard,' &c. Kings are called the shields, that is, the defenders and protectors of the earth, Ps. xlvii. 9. The usual version is adopted, because God is so commonly styled the shield of his people.

10. *A door-keeper*] Perform one of the lowest offices there.—*Than dwell*] That is, among the wicked, however distinguished or honoured.

11. *Sun and a shield*] The metaphors are bold, but beautiful. God is the source of spiritual light, and life, and safety to those who serve him.

And grant us thy salvation.

- I will hear what God Jehovah will speak. 8
- Truly he speaketh peace to his people—his
saints,
But let them not turn again to folly. [him :
Surely his salvation is nigh to such as fear 9
He will make his glory to dwell in our land.
Mercy and truth are met together ; 10
Righteousness and peace have embraced !
Truth shall spring up from the earth, 11
And righteousness look down from the hea-
Yea, Jehovah shall give what is good, [vens ! 12
And our land shall yield its increase.
Righteousness shall walk before him, 13
And 'direct' in the way of his steps.

PSALM LXXXVI.

The psalmist, while he expresses his hope that God would hear him, solicits aid against his enemies. This psalm is referred to the time of Saul.

A Prayer of David.

- INCLINE thine ear, O Jehovah, and hear 1
For afflicted and destitute am I. [me ;
- Preserve my soul, for 'thou' art merciful ; 2
Save, my God, thy servant who trusteth in
Be gracious unto me, O Jehovah ; [thee. 3
For on thee do I daily call.
Make glad the soul of thy servant ; 4
For to thee, Lord, do I lift up my soul.
For thou, Lord, art good, and ready to for- 5
give, [thee.
And abundant in mercy to all who call on
Give ear, O Jehovah, to my prayer, 6
And attend unto my supplicating voice.
In the day of my distress I call on thee, 7
Because thou art wont to answer me.
Among the gods there is none like thee, 8
Jehovah,
Nor are there any works like thy works.
All the nations whom thou hast made 9
Shall come and worship thee, Jehovah,
And shall ascribe glory to thy name.

PSALM LXXXV. 1—3. *Wast favourable*] That is, in former times.—*Captivity*] The people taken captive. See Ps. lxxviii. 19, and note to Fam. Bib.

5—7. These expostulations show the distress of the people, and their earnest desires for deliverance.

8. *I will hear*] I will hear what God will speak from his holy oracle. And what follows in this verse contains the answer which he received.

9. *He will make*] So the Syriac translator. The sense is, he will restore his temple and worship, and especially fulfil his promise, by sending Messiah, who was to be the glory of Israel, as well as a light to lighten the gentiles.

10. *Are met*] If this be taken as denoting human virtues, it is a beautiful representation of their union in the same heart. Truth will be found where mercy and kindness dwell ; and peace is the associate and companion of righteousness. But if we apply them as displayed in the work of our Lord, they are still more proper. They met, they embraced both in his life and death.

PSALM LXXXVI. 2. *Thou art merciful*] This reading of the Syr. and 2 MSS. is much preferable to the text. Our margin, 'I am one, whom thou favorest.'

7. *Art wont to*] For this sense of the future, see Glasius and Dathe. He resolves to pray, from God's usual kindness in hearing him.

- 10 For great art thou and doest wonders !
Thou art the only true God !
- 11 Teach me, Jehovah, thy way,
That I may walk by thy truth :
Unite my heart to fear thy name.
- 12 I will praise thee, my God, with all my heart ;
I will glorify thy name for evermore.
- 13 For great has been thy mercy towards me ;
And thou hast rescued me from the lowest
hades !
- 14 The proud, O God, are risen against me ;
And the assembly of the violent seek my
They have not set thee before them. [life :
- 15 But thou, Lord, art a God merciful and
gracious, [truth.
Long-suffering, abundant in mercy and
- 16 O regard me, and be gracious unto me ;
Give thy strength unto thy servant,
And save the son of thy handmaid.
- 17 Show me a token for good, [ashamed,
That they who hate me may see and be
When thou, Jehovah, helpest and comfort-
est me.

PSALM LXXXVII.

This psalm celebrates the union of the Gentiles with the church. Some suppose it written after the destruction of Sennacherib's host, 2 Chron. xxxii. 33.

A Psalm or Song for the Sons of Korah.

- 1 THE foundations of Zion are on holy
mountains !
- 2 Jehovah loveth the gates of Zion
More than any of the dwellings of Jacob.
- 3 Glorious things are spoken of thee, city of
- 4 Shall I mention Rahab and Babylon, [God.
Among those who acknowledge me ;
Philistia and Tyre together with Cush ?
Is it said this man was born there ?
- 5 Yea, concerning Zion it shall be said
This and that man was born in her !
For the Most High shall himself establish
her. [late,
- 6 In the record of peoples Jehovah shall re-

11. *Unite my heart.* The thoughts and desires of it. Let them all centre in revering thee.

14. *Assembly of the* Saul and his court.—*Have not set* They pay no regard to thy will.

17. *A token for good* Let thy favour to me be so evident, that my enemies may be put to shame, and desist from their attempts to destroy me.

PSALM LXXXVII. 1. *Zion* Is supplied from the following verse.—*Holy mountains* So all the mountains on which the city stood are called. The temple occupied part of mount Moriah, as well as Zion.

3. *Glorious things* Compare Is. lxii. 1, 7, and lxxv. 18, &c.; lxxvi. 10, &c.; Zech. i. 14, &c. ii. 4, 12, and viii. 3, &c. The prophets announced a period, when the church should be glorious, by the accession of the Gentiles.

4. *Shall I mention* God is introduced as here speaking, as is apparent from the pronoun, affixed to the participle, 'those knowing me, or acknowledging me.'—*Rahab* Most commentators understand Egypt to be meant. Compare Is. xix. 25, with Ps. lxxxix. 10. Egypt and Babylon were the greatest enemies of Israel; but these shall be changed, and become as it were natives of the land, associated together under one king, the son of David, our Lord.

This man was born there.

They shall sing as those leading the dance ; 7
Each shall say, all my springs are in thee.

PSALM LXXXVIII.

This psalm contains the prayer of a man greatly afflicted and ready to die. Some refer it to Hezekiah, and others to Uzziah.

A Song or Psalm for the sons of Korah ; to the chief musician upon Mahalath Leannoth, Maschil of He-man, the Ezrahite.

- O JEHOVAH, the God of my salvation ! 1
By day and by night I cry unto thee.
Let my prayer come before thee : 2
Incline thine ear to my cry.
For filled with troubles is my soul, 3
And my life approacheth unto hades. [pit :
I am counted with those going down to the 4
I am as a man that hath no strength left.
I am as one laid low among the dead ; 5
Like the slain who lie in the grave,
Whom thou no more rememberest,
And who are cut off by thy hand.
In the lowest pit thou hast placed me ; 6
In a most dark and deep abyss.
Thy wrath presseth hard upon me, 7
And with all thy waves thou afflictest me.
Thou hast put my acquaintance far from 8
me ; [tion.
- To them thou hast made me an abomina-
I am so shut up that I cannot come forth !
Mine eyes languish through my affliction.
- On thee, O Jehovah, do I call daily ; 9
Unto thee do I stretch out my hand.
Wilt thou show wonders to the dead ? 10
Shall the deceased arise and praise thee ?
Shall thy kindness be declared in the grave, 11
Or thy truth in the state of destruction ?
Shall thy wonders be known in darkness ? 12
Thy righteousness in the land of oblivion ?
Unto thee, O Jehovah, do I cry aloud ; 13
In the morning my prayer cometh to thee.
Why, O Jehovah, castest thou off my soul ? 14
Why hidest thou thy face from me ?

5. *Yea, of Zion* Having mentioned the adopted children of Zion, he now notices her own. Many of these should be peculiarly distinguished, and mentioned among all the nations with praise.

7. *They shall sing* The participle is used for the future, and refers to people understood in the preceding verse.—*All my springs or fountains* Fountains are used to denote abundance of all good, temporal and spiritual, Ps. xxxvi. 9, and Is. xii. 3. These words constitute the song which those born in Zion shall sing. See note, Heb. Bib.

PSALM LXXXVIII. 3. *My life* He was ready to die, as the next verse proves.

5. *Laid low among* The Arabic sense of $\psi\pi\tau$ is adopted, as it is difficult to fix any meaning to free in this connexion, and the next line supports this sense. See note, Heb. Bib.

6. *In a most dark* The plural nouns are used to denote the superlative degree. The Hebrew is, 'in darknesses, in abysses.'

7. *Presseth hard* So Symmachus rendered. See Parkhurst on the word.

10—12. *Arise and praise thee* That is, Shall they return to live on earth, and to serve thee ? These verses intimate, that after death no means will be employed to bring them

- 15 Afflicted I have been, and ready to die from my youth ;
I have borne thy terrors, and am distracted.
16 Thy fierce wrath hath gone over me ;
Thy terrors have wholly consumed me.
17 Like water, they daily surround me ;
They encompass me altogether.
18 Thou hast put far from me lover and friend,
And "withdrawn" from me my acquaintance.

PSALM LXXXIX.

This psalm contains, first, a prayer for the kingdom of David now oppressed, and the author pleads the promises made to David, 2 Sam. vii.; secondly, he contrasts with these promises the present state of the kingdom. It was probably written in the beginning of the captivity, when only the poor were left in the land.

Maschil of Ethan, the Ezrahite.

- 1 OF thy mercy, Jehovah, will I ever sing ;
With my mouth I will make known thy
From generation to generation. [truth,
2 For I said, Thy mercy shall ever endure ;
In the very heavens thou hast established
thy truth.
3 I have made a covenant with my chosen ;
I have sworn unto David, my servant,
4 Thy seed I will establish for ever,
And build up thy throne to all generations.
5 Let the heavens praise thy wonders, Jehovah ;
The assembly of the holy ones, thy truth.
6 For who in the heavens is equal to Jehovah ?
Who like Jehovah among the sons of "God?"
7 A God most awful in the assembly of holy
ones, [him.
And to be feared by all who are round about
8 Jehovah, God of hosts, who is like to thee ?
Powerful art thou, O Jehovah,
And thy faithfulness is round about thee.
9 Thou rulest the raging of the sea ;
When its billows rise, thou stillest them.
10 As one wounded, thou didst crush Rahab ;
With thy strong arm thou scatterest thy
foes. [earth ;
11 The heavens are thine—thine also is the
The world with its fulness thou madest.
12 The north and the south thou didst create !

back to live on earth, nor will they have any opportunity of repenting, of knowing God's truth, or finding mercy.

15. *Ready to die*] I have lived a dying life. This is true of every man, but strikingly so of one, who passes his days in affliction.

PSALM LXXXIX. 3, 4. *I have made*] These verses are the words of Jehovah, 1 Chron. xvii. 11, and they have only their completion in our Lord, Luke i. 69, &c.

5. *The assembly*] The parallelism requires that we should thus render ; and the 'assembly of holy ones' is synonymous 'with the heavens,' meaning the angels.

6. *The sons of God*] So all the ancient versions render. Angels are called 'sons of God,' but we no where read of 'the sons of angels, or heavenly powers.'

7. *Most awful*] In his majesty, glory, and holiness, so that the highest angels are filled with profound awe in his presence.

8. *His faithfulness*] He brings evidences of God's power and faithfulness in what follows.

12. *Tabor and Hermon*] The Chaldee explains, the east and the west, because these two mountains were east and west of one another, Jos. xi. 5 ; Judg. iv. 6.

Tabor and Hermon sing aloud to thy name !
Mighty is thine arm—powerful is thy hand : 13
Thy right hand is highly exalted. [throne !
Justice and judgment are the basis of thy 14
Mercy and truth precede thy face. [sound !
Happy the people who know the joyful 15
In the light of thy countenance, Jehovah,
they walk ;

In thy name they exult all the day along, 16
And by thy righteousness they are exalted.
For thou wast the glory of 'our strength,' 17
And by thy favour our horn was exalted.
Verily, Jehovah was our protector, 18
And the holy one of Israel, our king.

Then thou didst speak in vision concern- 19
ing thy pious one, and saidst :

I have laid help on one that is mighty ;
I have exalted one chosen from the people :
I have found out David, my servant ; 20
With my holy oil I have anointed him !

Whom, with my own hand, I will establish. 21
And whom mine own arm shall strengthen.

The enemy shall never subdue him, 22
Nor the wicked person afflict him.

For I will beat down his foes before his face, 23
And I will smite down those who hate him.

My truth and my mercy shall be with him, 24
And in my name shall his horn be exalted.

His left hand I will place on the sea, 25
And his right hand on the rivers.

He shall cry to me, My father art thou ; 26
My God and the rock of my salvation.

I will even make him my first-born, 27
Higher than the kings of the earth.

My kindness I will ever preserve for him, 28
And my covenant with him shall be stedfast.

His seed I will for ever establish, 29
And his throne as the days of the heavens.

Should his children forsake my law, 30
And walk not after my judgments ;

Should they violate my statutes, 31
And observe not my commandments :

Then I will punish their transgression with 32
a rod,

And their iniquity with scourges ;

15. *Joyful sound*] That is, of the trumpet, which was blown to call the people to war, to the assemblies, and at their solemn feasts, and over their sacrifices ; and especially at the year of Jubilee. The 'joyful sound' refers to all God's institutions.

17. (v) Syr.

19—37. *Then thou*] In this paragraph the prophet returns to the covenant made with David, mentioned verses 3, 4 ; and he dwells on it and illustrates it as containing the ground of his hopes.

20. *David my*] David was an eminent type of our Lord, who is promised under this name, Jer. xxx. 9 ; Ezek. xxxiv. 23 ; and Hos. iii. 5.

27. *My first-born*] Kings and rulers are called from their office, 'sons of God,' Ps. lxxii. 6 ; and the first-born of these denotes the greatest, the chief. This passage is strictly true of him who was both David's son and Lord. Compare Col. ii. 15—18 ; Heb. i. 6 ; and Rev. i. 5.

30—33. The history of Israel shows how God punished the wicked kings, but he still preserved the house of David, until he came in whom all the promises were fulfilled.

- 33 But my kindness I will not take from him,
Nor will I suffer my faithfulness to fail.
- 34 My covenant I will not violate,
Nor alter what hath gone out of my lips.
- 35 I have once sworn by my own holiness,
That I would not lie unto David.
- 36 His seed shall endure for ever ;
And his throne before me, like the sun ;
- 37 Like the moon, it shall be for ever fixed ;
And like the faithful witness in the sky !
- 38 Yet now thou hast rejected and abhorred,
Thou art wroth with thine anointed.
- 39 Hast thou made void the covenant with thy servant ?
His crown thou hast profaned to the ground.
- 40 Thou hast broken down all his fences,
And his strong holds thou hast destroyed.
- 41 All who pass on the way plunder him ;
He is a reproach to his neighbours.
- 42 Thou hast exalted the right hand of his foes,
And hast caused all his enemies to rejoice.
- 43 Yea, thou hast turned the edge of his sword,
And made him unable to stand in battle.
- 44 Thou hast put an end to his glory,
And cast down his throne to the ground.
- 45 The days of his youth thou hast shortened,
And thou hast covered him with shame.
- 46 How long, Jehovah, wilt thou hide thyself ?
Shall thy wrath for ever burn like fire ?
- 47 Remember how short is my duration !
Wherefore hast thou made all men a vanity ?
- 48 What man shall live and not see death,
Or rescue his soul from the power of hades ?
- 49 Where, Jehovah, are thy former kindnesses,
Which in thy truth thou sworest to David ?
- 50 Remember, Jehovah, the reproach of thy "servant ;"
I carry in my bosom the taunts of many peoples !
- 51 Of thine enemies, O Jehovah, who reproach—
Who reproach the steps of thine anointed !
- 52 (Blessed for ever be Jehovah, Amen and Amen.)

37. *Witness in the sky*] He refers to the rainbow, which continues yet to be a witness of God's faithfulness to his word, Gen. ix. 9.

38—45. *Yet now*] If Hezekiah was the author, he contrasts his own circumstances with the magnificent promises made to David, and doubts whether God had not made void the covenant, because of the present calamitous state of the kingdom. In this paragraph we have a striking instance of what often occurs in the scriptures, that God is said to do, what he suffers to be done, what he does not prevent.

47. *How short my*] He now laments the shortness and vanity of life in its happiest circumstances. This is urged as a reason to excite the divine compassion.

50. (v) Syr. Chald. MSS.

PSALM XC. 3. *But man*] He refers to Gen. iii. 19, 'dust thou art, and to dust thou shalt return.' He contrasts the brevity of man's life with God's eternal duration.

4. *As one day*] Or as yesterday which hath passed. Compare 2 Pet. iii. 8.—*Watch-tide*] That is, three hours.

5. *Is suddenly changed*] So our margin renders the verb ;

PSALM XC.

This psalm contains reflections on the shortness and miseries of life. If the title be correct, it might be written when the chief part of the Israelites had died for their sin.

A Prayer of Moses.

- THOU, O Lord, hast been a refuge for us, 1
From generation to generation.
Before the mountains were brought forth, 2
Or thou hadst formed the earth and the world, [God !
From eternity to eternity thou existest, O
But man thou turnest again to dust ; 3
For thou sayest, Return, ye sons of man.
For, in thy sight, a thousand years 4
Are but as one day when it is past ;
Or as a watch-tide of the night.
Thou carriest them away as with a flood ! 5
They are but like a sleep :
Like grass which is suddenly changed ; [eth,
Which in the morning springeth and grow- 6
But ere evening it is cut down and withered.
Thus are we consumed by thine anger, 7
And at thy wrath are filled with terror.
Thou testest our iniquities before thee ; 8
Our secret sins in the light of thy countenance.
Hence all our days pass away in thy wrath ; 9
We spend our years as a fleeting vapour :
The days of our life are seventy years ; 10
And if through vigour they are eighty years,
Yet is their boasted strength, labour and sorrow :
For it is soon cut off—and we fly away !
Yet who regardeth the power of thine anger ? 11
Or thy wrath with reverence becoming thee ?
So teach us to number our days, 12
That we may apply our hearts to wisdom.
Turn to us, Jehovah—how long ere this be ! 13
O be thou reconciled to thy servants.
Satisfy us early with thy mercy, 14
That we may rejoice and be glad all our days.
Make us glad according to the days of our 15
affliction ;
According to the years we have suffered evil.
Let thy work be shown to thy servants, 16
And thy glory unto their children.

and the word not only denotes the morning, but early, suddenly. This is explained in the next verse.

7. *At thy wrath*] Thy threatening, that we must die in the wilderness, and not enter the good land.

9. *Fleeting vapour*] The Chaldee, 'as the breath of the mouth in winter.' Compare James iv. 14.

10. *And if through vigour*] That is, of the natural constitution, some men reach eighty years, yet is their boasted strength attended with the infirmities and sorrows of old age, and soon it is cut off.

11. *Regardeth*] That is, in a proper manner. So Coverdale rendered.

13. *Reconciled*] 'Change thy mind in respect to thy servants,' which, as he is supposed to be angry, is 'to be reconciled.'

15. *Suffered*] Hebrew, seen ; but it is usual to say, to see, for to experience, to suffer, or to enjoy, according to the noun with which it is connected.

16. *Thy glory*] God's works of mercy are his glory, as they display his perfections.

17 Let thy favour, Jehovah our God, be upon us;
And the work of our hands do thou establish;
Yea, the work of our hands establish thou it.

PSALM XCI.

This beautiful psalm may have been composed by David: and there are parts of it, which make the supposition very probable. See ver. 14, and 16. In the Sept. Vulg. and Arab. it is called, a praise song of David.

1 **SITTING** under the covert of the Most High,—
Lodging under the shade of the Almighty,—
2 I say, Jehovah is my refuge and my fortress;
My God, in him I put my trust.
3 Surely, he shall deliver thee
From the snare of the fowler,
And from all mischievous designs.
4 With his feathers he shall cover thee,
And under his wings thou shalt be safe.
5 His truth shall be thy shield and buckler;
Nor shalt thou fear the terror by night;
Nor the arrow that flieth by day;
6 Nor the pestilence that walketh in darkness;
Nor the destruction that wasteth at noon—
7 A thousand shall fall by thy side, [day!
And ten thousand on thy right hand:
But to thee, *destruction* shall not approach.
8 Thou shalt only behold with thine eyes,
And see the recompense of the wicked.
9 Because thou hast made Jehovah thy refuge,
Even the Most High, thy secure abode;
10 No evil shall befall thee,
Nor any plague come near thy dwelling.
11 For his angels he will charge concerning
To preserve thee in all thy ways. [thee,
12 They shall bear thee up in their hand,
Lest thou dash thy foot against a stone.
13 On the lion and adder thou shalt tread;
On the lion and dragon thou shalt trample.
14 Because he loveth me, I will deliver him;
I will set him on high, because he regardeth my name.
15 When he calleth on me, I will answer him;
I will be with him in trouble;

17. *Let thy favour*] Hebrew, 'pleasantness,' which is obviously used for benignity, kindness, or favour.

PSALM XCI. 1, 2. *Sitting under*] For the reason of this version, see note, Heb. Bib. It arises from varying the points, and so Symmachus rendered.

3. *Snare of*] A fowler represents any enemy, who tries to ensnare or ruin the pious man; and snare, the arts which he employs.—*Mischievous designs*] So the versions render.

4. *With his feathers*] A beautiful image, implying both affection and protection.

5—7. *His truth*] Defended by this, thou shalt not fear the terror by night; any unforeseen and unexpected calamities.—*Arrow by day*] Any disease or plague, Deut. xxxii. 23, 42.

9. *Thy refuge*] This is the conjectural reading of Merrick, which was approved by Lowth.

13. *Lion and dragon*] Instead of lion, the versions render serpent; but in the next line they render שׂוּרִי, lion. In our Lord's temptation, the former verses are, by the tempter, applied to him, Matt. iv. 6.

14. *Because he*] Here Jehovah is introduced as announcing

I will deliver him and honour him.
With long life I will satisfy him,
And show to him my salvation.

16

PSALM XCII.

This psalm contains an exhortation to praise God for the display of his power, wisdom, and goodness, in creation and providence.

A Psalm or Song for the Sabbath.

It is good to give thanks to Jehovah, 1
And to sing psalms to thy name, O Most High!
To declare thy kindness in the morning, 2
And thy faithfulness every evening;
On the ten-stringed instrument and on the 3
With the sweet melody of the harp. [lyre,
For thou, Jehovah, gladdenest me by thy 4
doings.
In the works of thy hands I will triumph.
How great are thy works, O Jehovah! 5
How very profound are thy counsels!
The stupid man never regardeth, 6
Nor doth the foolish man understand this,—
That when the wicked spring up as the herb- 7
age,
And all the workers of iniquity flourish;
It is that they may be cut down for ever!
And thou, Jehovah, art for ever exalted! 8
For lo, thine enemies, Jehovah! 9
For lo, thine enemies shall perish,
And all the workers of iniquity be scattered;
But my horn thou wilt exalt as that of the 10
rhinoceros;
"Thou wilt anoint" me with fresh oil.
Mine eye shall see *the fall* of mine enemies; 11
Mine ear shall hear of the destruction
Of the wicked, who rise up against me.
The righteous shall flourish as the palm- 12
tree;
He shall grow up like a cedar of Lebanon:
Planted in the house of Jehovah, 13
They shall flourish in the courts of our God!
In old age they shall still be fruitful; 14
Full of sap, and green shall they be:
To show, that Jehovah, my rock, is upright, 15
And that in him there is no unrighteousness.

ing his will respecting the pious man.—*Set him on high*] In a place of security.

PSALM XCII. 2. *In the morning*] The morning and evening sacrifices are often mentioned; and on the sabbath these were double; so should be our devotional exercises.

3. *Sweet melody*] Some think Higgaion means an instrument; but it was rather a well-known tune, to which many psalms were sung.

5. *Thy counsels or designs*] So the word is often rendered; and the psalmist uttered the same sentiment as the apostle, Rom. xi. 33; 'O the depth of the riches,' &c.

10. *Rhinoceros*] See notes, Numb. xxiii. 22, and Job xxxix. 9, &c.—*Fresh oil*] On feast days they were accustomed to anoint their heads with oil, Ps. xxiii. 5; and to use it as a medicine to increase their strength. Hence the sense is, thou wilt increase my strength, and give me occasions of rejoicing.

13. *Planted*] It would be in vain to seek for literal trees planted in, or perhaps near, the house of God. But still, when good persons, whose desire is to dwell in it for ever, Ps. xxiii. 6, xviii. 4, (compare Luke ii. 37,) have been just

PSALM XCIII.

God is praised as the king and defender of his own land.

- 1 JEHOVAH reigneth, clothed with majesty;
Clothed and begirt is Jehovah with strength:
The world is fixed, it cannot be moved.
- 2 Thy throne, Jehovah, was established of
From eternity thou existest. [old:]
- 3 The floods, O Jehovah, rise high,—
The floods raise high their voice;
The floods raise high their breakers:
- 4 Jehovah, on high, is mightier
Than the roaring of many waters,
Or the mighty billows of the sea.
- 5 Thy testimonies are most sure;
Holiness becometh thy house,
O Jehovah, to the remotest of ages!

PSALM XCIV.

This psalm contains ardent prayers that God would punish those wicked men who persecuted others. The versions style it a psalm of David.

- 1 O God Jehovah, who takest vengeance,
O God, who takest vengeance, shine forth.
- 2 Ascend on high, thou judge of the earth;
To the proud return a recompense.
- 3 O Jehovah! how long shall the wicked—
How long shall the wicked triumph?
- 4 Shall they utter and speak hard things—
Shall all the workers of iniquity boast?
- 5 Thy own people, Jehovah, they oppress;
And thine heritage, they also afflict.
- 6 The widow and the stranger they slay,
And they murder the fatherless.
- 7 Yet they say, Jehovah will not see;
The God of Jacob will not regard.
- 8 Be instructed, ye most stupid of peoples!
Ah! ye fools, when will ye be wise?
- 9 Shall not He, who planted the ear, hear?
Shall not He, who formed the eye, see?
- 10 Shall not He, who chastiseth nations, correct?
[ledge?] Hath not He, who teacheth man, know?
- 11 Jehovah knoweth the designs of men
That they are altogether vanity!
- 12 Happy the man whom thou, Jehovah,
instructest,

before compared to trees, it is not very harsh to speak of these persons, as planted in that house, and flourishing there.

PSALM XCIII. 1. *Clothed and begirt*] Appears in the majesty of king of the universe, ready to do whatsoever he pleaseth.

4. *Mightier*] Compare Ps. xxix. 10. The comparison is forcible and impressive.

PSALM XCIV. 1. *Shine forth*] In mercy to us, and in terror to our enemies, Ps. lxxx. 2.

2. *Ascend on high*] To the judgment seat. So Ainsworth and others explain.

5. *Thy own people.*] The serious, the truly pious, who were Israelites indeed.

7. *Will not see*] It is probable, that many of them, being unbelievers, denied God's providence and interference in human affairs, as unworthy of his notice.

9—11. *Shall not he*] This is one of the most beautiful and convincing appeals to the common sense and conscience of men.—*Planted*] That is, made. So in Is. li. 16. —*Designs of men*] Paul quotes these words, 1 Cor. iii. 20. where we read the wise instead of men. And this reading

- And whom thou teachest out of thy law;
To give him rest in the days of adversity, 13
Till the pit be digged for the wicked:
For Jehovah will not forsake his people, 14
Nor desert his own inheritance.
For judgment in righteousness shall return, 15
And all the upright of heart shall follow it.
Who will rise up for me against evil- 16
doers? [iniquity?]
Who will stand up for me against workers of
Unless Jehovah become my help, 17
Soon will my soul dwell in silence.
When I say, that my foot is tottering, 18
Let thy kindness, Jehovah, support me.
In the multitude of mine inward anxieties, 19
Let thy comforts delight my soul.

- Wilt thou favour the throne of iniquity, 20
Which sanctions oppression by statute?
They band together against the life of the 21
just, [demn.]
And the blood of the innocent they con-
But Jehovah is unto me a fortress, 22
And my God is the rock of my refuge.
He shall bring on them their own iniquity, 23
And in their wickedness shall cut them off;
Yea, Jehovah, our God, shall cut them off.

PSALM XCV.

This psalm consists of two parts. In the first, 1—7, the Israelites speak, in the second, 8—11, God addresses them. The Greek and Paul, Heb. iv. 7, call it, a psalm of David.

- O come, let us sing to Jehovah! 1
Sing aloud to the rock of our salvation!
Let us come before him with thanksgiving, 2
And in psalms sing aloud unto him.
For a great God is Jehovah! 3
A great king over all gods!
In his hand are the depths of the earth; 4
And his are the heights of the mountains.
The sea is his, for he made it, 5
And his hands formed the dry land.
O come, let us worship and bow down; 6
Let us kneel before Jehovah, our Maker;
For he is our God, and we the flock of his 7
pasture,

is that of the Ethiopic version here; and was most probably in the copy which Paul used.

14. *His people*] Finally forsake those whom he hath fore-known and chosen, says Ainsworth, 1 Sam. xii. 22; Rom. xi. 1. 2.

15. *Judgment*] Lowth refers to Is. xliii. 3, as containing the same sentiment.

19. *Inward anxieties*] That is, perplexing and distressing thoughts.

20. *Wilt thou*] Hebrew, 'associate thyself with the throne,' &c.

21. *Life of the just*] Hebrew, 'soul,' &c. but the next clause confines it to the sense given; as it is parallel with the blood of the innocent.

PSALM XCV. 3. *A great God*] He is a great king, ruling over all that are accounted gods, whether angels, or princes, or idols.

4. *In his hand*] That is, in his power, are the depths of the earth, with all its hidden treasures; and the highest mountains he hath established.

7. *Flock of his pasture*] Two words have been transposed

- The people his own hand *conducteth*.
 8 To day, I pray, hearken unto his voice.
 Harden not your hearts, as at Meribah;
 As when at Massah, in the wilderness;
 9 Where your fathers tempted me,
 Tried me—though they had seen my works.
 10 Forty years was I grieved with that race,
 And said, A people erring in heart are they,
 And they have not regarded my ways;
 11 Concerning whom I swore in my wrath,
 That they should not enter into my rest.

PSALM XCVI.

This is a song of praise, in which all nations are invited to join. It was first used, when David brought the ark to mount Zion, 1 Chron. xvi. 23—34.

- 1 SING unto Jehovah a new song;
 Sing unto Jehovah, all the earth.
 2 Sing unto Jehovah, bless his name;
 Publish from day to day his salvation.
 3 Declare his glory among the nations;
 Among all peoples, his wonderful deeds!
 4 For great is Jehovah, and highly to be
 He is to be feared above all gods! [praised;
 5 For all the gods of the nations are idols;
 But Jehovah made the heavens.
 6 Honour and majesty attend his presence;
 Power and beauty are in his sanctuary.
 7 Give to Jehovah, kindreds of the people,—
 Give to Jehovah, glory and power:
 8 To Jehovah give the glory due to his name:
 Bring a present when ye enter his courts.
 9 Worship Jehovah with holy reverence;
 Tremble before him, all the earth;
 10 For he fixed the world that it cannot be
 moved;
 He judgeth the peoples with uprightness;
 Say among the nations, Jehovah is king.
 11 Let the heavens be glad, and the earth re-
 Let the sea with all its fulness roar: [joice;
 12 Let the fields, with all that is therein, exult;
 Let all the trees of the forest sing aloud
 13 Before Jehovah—for he cometh to judge
 the earth.

in the common text, as is clear to every one who reflects. Compare Ps. lxxix. 13, and c. 3.

8. *Meribah—Massah*] Exod. xvii. 7; Deut. vi. 16. Ainsworth renders as a proper name. They signify, 'contention,' and 'temptation,' as the Greek renders, and Paul, Heb. iii. 7. and iv. 7, as the next verse explains. Compare 1 Cor. x. 9.

10. *Forty years*] The period of their sojourning in the wilderness.—*Not regarded*] There was not so much a defect in their knowledge, as in their will and the disposition of their hearts.

PSALM XCVI. 4. *Highly to be praised*] He is worthy of the highest praises; and these should be given to him.

5. *Idols*] Literally, 'things of nought,' of no value, Job xiii. 4: a mere imagination. See 1 Cor. viii. 4, and x. 19.

6. *In his sanctuary*] In the other copy it is, his place, but most probably holy has been dropped.

7. *Kindreds of the*] In the 3d verse, the people of Israel were exhorted to declare God's glory among the nations; and now he invites the nations to come and give glory to God.

9. *Holy reverence*] See note, Ps. xxix. 2.

10, 11. The order of these verses is different in the parallel place, 1 Chron. xxx. 33.—*Let the heavens*] When

The world he will judge with righteousness,
 And the peoples according to his truth.

PSALM XCVII.

This also is a song of praise, and probably was composed on the same occasion. In the Greek it is styled, a psalm of David.

- JEHOVAH reigneth; let the earth exult: 1
 Let its numerous regions be glad!
 Clouds and darkness are round about 2
 him: [throne:
 Justice and judgment are the basis of his
 A fire marcheth before him, 3
 And burneth up his enemies around.
 His lightnings illumine the world: 4
 The earth beholdeth and trembleth.
 The mountains melt as wax at the presence 5
 of Jehovah: [earth:
 At the presence of the Lord of the whole
 The heavens declare his righteousness, 6
 And all the peoples behold his glory.
 Ashamed be all they who serve carved gods; 7
 Who boast themselves in their own idols.
 Worship him, all ye 'his angels.'
 Zion heard and is glad; the cities of Ju- 8
 dah exult,
 Because of thy judgments, Jehovah. [earth;
 For thou, Jehovah, art high over all the 9
 Far exalted above all the gods.
 Jehovah loveth those who hate evil; 10
 He preserveth the souls of his saints;
 From the hand of the wicked he delivereth 11
 them.
 Light is sown for the righteous, 11
 And gladness for the upright of heart.
 Rejoice, ye righteous, in Jehovah, 12
 And celebrate, with praise, his holiness.

PSALM XCVIII.

This psalm is of the same kind with the two preceding, in which the psalmist extols the victory and salvation of the Redeemer, and calls on all to praise him. In the Greek it is called, a psalm of David.

- SING to Jehovah a new song: 1
 For wonderful things hath he done:

Jehovah came in the tokens of his favour, to save his people and to judge his enemies, all nature was summoned to rejoice before him.

13. *He cometh*] The words (בא) are omitted on the authority of the Syr. and numerous MSS. See note, Heb. Bib.

PSALM XCVII. 1. *Regions*] So Michaelis has proved the word ארץ signifies, and not merely isles. See note, Heb. Bib.

2—7. *Clouds*] Compare with this paragraph, Ps. xviii. 9—14. The images are borrowed from the descent of God on Mount Sinai. Probably from some various reading of the Greek version here, the apostle's quotation was made, Heb. i. 6; 'Let all the angels of God worship him.'

11. *Light is sown*] If we might attribute the sense of hid, as seed in the ground, to the verb sown, the metaphor would be more just. Light denotes prosperity, and this is sown for the just and shall spring up. Compare Esth. viii. 16; Is. lix. 9. See Merriek.

PSALM XCVIII. 1. *Victory or salvation*] The salvation effected was by our Lord's victory over his enemies, Is. lix. 16, and lxiii. 5.

- His own right hand, and his holy arm,
Have obtained for him the victory.
- 2 Jehovah hath made known his salvation;
In the sight of the nations hath displayed his
righteousness.
- 3 His mercy and truth he hath remembered
towards the house of Israel,
All the remotest parts of the earth have seen
the salvation of our God.
- 4 Resound the praise of Jehovah all the
earth;
Burst forth into joy, and shout and sing
praise.
- 5 Sing praise to Jehovah with the harp;
With the harp accompanied with the voice.
- 6 With clarions and the sound of trumpet,
Resound the praise of Jehovah, the king.
- 7 Let the sea and its fulness resound—
The world and its inhabitants.
- 8 Let the rivers clap their hands;
And let the mountains shout together.
- 9 Before Jehovah who cometh to judge the
earth.
With righteousness he will judge the world,
And the peoples, with uprightness.

PSALM XCIX.

*This also is a psalm of praise to God as the hearer of prayer.
In the Greek it is styled, a psalm of David.*

- 1 JEHOVAH reigneth—let the peoples trem-
ble!
He sitteth on cherubs—let the earth totter!
- 2 Great is Jehovah in Zion!
And high is He above all peoples.
- 3 Let them praise thy great and awful name;
For holy and powerful is it.
- 4 A king, who lovest justice, art thou;
Equitable judgment thou hast established,
And righteousness thou hast done in Jacob.
- 5 Exalt Jehovah, our God,
And worship at his footstool, for he is holy.
- 6 When Moses and Aaron, his chief servants,
And Samuel, one who called on his name,—
When they called on Jehovah, he answered
them;
- 7 From the cloudy pillar he spoke unto them;
And they observed his testimonies,
And the statutes which he gave unto them.

2. *Made known*] By the appearance of his son in the flesh, and the wonders which he did.—*Displayed*] In the gospel to all men; that righteousness which is enjoyed by faith. Rom. iii. 22.

4—6. *Resound*] As in a grand procession let the singers and musicians unite in the praises of this glorious king.

7—9. *Let the sea*] Nothing can be conceived more sublime than this address to inanimate objects, to join the chorus in praise of the advent of the Saviour.

PSALM XCIX. 1. *Sitteth on cherubs*] Compare Ps. xviii. 10, and lxxx. 1.

6. *His chief servants*] Ainsworth explains כהנים to mean here, chief ministers, as well as priests. 2 Sam. viii. 18.

7. *Cloudy pillar*] That is, to Moses and Aaron; and he spoke to Samuel from the mercy-seat.

8. *Evil deeds*] Some refer this to the evil deeds of the people; but they refer to Moses and Aaron, who so pro-

- Thou, Jehovah, our God, didst answer 8
them;
A forgiving God thou wast unto them,
Though their evil deeds thou didst punish.
- Exalt Jehovah, our God, 9
And worship at his holy mountain:
For Jehovah, our God, is holy.

PSALM C.

This psalm seems to have been composed for the Israelites, when they offered their thank offerings, Lev. vii. 12.

A Psalm of Praise.

- LET all the earth cry aloud to Jehovah! 1
Serve Jehovah with gladness; 2
Come into his presence with singing.
Know that Jehovah only is God: 3
He made us, and 'his' own we are;
His people, and the sheep of his pasture.
Enter his gates with thanksgiving; 4
His courts, with songs of praise.
To him be thankful and bless his name;
For good is Jehovah; his mercy everlast- 5
ing;
And his truth from generation to generation.

PSALM CI.

*This psalm contains the pious resolutions of David as a king.
Some think that it was composed when David was made
king over all Israel, 2 Sam. v.*

A Psalm of Asaph.

- OF mercy and judgment I will sing; 1
Unto thee, Jehovah, I will sing praise.
I will attend to the path of integrity; 2
(O when wilt thou come unto me?)
I will walk with an upright heart
In the midst of mine own family.
I will not bear with any lawless deed; 3
Him who committeth transgression I detest;
To me such an one shall not cleave. [me;
He of a perverse heart shall depart from 4
I will not favour a wicked person.
Whoso secretly slandereth his neighbour 5
him will I utterly root out;
Him that hath high looks and a proud heart
I will not suffer to dwell with me.
Mine eye shall be on the faithful of the land, 6
That they may dwell with me. [me:
He who walketh in the right way shall serve

voked God, that they were not permitted to enter into the promised land. See Numb. xx. 12; Deut. xxxii. 50—52.

PSALM C. 3. *His we are*] So the Keri, supported by four manuscripts and the Chaldee and Jerom. In this reading there is a beautiful and important truth. Having made us, supported us, and blessed us, we are his by the strongest ties.

PSALM CI. 2. *Attend to*] For this sense see Schindler. —*Own family*] So house here obviously signifies.

3. *I will not bear with*] Hebrew, 'I will not set before my eyes.' I will not propose it to myself, or regard it, as this phrase signifies.

4. *I will not favour*] In most languages, to know is used in this sense.

5. *Root out*] Kimchi explains, 'cut off out of my sight,' that is, banish from me.—*High looks*] That is, the haughty and ambitious, who stick at nothing to gain their object,

- 7 He who practiseth deceit shall not dwell in my house, [sight.
He that uttereth lies shall not stand in my
8 Every morning will I cut off some of the wicked of the land,
Until I have destroyed, from the city of Jehovah, all the workers of iniquity.

PSALM CII.

The psalmist pleads that the time to favour Zion was now come. It is probably conjectured that it was composed near the end of the captivity, in Babylon.

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord.

- 1 O JEHOVAH, hear my prayer,
And let my cry come up unto thee.
2 Hide not thy face from me;
In the day of distress, bend thine ear to me;
In the day when I call, speedily answer me.
3 For, consumed like smoke, are my days,
And my bones are scorched like a fire-brand.
4 My heart is smitten and withered as grass.
So that I forget to eat my bread! [skin.
5 Through my grief, my bones cleave to my
6 I am like a pelican in the wilderness:
I am like the sea-gull on the desert-shore;
7 I watch, and am like a little bird;
As a little bird alone on a house-roof.
9 Mine enemies reproach me all the day;
Madly raging, they swear by me.
9 Because I eat ashes as bread,
And with tears mingle my drink,
10 On account of thine indignation and wrath:
For thou liftedst me up only to cast me down.
11 My days are like the declining shadow,
And I am withered away like grass.
12 But thou, Jehovah, endurest for ever,
And thy remembrance through all generations.
13 Thou wilt yet arise, and have mercy on Zion:
come!
For the appointed time to favour her is
14 For thy servants take pleasure in her stones,
And show tender regard to her very dust.
15 Then shall nations fear "thy" name, Jehovah,

8. *Every morning*] Justice was administered in the morning; and the sense is, he would punish the wicked brought before him.

PSALM CII. 1—7. *O Jehovah*] The author, speaking concerning himself, represents the sad state of every Israelite, or the whole people in captivity.

4. *My heart*] That is, I am smitten, the heart being used like the soul, for himself.

6. *Pelican—sea-gull*] See Lev. xi. 18, and note Heb. Bib. The sense is, I make a doleful noise like these birds.

7. *I watch*] That is, I look for deliverance, but am disappointed.

8. *Swear by me*] 'They take the form of execration from me.' Is. lxv. 15. Jer. xxix. 22. Bishop Secker explains in the same manner.

9. *Ashes as bread*] This means, eat bread, when sat on or covered with ashes. This and the next verse contain the reason why the Jews were become a subject of execration.

And all the kings of the earth, thy glory.
When Jehovah hath rebuilt Zion, 16
He will appear in his own glory: [tute,
When he regardeth the prayer of the desti- 17
And shall no more despise their petition.
Let this be written for a future generation, 18
That a people to be born may praise Jeho-
vah:

Because he looked from his high sanctuary; 19
From the heavens Jehovah beheld the earth!
To attend to the groaning of prisoners; 20
To release those who were doomed to death:
That Jehovah's name may be declared in 21
Zion, [lem;
And his praise again resounded in Jerusa-
When peoples shall be assembled together, 22
And the kingdoms, to serve Jehovah.

Should my strength be exhausted by the 23
way,—

Should my days be shortened, yet I will say,
My God, take me not off amidst my days; 24
For thy years endure through all generations.
Of old, thou, Jehovah, didst found the earth, 25
And the heavens are the works of thy hands.
These may perish—but thou shalt remain: 26
They all may be worn out like a garment,
And as a vesture thou mayest change them:
Though they be changed, yet thou art the 27
And thy years shall not have an end. [same,
O may the children of thy servants be settled, 28
And their seed be ever established before thee.

PSALM CIII.

This psalm is an exhortation to praise God for his mercy. Dathe conjectures that it was composed after his affliction for the child of Bethsheba, 2 Sam. xiii. 13—20.

A Psalm of David.

- BLESS Jehovah, O my soul, 1
And all that is in me, his holy name.
Bless Jehovah, O my soul, 2
And forget not any of his benefits.
It is he who forgiveth all thine iniquities, 3
And who healeth all thy diseases;
Who redeemeth thy life from destruction; 4
Who crowneth thee with kindness and mercy:

13. *Appointed time*] The end of the seventy years which God had fixed for the duration of the captivity, Jer. xxv. 12, and xxix. 10; Dan. ix. 2.

15. *Fear thy name*] Zion being restored, and Messiah the prince being come, the gentiles shall venerate and worship thee. (v) Versions.

18—22. *Let this be*] The whole paragraph has an implied reference to the coming and work of the Saviour, and the calling of all nations to the knowledge of God's salvation.

23. *Should my strength*] The psalmist, considering the length of the journey to the promised land, fears that neither strength nor life would be sufficient to accomplish it.

26. *Worn out*] So the term properly signifies; and does not this intimate, that God will produce some great change in the system of nature? Kimchi rendered in the conditional mood.

PSALM CIII. 3. *Forgiveth*] The prophet had announced to him that his sin was forgiven, which instance of divine mercy he celebrates.

- 5 Who satisfieth thy mouth with good,
So that thy youth is renewed like an eagle's.
- 6 Jehovah executeth righteousness
And judgment, for all the oppressed.
- 7 He made known his ways to Moses,
And his works to the children of Israel.
- 8 Compassionate and kind is Jehovah;
Slow to anger, but abundant in mercy.
- 9 He will not always contend with us,
Nor will he preserve his anger for ever.
- 10 He hath not dealt with us according to our
sins, [ties.
Nor rendered to us according to our iniqui-
- 11 For high as the heavens are above the earth,
So great is his mercy to those who fear him:
- 12 Far as the east is from the west,
So far hath he removed our transgressions
from us.
- 13 Like as a father pitieth his children,
Jehovah pitieth those who fear him.
- 14 For he knoweth what is our frame;
He remembereth that we are but dust.
- 15 As to man, his days are like grass;
He so flourisheth as the flower of the field,
- 16 Which, when the blast passeth over, is gone,
And its place shall know it no more.
- 17 But the mercy of Jehovah is from eternity,
And to eternity, on those who fear him,
And his righteousness to children's children;
- 18 To those who keep his covenant,
And are mindful to practise his precepts.
- 19 Jehovah hath fixed his throne in the hea-
vens,
And his empire ruleth over all things.
- 20 Bless Jehovah, ye his angels! [mand,
Who, excelling in strength, fulfil his com-
By hearkening to the voice of his word.
- 21 Bless Jehovah, all ye his hosts;
Ye ministers of his, who do his pleasure.
- 22 Bless Jehovah, all ye his works,
In every place of his dominion:
Bless Jehovah, O my soul!

PSALM CIV.

This psalm contains reflections on the power and providence of God. In the Greek it is called, a psalm of David.

- Bless Jehovah, O my soul! 1
Jehovah, my God, thou art very great!
With glory and majesty thou art clothed!
Arraying thyself with light as a garment, 2
Stretching out the heavens like a curtain,
Flooring thy chambers with waters! 3
Using the clouds as thy chariot!
Walking on the wings of the wind!
Making the winds as thy angels, 4
And flaming fire as thy ministers!
Thou laidest the foundations of the earth, 5
So that it should never be removed. [ment:
Thou didst cover it with the deep as a gar- 6
The waters stood above the mountains!
At thy rebuke they instantly fled: 7
At the voice of thy thunder they hasted away!
They ascend the hills—they descend the val- 8
lies,
To the place thou hadst appointed for them.
A bound thou settest, which they may not 9
pass;
Nor again return to cover the earth!
Thou sendest forth springs into brooks, 10
Which run along between the mountains:
Where drink all the beasts of the field, 11
And the wild-asses quench their thirst.
By them dwell the birds of the heavens, 12
And sing from the leafy branches.
Thou waterest the hills from thy chambers; 13
The earth is filled with thy productions.
Grass thou makest to grow for the cattle, 14
And herbage for the service of man.
Out of the earth thou bringest forth food,
And wine, which gladdeneth the heart of 15
man;
Oil, which maketh the face to shine,
And bread, which strengtheneth man's heart.
The trees of Jehovah are full-grown; 16
The cedars of Lebanon, which he planted;

5. *Renewed like*] The youth of the eagle is, probably, that renovation of strength and spirits, which is experienced by this bird after moulting, Job xxxiii. 25.

7. *His ways*] His will and his purposes; or his method of dealing with men. See Exod. xxxiii. 13, and xxiv. 6, 7.

15. *As to man*] The shortness of life is contrasted with the duration of divine mercy, which involves every period of time, and extends to eternity.

19. *And to his empire*] The first sense of empire, is 'imperial power, supreme dominion, or sovereign command,' and in this sense the term is used.

20. *Voice of his word*] His will made known to them, as men make theirs known by their voice.

PSALM CIV. 2. *Flooring thy*] The high clouds he elegantly considers as the upper chamber of God's palace, the floors of which are the waters which the clouds contain. The paragraph is rendered in the second person, as the third is merely idiomatical, and is not proper in our language.

4. *As thy angels*] The word primarily denotes a 'messenger,' and it was applied to angels, as God's messengers to men. David is speaking of the phenomena of nature, of visible nature; and having mentioned that God walketh on the wings of the wind, he naturally adds, 'He maketh the winds as his angels; and flaming fire, or the lightning, as his ministers!' Here all is connected, I consider the 5 of

comparison understood, as it is frequently as his angels, like them obedient to his will, and swift and powerful to execute it. This version also supports the apostle's reasoning, that, David did in this passage speak of, or concerning the angels, Heb. i. 7.

6—9. *Thou didst cover it*] The earth, when first formed, according to Moses, was covered with waters, which he calls the abyss. See Gen. i. 2.—*Above the mountains*] This has led many to think of the deluge, supposing that the mountains were formed by the deluge, obviously contrary to what Moses relates, Gen. vii. 19, 20.

8. *They ascend thee*] When they were parted from the dry land, as if that thing were effected by thunder, wind, and tempest, called here God's rebuke driving the waters, ver. 7; see Ps. xviii. 16.

9. *A bound thou*] Compare Job xxxviii. 8—11; Ps. cxlviii. 6. At the deluge God suspended this law of creation, but by his covenant with Noah restored it.

13. *Thy productions*] Hebrew 'fruit of thy works.' The sense is, that in consequence of the earth being watered, it yieldeth its increase.

16. *Trees of Jehovah*] Is Jehovah an epithet? The tallest, the most stately trees!—*Full grown*] The noun פֶּבֶעַ denotes fulness; and here has the sense given.

In which the birds build their nests.

- 17 Among the fir trees the stork maketh her abode ;
 18 The high mountains are for the wild goats :
 And the rocks are a refuge for the jerboas.
 19 The moon thou madest for stated seasons :
 The sun knoweth the time of his setting.
 20 Thou bringest on darkness, and it is night,
 When all the beasts of the forest creep forth :
 21 The young lions roar after their prey,
 And seek from God their food.
 22 The sun ariseth—they withdraw themselves
 And lie down again in their dens.
 23 Then man goeth forth to his work,
 And to his labour, until the evening.
 24 How manifold, Jehovah, are thy works !
 In wisdom hast thou made them all !
 The earth is full of thy riches :
 25 And in that great and wide sea
 Are reptiles without number ;
 Animals both small and great.
 26 There the ships pass along : [edst.
 There sporteth Leviathan which thou form-
 27 All these wait, as dependents, on thee,
 That they may have their food in due season.
 28 What thou givest to them they gather :
 Openest thou thy hand ? they are filled with
 good ;
 29 Hidest thou thy face ? they are confounded !
 Takest thou away their breath ? they die,
 And to their dust again they return.
 30 Sendest thou forth thy Spirit ? they are
 created !
 And thou renewest the face of the earth !
 31 The glory of Jehovah endureth for ever ;
 Jehovah rejoiceth in his own works.
 32 He looketh to the earth, and it trembleth ;
 He toucheth the mountains, and they smoke.
 33 While I live, I will sing unto Jehovah ;
 While I exist, I will sing praises to my
 God.
 34 My meditation on him shall be pleasant ;
 In Jehovah I will rejoice.
 35 Sinners shall be consumed from the earth ;
 And the wicked shall exist no more :
 Bless Jehovah, O my soul ! Praise Jehovah !

18. *The jerboa, or bear-mouse*] This abounded in the mountainous country of Judea, and especially about Lebanon.

24. *In wisdom*] They all prove thy wisdom, being exactly adapted to answer thy designs.

26. *Leviathan*] Compare Job xli. 1, &c. and note.

28. *Openest thou*] Hebrew, 'wilt thou, or thou wilt open,' &c. This version gives a beauty and force to the passage : and the antithesis, which is evidently intended, is more striking.

30. *Renewest*] By covering it with new produce. What author has painted the operations of God in nature in such just and glowing colours as the psalmist ?

32. *He looketh*] These metaphorical expressions seem to be borrowed from the effects of lightning and thunder. One look of God's, like lightning and thunder, makes the globe to tremble.

PSALM CV.

This psalm of praise is the same as that which was sung on bringing the ark to Zion, as far as the 16th verse, and the remainder. Dathe thinks, was added by some prophet, and sung at the dedication of the second temple.

- O GIVE thanks to Jehovah ! call on his 1
 name ;
 Make known among the peoples his deeds.
 Sing to him—to him sing praise ; 2
 And rehearse all his wonderful works.
 Glory, ye his people, in his holy name ; 3
 Be joyful the heart of those who seek Jehovah.
 Seek Jehovah, and his strength ; 4
 Seek, continually, his presence.
 Commemorate his marvellous works ; 5
 His wonders, and the judgments of his mouth,
 Ye seed of Abraham, his servant ; 6
 Ye children of Jacob, his chosen one.
 He, Jehovah, is our God ; 7
 His judgments are known through all the
 earth.
 He remembereth his covenant perpetually ; 8
 The word that he gave to a thousand genera-
 tions :
 The covenant which he made with Abraham ; 9
 And his oath which he swore unto Isaac ;
 Which he confirmed to Jacob, for a statute ; 10
 Unto Israel, for a perpetual covenant,
 Saying, To thee I will give the land of Canaan 11
 For the lot of thine inheritance :
 When they were but few in number ; 12
 Very few, and strangers in the place.
 When they went from nation to nation, 13
 From one kingdom to another people,
 He suffered no man to oppress them ; 14
 Yea, he reprov'd kings for their sake, saying,
 Touch not mine anointed, 15
 And to my prophets do no harm.
 When he brought a famine on the land, 16
 And broke the whole staff of bread :
 He had sent a man before them ; 17
 Joseph had been sold as a slave !
 His feet had been galled with fetters, 18
 And iron had pierced his soul ;
 Until his prediction had come to pass, 19
 And the word of Jehovah had cleared him.
 The king then sent and loosed him ; 20
 The ruler of peoples, and set him free :

PSALM CV. 8. *He remembereth*] In the other copy it is 'remember ye;' but the text here may have been designedly altered by the author of the following part.

14. *Reprov'd kings*] Plaguing Pharaoh, Gen. xii. 17, and threatening Abimelech, Gen. xx. 3.

15. *Anointed*] That is, persons dedicated to God ; or who enjoy the dignity of kings.—*Prophets*] So Abraham is called, Gen. xx. 7 ; and Jacob possessed the spirit of prophecy, as appears from Gen. xlix. Also Isaac predicted future things, Gen. xxvii. 27, &c.

18. *Iron had*] With which he was bound, Gen. xxxix. 20.

19. *Until his prediction*] This is the version of Green, of which Kennicott and others have approved. The first clause refers to the completion of his interpretation of the dreams of the chief butler and baker ; the second to the interpretation of Pharaoh's dreams, called the oracle of Jehovah, because sent by him to Pharaoh, Gen. xli. 25.

21 He made him lord of his own house,
And ruler over all his possessions. [sure,
22 That he might "correct" his princes at plea-
And teach his senators wisdom !
23 Then Israel went down to Egypt,
And Jacob sojourned in the land of Ham.
24 There God increased his people greatly,
And made them stronger than their enemies.
25 Their heart was turned to hate his people,
And to act deceitfully with his servants.
26 He *then* sent his servant Moses,
And Aaron whom he had chosen.
27 They showed his signs among them,
And his wonders in the land of Ham.
28 He sent darkness and it was spread over
"Still they rebelled" against his word. [them ;
29 He turned their waters into blood ;
And he slew their fish !
30 Their land swarmed with frogs,
Even in the chambers of their kings !
31 He spoke—and beetles came ;
And gnats *swarmed* in every region.
32 Instead of rain, he gave them hail, [land.
And flashes of lightning through all their
33 Their vines and fig-trees he also smote,
And broke the trees of their coasts !
34 He spoke—and the locusts came ;
And caterpillars, without number,
35 Which ate up all the herbage of their land,
And devoured the fruits of their ground.
36 He smote also the first-born in their laud ;
The prime of all their strength.
37 He brought forth his people with silver
and gold ; [tribes.
And there was no one feeble among their
38 Egypt rejoiced on their departure ;
For the fear of them had fallen upon them.
39 He spread a cloud for *their* covering,
And a fire to enlighten them by night.
40 They asked, and he brought quails,
And satisfied them with the bread of heaven.
41 He opened the rock, and the waters gushed
out ;
They flowed in streams even in dry places !
42 For he remembered his holy promise,
Which he had made to his servant Abraham :
43 Hence he brought forth his people with joy ;
With the song of triumph, his chosen ones.
44 He gave to them the lands of nations,
45 And the labours of peoples they inherited ;

That they might keep his statutes,
And observe his laws.—Praise Jehovah.

PSALM CVI.

This psalm relates the ingratitude and disobedience of the Israelites, which were the cause of their afflictions and sorrows. It was probably written after the captivity, to warn the people, and to lead them to obey the law.

Praise Jehovah.

GIVE thanks to Jehovah ; for he is good ; 1
For his mercy endureth for ever. [yah ?
Who can express the mighty acts of Jeho- 2
Who can show forth all his praise ?
Happy are they who observe justice ; 3
And at all times practise righteousness.
Remember me, O Jehovah, with the favour 4
Which thou bearest to thine own people,
And visit me with thy salvation ;
That I may see the prosperity of thy chosen ; 5
That I may rejoice with the joy of thy nation,
And may glory with thine inheritance.
We have sinned together with our fathers ; 6
We have acted perversely and done wickedly.
Our fathers *sinned* in Egypt ; 7
They considered not thy wondrous works,
They remembered not thy many mercies,
But rebelled 'as they marched' to the Red sea !
Yet he saved them for his own name's sake, 8
That he might make known his mighty
power. [up :
He rebuked the Red sea, and it was dried 9
And through the deeps he led them as in a
desert !
He saved them from the hand of the foe, 10
And redeemed them from the hand of the
enemy.
The waters so covered their adversaries, 11
That not one of them was left *alive*. [praise ;
Then they believed his words and sang his 12
But his works they soon forgot, 13
And waited not for his *directing* counsel.
For they lusted exceedingly in the desert, 14
And tempted God in the wilderness.
So he granted them their request, 15
But sent wasting diseases among them.
In the camp they were jealous of Moses, 16
And of Aaron, who was the hallowed of
Jehovah. [than,
The earth opened, and swallowed up Da- 17
And overwhelmed the company of Abiram.
Among their company a fire was kindled, 18

22. *Might correct*] The best critics have preferred this reading of the Sept. Vulg. and Arab. to the text.

28. *Still they rebelled*] So the Sept. and Syr. omit the negative. The psalmist does not observe the order in which the plagues were sent.

29—31. *Waters into blood*] Exod. vii. 20, viii. 6, 17—24.

32—37. *Hail. Silver and gold*] Compare Exod. ix.—xii. 35.—*Feeble*] This is remarkable, considering their number. They were generally healthy and vigorous. This is promised, Is. xxxiii. 24. 40. *They asked*] Exod. xvi. 12, &c.

PSALM CVI. 4, 5. *Remember*] The psalmist first offers up his request for himself, and then adverts to the whole

body of the people, whose prosperity, joy, and triumph he wishes to share.

7. *As they marched*] This reading arises from joining two words into one, and is supported by the Sept. and Arab. versions. Compare Exod. xiv. 11.

12. *Sang his praise*] He alludes to the song of Moses, Exod. xv.

13. *Directing counsel*] Instead of consulting God by Moses, they murmured against him and Moses. He refers to Exod. xv. 24.

15. *Wasting diseases*] So Michaelis renders, and remarks that מר, in the Arabic, signifies, 'one emaciated by disease.' Compare Numb. xi. 33—35, and xxxiii. 15—16.

16—18. Numb. xvi. 1, &c.

Whose flame burned up the wicked.
 19 At Horeb they made a *golden calf*,
 And worshipped a molten image.
 20 Thus they changed *what was their glory*
 Into the likeness of an ox eating grass.
 21 They forgot the God who had saved them ;
 Who had done such great things in Egypt ;
 22 Such wonderful things in the land of Ham ;
 Such terrible things at the Red-sea !
 23 He therefore said that he would destroy
 them,
 Had not Moses his chosen stood before
 him in the breach,
 To turn away his destroying wrath,
 24 Then they despised the desirable land,
 And believed not his word ;
 25 But murmured in their tents,
 And hearkened not to the voice of Jehovah !
 26 Hence he swore concerning them,
 That he would overthrow them in the de-
 sert,— [tions,
 27 And overthrow their seed among the na-
 When he had dispersed them into different
 lands.
 28 They wore the badges of Baal-peor,
 And ate the sacrifices of dead idols.
 29 So they provoked him by their *evil* deeds,
 And the plague broke out among them.
 30 Then stood up Phinehas and avenged *the*
crime,
 And the plague was restrained ; [ness
 31 And this was counted to him for righteous-
 Throughout all future generations.
 32 They provoked him at the waters of Me-
 ribah,
 Where Moses suffered for their sakes :
 33 For they so irritated his spirit,
 That he spoke rashly with his lips.
 34 They destroyed not the nations,
 As Jehovah had commanded them :
 35 But mingled amongst those heathens,
 And learned their *evil* works.
 36 They even served their idols,
 And they became to them a snare.
 37 They sacrificed their sons and daughters to
 demons.
 38 Thus they shed innocent blood ;
 The blood of their sons and daughters,
 Whom they sacrificed to the idols of Canaan !
 Thus the land was polluted with blood,

20. *Thus they changed*] As far as they could, and in respect to their worship, the pure and invisible God, into the likeness of an ox, &c. Exod. xxxii. 2, &c.

23. *Had not Moses*] See Exod. xxxii. 11—14, and Deut. ix. 13, 14.

26. *Swore*] So the idiomatical words, 'Lifting his hands,' signify. See Numb. xiv. Compare Exod. xx. 5, and xxxii. 34; Levit. xxvi. 33.

28. *Wore the badges*] Compare Numb. xxv. 2, and note. — *Dead or lifeless idols*] It was usual for the offerers to eat the chief parts of the sacrifice. Hence the remarks and advice of Paul on this subject, 1 Cor. viii. 1—13.

30—32. *Avenged*] Numb. xxv. 5—7, and note—*Provoked him*] Numb. xx. 22.

And they defiled themselves by their works, 39
 And played the harlot with their own delu-
 sions.

Hence was the wrath of Jehovah 40
 Enkindled against his own people,
 And he abhorred his own heritage, [then ;
 So he gave them into the hand of the hea- 41
 And they who hated them ruled over them.
 Their enemies *greatly* oppressed them, 42
 And under their hand they were humbled.
 Many, many times he rescued them : 43
 Still they provoked him with their counsel,
 And again were brought low for their iniquity.
 Yet did he regard their distress, 44
 When he heard their cries :
 He remembered his covenant with them, 45
 And relented according to his great mercy.
 He made them to be pitied of those 46
 Who had carried them into captivity.
 Save us, O Jehovah, our God, 47
 And gather us from among the heathens,
 To give thanks to thy holy name,
 And to glory in praising thee.
 Blessed be Jehovah, the God of Israel, 48
 From eternity to eternity :
 And let all the people say, Amen.
 Praise Jehovah.

PSALM CVII.

*This psalm treats of God's providence towards the Israel-
 ites, which the psalmist illustrates in various instances,
 —towards exiles, 2—9; prisoners, 10—16; the afflicted,
 17—22; sailors, 23—32, and then in regard to civil
 changes in a country. It was probably composed after
 their return from captivity. This begins the fifth book
 of the psalms.*

GIVE thanks to Jehovah ; for he is good, 1
 For his mercy endureth for ever.
 Thus should the redeemed of Jehovah say, 2
 Whom he hath redeemed from the oppressor,
 And gathered from *distant* lands ; 3
 From the east, and from the west,
 From the north, and from the south.
 They wandered in a solitary desert ; 4
 They could find no way to a habitable city.
 Hungry and thirsty, their soul fainted in 5
 them ;
 But, in their trouble, they cried to Jehovah, 6
 And from their distresses he delivered them.
 He also directed them in the right path, 7
 Until they came to a habitable city :

37. *To demons*] That is, the idols before mentioned ; and this proves that in the worship of Molech human victims were offered. From the New Testament it is clear, that there was a distinction between demons and devils. Hence demons were the spirits of dead men, and devils fallen angels.

39. *Played the harlot*] That is, like a faithless woman they forsook God, and worshipped idols.

PSALM CVII. 4. *Solitary desert*] That between the Euphrates and Judea, Ezra viii. 21, 22.

7. *Habitable city*] The Chaldee explains this to mean, Jerusalem ; and this was the city of their fathers to which the exiles returned.

- 6 Let these praise Jehovah for his mercy,
And for his wonderful works to the sons of men ;
- 9 For he hath satisfied the thirsty soul ;
And the hungry soul he hath filled with good. [shade,
- 10 Those who sat in darkness and death-
Being miserably fettered with iron ;
- 11 Because they had rejected the words of God,
And contemned the counsel of the Most High. [ships ;
- 12 Hence he humbled their hearts with hard-
They fell down, and there was none to help up.
- 13 But, in their trouble, they cried to Jehovah,
And from their distresses he delivered them :
- 14 He brought them out of darkness and death-
shade,
And broke their bonds asunder.
- 15 Let these praise Jehovah for his mercy,
And for his wonderful works to the sons of men !
- 16 For he hath broken the gates of brass ;
And the bars of iron he hath cut asunder.
- 17 Sinners, because of their transgressions,
And of their iniquities, are afflicted :
- 18 Their soul abhorreth all sorts of food,
And they draw near to the gates of death.
- 19 But, in their trouble, they cry to Jehovah,
And from their distresses he delivereth them.
- 20 He sendeth forth his word and healeth them,
And he rescueth them from destruction.
- 21 Let these praise Jehovah for his mercy,
And for his wonderful works to the sons of men ;
- 22 Let them sacrifice sacrifices of thanksgiving,
And with joy celebrate his wonders.
- 23 Those who traverse the sea in ships,
Whose occupation is on the great waters—
- 24 Those see the works of Jehovah,
And his wonders in the *great* deep.
- 25 For he commandeth, and the tempest ariseth,
And raiseth high its billows.
- 26 They mount up to the heavens !
They sink down again into the deep !
Their soul melteth away with fear.
- 27 They reel and stagger like a drunken man,
And all their wisdom is swallowed up.
- 28 Then in their trouble they cry to Jehovah,

And from their distresses he delivereth them.
The storm he turneth into a calm ; 29
And its waves are hushed to silence.
When they are stilled, the mariners rejoice ; 30
And he bringeth them to their desired haven.
Let them praise Jehovah for his mercy, 31
And for his wonderful works to the sons of men. [people,
Let them extol him in the assembly of the 32
And praise him in the session of the elders.
He turneth rivers into a wilderness, 33
And water-springs into dry ground ;
A fruitful land into a barren soil, 34
For the wickedness of those who inhabit it !
He turneth also a wilderness into a water- 35
pool ;
And the dry land into a spring of water ;
And he causeth the famishing to dwell there, 36
That they may prepare an habitable city ;
And sow fields and plant vineyards, 37
Which may yield abundant produce.
So he blesseth them, and they multiply 38
greatly,
And their cattle he suffereth not to decrease.
Others decrease, and are humbled, 39
Through oppression, affliction, and sorrow.
He poureth contempt upon princes, 40
And maketh them wander in a pathless waste :
While the needy he raiseth from affliction, 41
And maketh his family like a flock !
The upright shall see this and rejoice, 42
And all iniquity shall stop her mouth.
Whoso is wise, will also observe these 43
things, [vah.
And understand the loving-kindness of Jeho-

PSALM CVIII.

*This psalm is made from Psalms lvii. 8—12, lx. 7—14.
On what occasion this was made does not appear.*

A Psalm or Song of David.

- My heart is fixed, O God, my heart is 1
fixed ;
I will sing and give praise unto thee.
Awake, my glory, awake lyre, and harp ! 2
I myself will awake at the early morn !
I will praise thee, Jehovah, among the people ; 3
I will sing unto thee, among the nations.
For great unto the heavens is thy mercy ; 4

10. *Those who sat*] Schnurrer thinks that the two first verses were repeated here, and after the 17th and 23d verses. This opinion, from the structure of the psalm, is highly probable.

16. *Gates of brass*] Compare Is. xlv. 2. The sense is, God delivered them from prison.

17. *Sinners*] Disease is often represented as the punishment of sin ; and which God in mercy sanctifies to bring to repentance. Compare Job. xxxiii. 19—28.

20. *He sendeth*] That is, he wills and commands that they should recover, and blesses the means employed to effect their recovery, 2 Kings xx. 1—7.

23. *Whose occupation*] Who sail on the ocean to catch fish, for the purpose of trade ; carrying the produce of one country to another.

27. *Stagger*] The ship is so driven and tossed, that they

cannot stand.—*Their wisdom*] So the margin renders, which is more proper. All their nautical skill seems unavailing ; and as their last resort, they fly to God by prayer, Jonah i. 4, &c.

30. *Mariners*] I have inserted the nominative, that the sense may be perceived, the first clause referring to the waves.

32. *Session of the*] The Jews from this psalm have formed the following rule or canon : four must confess unto God ; the sick when healed ; the prisoner when released ; sailors when they are come up to land ; and way-faring men when they return home.

39. *Others decrease*] For their offences, God gives them up to oppression and captivity ; and wicked princes he punisheth with banishment or destruction, while those whom they oppressed are raised to honour.

- And thy faithfulness reacheth unto the skies.
 5 Exalt thyself, O God, above the heavens ;
 Display thy glory over all the earth.
 6 That thy beloved may be delivered ;
 Hear, and save us by thy right hand.
 7 God speaketh in his sanctuary,
 I will rejoice, I will divide Shechem,
 And measure out the valley of Succoth.
 8 Gilead shall be mine, and mine Manasseh ;
 Ephraim shall be the helmet of my head :
 Judah shall be my law-giver.
 9 Moab shall become my washing-pot ;
 And to Edom will I throw my sandal ;
 Over Philistia shall I triumph !
 10 Who will bring me to that strong city ?
 Who will conduct me to Edom ?
 11 Wilt not thou, O God, who didst cast us off,
 And didst not go forth with our hosts ?
 12 Grant us relief from trouble ;
 For vain is the assistance of man.
 13 Through God we shall act valiantly ;
 For he will tread down our enemies.

PSALM CIX.

It is thought, with great probability, that David composed this psalm during Absalom's rebellion ; and that he had in his mind especially Ahithophel, his professed friend, but who betrayed him, as Judas did his Lord, to whom Peter applies it, Acts i. 16.

To the chief musician.

- 1 O God, my praise, be not thou silent :
 2 For the wicked and the deceitful
 Have opened their mouths against me ;—
 Have spoken against me with lying tongues.
 3 With words of hatred they attack me,
 And fight against me without cause.
 4 For my love they are mine adversaries ;
 And I am become their abhorrence.
 5 Thus they render to me evil for good,
 And hatred in return for my love.
 6 Let his wickedness be visited on him,
 And the accuser stand at his right hand.
 7 When judged, let him be found guilty,

PSALM CIX. 4. *Abhorrence*] For this sense of רָחַק, see Job i. 22, where the primary sense is stated to be what is 'tasteless, insipid, and foolish.'

6. *Let his wickedness*] We may consider רָשָׁע here, not as an adjective, but as a noun, the pronominal affix being understood. Dr. Sykes and Michaelis contend, that this verse to the 19th inclusive, is the language of David's enemies, and they would render thus, 'Set, say they, a wicked, &c.' They think this removes the difficulty of supposing that a pious man, like David, should utter such awful imprecations on his enemies. Admitting this to be just, David, in the 20th verse, makes all that they have said his own, by praying, 'Let this be the reward of my foes from Jehovah,' &c. so that the difficulty would still remain in all its force. We must then say, that in all such passages two things were united, both prediction and approbation ; that the sacred writers, under the influence of the Spirit, saw what was the purpose and determination of God, respecting incorrigibly wicked persons ; and that when they said, 'Let such and such calamities come upon them,' it was no more than saying, 'Let thy will be done.' This also shows, that no uninspired person should adopt such language ; as in his mouth it can only evidence the malice and wishes of his own depraved heart.

8. *And his office*] If this refers to Ahithophel primarily,

- And his petition be an offence.
 Let his days be few in number, 8
 And his office let another take. [widow.
 Let his children be orphans, and his wife a 9
 Let his children be vagabonds and beggars, 10
 And driven from their homes to seek bread.
 Let his creditors seize on all that he hath, 11
 And strangers plunder his labour.
 Let there be no one to show him kindness, 12
 Nor any to take compassion on his orphans.
 Let his whole posterity be cut off ; [out. 13
 In 'one' generation let 'his' name be blotted
 Let the iniquity of his forefathers be remem- 14
 bered by Jehovah, [out.
 And the sin of his mother not be blotted
 Let them be always before Jehovah, 15
 And his memory be cut off from the earth ;
 Because he remembered not to show kind- 16
 ness,
 But persecuted one afflicted and needy,
 And sought the death of the broken of heart.
 As he loved cursing, so let it come on him : 17
 As he desired not blessing, let it be far from
 As he put on cursing like a garment. [him. 18
 Let it enter like water into his bowels,
 And, like oil, let it penetrate his bones.
 Let it be on him like the garment which 19
 covereth him, [begirt.
 And like the girdle with which he is ever
 Be this the reward of my foes from Jehovah ; 20
 Of those who devise evil against my life !
 But do thou, O Jehovah, my God, 21
 Take my part for thy own name's sake :
 And out of thy excellent kindness deliver me.
 For afflicted and destitute am I, 22
 And my heart is wounded within me.
 I am going off like a declining shadow ; 23
 Like a locust I am tossed to and fro.
 My knees are feeble through fasting, 24
 And my flesh parched for want of oil.
 To my foes I am become a reproach ; 25
 They gaze at me ; they shake their heads !

his office must mean that of counsellor ; and as also intending Judas, that which he had held. Ahithophel and Judas died in the same manner.

16. *To show kindness*] Neither Ahithophel nor Judas showed any to those to whom they were under the greatest obligations ; but both proved traitors.

20. *Be this*] This seems to intimate, that what has been said emphatically against one person, is to be understood of all associated with him ; both Ahithophel and those engaged with him, on the one hand, and on the other, Judas, Pontius Pilate, and the Jewish nation, who rose up against the Son of David.

21. *Take my part*] Compare 1 Sam. xiv. 6, 45, and Jer. xiv. 7.

23. *Like a locust*] The psalmist alludes to their being driven about from place to place by fire, noise, and other means employed by the people to disperse those dreadful ravagers.

24. *My flesh parched*] Or, my flesh faileth, &c. The term oil is preferred to fatness, because in affliction the Jews did not anoint themselves, and this is the more frequent sense of the word.

25. *They gaze at me*] How applicable is this to our Lord !

- 26 Help me, O Jehovah, my God!
Save me, according to thy own mercy:
27 That they may know that this is thy hand,
That thou, Jehovah, hast wrought it.
28 When they curse, do thou bless;
When they rise up, let them be put to shame;
But let thy servant be made joyful.
29 Let mine adversary be clothed with disgrace,
And be covered with shame as with a garment.
30 I will greatly praise Jehovah with my mouth;
Amid the multitude I will praise him:
31 For he standeth at the right hand of the needy,
To save him from those who would condemn

PSALM CX.

This psalm describes the kingdom, priesthood, and triumphs of the Saviour, Matt. xxii. 42.

A Psalm of David.

- 1 To my Lord Jehovah said, Sit at my right hand,
Until I make thine enemies thy footstool.
2 From Zion Jehovah shall extend thy powerful sceptre,
And 'thou shalt' rule amidst thine enemies.
3 Most willing shall be thy people,
In the day when thy power is displayed
On these hallowed 'mountains';
Thy progeny shall be as dew from the womb of the morn.
4 Jehovah hath sworn, nor will he repent;
Thou (*said he*) art a priest for ever,
According to the order of Melchizedek.
5 The Lord at thy right hand, 'Jehovah,'
Shall, in the day of his wrath, smite kings,

Shall execute judgment among the nations, 6
And fill the field with carcasses,
And smite the 'chiefs' of many countries.
He shall drink of the stream by the way; 7
And 'shall, therefore, be exalted' as chief.

PSALMS CXI. CXII.

These psalms briefly commemorate the Divine favours, and the conduct and privileges of good men. They are alphabetic, each line beginning with the proper Hebrew letter.

Praise Jehovah.

- א I will praise Jehovah with my whole heart, 1
ב In the convened assembly of the upright.
ג Great are the works of Jehovah; 2
ד Sought out by all those who delight 'in him.'
ה Honourable and glorious is his work, 3
ו And his righteousness endureth for ever.
ז He maketh his wonderful works to be remembered; 4
ח Gracious and compassionate is Jehovah.
ט Food he giveth to those who fear him; 5
י Of his covenant he is ever mindful.
יא His mighty deeds he hath showed to his people, 6
יב By giving them the heritage of nations.
יג The works of his hands are truth and justice; 7
יד All his statutes are faithful: [ice;
יז They are established for ever and ever, 8
יח Because made with truth and uprightness.
יט He sent redemption to his people; 9
כ He appointed his covenant for ever;
כא Holy and venerable is his name.
כב The sum of wisdom is the fear of Jehovah; 10
כג A good understanding have all who 'exercise it.'
כד His praise shall abide for ever.

PSALM CX. 1. *To my Lord*] David, in vision, seems to have been present when the Father gave a commission to Messiah to appear as the king of Zion, and to engage in the work of establishing his empire among men.—*At my right*] The right hand was the most honourable place, and here it means God's power and majesty in the heavens, 1 Kings ii. 19. Luke xxii. 69. Heb. i. 3, 13.

2. *Thou shalt*] So the Arabic and Chaldee render.

3. *Most willing*] The plural is used in the text, willingness, as an adjective in the highest degree.—*In the day*] By power is denoted the exertions of Messiah's divine power, in the miracles which he wrought, and which he communicated to others, for the purpose of extending his empire of truth and grace.—*Hallowed mountains*] So a great number of good Hebrew manuscripts and ed. as well as Jerom and Symmachus read. By 'hallowed mountains' the whole country of Judea is meant, which was mountainous, and called holy, because separated from other countries as Jehovah's residence, Deut. iii. 25.—*Thy progeny*] So the Chaldee renders; and 'thy progeny' is evidently parallel with 'thy people,' before. The metaphor of dew is parallel with most willing, as it descends spontaneously, as well as copiously, in hot climates. The whole represents the insinuating influence of the gospel, and the vast multitudes which should be turned to God.

4. *A priest for*] This revelation is made, as containing a matter of importance, with the greatest solemnity. Jehovah appoints his son to the priesthood, with an oath, and will not repent nor change, Heb. vii. 20—22.—*For ever*] Ordinary men, who, under the law, discharged this office, died; but Jesus, continuing for ever, hath an unchangeable priesthood.—*According to the*] Not one springing from Levi, but one of another tribe, and one of another order. Compare Heb.

v. 6—10, &c. This verse, in connexion with the second, shows the union of the mitre and sceptre,—of the priestly and kingly offices in the same person, as Zechariah also foretold, vi. 13; and as the person, Melchizedek, exercised.

5. *The Lord at*] On the authority of some manuscripts is Jehovah added, as it is implied in the text itself.—*Smite kings*] Here Messiah is represented as a king, going forth against his enemies, and obtaining a complete conquest over them, Isa. lxiii. 1—6. Accordingly, many kings and emperors, who set themselves to oppose Christianity, were destroyed in a dreadful manner, as were the unbelieving Jews.

6. *Chiefs of many*] Hebrew, 'of a large land'; but the singular is used in a collective sense, and the usual version is just.

7. *Shall drink*] The verb signifies to feast, to banquet; and the sense may be, that Messiah, being refreshed after his victory, he shall peacefully reign as head over all. See Colos. i. 18, and Eph. i. 20—23.

PSALM CXI. 1. *In the convened assembly*] Hebrew, 'in the assembly and convention, &c.' but the latter noun seems to be used as an adjective. Compare Gen. iii. 16, and note.

2. *Who delight in*] or whose delights are in him.

5. *Food he giveth*] So טרף is rendered Mal. iii. 10. 'And let there be food in my house, &c.' See Prov. xxxi. 15.

9. *Appointed his*] The word is used for to appoint, to make; as Ps. xlii. 8, 'to command' the blessing, means, 'to confer it.'

10. *Who exercise it*] Secker and others follow the Sept. and refer the pronoun to 'the fear of Jehovah,' which the connexion favours.

PSALM CXII.

Praise Jehovah.

- 1 **κ** Happy the man who feareth Jehovah,
 2 **λ** And in his commands greatly delighteth.
 3 **η** Powerful on the earth shall be his seed;
 4 **ι** For the race of the upright shall be
 blessed.
 5 **κ** Wealth and riches shall be in his house,
 6 **λ** And his righteousness endureth for ever.
 7 **μ** In darkness light ariseth to the upright;
 8 **ν** To the kind, compassionate, and right-
 eous.
 9 **ξ** A good man is kind and lendeth;
 10 **ο** He manages his affairs with judgment:
 11 **π** Surely he shall never be moved;
 12 **ρ** The righteous shall ever be had in re-
 membrance:
 13 **σ** Of an evil report he shall not be afraid;
 14 **τ** With a fixed heart he trusteth in Jehovah.
 15 **θ** His heart being firm he shall not fear,
 16 **ι** While he seeth the fall of his adversaries.
 17 **κ** He disperseth, he giveth to the needy;
 18 **λ** His righteousness endureth for ever;
 19 **μ** His horn shall be exalted with honour.
 20 **ν** The wicked shall see—and be grieved,
 21 **ξ** Shall gnash his teeth and melt away:
 22 **ο** The hope of the wicked shall perish.

PSALMS CXIII. CXIV.

The first of these psalms is a thanksgiving to God for his kindness to the poor and afflicted; and the second rehearse the miracles at the Red Sea, Exod. xiv.

Praise Jehovah.

- 1 **Π** PRAISE, ye servants of Jehovah,
 Praise the name of Jehovah.
 2 Blessed be the name of Jehovah,
 From this time forth, and for evermore.
 3 From the rising to the setting sun,
 Praised be the name of Jehovah!
 4 High above all nations is Jehovah!
 Higher than the heavens is his glory!
 5 Who is like unto Jehovah, our God?

PSALM CXII. 2. *His seed*] The Chaldee explains, 'his sons shall be mighty in the law.'

4. *To the kind*] So Dathe, who considers the preposition λ implied before the terms in this line; and which explains and amplifies the character of the upright.

8. *While he*] While judgments are overwhelming them, his confidence shall be unshaken.

9. *He disperseth, he giveth*] i. e. He giveth liberally.

PSALM CXIII. 3. *From the rising*] Let all people, who dwell in the east or west, praise the name of Jehovah.

5, 6. *Who is like*] Lowth observes, here the two members of the latter line are to be referred severally to the two preceding lines; as if it were, 'Who is exalted to dwell in the heavens, and who humbleth himself to inspect the things that are in the earth.' Compare Cant. i. Ps. cxxxviii. 6. Jer. xlix. 8.

9. *A joyful mother*] Joyful for what the Lord hath done for her. 'Praise Jehovah,' is the title of the next psalm.

PSALM CXIV. 1. *When Israel*] This psalm in the Hebrew is divided into four equal parts, each consisting of

Who, though exalted to dwell on high,
 Yet humbleth himself to look down 6
 On the heavens, and on the earth.
 He raiseth the poor from the dust, 7
 And from the dunghill exalteth the needy;
 Seating him among the nobles,— 8
 Among the nobles of his own people!
 She who resideth at home, barren, 9
 He maketh a joyful mother of children.

PSALM CXIV.

Praise Jehovah.

WHEN Israel came out of Egypt; 1
 The house of Jacob from a foreign people;
 Judah became his hallowed people; 2
 Israel *Jehovah's* dominion.
 The sea saw *him*, and fled: 3
 The Jordan went backwards!
 The mountains skipped like rams, 4
 And the hills, like the young of the flock!
 What ailed thee, O sea, that thou fled- 5
 dest?
 Jordan, that thou wentest backwards?
 Mountains, that ye skipped like rams? 6
 And ye hills, like the young of the flock?
 At the presence of the Lord the earth 7
 trembled;
 At the presence of the God of Jacob;
 Who turned the rock into a pool of water, 8
 And the flint into fountains of water!

PSALM CXV.

The psalmist admires the sovereignty of God, shows the vanity of idols, and exhorts to confidence in him. It is supposed that this psalm was composed in the time of Hezekiah. See 2 Kings xviii. and xix.

NOT unto us, O Jehovah, not unto us; 1
 But unto thy own name give glory,
 For thy mercy and for thy truth's sake.
 Why should the heathen say, 2
 Where now is their God?
 Our God is in the heavens, 3
 Doing whatsoever he pleaseth.
 But their idols of silver and gold 4

two verses. They form what Lowth has justly called synonymous parallels.

2. *His hallowed*] It is a known idiom of the Hebrew to use abstract terms for concrete. See Exod. xxii. 30. Levit. xi. 44.

3. *The sea*] The Red Sea, through which Israel passed, saw him in the exercise of his power, Exod. xiv. 21; and the Jordan rolled back his waves to afford a passage to his chosen, Josh. iii.

4. *Mountains*] Sinai, Horeb, and other neighbouring mountains, when he gave his law, Exod. xix. 18. Hab. iii. 6.

5, 6. *What ailed thee*] Nothing can exceed the beauty of these verses! The prosopopœia is bold, but striking. The following verses show the reason why there was this commotion and change in nature; the author of nature was present.

PSALM CXV. 1. *Not to us*] That is, not for the purpose of honouring us do thou deliver us, but give this glory to thy own name.

2. *Should the heathen say*] Why shouldst thou give them reason to say, Where is their God?

3. *Our God is*] This is an answer to the foregoing question.

- Are the work of the hands of men.
 5 Mouths have they, but speak not;
 Eyes have they, but see not;
 6 Ears have they, but hear not;
 Noses have they, but smell not;
 7 Hands have they, but handle not;
 Feet have they, but walk not;
 Nor can they talk through their throat.
 8 Be those who make them like unto them;
 And all who put their trust in them.
 9 'House' of Israel, trust thou in Jehovah;
 He is their help and their shield.
 10 House of Aaron, trust thou in Jehovah:
 He is their help and their shield.
 11 Ye who fear Jehovah, trust in Jehovah:
 He is their help and their shield.
 12 May Jehovah remember us, and bless us:
 May he bless the house of Aaron;
 13 May he bless those who fear him,
 Both the small and the great.
 14 May Jehovah heap blessings on you;
 On yourselves and on your children.
 15 Blessed be ye, by Jehovah,
 Who made the heavens and the earth.
 16 The heavens are Jehovah's heavens;
 But the earth he gave to the children of men.
 17 The dead praise not Jehovah;
 Nor any who go down to silence!
 18 But we will bless Jehovah,
 From this time forth and for evermore.
 Praise Jehovah.

PSALM CXVI.

This is a song of praise for aid afforded, and deliverance wrought, in a dangerous disease. It is by many referred to Hezekiah, Is. xxxviii.

- 1 I LOVE Jehovah, who hath heard
 My voice and my supplication.
 2 Because to me he hath inclined his ear,
 I will call upon him as long as I live.
 3 The snares of death had encompassed me;
 The cords of hades had enclosed me:

8. *Be those*] Let both the makers and worshippers of idols become as unable to move or speak as these idols are.

11. *Ye who fear*] Proselytes of the nations, who are styled, 'men that fear God,' Acts x. 2, 22. and xiii. 16.

16. *The heavens are*] The heavens he occupies as his own peculiar residence; but the earth he has given for the habitation of man.

17. *The dead praise*] The meaning is, if thou sufferest us, thy people, to perish by the hand of their enemies, who will there be on earth to praise thee? All other nations praise their gods, and thy name will be unknown and not celebrated. Hence the author meant, not to speak of the state of the dead, otherwise than as it is opposed to that of the living.

18. *But we will*] He concludes with expressing his confidence, that Israel would be preserved to bless God's name, through every period of time.

PSALM CXVI. 3, 4. *The snares*] Compare Ps. xviii. 5. He here describes his dangerous state, when he prayed to Jehovah to deliver him.

7. *Thy rest*] Or usual state of tranquillity, arising from confidence in God, Matt. xi. 29.—*Hath dealt kindly*]

- I experienced distress and anguish.
 Then called I on the name of Jehovah;
 O Jehovah, I pray, deliver my soul.
 Gracious and righteous is Jehovah;
 Yea, our God is full of compassion.
 Jehovah preserveth the simple:
 I was brought low, yet he saved me.
 Return, O my soul, to thy rest,
 For Jehovah hath dealt kindly with thee.
 Thou hast delivered my soul from death,
 Mine eyes from tears, and my feet from fall-
 I shall still walk before Jehovah, [ing. 9
 In the land of the living.

- I believed in Jehovah, though I said,
 I am too greatly afflicted:
 Yea, I said in my agitation,
 Every man is found a liar.
 What shall I render to Jehovah,
 For all his favours bestowed on me?
 The cup of salvation I will lift up,
 And call on the name of Jehovah.
 My vows I will pay unto Jehovah,
 Now in the presence of all his people.
 Too precious in the eyes of Jehovah
 Are his saints, to give them up to death.
 Truly, Jehovah, since I am thy servant—
 Thy servant and the son of thy handmaid,
 Thou hast now loosed my bonds.
 To thee I will offer a sacrifice of praise,
 And will call on the name of Jehovah.
 My vows I will pay unto Jehovah,
 Now in the presence of all his people:
 In the courts of Jehovah's house;
 In the midst of thee, O Jerusalem.
 Praise Jehovah.

PSALM CXVII.

- PRAISE Jehovah, all ye nations;
 Celebrate him, all ye peoples.
 For great toward us is his kindness,
 And the truth of Jehovah is everlasting.
 Praise Jehovah.

Bountifulness or kindness is the principle whence flow kind acts.

8. *Thou hast*] Compare Is. xxxvii. Hezekiah might with propriety say, I shall still walk before, &c.

10. *I believed in Jehovah*] The complete phrase occurs, Gen. xv. 6.—*Too greatly*] There must be something of murmuring intended, which on reflection he blames.

11. *In my agitation*] Compare Ps. xxxi. 23, and note.—*That every man*] That no reliance can be safely placed in human aid. Perhaps Hezekiah doubted the truth of God's promise by Isaiah, for which he now reproved himself.

13. *The cup of*] He calls the cup used on offering eucharistic sacrifices, the cup of salvation, that is, commemorating salvation, as the apostle calls the sacramental cup, the cup of blessing.

15. *To death*] Ainsworth explains the sense to be, 'God will not easily suffer his saints to be slain,' or to die by disease before they have finished the work allotted to them. Their life is too valuable in his eyes to suffer this. Compare Ps. lxxii. 14. 1 Sam. xxvi. 31. 2 Kings i. 13.

PSALM CXVII. 1, 2. This psalm was probably composed and sung on the restoration of the temple after the captivity. All nations are invited to praise God.

PSALM CXVIII.

This psalm contains the thanks of the king for deliverance from great danger, by a signal victory over his enemies. The opinion that it was composed by David, after his many victories, is most probable; and sung by alternate choirs at some public festivity. From the 22d verse we have a prophecy of our Lord.

- 1 GIVE thanks to Jehovah; for he is good:
For his mercy endureth for ever.
- 2 Let the "house" of Israel now say,
That his mercy endureth for ever.
- 3 Let the house of Aaron now say,
That his mercy endureth for ever.
- 4 Let those who fear Jehovah now say,
That his mercy endureth for ever.
- 5 In distress I called on Jehovah;
Jehovah answered me by granting relief.
- 6 Jehovah being with me, I will not fear
What man can do against me.
- 7 Jehovah being with me as my helper,
I shall see the fall of such as hate me.
- 8 It is better to trust in Jehovah,
Than to put confidence in man:
- 9 It is better to trust in Jehovah,
Than to put confidence in princes.
- 10 All the nations beset me around;
But through Jehovah's name I cut them off.
- 11 Again and again, they beset me around;
But through Jehovah's name I cut them off.
- 12 They beset me around like bees;
But, as a fire of thorns, they were soon extinct:
For through Jehovah's name I cut them off.
- 13 They "pushed" forcibly at me that I might
But Jehovah, my helper, sustained me. [full;]
- 14 My strength and song is Jehovah;
For he hath become my salvation.
- 15 The voice of joy and triumph
Resounds in the tabernacles of the just.
The right hand of Jehovah doeth valiantly!
- 16 The right hand of Jehovah is exalted;
The right hand of Jehovah doeth valiantly!
- 17 I shall not die: I shall surely live,

PSALM CXVIII. 1. *For his mercy*] This line was the response of the second choir. Rosenmuller considers this a dramatic psalm, the king speaking to verse 22, afterwards the priests and people. 2. (a) Sept. Arab.

3. *House of Aaron*] He names the family of Aaron particularly, both on account of its dignity, and of its office, to celebrate Jehovah.

10. *Cut them off*] The whole of the psalm proves, that the author is speaking of a past, and not a future event. Cutting off means, subduing them.

13. *They pushed*] So the Arab. and as nations are the antecedent, it is preferable.

17. *I shall not die*] His enemies sought his destruction. He insults them by saying, I shall not die, &c. that is, by your hand. Jehovah has suffered me to be chastised, but has not and will not deliver me up to death.

19. *Gates of righteousness*] That is, of the sanctuary, Is. xxvi. 2, and 2 Chron. xxiii. 19. The king, who was now standing before the sanctuary, commands the priests and Levites to open the door, Ps. xxiv. 8.

20. *This is the gate*] Kennicott supposes, and it seems most probable, that this verse was spoken or sung by the priest—the next by the king—the three next a chorus by the people—the 25th by the king—the two next by the priest—the 28th by the king, and the last the grand chorus of the whole.

And shall still rehearse the works of Jehovah.

Though he hath severely chastised me, 18
Yet hath he not delivered me up to death.

Open for me the gates of righteousness; 19
I will go into them, and praise Jehovah.

This is the gate of Jehovah, 20
By which the righteous shall enter!

I will praise thee; for thou hast heard me, 21
And art become my salvation.

The stone which the builders rejected 22
Is become the chief corner-stone.

By Jehovah hath this been done! 23
And it is wonderful in our eyes!

This is the day Jehovah hath made; 24
We will rejoice and be glad thereon.

Save now, we beseech thee; Jehovah, now 25
save—

We beseech thee, Jehovah, now prosper us.

Blessed is he that cometh in the name of 26
Jehovah:

We bless you from the house of Jehovah.

The true God is Jehovah, who shineth on us: 27
Bind the festive sacrifice with cords unto
the horns of the altar!

Thou art my God, and I will praise thee; 28
Thou art my God, and I will extol thee.

Praise Jehovah; for he is good; 29
For his mercy endureth for ever.

PSALM CXIX.

In this psalm the author expresses his love to God's word, and the delight which he had in meditating upon it. The structure is singular, consisting of twenty-two sections, and each section consists of eight verses, each beginning with the same Hebrew letter.

& HAPPY they, who, upright and sincere 1
in the way,

Walk according to the law of Jehovah.

Happy they, who keep his testimonies, 2
And seek him with their whole heart.

Truly they commit no iniquity: 3
They walk in his ways.

Thou, Jehovah, hast commanded us 4

22. *The stone*] This is clearly figurative, and signifies, first, David himself, and then, his son, Christ, as particularly intended. The builders mean, the chief men of Israel, who for a long time refused David, as their posterity did Christ, as king over them. Compare Matt. xxi. 42; Acts iv. 11, and 1 Pet. ii. 6, 7. I have rendered *chief corner-stone*, meaning of the foundation, as I am satisfied it does not denote the top-stone. Compare Is. xxviii. 16; Zech. iv. 7—9; Eph. ii. 20.

24. *Jehovah hath made*] Distinguished and made illustrious, 1 Sam. xii. 6; and also the sanctifying and observing of it, Deut. v. 15; Exod. xxiv. 21. If this referred to the day on which David was raised to the throne, it may be more emphatically applied to the day when our Lord was raised from the dead, and which has been honoured as holy to the Lord.

25. *Save now*] In Hebrew, Hoshiah-na, or Hosanna, as it is sounded in Greek, Matt. xxi. 9, 15, where the people and children welcome Christ into Jerusalem.

26. *Blessed be he*] The priest thus speaks on seeing the king; and then addresses the people, pronouncing benedictions on them, and calling on the Levites to bind the victims to the horns of the altar.

PSALM CXIX. 1. *Who sincere*] This is our marginal version; and it is more just to the sense of the text than 'undefiled.'

- Strictly to observe thy precepts.
 5 O that my ways may be directed
 To the observance of thy statutes !
 6 Then shall I not be put to shame,
 When I regard thy commandments.
 7 I will praise thee with an upright heart
 When I have learned thy just judgments.
 8 I will observe thy statutes ;
 Do not utterly forsake me. [way ?
 9 ♪ How shall a young man keep pure his
 By regulating it according to thy word.
 10 With my whole heart have I sought thee :
 Let me not stray from thy commandments.
 11 Thy word have I laid up in my heart,
 That I may not sin against thee.
 12 Blessed art thou, O Jehovah !
 Teach me thy statutes.
 13 With my lips I daily recount
 All the judgments of thy mouth.
 14 In the way of thy testimonies I rejoice,
 Much more than in all riches.
 15 I will meditate on thy precepts,
 And have respect to thy ways.
 16 I will delight myself with thy statutes ;
 Never will I forget thy word.
 17 ♪ Deal kindly with thy servant,
 That I may live and observe thy word.
 18 Open the eyes of thy servant,
 That I may behold the wonders of thy law.
 19 I am a sojourner upon earth ;
 Hide not thy commandments from me.
 20 My soul is worn down with longing
 For thy judgments, at all seasons.
 21 Thou rebukest the proud, the accursed,
 Who stray from thy commandments.
 22 Remove from me reproach and contempt ;
 For I have kept thy testimonies.
 23 When princes sit and speak against me,
 Thy servant will meditate on thy statutes.
 24 Thy testimonies are my delight—
 And thy statutes, my counsellors.
 25 ♪ My soul cleaveth to the dust :
 Revive me according to thy word.
 26 I recount my ways, and thou answerest me :
 Still teach me thy statutes.
 27 Make me understand the way of thy precepts,
 That I may talk of thy wondrous works.
 28 My soul languisheth through grief :
 Strengthen me according to thy word.

6. *Then I shall not*] The surest way to avoid the reproaches of others is to regard all God's commands.

8. *Do not utterly*] But rather strengthen my desires and assist me to keep thy statutes.

18. *The wonders*] The law of Moses contained many such things, as a typical system, and the Psalmist desires divine illumination, that he might contemplate them, for the support of his own hope of a better life.

21. *The proud, the*] The words are in apposition ; for the proud are under the curse.

25. *My sou.*] That is, I am greatly afflicted, I am ready to die, both in body and mind.

26. *I recount*] Examine and investigate my conduct, and thou acceptest me.

29. *Teach me*] So the Syr. and the impropriety of the

- The way of falsehood remove from me, 29
 And 'teach' me thy law.
 The way of truth have I chosen : 30
 Thy judgments I set *before me*.
 I cleave to thy testimonies : 31
 O Jehovah, put me not to shame.
 I will run the way of thy commandments, 32
 When thou hast enlarged my heart.
 ♪ Teach me Jehovah, the way of thy sta- 33
 And I will keep it, unto the end. [tutes,
 Instruct me, that I may keep thy law, 34
 And observe it with my whole heart.
 Lead me in the path of thy commandments ; 35
 For in it do I delight.
 Incline my heart unto thy testimonies, 36
 And not unto covetousness.
 Turn mine eyes from beholding vanity ; 37
 And revive me in thy way,
 Establish thy word unto thy servant, 38
 That I may walk in thy fear.
 Turn from me the reproach which I dread ; 39
 For thy judgments *to me* are excellent.
 Behold ! I long after thy precepts : 40
 According to thy righteousness revive me.
 ♪ Let thy mercy come to me, O Jehovah ; 41
 Thy salvation, according to thy word.
 Then can I answer him who reproacheth me ; 42
 Because in thy word do I trust.
 Take not the word of truth from my mouth : 43
 For I depend on thy judgments.
 I will observe thy law continually, 44
 And thy statutes, even for ever.
 Then shall I walk on at large, 45
 When I seek to *know* thy precepts.
 I will also speak of thy testimonies before 46
 kings,
 And will not be ashamed.
 I will delight myself in thy commandments, 47
 Which I most ardently love.
 I will embrace thy commandments, 48
 And will meditate on thy statutes.
 ♪ Remember "thy" promise to thy servant, 49
 Upon which thou hast caused me to rely.
 This is my comfort in my affliction,— 50
 That thy word reviveth me.
 The proud have greatly derided me ; 51
 Yet do I not turn from thy law.
 I call to mind thy judgment of old, 52
 Jehovah, and comfort myself.

common reading and version must be apparent to every reader.

32. *Enlarged my*] With wisdom, as 1 Kings iv. 29, or with comfort, as Is. lx. 5.

38. *That I may walk*] Read נִשְׁלַח as a verb.

41. *Come to me*] Be exercised towards me, and impart a special sense of it to my heart.

47. *Most ardently*] The redundant words עַד בְּאֵר, verse 43, are transposed here as they seem proper.

48. *I will embrace*] Hebrew, 'receive with both hands;' the sense is given. The common text has, which I have loved, repeated by mistake from the preceding line, as is evident from the structure of the sentence.

49. *Upon which*] God's promise is the only foundation of faith and hope. (v) Versions.

- 53 Horror hath seized me, because of the wicked,
Who forsake thy law.
- 54 Thy statutes have been my songs,
In the house of my pilgrimage.
- 55 By night, Jehovah, I remember thy name ;
And thy law I would observe.
- 56 This hath been my "consolation,"
That I have kept thy precepts.
- 57 ⁿ Thou art my portion, O Jehovah :
I have purposed to keep thy words.
- 58 With my whole heart I entreat thy favour ;
Be gracious to me according to thy word.
- 59 I have thought on my ways, *Jehovah*,
And turned my feet to thy testimonies.
- 60 I make haste, and delay not,
To observe thy commandments.
- 61 The snares of the wicked enclose me ;
Yet do I not forget thy law.
- 62 At midnight I rise to give thanks to thee,
Because of thy righteous judgments.
- 63 I am the companion of all who fear thee ;
Of those who observe thy precepts.
- 64 The earth, Jehovah, is full of thy kindness :
Teach me thy statutes.
- 55 ^o Thou doest good to thy servant,
O Jehovah, according to thy word.
- 66 Discretion and knowledge, teach thou me ;
For in thy commandments do I confide.
- 67 Before I was afflicted, I went astray ;
But now I observe thy word.
- 68 Thou, *Jehovah*, art good, and doest good :
Teach me thy statutes.
- 69 The proud have devised a lie against me :
Yet with my whole heart I keep thy precepts.
- 70 Their heart is void of all feeling :
But in thy law do I delight.
- 71 It is good for me that I was afflicted,
Because I learned thy statutes.
- 72 Better to me is the law of thy mouth,
'Than thousands of gold and silver.
- 73 ^y Thy hands made me and formed me :
Teach me that I may learn thy commandments.
- 74 They, who fear thee, shall see and rejoice,
Because I have hoped in thy word.
- 75 I know, Jehovah, that right are thy judgments,
And that in faithfulness thou afflictedst me ;
- 76 Let now thy mercy be my consolation,
According to thy word to thy servant.
- Let thy mercies come to me, that I may live ; 77
For thy law is *all* my delight.
Let the proud be ashamed ; for without cause 78
They have dealt perversely with me :
Yet do I meditate on thy precepts.
Let those turn to me who fear thee ; 79
Who know thy testimonies.
Let my heart be sincere in thy statutes, 80
That I may never be ashamed.
^o My soul fainteth for thy salvation ; 81
But in thy words do I hope.
Mine eyes fail for thy word ; 82
When, say I, wilt thou comfort me ?
For I am like a skin-bottle in the smoke ; 83
Yet do I not forget thy precepts.
How many are the days of thy servant ? 84
When wilt thou punish my persecutors ?
The proud have digged pits for me : 85
They who *act* not according to thy law.
All thy commandments are faithful : [me. 86
Without cause they persecute me ; help thou
Soon would they consume me on earth : 87
But I forsake not thy precepts.
According to thy mercy revive thou me, 88
That I may observe the testimonies of thy
mouth.
^y "Thou existest" for ever, O Jehovah ! 89
Thy word is established in the heavens.
Thy faithfulness is through all generations : 90
Thou hast established the earth, and it
abideth. [day ;
According to thy decree it abideth to this 91
For all *creatures* are thy servants.
Unless thy law had been my delight, 92
I should have perished in mine affliction.
I will never forget thy precepts ; 93
For by them thou revivest me. [cepts.
Thine am I ; O save me, for I seek thy pre- 94
The wicked wait that they may destroy me ; 95
Yet thy testimonies do I consider.
I have seen an end to all perfection ; 96
For thy commandment is exceedingly broad.
^o How greatly do I love thy law ! 97
It is daily my meditation.
Thou, through thy commandment, 98
Hast made me wiser than my enemies ;
For it is ever present with me.
I am become wiser than all my teachers, 99
Because thy testimonies are my meditation.
I understand more than the ancients, 100

54. *My songs*] In this life nothing yields so much joy as God's holy word.

56. *My consolation*] This word the Syriac has preserved, which makes out the sense.

57. *I have purposed*] So אמרתי signifies Ps. xxxi. 14, and cxi. 6. 'I said or determined with myself.'

61. *Enclosed me*] The word ערר occurs only here, as a verb, which Michaelis observes is usual in the Ethiopic, in the sense attributed.

66. *Discretion*] See note, Heb. Bib.

70. *Their heart*] I have rendered after Michaelis, preferring the sense to the idiomatical, and to an English reader, almost unintelligible words, as fat as grease!

83. *Skin-bottle*] As their bottles were made of skins, if

they were placed in the smoke or near the fire, they would soon become scorched and dried up, and lose all their strength.

89. *Thou existest, or art*] So the Syriac, which completes the sense.—*In the heavens*] In the order and course of the heavenly bodies. These obey thy word or will.

96. *An end to all*] Every thing on earth fails and perishes. Nothing continues in the same state.—*Broad*] Extending to all creatures and to all times.

98. *Thy commandment*] So the versions and many manuscripts ; and by commandment is meant, all God's revealed will. This he studied, and became wiser even than the Levites in Saul's time, who were the usual teachers of the law. David had a better teacher.

- Because I keep thy precepts.
 101 From every evil path I refrain my feet,
 That I may observe thy word.
 102 From thy judgments I have not departed,
 Because thou hast taught me.
 103 How sweet are thy words to my taste!
 Yea, sweeter than honey to my mouth.
 104 By thy precepts I attain understanding;
 Hence I hate every false path.
 105 γ A lamp is thy word unto my feet,
 And a light unto my paths.
 106 I have sworn, and I will perform it,
 That I would observe thy just judgments.
 107 I am exceedingly afflicted:
 Revive me, Jehovah, according to thy word.
 108 Accept, I beseech thee, my vows, Jehovah,
 And teach me thy judgments.
 109 My life is continually in danger;
 Yet do I not forget thy law.
 110 The wicked have laid a snare for me;
 Yet from thy precepts I have not erred.
 111 Thy testimonies are my heritage for ever;
 For they are the delight of my heart.
 112 I apply my heart to practise thy precepts;
 For me remains an everlasting reward.
 113 δ I hate wicked thoughts, but thy law
 do I love.
 114 Thou art my refuge and my shield;
 In thy word do I hope.
 115 Depart from me, ye evil doers;
 For the commands of my God will I keep.
 116 Uphold me according to thy word, that I
 may live,
 And let me not be ashamed of my hope.
 117 Hold thou me up, and I shall be safe:
 Then will I always regard thy statutes.
 118 Thou treadest down all erring from thy
 statutes:
 For vain is all their subtilty.
 119 Thou 'countest' all the wicked of the earth
 as dross;
 Therefore I love thy testimonies.
 120 My flesh trembleth through dread of thee;
 And of thy judgments I am afraid.
 121 ρ I have executed judgment and justice;
 Leave me not to mine oppressors.
 122 Be surety for thy servant for *his* good,
 And let not the proud oppress me.
 123 Mine eyes fail for thy salvation,
 And *the fulfilment* of thy righteous word.
 124 Treat thy servant according to thy mercy,
 And teach thou me thy statutes.
 I am thy servant; instruct me,
 That I may know thy testimonies.
 It is time for Jehovah to execute judgment;
 For they have made void thy law.
 Truly I love thy commandments,
 More than gold—than fine gold.
 Wherefore I deem all thy precepts right;
 But every false path do I hate.
 δ Wonderful are thy testimonies;
 Therefore my soul keepeth them.
 The opening of thy words giveth light,
 And imparts instruction to the simple.
 I opened my mouth and panted;
 For I longed for thy commandments.
 O regard me, and be gracious to me,
 As thou art wont to be to such as love thy
 name.
 Direct my steps according to thy word,
 And let no iniquity rule over me.
 Deliver me from the oppression of man;
 Then will I observe thy precepts.
 Make thy face to shine on thy servant;
 And teach thou me thy statutes.
 Mine eyes pour out streams of water,
 Because *men* observe not thy law.
 γ Righteous art thou, O Jehovah,
 And just are thy judgments.
 Thou hast commanded righteousness,
 And thy testimonies are very sure.
 My zeal hath consumed me,
 Because my foes forget thy words.
 Thy word is exceedingly pure;
 Hence thy servant loveth it.
 Though I am little, and despised,
 Yet do I not forget thy precepts.
 Thy righteousness is everlasting,
 And thy law is truth itself.
 Distress and anguish have seized me;
 Yet are thy commandments my delight.
 Righteous are thy testimonies for ever:
 Instruct me *by them*, that I may live.
 ρ With my whole heart I call; hear me,
 Jehovah,
 And I will keep thy precepts.
 I call on thee; O save me;
 And I will observe thy testimonies.
 I rise before the day dawn, and cry out;
 In thy word do I hope.
 Mine eyes prevent the *night* watches,
 That I may meditate on thy word.

108. *My vows*] Hebrew, 'the voluntaries of my mouth,' or free-will offerings, &c. Compare Deut. xxiii. 23.

109. *In danger*] From the attempts of his enemies. Compare Judg. xii. 3, and 1 Sam. xix. 5.

112. *Everlasting reward*] So the Greek has rendered.

113. *Wicked thoughts*] These were doubting, fluctuating opinions respecting the object of worship; whether Jehovah is to be served or idols. It is the word Elijah used when he addressed the Israelites, 1 Kings xviii. 21, rendered, 'halting between two opinions.'

118. *Their subtilty*] Exercised against thee, and thy cause and people.

119. *Countest*] So the versions, reading חשבה.

128. *Right*] With the Greek, the second כל is omitted as clearly improper. All the versions read thy precepts.

130. *The opening*] The declaration or exposition, as the Greek renders. The term implies both the word of God, and the means of knowing it.

138. *Thou hast*] I join 'testimonies' to the second line, transposing the *vau*, which the construction requires.

148. *Prevent the*] That is, before the night watches depart, mine eyes are open, and I begin to meditate on thy blessed word.

- 149 Listen to my voice, according to thy mercy ;
O Jehovah, revive me as thou art wont to do.
- 150 They who follow mischief draw near ;
They who are far from thy law.
- 151 Thou *also*, Jehovah, art near,
And all thy commandments are truth.
- 152 Long have I known, in respect to thy testimonies,
That thou hast established them for ever.
- 153 γ Regard mine affliction and deliver me :
For thy law I do not forget.
- 154 Plead my cause, and rescue me ;
By thy word revive me.
- 155 Salvation is far from the wicked ;
For they seek not thy statutes.
- 156 Numerous are thy mercies, O Jehovah ;
Revive me as thou art wont to do.
- 157 Many are my persecutors and enemies ;
Yet do I not turn from thy testimonies.
- 158 I looked on transgressors and was grieved,
Because they observed not thy word.
- 159 Consider how I love thy precepts :
According to thy mercy revive me, O Jehovah.
- 160 From the beginning thy word is truth,
And all thy righteous judgments are eternal.
- 161 ω Princes have, without cause, persecuted me ;
Yet my heart is awed by thy word.
- 162 I rejoice as much in thy word
As one that findeth great spoil.
- 163 I detest and abhor falsehood ;
But thy law do I love.
- 164 Seven times on a day I praise thee,
On account of thy righteous judgments.
- 165 Great peace have they who love thy law,
Nor with a stumbling block shall they meet.
- 166 I have waited, Jehovah, for thy salvation,
And I have done thy commandments.
- 167 My soul observeth thy testimonies ;
For I love them exceedingly.
- 168 Thy precepts and testimonies I have observed ;
And all my ways are before thee.
- 169 α Let my cry approach thee, O Jehovah,
And instruct me according to thy word.
- 170 Let my supplication come before thee ;
According to thy word rescue me.
- My lips shall utter praise,
When thou hast taught me thy statutes.
- My tongue shall resound thy word ;
For just are all thy commandments.
- Let thy hand be my help ;
For I have chosen thy precepts.
- I long for thy salvation, O Jehovah,
And thy law is my delight.
- Let my soul live, that it may praise thee,
And let thy judgments help me.
- I have strayed like a lost sheep—seek thy servant ;
For I do not forget thy commandments.

PSALM CXX.

This psalm contains a complaint of calumny and distraction.

A Song of Degrees.

- In my distress I cried unto Jehovah,
And he answered me.
- O Jehovah, rescue my soul,
From false lips, from a deceitful tongue.
- What shall be rendered to thee, *false lip* ?
What shall be done to thee, deceitful tongue ?
- They are like the sharp arrows of the mighty,
Or the glowing embers of broom.
- Wo is me, that I sojourn in Meshech,
And dwell in the tents of Kedar !
- Long has my soul dwelt with those hating peace ;
- Yea, when I speak of peace, they are for war.

PSALM CXXI.

The pious seek divine aid, and receive a promise of the divine favour and protection.

A Song of Degrees or Ascents.

- SMALL I raise mine eyes to the hills ?
Shall help thence come unto me ?
- My help cometh from Jehovah,
Who made the heavens and the earth.
- He will not suffer thy foot to be moved ;
He who guardeth thee will never slumber ;
- He who guardeth Israel
Will neither slumber nor sleep.
- Jehovah is he who guardeth thee ;
Jehovah is thy shade on thy right hand.
- The sun shall not smite thee by day,

149. *As thou art wont*] For this sense of the text, see verse 123; and so verse 156.

160. *From the beginning*] The preposition γ is understood; and the sense given is supported by the next line.

165. *A stumbling-block*] This is the marginal version, which Secker approves.

PSALM CXX. 1. *In distress*] This and the fourteen following psalms are called songs of degrees or ascents. The most probable opinion is that of Tilling, that most of these psalms were composed and sung after the return from Babylon, during the period from their departure, till the establishment of the church and state.

2. *False lip*] From the reproaches of Tobias, and Sanballat, and others, Ezra iv. 1, 2, &c.

3. *What shall?*] This apostrophe to enemies is beautiful; and reminds them that they should one day receive their due reward.

4. *They are like*] That is, the false lips and lying tongue

are keen and piercing as the sharp arrow shot by a powerful strong man; or scorching as an intense fire.

5. *Meshech*] Meshech was the son of Japheth, Gen. x. 2, from whom the Moschi descended, who dwelt between the Euxine and Caspian seas, and afterwards peopled Russia. Kedar and his posterity peopled a part of Arabia, Gen. ii. 13. Both these people were fierce, and led a wandering life; and the author compares the state of the Jews to one sojourning among them, unsettled, and insecure.

PSALM CXXI. 1. *Shall I raise*] This is our marginal version. Hills or mountains, mean the idols which were worshipped there; and the evident opposition between this and the next verse supports this view of the passage, Deut. xii. 2; Jerem. iii. 23.

3—7. Compare Psalm xci. 5, &c. *Departure*] Out of the state of captivity and return to thy own land; or who shall preserve thee in all thy concerns, as this phrase often signifies, Deut. xxviii. 6, and Sam. viii. 20.

- Nor the moon by night.
 7 Jehovah shall guard thee from all evil ;
 He shall preserve thy life. [return.
 8 Jehovah shall guard thy departure and
 From this time forth even for ever.

PSALM CXXII.

Jerusalem is praised as the capital where the king reigned and administered justice ; but especially as the centre of Divine worship.

A Song of Degrees by David.

- 1 I REJOICED with those who said to me,
 Let us go up to the house of Jehovah.
 2 Our feet are *now* standing
 Within thy gates, O Jerusalem.
 3 Jerusalem is built like a city,
 Whose *structures* are closely united :
 4 Whither the tribes go up ; [Israel,
 The tribes of Jehovah, to the testimony of
 To give thanks to the name of Jehovah.
 5 For there are set thrones of judgment,
 The thrones of the house of David.
 6 Pray for the peace of Jerusalem ;
 They shall prosper, who love thee.
 7 Peace be within thy walls,
 And prosperity within thy palaces !
 8 For my brethren and companions' sakes,
 I will now say, Peace be within thee.
 9 Because of the house of Jehovah our God,
 I will ever seek thy prosperity.

PSALM CXXIII.

Complaints of the contempt and insults of their enemies, and prayer for Divine aid.

A Song of Degrees.

- 1 To thee do I raise mine eyes,
 O thou who dwellest in the heavens.
 2 Lo ! as the eyes of servants
 Attend to the hand of their masters :—
 As the eyes of a maid to the hand of her
 mistress ;
 So our eyes look to Jehovah, our God,
 Until that he have mercy on us. [us ;
 3 Be gracious to us, Jehovah, be gracious to
 For we are greatly filled with contempt.

PSALM CXXII. 2. *Now standing*] The present time is here more emphatical, and introduces what follows with more propriety than the past, as some render.

5. *Thrones*] This respects not only the throne of the king, but those of his house.

6—8. *Pray for*] If the Jews were to pray for the peace of a foreign city, in which they might be forced to dwell, how much more was it their duty to pray for the peace of Jerusalem. This applies to all men and to all times.

9. *House of Jehovah*] This raised Jerusalem to the most peculiar honour, and for the sake of God's house, his servants sought its welfare and prosperity.

PSALM CXXIII. 1. *Who dwellest*] Or, who sittest there, as a king on his throne. For heaven is God's throne, Is. lxvi. 1.

2. *Lo ! as the eyes*] Harmer has given the true sense of this comparison : as a slave, ordered by a master or mistress to be chastised for a fault, turns his or her imploring eyes to that superior, till that motion of the hand appears, which puts an end to the bitterness that is felt ; so our eyes are up to thee, our God, till thy hand shall give the signal for putting an end to our sorrows.

3. *Filled with*. We are so despised, that we cannot

- We are greatly filled with contempt— 4
 With the derision of the insolent—
 With the contempt of proud oppressors.

PSALM CXXIV.

This psalm contains praise for victory, and was probably composed by David after his victory over the Philistines. 2 Sam. v. 19.

A Song of Degrees by David.

- UNLESS Jehovah had been with us, 1
 Now may Israel say ;
 Unless Jehovah had been with us, 2
 When men rose up against us ;
 Then had they swallowed us up alive : 3
 For against us was their wrath kindled :
 Then had the waters overwhelmed us— 4
 The torrent had rolled over us ;
 Over us had the proud waters rolled. 5
 Blessed be Jehovah, *our God*, 6
 Who hath not given us up as a prey to their
 teeth. [snare ;
 We are as a bird escaped from the fowler's 7
 The snare is broken, and we have escaped.
 Our help is in the name of Jehovah, 8
 Who made the heavens and the earth.

PSALM CXXV.

Confidence should be always placed in God ; and prayer for support. Some refer this psalm to Hezekiah's reign.

A Song of Degrees.

- THEY who trust in Jehovah shall be as 1
 mount Zion, [ever.
 Which cannot be removed, but abideth for
 As the mountains are round about Jerusalem, 2
 So Jehovah is round about his people,
 From this time forth, even for ever.
 The rod of wickedness shall not abide on the 3
 lot of the righteous ;
 Lest the righteous should stretch out their
 hands to iniquity. [good—
 Jehovah doeth good to those who are 4
 To those who are upright of heart.
 But those who turn aside to crooked paths, 5
 Will Jehovah punish with the wicked.
 Yet shall prosperity be upon Israel.

bear it, any more than the surcharged stomach the load with which it is oppressed.

4. *Insolent*] Of those insolent through prosperity. As the word is parallel with the *proud*, it must have the sense given.

PSALM CXXIV. 2. *Had been with us*] Affording us his aid.

4. *Over us*] Hebrew, 'our soul.' Here again the term is used for the pronoun, as it is in the next line, and in the seventh verse. Waters are used for many people, Is. lix. 19, &c.

PSALM CXXV. 2. *As the mountains*] The comparison beautifully illustrates the power and constant care of God towards those who trust in him.

3. *The rod of*] That is, the sceptre or power of the wicked shall not always rule over and oppress God's people, lest they should be overcome by their sufferings, and apostatize from God to idols.

5. *Punish with*] Hebrew, 'lead forth,' that is, as criminals condemned, to undergo the sentence of the law. The author represents the case of apostates as similar to that of the heathens, and they will be punished together.

PSALM CXXVI.

A song of praise for the deliverance from captivity in Babylon.

A Song of Degrees.

- 1 WHEN Jehovah reversed the captivity of Zion,
We were like those who dream.
- 2 Then were our mouths filled with laughter,
And our tongues with rejoicing:
Then said they among the nations,
Jehovah hath done great things for them.
- 3 Jehovah hath done great things for us;
And hence are we glad.
- 4 Restore, O Jehovah, our captivity,
As thou restorest the torrents of the south.
- 5 They who sow with tears, shall reap
with joy. [seed,
- 6 For he that goeth forth weeping to sow the
Shall assuredly come again with joy.
Bringing his sheaves with him.

PSALM CXXVII.

God's blessing only gives and secures success.

A Song of Degrees by Solomon.

- 1 IF Jehovah build not up a house,
The builders of it labour in vain:
If Jehovah guard not a city,
The guard watcheth in vain.
- 2 It is vain for you to rise up early,
And to go late to rest from labour,
Eating the bread of sorrows;
For to his beloved he giveth sleep.
- 3 Lo, children are an heritage from Jehovah,
And the fruit of the womb is a reward.
- 4 Like arrows in the hand of the mighty,
So are vigorous young men.
- 5 Happy the man, whose quiver is full of them!
They shall not be put to shame,
But destroy their enemies in the gate.

PSALM CXXVI. 1. *Reversed the*] That is, put an end to it, by the decree of Cyrus.

4. *Restore our*] The psalmist prays that God would complete what he had begun, by bringing back again all his captive people, as he is wont to restore by the rains in autumn, those torrents, which had been dried up by the heat of summer.

5, 6. *They who sow*] This seems a proverbial phrase to denote 'undertaking any thing, which is attended with difficulty and uncertainty.'

PSALM CXXVII. 1. *If Jehovah*] As there is a reference to the increase both of a family and of the property, 'build up' is adopted. Compare Exod. i. 21; Deut. xxv. 9, and 1 Sam. ii. 35.

2. *Bread of sorrows*] Either that acquired by much pain and sorrow, Prov. iv. 17; or such as men in affliction are accustomed to eat.—*For to his beloved*] Those who are devoted to him shall enjoy bread sufficient. The versions read in the plural.

4. *So are vigorous*] So Ainsworth explains, 'Young men, who are a help to their parents against their enemies, as arrows are to the warrior in battle,' Prov. xx. 29, and 1 John ii. 14.

5. *Quiver is full*] That is, his house, where they reside, until called forth to active services, as arrows in a quiver, until the time to use them.—*But destroy*] This is our marginal version, and for this sense see 2 Chron. xxii. 10.

PSALM CXXVIII. 2. *Of the labour*] That is, things got

PSALM CXXVIII.

The blessing of God on the pious, in their labour, their families and the church.

A Song of Degrees.

- HAPPY is every one who feareth Jehovah; 1
Who walketh in his ways.
Of the labour of thy hands shalt thou eat; 2
Thou shalt be happy and prosperous.
Thy wife, in the apartment of thy house, 3
Shall be like a fruitful vine;
Thy children, around thy table,
Shall be like olive-plants.
Behold! thus shall the man be blessed; 4
The man who feareth Jehovah!
Jehovah shall bless thee from Zion; 5
And thou shalt see Jerusalem's prosperity
All the days of thy life:
Yea, thou shalt see thy children's children, 6
And peace upon Israel.

PSALM CXXIX.

This psalm contains thanks for unexpected aid, and confident hope that the enemies of Zion shall be subdued.

A Song of Degrees.

- MUCH have they afflicted me from my 1
Now may Israel say; [youth,
Much have they afflicted me from my youth, 2
Yet have they not prevailed against me.
The plowers ploughed upon my back, 3
And made long their furrows.
Jehovah, who is righteous, 4
Hath cut asunder the cords of the wicked.
Let all those who hate Zion 5
Be ashamed and put to flight.
Let them be as produce on the house roof, 6
Which, before it groweth up, is withered:
With which the mower filleth not his hand, 7
Nor he, who gathereth sheaves, his bosom:
Nor do they who pass by say, 8
The blessing of Jehovah be upon you;
We bless you in the name of Jehovah.

by labour, as Gen. iii. 19, and which is said to be from the hand of God, Eccles. ii. 24, as the contrary is a curse, Deut. xxviii. 30—33.

3. *Thy wife in the*] It is well known that the women ever had, and now have, in the east, separate apartments. The sides of the house may mean the apartments of the wife. We have no proof that vines were trained against the sides or walls of houses, nor that olive plants surrounded their table. The comparison simply applies to the fruitfulness of the vine, and to the order in which the olives were planted. Compare 1 Sam. xxiv. 4; Is. xiv. 15; Jon. i. 5.

4—6. *Behold thus*] With a numerous offspring, with seeing the prosperity of the church, and with a vigorous old age.

PSALM CXXIX. 2. *Much have*] So Secker renders, and Ainsworth explains.

3. *The plowers*] This strong figure means, that they inflicted many and grievous plagues on them; but Jehovah had now appeared and cut asunder the cords with which their yoke of oppression had been tied.

6. *As produce*] This general term is adopted, as from what follows it seems to denote both grass and corn, and which, growing on the house roof, had not sufficient soil; and being more exposed to the intense heat of the sun, soon withered.

8. *The blessing of*] This was the usual language in harvest. See Ruth ii. 1.

PSALM CXXX.

This psalm contains the language of a penitent people, and encouragement to hope for God's mercy. Some refer it to Ezra ix. 10.

A Song of Degrees.

- 1 Out of the deeps I cried to thee, Jehovah :
- 2 O Jehovah, hearken to my voice ;
Let thine ears attend to my supplication.
- 3 If thou shouldst mark down iniquities,
O Jehovah, who could stand ?
- 4 But with thee there is forgiveness,
To the end that thou mayest be feared.
- 5 I wait for Jehovah, my soul waiteth,
And in his word do I hope :
- 6 My soul waiteth for Jehovah,
More than watchmen for the morning ;
Yea, more than watchmen for the morning.
- 7 Let Israel hope in Jehovah ;
For with Jehovah there is mercy,
And with him plenteous redemption.
- 8 Truly he will redeem Israel
From all their iniquities.

PSALM CXXXI.

David defends himself against the accusation of his enemies that he was aspiring to the kingdom. It must have been written before he was king.

A Song of Degrees by David.

- 1 O Jehovah, my heart is not haughty,
Nor are mine eyes lifted up ;
Nor do I exercise myself in great things,
In things which are so far above me.
- 2 Verily I have humbled and quieted myself ;
I am as a child weaned by its mother :
My soul within me is as a weaned child.
- 3 Let Israel hope in Jehovah,
From this time forth even for ever.

PSALM CXXXII.

This psalm was composed for the dedication of Solomon's temple, and was most probably used at that of the second temple, 2 Chron. v. 6.

A Song of Degrees.

- 1 O Jehovah, remember David,
And all his pious labours ;
- 2 How he swore to Jehovah,

PSALM CXXX. 3. *Mark down*] Many commentators have observed that the verb has this force here, to mark down for the purpose of punishing, who could stand ?

6. *Than watchmen*] Either alluding to the city guards, or to the priests, who watched at the temple.

PSALM CXXXI. 1. *Haughty*] Proud and assuming ; nor do my looks betray contempt of others.

2. *As a child*] A child of three years old forms no schemes of power or wealth ; and three free, David observes, was his mind from any such thoughts.

PSALM CXXXII. 1. *And all his labours*] Undertaken in reference to the ark, and in making preparations for the temple. This sense Secker, after the Sept., attributes to the text, and observes that there follows nothing about his afflictions.

3—5. *Truly I will not*] This vow must not be interpreted too strictly. The whole means no more, than that he was fully resolved to build a place for the ark, 2 Sam. vii. 3, &c. Compare Prov. vi. 4.

5. *I find out*] That is, prepare a place for the ark, as the next clause explains, and Acts vii. 46.

6. *Lo, we heard of it*] That is, of the place which God himself chose for his own residence. *The district of*] It is

And vowed to the mighty one of Jacob.

Truly I will not enter my house, 3

Nor will I go up to my bed ;—

I will not give sleep to mine eyes, 4

Nor slumber to mine eye-lids,

Until I find out a place for Jehovah, 5

A dwelling for the mighty one of Jacob.

Lo, we heard of it as near Ephratah ; 6

We found it in the district of the forest.

Let us go into his tabernacle ; 7

Let us worship at his footstool.

Arise, Jehovah, and enter into thy rest ; 8

Thou and the ark of thy strength.

Let thy priests be clothed with righteousness, 9

And thy saints shout aloud for joy.

For the sake of David, thy servant, 10

Reject not the prayer of thine anointed.

Jehovah hath sworn in truth to David, 11

And never will he turn from it, saying :

Of the fruit of thy body will I set on thy throne.

If thy children keep my covenant, 12

And the testimonies which I shall teach them,

Their children shall sit on thy throne for ever.

For Jehovah hath chosen Zion, 13

He hath desired it for his habitation.

This (said he) is my rest for ever ; 14

Here I will dwell for I have desired it.

I will abundantly bless her provisions : 15

I will satisfy her poor with bread.

I will clothe her priests with salvation, 16

And her saints shall sing aloud for joy.

There I will make the horn of David to bud ; 17

I have ordained a lamp for mine anointed.

His enemies I will clothe with shame ; 18

But upon himself shall his crown flourish.

PSALM CXXXIII.

This psalm celebrates brotherly love ; and was probably composed after David became King over all Israel ; and was used after the captivity to enforce union and concord, Nehem. viii. 1. &c.

A Song of Degrees by David.

BEHOLD, how good, how pleasant it is, 1

For brethren to dwell together in unity !

It is like the precious ointment on the head, 2

probable that the mountain might have been a forest, and that much wood might still remain before the temple was erected, 1 Chron. xx. 18. and xxii. 1.

8. *Arise, Jehovah*] Compare Numb. x. 35, and notes there.

9. *Thy priests be clothed*] That is, let them justly and holily administer their priests' office, Job xxix. 14.

10—12. *Reject not the prayer*] Hebrew, 'Turn not away the face,' &c. which is rendered 1 Kings ii. 16, 'deny me not,' and verse 20, 'say me not nay.' See 2 Sam. vii. 12, &c.

14—18. *This is my rest*] This declaration and answer to the preceding request God might make from the oracle, or by the mouth of some prophet.

17. *Horn of David to bud*] Or, to grow, that is, the kingdom and power to increase in the house of David by Messiah.

18. *His enemies*] Of him called the horn of David, or Messiah. They shall be put to everlasting shame, but the crown shall flourish on his head.

PSALM CXXXIII. 2. *Precious ointment*] Some render 'most precious.' Compare Exod. xxx. 23.—*To the collar*] Hebrew, the mouth, the upper hole or border,

And which ran down on the beard of Aaron ;
Thence descended to the collar of his garments :

- 3 It is like the dew which descends on Hermon, [Zion ;
Or which descends on the mountains of
For there Jehovah commandeth a blessing,
And vouchsafeth life, even for evermore.

PSALM CXXXIV.

This psalm is an exhortation to priests and Levites to praise God ; and their pious request for the prophet.

A Song of Degrees.

- 1 BLESS Jehovah, all ye his servants ;
Ye, who by night stand in the house of Jehovah.
2 Raise your hands towards the holy place,
And bless the name of Jehovah.
3 From Zion may Jehovah bless thee,
Who made the heavens and the earth.

PSALM CXXXV.

A song of thanksgiving, in which the goodness of God is celebrated, 1—7 ; his favours conferred on Israel, 8—14 ; and the vanity of idols, 15—21.

Praise Jehovah.

- 1 PRAISE the name of Jehovah ;
Ye servants of Jehovah, praise him ;
2 Ye who stand in the house of Jehovah ;
In the courts of the house of our God.
3 Praise Jehovah, for Jehovah is good ;
Sing praise to his name, for it is pleasant.
4 For Jehovah hath chosen Jacob for himself,
And Israel, for his peculiar treasure.
5 Truly I know that great is Jehovah,
And that our Lord is above all gods.
6 Jehovah doeth whatsoever he pleaseth
In the heavens, and on the earth,
In the waters and in all the deeps.
7 He causeth the clouds to ascend
From the extremity of the earth ;
He maketh lightnings with the rain,
And bringeth the wind from his treasures.
8 'Tis he who smote the first-born of Egypt ;
Both the first born of man and of cattle :
9 Who sent prodigies and wonders
Into the midst of thee, O Egypt,
On Pharaoh and on his servants :
10 Who smote many nations
And slew powerful kings ;

- Sihon, king of the Amorites, 11
And Og, king of Bashan ;
And those of all the kingdoms of Canaan ;
And gave their land for a heritage ; 12
For a heritage to his people Israel.
Thy name, O Jehovah, is eternal ; 13
Thy memorial, through all generations.
For Jehovah doeth justice to his people, 14
And repenteth concerning his servants.

- But their idols of silver and gold 15
Are the work of men's hands.
Mouths have they, but speak not ; 16
Eyes have they, but see not ;
Ears have they, but hear not ; 17
Yea, there is no breath in their mouths.
Be those who make them like unto them ; 18
And all who put their trust in them.
Bless Jehovah, O house of Israel ; 19
Bless Jehovah, O house of Aaron :
Bless Jehovah, O house of Levi : 20
Bless Jehovah, O ye who fear him.
From Zion be Jehovah blessed ! 21
He who dwelleth at Jerusalem !
Praise Jehovah.

PSALM CXXXVI.

This psalm is similar to the preceding, and records the mercies of God towards Israel. Every second line may be considered as a chorus, after each hemistich, and makes a perpetual epode.

- GIVE thanks to Jehovah, for he is good : 1
For his mercy endureth for ever.
Give thanks to the God of gods : 2
For his mercy endureth for ever.
Give thanks to the Lord of lords : 3
For his mercy endureth for ever.
To him who alone doth great wonders : 4
For his mercy endureth for ever.
To him who by wisdom made the heavens ; 5
For his mercy endureth for ever.
Who stretched out the earth upon the 6
For his mercy endureth for ever. [waters :
Who made the great luminaries : 7
For his mercy endureth for ever.
The sun to regulate the day ; 8
For his mercy endureth for ever.
The moon and stars to regulate the night : 9
For his mercy endureth for ever.
Who smote the first-born of the Egyptians : 10
For his mercy endureth for ever.
But brought forth Israel from among them : 11
For his mercy endureth for ever.

which was bound about that it might not be rent, Exod. xxxi. 23.

3, 4. *As the dew*] There is an ellipsis of שירר before Hermon ; for it is impossible that the dew of Hermon, which was more than thirty miles distant, should fall on mount Zion, and other contiguous mountains.—*There Jehovah*] That is, on brethren who dwell in unity and concord. He secures to them the blessing of a long life here, and of a happy one hereafter.

PSALM CXXXIV. 1. *By night stand*] It was the office of the priests and Levites to minister in the sanctuary, and to keep watch by night, in their courses, Deut. x. 8, and Levit. viii. 35, and 1 Chron. ix. 33.

PSALM CXXXV. 4. *Peculiar treasure*] This was promised by the law, Exod. xix. 5 ; but performed by Christ, as redeeming and purifying his people, Tit. ii. 14, and 1 Pet. ii. 9.

7. *Clouds*] So the Greek ; Hebrew, 'the elevations,' which most naturally signifies the clouds.

11—14. *Those of all*] Thirty-one kings, as it is reckoned, Josh. xii. 9—24. The same as Deut. xxxii. 36.

15—18. The same as Ps. cxv. 4—8, where see notes.

PSALM CXXXVI. 6. *Stretched out the earth*] Compare Gen. i. 9, 14—16 ; Ps. xlii. 2, 8, 9.

10. *First born of the*] The sense is preferred to the order of the Hebrew words,

- 12 With a strong hand, and an outstretched arm :
For his mercy endureth for ever. [arm :
13 Who divided the Red Sea into two parts :
For his mercy endureth for ever.
14 And caused Israel to pass through it :
For his mercy endureth for ever.
15 But destroyed Pharaoh and his host in
the Red Sea :
For his mercy endureth for ever.
16 Who led his people through the desert :
For his mercy endureth for ever.
17 Who smote great kings :
For his mercy endureth for ever.
18 And slew mighty kings :
For his mercy endureth for ever.
19 Sihon, king of the Amorites :
For his mercy endureth for ever.
20 And Og, king of Bashan :
For his mercy endureth for ever.
21 And gave their land for a heritage :
For his mercy endureth for ever.
22 For a heritage to Israel, his servant :
For his mercy endureth for ever.
23 In our low estate he remembered us :
For his mercy endureth for ever.
24 And rescued us from our enemies :
For his mercy endureth for ever.
25 He giveth food to all flesh :
For his mercy endureth for ever.
26 Give thanks to the God of the heavens :
For his mercy endureth for ever.

PSALM CXXXVII.

This psalm commemorates the unhappy state of the captives in Babylon, and was composed soon after their return, as seems most probable.

- 1 By the rivers of Babylon we sat down,
And we wept when we remembered Zion.
2 On the willows, by the rivers, we hung our
harps :
3 For there they who had made us captive
Demanded of us a song ; [ing,
And they who carried us away, mirth ; say-
Sing to us one of the songs of Zion.
4 How could we sing the song of Jehovah
In a foreign land ?
5 O Jerusalem, if I forget thee,
Let my right hand forget *its office*.
6 Let my tongue cleave to my mouth,

11—16. *Who divided, &c.* Exod. xiv. 21 ; xv. 22 ; and Ps. lxxviii. 13.

PSALM CXXXVII. 1. *Rivers of Babylon*] Babylon seems here used for the kingdom ; and the rivers Euphrates, Tigris, Chabor, and Ulai are perhaps meant, near to which some of the captives dwelt. See Ezek. i. 3 ; Dan. viii. 2.

3. *A song,—mirth*] From this it appears that the Jews were thought to excel in the knowledge of music ; or did their conquerors make this demand for the purpose of insult ? No hint of this is given.

4. *Foreign land*] Jehovah's worship was confined, according to the law of Moses, to the land of Judea. But this reply may mean, as captives, they had no heart to sing.

6. *If I do not*] Literally, If I do not exalt Jerusalem above the chief, or top, of my joy : that is, if I do not make it the principal subject of my joy.

8. *Desolating*] Who hast made so many kingdoms only

If I do not remember thee :

If I prefer not Jerusalem above my chief joy.

Remember, Jehovah, the children of Edom, 7
Who said in the day of Jerusalem's *distress*,
Raze, raze it, to its very foundation.
O desolating daughter of Babylon, 8
Happy shall he be who shall render to thee
The recompense that thou hast rendered
Happy he who taketh thy little ones, [to us ! 9
And dasheth them against the rock !

PSALM CXXXVIII.

David testifies his own experience of God's mercy and faithfulness, and invites all to praise him. It was probably composed in the beginning of his reign.

I WILL praise thee. "Jehovah," with all 1
my heart ;
Before the gods I will sing praise to thee.
I will worship towards thy holy temple, 2
And I will praise thy name,
On account of thy mercy and thy truth ;
For thou hast magnified by thy promise,
Thy name above every name.
In the day when I called thou answeredst 3
And didst impart strength to my soul. [me,
All the kings of the earth shall praise 4
thee, Jehovah,
When they hear the words of thy mouth.
They shall sing in the ways of Jehovah ; 5
For great is the glory of Jehovah.
Though Jehovah be high, yet he regardeth 6
the lowly ;
But the proud he noticeth at a distance.
When I walk amidst trouble thou wilt re- 7
vive me, [my foes :
And with thy hand repress the anger of
And thine own right hand shall save me.
Jehovah will perform this for me : 8
Thy mercy, Jehovah, endureth for ever ;
Forsake not the work of thy hands.

PSALM CXXXIX.

David celebrates God's omniscience and all-seeing and directing providence.

To the chief musician ; a Psalm of David.

O JEHOVAH, thou searchest and provest 1
me. [rising ;
Thou knowest my down-sitting and up- 2

a waste. Others render in the passive, 'O daughter of Babylon who art to be made desolate.' This and the next verse respect the law, Exod. xxi. 24.

PSALM CXXXVIII. 1. (a) The versions.

2. *By thy promise*] Or, 'thy word,' but that promise is intended most expositors agree. By fulfilling the promise which he had made to David, he had afforded the most striking proof of his mercy, power, and faithfulness.

3. *Strength to my*] Made me vigorous and full of courage to undertake any enterprise to which thou mightest call me.

4. *All the kings*] Kimchi explains this to mean, all the kings who knew or heard of David, 1 Chron. xiv. 7.

6. *At a distance*] Admits them to no familiarity, but disdains them and will punish them. Compare James iv. 6, and Pet. v. 5.

7. *And with thy hand*] Hebrew, 'stretch out thy hand against the wrath,' &c. The sense is preferred to the idiom.

- Thou understandest my thoughts from afar.
 3 Thou sittest my path and my lying down,
 And art acquainted with all my ways.
 4 For there is not a word on my tongue,
 But thou, Jehovah, perfectly knowest it.
 5 Thou enclovest me behind and before,
 And layest thy hand upon me.
 6 Thy knowledge is above my understanding;
 It is so high that I cannot attain unto it.
 7 Whither can I go from thy spirit?
 Whither can I flee from thy presence?
 8 If I ascend the heavens, thou art there!
 Or make my bed in hades, lo, thou art
 9 If I take the wings of the morning [there!
 And dwell in the remotest parts of the sea;
 10 Yet there thy hand would lead me,
 And thy right hand uphold me.
 11 If I say, Surely darkness shall cover me,
 And the night "be as a shroud" about me:
 12 Yet darkness cannot hide from thee;
 For as to thee, the night shineth as the day;
 The darkness and the light are alike.
 13 Thou didst form my reins;
 Thou coverdest me in my mother's womb.
 14 I will praise thee, for I am wonderfully
 made:
 Marvellous are thy works, Jehovah,
 Which my soul readily acknowledgeth.
 15 My substance was not hidden from thee,
 When I was formed in the concealed place,
 Curiously wrought in the lowest parts of
 the earth.
 16 Thine eyes saw my embryo members;
 And in thy book were all of them written;
 They were fashioned daily, and none of them
 wanting. [God!
 17 How precious to me are thy thoughts, O
 How exceedingly great is the sum of them!

Should I count them, they exceed in num- 18
 ber the sand:
 When I awake, still I meditate on thee!
 Surely thou wilt slay the wicked, O God; 19
 Bloody men, thou wilt remove from me,
 Who wickedly rebel against thee; 20
 Thine enemies, who take thy name in vain.
 Do not I hate those, Jehovah, who hate 21
 thee?
 And abhor those who rise up against thee?
 I hate them with a perfect hatred; 22
 I count them for mine own enemies.
 Search me, O God, and prove my heart; 23
 Try me, and prove my thoughts:
 And see, if in me be any way of provoca- 24
 And lead me in the way of eternity. [tion,

PSALM CXL.

David prayeth to be delivered from his enemies. Some
 refer it to Doeg and Saul.

A Song of Degrees.

To the chief musician; a Psalm of David.

DELIVER me, Jehovah, from the evil man; 1
 From the man of violence preserve me;
 From such as devise mischief in their hearts; 2
 As daily assemble for the purpose of war.
 They make sharp their tongue like a serpent; 3
 The poison of asps is under their lips.
 Keep me, Jehovah, from the hands of the 4
 wicked;
 From the men of violence preserve me,
 Who contrive to subvert my steps.
 The proud have laid a snare for me; 5
 A toil have they spread *for my feet;
 Near my path have they set traps for me.
 I said to Jehovah, Thou art my God; 6
 Attend, O Jehovah, to my supplication.
 O Lord Jehovah, my most powerful Saviour, 7

PSALM CXXXIX. 2. *My thoughts*] And if God knew
 these, it is obvious he must be acquainted with all his ways.

3. *Sittest*] Our marginal version is 'winnowest.'

5. *Enclovest me behind*] That is, on every hand; yea,
 thou layest thy hand upon me, so that I cannot escape from
 thee.

6. *Thy knowledge*] So Symmachus renders, and so others
 explain.—*Is above my*] Hebrew, 'wonderful beyond me.'
 See Deut. xxx. 11.

7. *Thy spirit*] From thy mind or knowledge, as the word
 is used Is. xl. 13. compare with Rom. xi. 34. This sense
 seems to be best supported by the context.

8. *Heavens—hades*] Here these places are opposed, as
 being at the greatest distance from each other, the one for
 height and the other for depth.

9. *The wings*] So he calls the rays of light, which most
 swiftly fly from one extremity of the earth to another.

11. *Be as a shroud*] So the Chaldee, which is here neces-
 sary, as there is an evident antithesis between this and the
 following verse.

13. *Didst form*] For this sense of the verb, see Gen.
 xiv. 19, 20, and Deut. xxxii. 6.—*Coverdest me*] Compare
 Job x. 11. Some refer this to the involucra of the fetus in
 the womb. The sense is, 'Thou formedst my inward parts,
 thou tookest care of me in the womb.'

14. *I am wonderfully made*] This expresses the full sense
 of the text.—*Acknowledgeth*] This sense of the verb obtains
 in other places. He not only knew, but readily and grate-
 fully owned God's hand in his wonderful formation.

15. *Curiously wrought*] Or, 'embroidered,' as Ainsworth

translates. This beautiful metaphor illustrates the wonder-
 ful mechanism of the human body, the various implications
 of the veins, arteries, fibres, and membranes; the indescrib-
 able texture of the whole fabric. Ezek. xxvi. 20; xxxii.
 18, 24.

16. *My embryo members*] For the sense given to the
 term מְעִי see Mich. Suppl. Lex. who has illustrated and
 explained this term fully.

17. *Thy thoughts*] Thy designs and counsels, as manifest
 in thy works, and especially in the formation of man.

18. *Still I meditate*] The text is elliptical, and I have
 supplied as the sense obviously requires. After spending
 the day in reflection on the Author of his being, and closing
 his eyes without having fathomed the depths of his wisdom,
 he awakes to pursue the subject and meditate on him.

21. *Do not I*] This strong language only means, that
 David could not bear with those wicked men, who opposed
 God as far as it was in their power.

24. *Way of provocation*] The way or conduct which may
 provoke thee.—*Way of eternity*] Which leads to a happy
 eternity.

PSALM CXL. 3. *Make sharp*] To curse and execrate
 me.

5. *Snare—toil—traps*] Mean they tried to lay hold of
 him and destroy him. They hunted him as if a wild beast.
 (a) Versions.

7. *My most powerful*] Hebrew, 'the strength or power
 of my help or salvation.' The Syriac is followed in the
 version given, as more clear, as well as expressing the sense
 of the idiom.

- Thou hast covered my head in the day of battle;
 8 Grant not, Jehovah, the desires of the wicked;
 Let not their wicked device succeed.
 9 Let not those who surround me raise the head:
 [them.
 Let the mischief of their own lips cover
 10 On them God will pour flakes of fire;
 He will cast them into deep pits;
 Nor shall they be able to rise up again.
 11 The evil speaker shall not be established in the land;
 [tion.
 The man of violence he will hunt to destruc-
 12 I know that Jehovah will support
 The cause of the poor—the right of the needy.
 13 Surely the righteous shall praise thy name;
 The upright shall dwell in thy presence.

PSALM CXLI.

This psalm is similar to the last, and probably written at the same time and on the same occasion.

A Psalm of David.

- 1 O JEHOVAH, on thee I call; haste to me;
 When I call on thee, hear my voice. [thee;
 2 Let my prayer be directed as incense before
 The raising of my hands as the evening sacrifice.
 [mouth.
 3 Place, O Jehovah, a watch before my
 A guard, before the door of my lips.
 4 Let not my heart incline to an evil thing,
 To practise deeds of wickedness,
 With those men who work iniquity;
 Let me not even eat of their delicacies.
 5 Let the just smite me, and it will be a kindness;
 Or reprove me, and it will be as precious oil,
 Which will not bruise my head:
 For still will I pray in their calamities.
 6 Their chiefs were let go among the rocks;
 And they heard how pleasant were my words.
 [the earth.
 7 As when one cutteth and cleaveth wood on
 Our bones are scattered at the mouth of the pit;
 [look;
 8 Yet to thee, O Lord Jehovah, mine eyes

9. *Raise the head*] That is, in triumph, boasting that they have accomplished their purposes. For the text, see note, Heb. Bib.

10. *Pour flakes*] Secker ingeniously conjectured that the true reading is מִטֵּשֵׁר, he will rain on them, &c. Compare Ps. xi. 5.

12. *I know that*] Having predicted the overthrow of his enemies, he expresses his confidence that Jehovah would appear in his favour and vindicate the oppressed.

PSALM CXLI. 2. *As incense*] The incense was offered up in the morning, and is opposed to the evening sacrifice, at the time of offering which (i. e. three o'clock in the afternoon) devout Jews at a distance from Jerusalem used to send up their prayers to God.

5. *Let the just smite*] That is, correct me, if I should ever 'practise deeds of wickedness.'—*Precious oil*] Or, ointment. Comp. Exod. xxx. 23, which will not injure but strengthen and revive me.

6. *Their chiefs*] He refers to what is related, 1 Sam. xxiv. 1, &c. where Saul and his chiefs were dismissed or

- In thee do I hope; leave me not destitute.
 Keep me from the snare they have laid for me;
 And from the traps of the workers of iniquity.
 Let the wicked fall together into their own nets;
 But as to me, may I pass on with safety.

PSALM CXLI.

This psalm contains the most fervent prayers for divine help when the author was in the greatest danger, 1 Sam. xxii. 12. An instructive psalm of David, when he was in the cave.

- I CRIED with my voice unto Jehovah;
 With my voice did I make my supplication.
 I poured out my complaint before him;
 I declared unto him my distress.
 When my spirit within me was overwhelmed,
 Then thou knewest my path.
 In the way wherein I walked,
 They had secretly laid a snare for me.
 I looked on my right hand and beheld,
 But none would acknowledge me.
 Flight itself was taken from me,
 And no one cared for my life.
 Then I cried unto thee, O Jehovah;
 I said, Thou art my only refuge,
 And my portion in the land of the living.
 Attend, O God, unto my cry,
 For very low am I brought.
 Deliver me from my persecutors,
 For they are much stronger than I.
 Bring my soul out of prison
 That I may praise thy name.
 Then will the righteous surround me.
 When thou shalt thus deal kindly with me.

PSALM CXLI.

David complains of his sufferings, and prays for deliverance from his enemies. This psalm is thought to have been composed under Absalom's rebellion.

A Psalm of David.

- O JEHOVAH, hear my prayer;
 Give ear to my supplication:
 In thy truth and righteousness answer me.
 Enter not into judgment with thy servant;
 For in thy sight no man living can be justified.

let go when David had it in his power to put them off.—*How pleasant*] He here refers to verses 10—15, which see.

7. *As when one*] The ellipsis must be so supplied. 'As when one cutteth and cleaveth wood on the earth, the fragments, the chips are scattered around; so our bones are scattered,' &c. Perhaps some of David's adherents had fallen into Saul's hand, whom he had ordered to be slain, or that David refers to the slaughter of the priests, 1 Sam. xxii. 16—19.

PSALM CXLI. 3. *Overwhelmed*] That is, with distress and trouble.

4. *Would acknowledge*] He refers to those around Saul, to the courtiers.—*No one cared*] No one sought my preservation; but all seemed to be bent on my destruction.

7. *Surround me*] When they see thy kindness in preserving me, they will be encouraged to flock to me, and to support my just cause.

PSALM CXLI. 2. *Enter not*] 'Go not to law with me,' as Ainsworth proposes to render; for by the deeds of the law shall no flesh be justified, Rom. iii. 20.

- 3 Truly the enemy hath persecuted my soul,
And crushed down my life to the ground;
Hath made me to dwell in darkness,
As those who are for ever dead.
- 4 Hence is my spirit within me overwhelmed;
My heart within me is desolate.
- 5 I call to mind the days of old;
I meditate on all thy glorious deeds;
I muse on the works of thy hands.
- 6 I stretch forth my hands unto thee:
My soul as a parched land thirsteth for thee.
- 7 Speedily answer me, O Jehovah;
For my spirit utterly faileth:
Hide not thy countenance from me;
For I am like those who descend to the pit.
- 8 Early let me experience thy mercy;
For in thee do I put my trust.
Make known to me the way in which I
should walk;
For unto thee do I lift up my soul.
- 9 Deliver me from mine enemies, O Jehovah;
For unto thee do I fly for refuge. [God:]
- 10 Teach me to do thy will, for thou art my
Let thy good spirit guide me in a plain
"path."
- 11 For thy name's sake, Jehovah, revive me;
In thy mercy bring me out of distress.
- 12 In thy justice cut off mine enemies;
And destroy all mine adversaries;
For thy servant I am.

PSALM CXLIV.

This is a song of praise for victory obtained over truce-breakers. Some refer it to the war with the Ammonites, 2 Sam. x.

A Psalm of David.

- 1 BLESSED be Jehovah, my rock,
Who traineth my hands for the war,
And my fingers for the battle.
- 2 He is my "refuge" and my fortress;
My high tower and safe retreat;
My shield in whom I put my trust;
Who subdueth "peoples" under me.
- 3 O Jehovah, what is man that thou carest
for him?
The son of man that thou so regardest him?
- 4 Man resembleth the empty vapour;
His days, like the shadow, pass away.

3. *As those who*] That is, in respect to this world; for they shall return to dwell no more here.

7. *For I am*] So our marginal version; and this is right, as it expresses the reason of his earnest request for speedy aid.

10. (v) Sept.

PSALM CXLIV. 2. *My refuge*] This reading, preserved by the Syriac, is evidently more suitable to the context than 'my mercy;' and is supported by the parallel place, Ps. xviii. 1.—*Peoples under me*] So the Versions and MSS. read, and the connexion supports it.

4. *Empty vapour*] 'The breath of the mouth.' Michaelis observes that this is the original sense of the word, and the other senses of emptiness, vanity, are derived from it.

5, 6. *Bow the heavens*] Compare Ps. xviii. 9, 14. (v) Syr. Arab. and MSS.

7. *Many waters*] That is, many enemies who are like to overwhelming inundations.

- O Jehovah, bow the "heavens" and descend;
Touch the mountains and they shall smoke.
Cast forth lightning, and disperse them;
Shoot forth thine arrows, and confound
Stretch forth thy hand from on high, [them.]
And deliver me from many waters;
'Rescue' me from the hand of a strange
For their mouth speaketh vanity, [people];
And their right hand is a right hand of
falsehood.

I will sing a new song to thee, O God;
On the ten-stringed lute I will praise thee.
Thou art he who givest victory to "thy king,"
Who deliverest David thy servant.
From the destroying sword still deliver me;
Rescue me from the hand of a strange
For their mouth speaketh vanity, [people];
And their right hand is a right hand of
falsehood.

Let our sons become in their youth
Like vigorously growing plants;—
Our daughters like corner columns,
Wrought after the form of those of a palace.
May our storehouses be full of every kind
of produce;
Our flocks become thousands;
Yea tens of thousands in our open pastures!
May our oxen be strong for labour;
Let there be no breaking in—no rushing
No outcry in our public places. [out—
Happy that people, who are in such a
state!

Happy that people whose God is Jehovah!

PSALM CXLV.

David celebrates the power, goodness, and providence of God, exercised towards those who fear and serve him. This psalm is thought to have been composed in the latter part of David's life. It is alphabetic.

A Psalm of Praise by David.

- 8 I WILL extol thee, my God and King;
And I will bless thy name for ever and ever.
- 9 Every day will I bless thee;
And I will praise thy name for ever and ever.
- 10 Great is Jehovah, and greatly to be
praised;
Yea, his greatness is unsearchable.

8. *Speaketh vanity*] That is, not truth but lies; and in their oaths, when they raise their right hand to God, swearing to a covenant, they deal falsely.

10. *Who givest*] All the versions render in the second person, which is more suitable. The repetition of the last line of the seventh verse and the eighth is made with great and admirable effect. (v) Syr.

12. *Let our sons*] This is a new paragraph, and אָמֵן is redundant, or else a mistake for some verb.—*Corner columns*] This is the sense of the term both in the Syr. and Arab. and which is now generally adopted.—*Wrought after*] That is, in the fittest and best proportions, combining strength, symmetry, and beauty. No comparison can be more delicate.

14. *No breaking in*] That is, of the enemy, entering a city by force; no rushing out of the people, seeking safety by flight.—*No outcry*] The Chaldee, 'no howling,' on account of public calamities, or on account of oppression and injustice.

- 4 **א** All generations shall celebrate thy works,
And they shall declare thy mighty acts.
- 5 **ה** "They shall speak" of the honour and
glory of thy majesty,
And "shall rehearse" thy wonderful deeds.
- 6 **י** They shall tell of thine awe-striking acts,
And shall declare thy greatness.
- 7 **י** They shall commemorate thy great good-
And sing aloud of thy righteousness. [ness,
- 9 **ה** Gracious and compassionate is Jehovah;
Slow to anger, and great in mercy.
- 9 **ו** Jehovah is good to all "who wait on him;"
Yea his tender mercies are over all his
works.
- 10 **י** All thy works, Jehovah, shall praise thee;
And thy pious servants shall bless thee.
- 11 **ו** They shall tell of the glory of thy empire,
And talk of thy mighty deeds;
- 12 **ב** Making known to the sons of men "thy"
power,
And the glorious majesty of "thy" empire.
- 13 **ו** Thy empire is an everlasting empire,
And thy dominion extends through every age.
א "Faithful is Jehovah in all his words,
And merciful in all his works."
- 14 **ו** Jehovah upholdeth those who are falling,
And raiseth up all those who are bowed down.
- 15 **ע** "The eyes of all creatures look to thee,
And thou givest them their food in due
16 **פ** Thou openest thy hand, [season.
And satisfiest the desire of whatever liveth.
- 17 **ז** Righteous is Jehovah in all his ways,
And kind in all his works.
- 18 **ק** Jehovah is near to all who call on him;
To all who call on him in sincerity. [him;
- 19 **ה** He will fulfil the desire of those who fear
He will hear their cry and save them.
- 20 **ו** Jehovah preserveth all those who love
But all the wicked will he destroy. [him,
- 21 **ה** My mouth shall speak the praise of Jeho-
vah; [ever.
And let all flesh bless his holy name for

PSALM CXLVI.

*This psalm is an exhortation to trust in the power and
fidelity of God, as opposed to the weakness and faithless-
ness of men.*

- 1 PRAISE Jehovah, O my soul.

PSALM CXLV. 5. *They shall*] The versions have re-
tained the genuine text in this and the next verse.

9. *Who wait on him*] The psalmist rises from one speci-
fied instance of divine goodness and mercy, to his general
kindness towards all his works

11—13. *Thy empire*] Denoting imperial power, or autho-
rity—governing power, and as synonymous with 'dominion.'
It comprises God's natural and moral government, which
extends to all his works, and shall be everlasting. On the
authority of the versions the verse beginning with the letter
Nun is added, which by some accident has been omitted in
the present Hebrew Text.

PSALM CXLVI. 3. *No salvation*] That is, no power to
save others, nor even himself.

4. *His designs*] That is, respecting this life, all perish;
come to nothing, and never will by him be accomplished.

5. *In the God of*] Who promised to Jacob, 'I will be
with thee and keep thee,' Gen. xxviii. 15, who hath made

- I will praise Jehovah, while I live; 2
I will sing to my God, while I exist.
- Put not your trust in princes, 3
Nor in man, with whom is no salvation.
For his spirit departeth, 4
He returneth to his own earth;
And that very day his designs perish.
Happy he whose help is in the God of Jacob; 5
Whose hope is in Jehovah, his God!
Who made the heavens and the earth, 6
The sea, and all that is therein;
Who keepeth *his* truth for ever;
Who executeth justice for the oppressed, 7
And who giveth food to the hungry.
Jehovah releaseth the prisoners;
Jehovah openeth the eyes of the blind; 8
Jehovah raiseth those who are bowed down;
Jehovah loveth the righteous.
Jehovah preserveth the strangers; 9
The orphan and widow he supporteth,
But the way of the wicked he subverteth.
Jehovah shall reign for ever; 10
Thy God, O Zion, through all generations.
Praise Jehovah.

PSALM CXLVII.

*In this psalm, God's mercy to Israel and his works of
nature and providence are celebrated.*

A Psalm of Haggai and Zechariah. Hallelujah.

- PRAISE Jehovah, for he is good, 1
Sing praise to our God, for it is pleasant;
Praise becometh "the upright."
Jehovah rebuildeth Jerusalem; 2
He assembleth the outcasts of Israel,
He healeth the broken of heart, 3
And bindeth up their wounds.
He counteth the number of the stars; 4
He calleth them all by name.
Great is our Lord, and of great power, 5
And his understanding is infinite.
Jehovah supporteth the humble, 6
But casteth down the wicked to the earth.
Sing responsively with thanks to Je- 7
hovah;
Sing praise with the harp to our God;
Who covereth the heavens with clouds; 8
Who prepareth rain for the earth;

all things, and whose promise can never fail either for want
of power or faithfulness.

7—9. *Justice*] In his moral government he punishes op-
pressors and saves the oppressed; provides for the needy,
releases prisoners, and brings those shut up in darkness to
the light.

PSALM CXLVII. 1. *Becometh the upright*] Is suitable
to their character, and a duty which they love to perform.
See note Heb. Bib.

2. *Outcasts*] Or the dispersed, as 1 Pet. i. 1; and Jam.
i. 1.—This comprises both those in captivity, and those who
had sought a retreat in foreign lands.

4. *He counteth*] Which to man, with all the assistance
from glasses of the greatest magnifying power, is wholly
impossible; Gen. xv. 5; Isa. xl. 26; Jer. xxxiii. 22.

5. *His understanding*] Or, 'the things which he under-
standeth, are unsearchable.'

- Who causeth herbage to grow on moun-
 9 Who giveth to the cattle their food ; [tains :
 To the young ravens also, which cry to him.
 10 He delighteth not in the courage of the
 horse ;
 Nor hath pleasure in the stout warrior.
 11 Jehovah hath pleasure in those who fear
 In those who hope in his mercy. [him ;
 12 Praise Jehovah, O Jerusalem ;
 Praise thy God, O Zion.
 13 For he strengtheneth the bars of thy gates,
 And blesseth thy children within thee.
 14 He maketh peace in thy borders ;
 With the best wheat he satisfieth thee.
 15 He sendeth forth his injunction to the earth,
 And his command runneth swiftly.
 16 He giveth snow like wool ;
 He scattereth the hoar-frost like ashes.
 17 He casteth down pieces of ice :
 Who can stand before his cold ?
 18 He sendeth his word, and melteth them ;
 He maketh the wind to blow, and the
 waters flow.
 19 His word he hath declared to Jacob :
 His statutes and judgments to Israel.
 20 Thus hath he not done to any other nation :
 For as to his judgments, they know them
 Praise Jehovah. [not.

PSALM CXLVIII.

All creatures, animate and inanimate, are invited to praise God.

A Psalm of Haggai and Zechariah. Hallelujah.
 Praise Jehovah.

- 1 PRAISE Jehovah from the heavens :
 Praise him, all ye that dwell on high.
- 2 Praise him, all ye his angels :
 Praise him, all ye his hosts.
- 3 Praise him, ye sun and moon :
 Praise him, all ye stars of light.
- 4 Praise him, ye heavens of heavens : [vens.
 And ye waters, which are above the hea-
- 5 Let these praise the name of Jehovah ;
 For he commanded, and they were created :

- He established them for ever and ever ; 6
 He made a decree, which they never trans-
 Praise Jehovah from the earth : [gress. 7
 Sea-monsters, and all the deeps ;
 Fire and hail, snow and vapour ; 8
 Stormy wind, fulfilling his word :
 Mountains, and all hills ; 9
 Fruit-trees, and all cedars ;
 Wild-beasts, and all cattle ; 10
 Reptiles, and all winged birds ;
 Kings of the earth, and all people ; 11
 Princes, and all the judges of the earth ;
 Young men, and maidens ; 12
 Old men, and children :
 Let these praise the name of Jehovah ; 13
 For his name alone ought to be extolled :
 His glory is above the earth or the heavens.
 Since he hath exalted the horn of his people, 14
 He is the praise of his pious servants ;
 Of the sons of Israel, his favoured people.
 Praise Jehovah.

PSALM CXLIX.

This is a song of praise for victory obtained over enemies. Some refer it to Nehemiah. See ch. iv. and vi. It has no title but Hallelujah.

- SING to Jehovah a new song ; 1
 His praise, in the assembly of the saints.
 Let Israel rejoice in his Maker ; 2
 Let the sons of Zion exult in their king.
 Let them praise his name with the lute ; 3
 Let them sing to him with the tabret and harp.
 For Jehovah taketh pleasure in his people ; 4
 The humble he adorneth with salvation.
 Let the saints gloriously exult ; 5
 Let them sing aloud on their couches ;
 Let the high praises of God be in their mouths, 6
 And a two-edged sword in their hand ;
 To execute judgment on the heathen, 7
 And inflict corrections on the peoples ;
 To bind their kings with chains, 8
 And their nobles with fetters of iron ;
 To execute on them the judgment decreed : 9

9. *Young ravens*] There is evidently something particular in the habits of young ravens, which led the author of Job as well as the Psalmist to select them as singular instances of the care of providence. Compare Luke xii. 24. with Matt. vi. 26. Bochart asserts that the raven expels her young from the nest as soon as ever they have the power to fly ; and in this weak state they make a croaking noise, which God is said to hear, and to defend and provide for them.

10. *In the courage of the*] The horse is put for cavalry, as the 'stout warrior' is for infantry. Compare Ps. xxxiii. 13, 16.

15. *Runneth swiftly*] There is an allusion to the messengers of kings ; whose decrees are swiftly spread abroad and executed.

18. *The wind to blow*] From a warm quarter, and then the rivers and torrents are again supplied with water.

PSALM CXLVIII. 1. *Ye that dwell on high*] Or in the high places. The celestial powers are meant, as in the next verse.

4. *Above the heavens*] Gen. i. 7. Hence the 'heavens of heavens' means the highest celestial heavens in opposition to the aerial heavens.

7. *From the earth*] From the heavens and their phenomena, he descends regularly to the waters under the firmament.

14. *His favoured*] The Hebrew is, 'near to him,' admitted to intimacy and friendship, which was a peculiar favour, Deut. iv. 7 ; Rom. ix. 4, 5.

PSALM CXLIX. 2. *His maker*] The text is plural, 'they who made him,' according to the points, but none of the old translators have so rendered. Compare Ps. lxx. 5 ; Is. xlv. 2. and li. 13.

4. *Adorneth*] Those who were clothed with sack-cloth on account of their oppressions, he saves, and clothes with the robes of joy.

5—9. *Let the saints*] This whole paragraph applies to the Israelites who built the wall of Jerusalem, armed as if ready for battle ; and perhaps this psalm was sung to animate and encourage them, Nesh. iv. 13, &c.—*Couches*] While conversing together in the divan ; let them sing to him who gives them such happiness and security.

6. *High praises*] In this and the following verses there is a reference to the conquest of Canaan under Joshua ; and the author both prays for and predicts some future similar triumph of his people over their enemies.

This honour *awaiteth* all his saints.
Praise Jehovah.

PSALM CL.

This psalm was most probably composed by David for the annual festivals, and used on that occasion after the captivity. Hallelujah.

- 1 PRAISE God for his own holiness;
Praise him for the expanse of his power.
- 2 Praise him for his mighty deeds;

PSALM CL. 1. *His own holiness*] His 'holiness,' his essential purity and perfection is the first subject of praise. The second is for the exertion of his almighty power, forming the expanse of heaven; and including the whole of his works.

2. *Mighty deeds*] In the preservation and government of all his works. This is the third subject of praise; and the

Praise him for his excellent greatness.
Praise him with the sound of trumpet; 3
Praise him with the psaltery and harp.
Praise him with the tabret and lute: 4
Praise him with flute and pipe.
Praise him with the soft-toned cymbal; 5
Praise him with the loud-toned cymbal;
Let whatever breatheth praise Jehovah. 6
Praise Jehovah.

fourth is, 'his excellent goodness,' as the king of Israel displaying his moral attributes, and receiving the homage and worship of his people.

3—6. Here are enumerated the various instruments which the Jews used in their solemn services, as accompaniments to the voice. With them instrumental music was dedicated to the sanctuary.

PROVERBS.

INTRODUCTION.

ONE method of communicating wisdom among the ancients was, by stating some weighty truth in a short and compressed form, and in poetic language, that it might be the more easily remembered. Thus the wise men of Greece delivered moral maxims; and thus God was pleased to direct Solomon to write, for the instruction of youth and for the direction of old age. The Proverbs are indeed adapted to all ages, conditions, and ranks among men. The author of these Proverbs was Solomon, who is said to have written *three* thousand; 1 Kings iv. 32: and those considered of the greatest use are here collected together. The *first* part, from chapter one to ten, contains an exhortation to wisdom; the *second*, from chapter ten to the twenty-fifth, contains those moral axioms in which this wisdom consists; and the *third*, the Proverbs collected by Hezekiah's order, chapter twenty-five to the twenty-ninth inclusive; and the *fourth*, the two last chapters, which were probably written by some other inspired author.

CHAPTER I.

The title and design of the book, 1—6; the nature of wisdom, 7—10; an exhortation to regard it, 11—19; and the remainder is the address of Wisdom to men.

- 1 THE Proverbs of Solomon, King of Israel, *which are designed*,
- 2 To impart wisdom and instruction;—
To make known the words of prudence;
- 3 To render skilful instruction acceptable;—
To teach justice, judgment, and equity;
- 4 To give to the simple discernment;
To the young man knowledge and discretion.
- 5 The wise will attend, and increase knowledge, [ment];
And the prudent will acquire sound judgment.

CHAP. I. 2. *To impart*] Hebrew, 'for the knowing of,' &c.

4. *Simple*] Those inexperienced, and who for this reason are most likely to be led astray by evil examples.—*Discernment*] The word עֵצָה is often used in a bad sense for 'craft, cunning,' &c. but it is here used in a good one, for the effect of wise instruction.

5. *Sound judgment*] Such as the skilful pilot possesses who knows how to steer the vessel properly. By the use of the word חָכָמָה Solomon beautifully represents human life as a voyage, and wisdom as the pilot directing its course.

6. *A proverb*] A sententious wise saying.—*Acute sayings*] Those which contain force and weight, or which penetrate the mind.

7. *Sum of wisdom*] The term שִׁמְרָה is ambiguous, having

To understand a proverb and its just sense; 6
The words of the wise, and their acute sayings. [dom,
The fear of Jehovah is the sum of wisdom. 7
But wisdom and instruction the foolish despise. [father,
Listen, my son, to the instruction of thy mother. 8
And forsake not the admonition of thy mother.
For as a graceful ornament to thy head, 9
And as chains of gold about thy neck, shall they be.
My son, if sinners entice thee, 10
Consent thou not unto them.
If they say, Come thou with us; 11
Let us lay wait for blood; [cent];
Let us lurk for those who in vain are inno-

both the sense of 'beginning,' or of 'sum,' chief part, as our margin has it. To fear and serve God is doubtless our chief wisdom.

8. *Admonition*] The term חִנּוּךְ in this 'connexion is parallel to 'instruction,' and signifies, not a law, an authoritative statute, but admonition or advice. See Gesenius.

9. *Graceful ornament*] Or, turban. All the orientals wear them; and the rich are distinguished, both by the form and costly materials of which they are made. (a) Sept.

10. *Sinners*] This term means here, men, who, to obtain wealth, stick at nothing, but are ready to commit both robbery and murder, as the following verses prove. (v) Sept. Vulg. MSS.

11. *In vain are*] That is, their innocence shall be no defence to them.

- 12 Let us destroy them, as hades, though vigorous; [the pit.
Though perfect, as those that go down to
13 Every kind of precious treasure shall we
We shall fill our houses with spoil: [find;
14 Cast thy lot among us;
Let there be one purse for us all.
15 My son, walk not in the way with them;
Withdraw thy foot from their path:
16 For their feet run to evil,
And they haste to shed "innocent" blood.
17 Surely in vain is the net spread out,
Before the eyes of any bird!
18 But these lay wait for their own blood;
They lay snares for their own lives.
19 Such are the ways of all greedy of lucre;
For it taketh away the life of its possessors.
20 Wisdom crieth aloud in the streets;
In the public places she giveth her voice;
21 Amidst the noisy throng she crieth out;
At the entrances of the gates of the city
She uttereth her words, saying,
22 How long will ye simple love folly,
And ye scoffers delight in scoffing,
And ye fools hate knowledge?
23 Turn ye at my reproof:
Lo! to you I will pour out my mind;
To you I will make known my words.
24 Because I called and ye refused;
Stretched out my hands, and no one regarded;
25 But ye have rejected all my counsel,
And would not incline to my reproof:
26 I also will laugh at your calamity;
I will mock, when what you feared cometh;
27 When what you feared cometh like a tempest,
And your calamity rusheth on like a whirl-
When distress and anguish come upon you.
28 Then will they call on me, but I will not answer;
Then will they seek me, but shall not find
29 Forasmuch as they hated knowledge,
And did not choose the fear of Jehovah;
30 Did not incline to my counsel;

But contemptuously rejected all my reproof;
Therefore shall they eat of the fruit of their 31
ways,
And be satisfied with their own devices.
For the defection of the simple shall slay 32
them,
And the security of fools shall destroy them;
But he that heareth me shall dwell safely, 33
And rest secure from the dread of evil.

CHAPTER II.

Solomon shows that wisdom may be obtained, and represents the advantages of it, in securing from the snares of the evil, and leading in the way to happiness.

My son, if thou wilt receive my words, 1
And lay up my commands with thee;
'And incline' thine ear to wisdom, 2
And apply thy heart to understanding;—
Yea, if thou wilt cry for prudence, 3
And raise thy voice for understanding;—
If thou wilt seek for her as for silver, 4
And search for her, as for hidden treasures;—
Then shalt thou learn the fear of Jehovah, 5
And shalt attain the knowledge of God.
For Jehovah imparteth wisdom; 6
From his mouth come knowledge and understanding.
He layeth up 'salvation' for the just; 7
A shield is he to them that walk uprightly;—
To them that keep the paths of judgments; 8
For the way of his saints he guardeth.
Then shalt thou know justice and judgment, 9
And equity, and every good path.
When wisdom entereth thy heart, 10
And knowledge is pleasant to thy soul;
Discretion shall watch over thee; 11
Understanding shall so preserve thee,
As to keep thee from the way of the wicked; 12
From men that speak perverse things;
Who forsake the paths of integrity, 13
And walk in the ways of darkness;
Who rejoice in doing what is evil, 14
And exult in the most profligate deeds;
Whose ways are perverse, and their paths 15
crooked:

12. *Though vigorous*] In the vigour of their days.—*And though perfect*] In their health, and flourishing in their circumstances, 'let us destroy them as those that go,' &c.

16. (a) Syr.

17. *Surely in vain*] There is no bird so silly, but when it sees the net spread for it, flies away; but these men are more silly and foolish, as they are but seeking their own destruction.

19. *For it taketh*] It occasions the destruction of those who acquire it by robbery and murder.

20. *Wisdom*] Wisdom is here personified, and represented as a woman who opens her school in the most public place, to which she invites all with whom she meets.

22. *In scoffing*] The scoffer is undoubtedly a libertine, who laughs at all seriousness and religion, Ps. i. 1.

23. *Pour out my mind*] Michaelis, 'I will open my whole heart.' The next line proves that יָרַי is here used in the sense given; the mind melodiously for the thoughts and sentiments of the mind. Compare Ps. lxxviii. 2.

26. *What you feared*] Hebrew, 'your fear,' which is used for the object of it; and so in the next verse.

28. *Then will they*] Calamity will constrain them to cry out; distress and anguish of mind will force them to think on their folly in neglecting wisdom and piety.—*Will not answer*] 'Because, they cry not from a principle of sincere contrition, but from fear only.' The reason is assigned in what follows.

32. *For the defection*] Or 'aversion,' as Michaelis and Dathe render.—*Security of fools*] Secure in their own opinion; having nothing to fear. This denotes a hardened impenitent state.

CHAP. II. 1—6. *My son*] These verses strongly represent the necessity of employing means to acquire knowledge and wisdom; and especially studying God's word; for Jehovah imparteth wisdom, &c. (v) Syr.

7. *Salvation*] This reading of the versions is preferred, as more agreeable to the context, and as parallel with shield in the next line.

8. *To them that keep*] This line is joined in construction with the preceding; and a much better sense arises, than by referring it to God.

10—15. *When wisdom*] The advantage of divine wisdom

- 16 As to keep thee from the strange woman—
From the adulteress who flattereth with
her words;
17 Who hath forsaken the guide of her youth,
And forgotten the covenant of her God.
18 Truly her house leadeth down to death,
And her paths to the miserable in hades.
19 Not any who approach her shall return,
Nor shall they revisit the paths of life.
20 Therefore walk in the way of good men,
And keep the paths of the just.
21 For the upright shall inhabit the land,
And the perfect shall be established therein;
22 But the wicked shall be cut off from the
earth,
And transgressors shall be rooted out of it.

CHAPTER III.

Solomon recommends wisdom, by the many blessings connected with it; and cautions against various evils.

- 1 My son, forget not my admonitions;
But let thy heart keep my precepts:
2 For length of days and of years,
Life and peace shall they add to thee.
3 Let not mercy and truth forsake thee,
Bind them *around* thy neck;
Inscribe them on the table of thy heart:
4 So shalt thou find favour and great esteem,
In the eyes of God and man.
5 Trust in Jehovah with all thy heart;
But on thine own prudence rely thou not.
6 In all thy ways acknowledge him,
And he shall direct thy paths.
7 Be not wise in thine own eyes;
But fear Jehovah, and depart from evil.
8 This shall be health to thy 'flesh,'
And marrow to thy bones.
9 Honour Jehovah with thy riches,
And with the first-fruits of all thine increase;
10 So shall thy storehouses be wholly filled,
And thy vats overflow with new wine.
11 Despise not, my son, the chastening of Jehovah,
Nor be impatient under his correction.

is, that it preserves from the paths of the wicked, whose delight is in lolly and vice.

16. *As to keep thee*] This verse depends in construction on the eleventh.—*Adulteress*] As is clear from the next verse, as she is said to forsake her guide, that is, 'her husband;' and 'to forget the covenant of her God.'

18. *Miserable in hades*] For the reasons of this version see note Job xxvii. 5, and the subject here evidently supports the opinion there stated.

CHAP. III. 2. *Life and peace*] The obvious order of the text is followed. Not only are many days promised, but a life, however long, attended with peace and prosperity.

4. *Great esteem*] As a verb, שָׁלוֹם signifies 'to consider,' and as a noun, 'consideration,' 'success,' 'prosperity.' To find 'good consideration' in the eyes of another is to find great esteem.

8. *Thy flesh*] This reading of the Syr. and Arab. is supported by other places, where the bones and the flesh are opposed to each other; but the bones and the navel occur in no other place, ch. iv. 22, and xiv. 30. Ps. xxxviii. 4.

11. *Be impatient*] The verb יָקַח signifies, to boil, to be angry, to bear with difficulty any thing, that is, 'to be impatient.' See Michaelis in verb.

For whom Jehovah loveth he correcteth, 12
And scourgeth every son whom he accepteth.

Happy the man that findeth wisdom; 13
The man that attaineth understanding!

For her merchandise is better than that of 14
silver;

And her increase than that of fine gold.

She is more precious than pearls; 15

And all the objects of desire are not equal to

In her right hand is length of days; [her. 16

In her left are riches and honour.

Her ways are ways of pleasantness, 17

And all her paths are peace.

A tree of life is she to those who possess her; 18

And happy is he who retaineth her.

By wisdom Jehovah founded the earth; 19

By understanding he established the heavens. [forth,

By his knowledge he made the depths burst 20

And the skies drop down to the dew. [eyes;

My son, let them not depart from thine 21

Keep sound wisdom and discretion;

For they shall be life to thy soul, 22

And a graceful ornament to thy neck.

Then shalt thou walk securely in thy way, 23

And thy foot shall not stumble.

If thou lie down, thou shalt not be afraid; 24

Yea thou shalt lie down and sweet shall be

thy sleep.

Of sudden terror thou shalt not be afraid, 25

Nor of the approaching desolation of the

wicked:

For Jehovah shall be thy confidence, 26

And shall keep thy foot from being snared.

Withhold not a favour from its proper 27
object,

When it is in the power of thy hand to do it.

Say not to thy 'neighbour,' Come again, 28

And to-morrow I will give unto thee;

When thou hast what he needeth.

Devise not evil against thy neighbour, 29

When he dwelleth securely by thee.

Strive not with a man without cause, 30

12. *And scourgeth*] The version of the Sept. and of Paul, Heb. xii. 6, is adopted; which arises from reading כָּאֵב נֹכַח as a noun but a verb.

14—18. The reader of taste cannot but discern the beauty and delicacy of this fine personification.—*Her merchandise*] The things in which she traffics are far superior to the traffic of silver; and 'her increase' or revenue, or advantages are above those of gold.

18. *A tree of life*] He alludes to Gen. ii. 9, and iii. 22; and means that this divine, spiritual wisdom is the pledge and means of everlasting life and happiness.

21. *Let them not depart*] Here the pronoun 'them' refers to 'sound wisdom and discretion' in the next line.

27. *Its proper object*] אוֹרָתוֹ signifies here a 'favour,' as it appears to do, then must בעָלָיו mean those needing it, or in other words, 'its proper objects.' See Levit. xxv. 35, and Deut. xv. 7, &c. The next verse explains and illustrates the same sentiment as this. 28. (v) Syriac, Chaldaic MSS.

29. *When he dwelleth*] When he trusts to thy honour and honesty, and has given thee no just ground of offence.

- When to thee he hath done no harm.
 31 Envy not the man of violence,
 Nor choose any of his ways.
 32 For the abomination of Jehovah is the fro-
 But with the upright is his counsel. [ward,
 33 The curse of Jehovah is on the house of
 the wicked,
 But the habitation of the just he blesseth.
 34 Surely he scorneth the scornors;
 But to the humble he sheweth favour.
 35 The wise shall inherit glory;
 But disgrace raiseth fools to notice.

CHAPTER IV.

Solomon enforces instruction by example; presses the study of wisdom, and of watchfulness over the heart.

- 1 **HEAR**, ye children, a father's instruction:
 And attend that ye may attain understand-
 ing.
 2 For to you will I impart good doctrine:
 Hence forsake not my precepts.
 3 For the beloved son of my father was I,
 And most dear in the sight of my mother.
 4 And he taught me, and said unto me,
 Let thy heart firmly retain my words;
 Keep my commands and thou shalt live.
 5 Acquire wisdom, acquire prudence;
 Forget not, nor turn from the words of
 my mouth.
 7 Wisdom is the chief thing; acquire wisdom;
 With all thy acquisitions acquire prudence.
 6 Forsake her not, and she will keep thee;
 Love her, and she will preserve thee.
 8 Exalt her, and she will promote thee;
 She will honour thee when thou embracest
 her. [head;
 9 She will give a graceful ornament to thy
 A crown of glory will she confer on thee.
 10 Hear, my son, and receive my sayings,
 And the years of thy life shall be many.
 11 For the way of wisdom do I teach thee;
 I conduct thee in right paths. [straitened;
 12 When thou goest, thy steps shall not be
 And when thou runnest, thou shalt not
 stumble.

35. *Disgrace*] This is the sense of the present text; but Houbigant supposes the true reading to be כִּסְיָא, according to the Chaldee and Syriac. 'But fools shall possess shame.'

CHAP. IV. 3. *Beloved son*] With Durell and others יָר is joined to this line, to which it evidently belongs, that both the sense and parallelism may be complete.—*Most dear*] Or the 'only one.' The word signifies either. Comp. I Chron. xxix. 1.

4. *He taught me*] The instruction which David gave Solomon, extends to the close of the ninth verse; and in the tenth Solomon again speaks.

7, 6. *Forsake her*] As the pronoun 'her' cannot agree to 'the words of my mouth,' which close the fifth verse, it is evident these verses have been transposed.

11. *I teach thee*] The Sept. renders in the present tense; which seems to be more suitable to the context.

16. *To fall*] Either into sin or mischief.

17. *Bread*] That is, they acquire their food and support by sinful deeds.

18. *The path of*] The metaphor is beautiful, and the sense of it instructive. As the light first tinges the east and

Firmly retain instruction; let her not go; 13
 Preserve her; for she is thy life.
 Enter not into the path of the wicked, 14
 Nor walk in the way of evil men.
 Shun it; pass not even over it; 15
 Turn from it, and pass away.
 For they sleep not unless they have done 16
 Yea their sleep is taken away, [evil;
 Unless they have caused some one to fall.
 For they eat the bread of wickedness, 17
 And the wine of violence do they drink.
 The path of the just is like the shining light, 18
 Which shineth more and more to the perfect
 day.

But the way of the wicked is like darkness; 19
 They know not against what they stumble.

My son, attentively regard my words; 20
 Incline thine ear to my sayings.
 Let them not depart from thine eyes; 21
 Keep them within thy heart.
 For life are they to those who find them, 22
 And health to all their flesh.
 Keep thy heart with all diligence; 23
 For out of it are the streams of life.
 Frowardness of mouth remove from thee; 24
 And perverseness of lips put far away.
 Let thine eyes look straight on, 25
 And thine eyelids be directed forward.
 Ponder the path of thy feet, 26
 And all thy ways shall be established.
 Turn not to the right or to the left; 27
 But keep back thy foot from evil.

CHAPTER V.

Solomon still presses the study of wisdom, cautions young men against the seductive arts of harlots, and recommends marriage and conjugal fidelity.

- My son, be attentive to my wisdom, 1
 And incline thine ear to my instruction;
 That thou mayest preserve discretion, 2
 And that thy lips may keep knowledge.
 "Attend not to a deceitful woman;" 3
 For though the lips of the harlot drop honey,
 And her mouth be smoother than oil;
 Yet at last she is bitter as wormwood; 4

increases until the sun has attained its meridian glory and splendour; so is the course of a just man. How different this from the path of the wicked!

23. *For out of it*] Hebrew, 'the goings forth of life.' Gesen. renders, the well-springs of life, that is, of happiness. There is a double sense in the text. The heart is the fountain, whence issue all the streams of blood which flow through every part of the body; and the blood is said to be the life. Compare Gen. ix. 4-6. The heart, understood figuratively for the mind with its dispositions, is the fountain of the moral life. For as the heart is pure or corrupt, so is the course of a man's life. Compare Matt. xv. 19.

24. *Frowardness*] The noun is here necessary; and so most of the versions render.

CHAP. V. 3. *Attend not*] On the authority of the Sept. and Arab. this line is admitted, as properly introducing what follows; and because it cannot be a various rendering of the text.—*Drop honey*] Though her language is soothing and sweet to a depraved mind, yet the end of her ways is bitter and destructive.

- Piercing as a two-edged sword.
 5 Her feet rush down to death ;
 Her steps boldly invade hades.
 6 The course of *her* life she doth "not" regard ;
 Changeable are her paths, and cannot be known.
 7 And now, my son, hearken unto me,
 And depart not from the words of my
 8 Far removed from her be thy way ; [mouth.
 Approach not the door of her house,
 9 Lest thou give up thy glory to others,
 And thy years to the cruel ;
 10 Lest aliens be satiated with thy wealth,
 And thy labours pass into the house of strangers ;
 11 And in thy latter end thou roar out,
 When the flesh of thy body is consumed,
 12 And say, Why did I hate instruction ?
 Why did my heart detest reproof ?
 13 Why did I not hearken to my teachers,
 And to my instructors incline mine ear ?
 14 I was near falling into the chief calamity,
 Amidst the congregation and the assembly.
 15 Drink waters out of thine own cistern,
 And flowing waters out of thine own well.
 16 Should thy fountains be dispersed abroad ?
 Thy streamlets of water, through the streets ?
 17 Let them be for thine own use alone,
 And let not strangers *partake* with thee.
 18 Let thy fountain belong to thyself only,
 And rejoice with the wife of thy youth.
 19 Lovely as the hind ! graceful as the roe !
 Let her love always satisfy thee ;
 With her affection be thou ever delighted.
 20 For why be delighted, my son, with a har-
 And embrace the bosom of a stranger ? [lot,
 21 For before the eyes of Jehovah are the
 ways of man,
 And he pondereth all his paths.
 22 "By" his iniquities the transgressor is snared,
 And by the cords of his sins is he bound.
 23 He shall die, as he received not instruction,
 But through his great folly went astray.

CHAPTER VI.

Advice against suretyship, idleness, and taunting ; the blessings of obedience, and the mischiefs of whoredom and adultery.

- 1 My son, if thou be surety for thy friend,—

- If thou hast stricken thy hand for a stran-
 ger ;
 By the words of thy mouth thou art snared ; 2
 Thou art caught by the words of thy lips.
 Do this now, my son, and get free : 3
 Since thou art in the power of thy friend,
 Go, make haste, and urge on thy friend.
 Give not sleep to thine eyes, 4
 Nor slumber to thine eye-lids ;
 Escape as the antelope from the toils, 5
 And as a bird from the fowler's snare.
 Go to the ant, thou sluggard ; 6
 Consider her ways, and be wise :
 Who, though she hath no leader, 7
 No governor or ruler,
 Prepareth her food in summer, 8
 And in harvest storeth up her provision.
 How long, O sluggard, wilt thou repose ? 9
 When rise up from thy sleep ?
 Yet a little sleep, yet a little slumber, 10
 Yet a little folding of the hands to rest !
 Truly thy poverty shall come as a traveller, 11
 And thy want as an armed man.
 A worthless man, a wicked man, 12
 Walketh after the frowardness of his mouth.
 He winketh with his eyes ; 13
 He maketh signs with his feet ;
 He instructeth with his fingers,
 In his depraved heart he deviseth evil ; 14
 At all times he spreadeth discords.
 Suddenly therefore shall his destruction come ; 15
 In a moment he shall perish without remedy.
 These six things Jehovah hateth, 16
 Yea seven are his abomination :
 Lofty eyes, a false tongue, 17
 And hands that shed innocent blood :
 A heart that formeth wicked designs ; 18
 Feet that hastily run to evil ;
 A false witness, that uttereth lies, 19
 And one spreading discords among brethren.
 Keep, my son, the precepts of thy father, 20
 And forsake not the instruction of thy mother.
 Bind them on thy heart continually ; 21
 With them encollar thy neck.
 When thou gcest, *instruction* shall lead thee ; 22
 When thou sleepest, she shall guard thee,
 And when thou awakest, converse with thee.
 For precept is a lamp and instruction a 23
 light ;

5. *Her feet rush*] She is fearless of that destruction which she bringeth on herself and on others.

6. *The course*] For the text followed, see note Heb. or Fam. Bib.

9. *Thy glory—thy years*] Thy strength and vigour ; and lest thy property be spent in supporting them and their dependents.

14. *I was near*] The version adopted is that of Dathe. The meaning is, that his conduct had nearly exposed him to be seized, tried and condemned, amidst the congregation and assembly.

15—18. *Drink waters*] Under this emblem matrimony is recommended : for marriage is honourable to all. Comp. Numb. xxiv. 7 ; Is. xlvi. 1, and li. 1.

16. *Should thy*] 'Fountains and streamlets' are synonymous with 'well' in the preceding verse, and the sense is,

'shouldst' thou converse with a woman, who is common to all, as water flowing in the streets ? 22. (a) Syr.

CHAP. VI. 1. *A stranger*] That is, another person ; it is used here as parallel with friends.

3. *Urge on*] That is, urge him to fulfil his engagements as soon as possible. For the sense of the verb given, see the Sept. and Aquila, and the two following verses support it.

10, 11. *Yet a little sleep*] Indolence and inattention to one's business is speedily followed by poverty.

12—15. *A worthless man*] Solomon here describes one who employs his time in buffoonery ; and who makes his members the instruments of his feats.

16—19. *These six*] This kind of enumeration seems to have been proverbial. Compare chap. xxx. 15, 18, 29, Joh. v. 19 ; Amos i. 3.

22. *Instruction shall*] The noun is supplied from the

- And correction "and" reproof are the way of life :
- 24 To keep thee from the wife of another ;
From the flattering tongue of the stranger.
- 25 Let not thy heart lust after her beauty,
Nor be thou ensnared with her glances.
- 26 For the price of a harlot is but a piece of bread ;
But the adulteress hunteth the precious life.
- 27 Can a man take fire in his bosom,
And his garments not be burned ?
- 28 Can a man walk on burning embers,
And his feet not be scorched ?
- 29 So is he that approacheth his neighbour's wife ;
Whosoever toucheth her shall not be guiltless.
- 30 The thief is not overlooked when he steal-
To satisfy his appetite when famished : [eth,
- 31 But if found, he must restore sevenfold ;
He must give all the substance of his house.
- 32 He that committeth adultery is void of wisdom ;
He that doeth this destroyeth his own life.
- 33 Punishment and shame shall he experience,
And his reproach shall not be wiped away.
- 34 For jealousy renders a man furious ;
Nor will he spare in the day of vengeance.
- 35 He will not accept of any ransom,
Nor be pacified with the offering of many gifts.
- CHAPTER VII.
- Regard to wisdom urged; the arts of the adulteress described, and the misery of those allured by her.*
- 1 My son, keep my sayings,
And lay up my precepts with thee.
- 2 Keep my precepts, and thou shalt live ;
And my instruction as the apple of thine eyes.
- 3 Bind them upon thy fingers ;
Inscribe them on the table of thy heart.
- 4 Say to wisdom, Thou art my sister ;
And call prudence thy kinswoman :
- 5 That they may keep thee from the adulteress ;
From the stranger that flattereth with her [words.
- 6 Standing at the window of my house,
I looked through the lattice,
- 7 And I saw among the simple ones ;
I observed among the youths,
- A young man without wisdom,
Passing on the street, near her corner ; 8
And he went the way to her house :
(*This is done* in the twilight, in the evening, 9
Or in the gloomy darkness of the night.)
And, behold ! the woman at length met him, 10
In the attire of a harlot, and subtle of heart :
(She is clamorous, and ungovernable, 11
And will not abide at home.
Now she is in the market, then in the streets, 12
And at every corner she lieth in wait.)
Then she laid hold on him and kissed him, 13
And, with an impudent face, said to him,
Feast-offerings have I at home ; 14
I have this day been paying my vows.
Therefore came I forth to meet thee ;— 15
To seek thee in the dusk, and I have found thee.
I have decked my bed with tapestry ; 16
With coverlets of the fine linen of Egypt.
I have perfumed my couch with myrrh, 17
With aloes and with cinnamon. [ing ;
Come let us drink our fill of love until morn- 18
Let us delight ourselves with caresses.
For my husband is not at home ; 19
He is gone upon a long journey.
A purse of silver he hath taken with him ; 20
At the new moon he will come home.
With her much fair speech, she enticed 21
him ; [him.
With the flattery of her lips she constrained
He goeth after her immediately, 22
As an ox goeth to the slaughter,
Or as "the hart" boundeth into the net,
Until a dart pierce through its liver :— 23
As a bird hasteneth to the snare,
And knoweth not that it is laid for its life.
Therefore, my son, now hearken to me, 24
And attend to the words of my mouth.
Let not thy heart incline to her ways ; 25
Go not astray in her paths.
For she hath cast down many wounded ; 26
But, many more are they whom she hath slain.
Her house is the way to hades, 27
Leading down to the chambers of death.

20th verse.—*Converse*] This is a beautiful thought, intimating that instruction will be his companion and adviser on all occasions.

24. *The wife of another*] It is well known that *pr* signifies, as it is pronounced, either 'evil, wicked,' or 'a neighbour.' I take it in the latter sense.

26. *For the price*] The harlot pursues her trade for bread, as well as through depravity of heart ; but the adulteress occasions both the loss of her own life and of his who goes in to her, *Levit. xx. 10.*

30. *Not overlooked*] Though his crime is mitigated by his necessity ; yet if detected, he must restore sevenfold, &c. How foolish then is he to incur this risk ! And how much more he that committeth adultery ! For he incurs the greatest disgrace, and destroyeth his own life.

CHAP. VII. 4. *Say to wisdom*] To signify the most intimate familiarity with or relation to a thing, the orientals use terms expressive of consanguinity. So *Job xvii. 18 ; xxx. 29.*

10. *The woman*] I render definitely, as it appears to indicate something of an appointment, an assignation, which the imprudent youth had made with the adulteress. In the two next verses Solomon describes her conduct.

14. *Feast-offerings*] Thus we find the forms of religion observed as a cloak to the most shameful profligacy.

20. *New moon*] So our margin renders, and Michaelis contends that it refers to the feast of booths particularly, when all the Jews were to assemble at Jerusalem.

22—23. *As the hart*] This reading of the versions is approved by the best critics ; and the connexion favours it. The words rendered 'to the correction of the stocks,' have no such signification. See Hunt, in *Prov.*

CHAPTER VIII.

The fame and evidence of wisdom, 1—10; the nature, excellency, and riches of it, 12—18; power and eternity of it.

- 1 DOTH not wisdom cry aloud,
And understanding raise her voice ?
- 2 At the top of high places, by the way,
Where cross paths meet, she standeth.
- 3 At the gate-way, the entrance of the city ;
At the door-way, she crieth aloud.
- 4 To you, O men, *saieth she*, I call ;
To you, sons of men, is my voice directed.
- 5 O ye simple, learn prudence ;
O ye foolish, attain understanding.
- 6 Hear, for I will speak of excellent things ;
And my lips shall utter things that are right.
- 7 For my mouth shall speak truth,
And "falsehood" be the abhorrence of my
- 8 All the words of my mouth are just ; [lips.
In them is nothing winding or perverse.
- 9 They are all of them plain to the intelligent,
And right to such as have attained knowledge.
- 10 Receive my instruction rather than silver,
And knowledge rather than pure gold.
- 11 For wisdom is more precious than pearls,
And all the objects of desire are not equal
- 12 I wisdom dwell with prudence, [to her.
And find out the knowledge of artful devices.
- 13 I fear Jehovah, and hate wickedness ;
Pride, arrogance, and the way of the wicked,
And the froward mouth, do I hate.
- 14 With me is counsel and sound wisdom :
With me is prudence, with me is might.
- 15 Through me kings reign,
And counsellors make just decrees.
- 16 Through me princes possess dominion,
The nobles, and all the "judges of the earth."
- 17 I love those who love me,
And those who early seek me shall find me.
- 18 Riches and honour are with me ;
Yea, durable riches and righteousness.

CHAP. VIII. 1. *Doth not wisdom*] It has been disputed whether wisdom here signifies the attribute so called, or, our Lord, who, Luke xi. 49. is called 'the wisdom of God.' The Spirit might intend to give such a representation as would suit both the natural attribute of divine wisdom, and our Lord by whom it was exercised and displayed.

6. *Hear, for I.*] To gain attention, she declares, that every sentence should be as apples of gold in pictures of silver ; she would speak of excellent things.

7. (v) The versions.

10. *Rather than silver*] Comp. chap. iii. 15.

12. *Artful devices*] This line is ambiguous, and admits various senses. That adopted is the most common signification.

13. *I fear Jehovah*] The conjecture of Dæderlein is followed in reading here as a verb, because it preserves the connexion, and makes no real difference in the sense. Wisdom dwells with the lowly.

15. *Kings reign*] That is, wisely and justly. When wisdom is their counsellor, their power and authority are established.

17. *I love those*] Those who love divine wisdom discover it by seeking it in the works, but especially in the word of God ; and He who is wisdom will reward their love by the tokens of his own.

- My fruit is better than the finest gold, 19
And my revenue, than the purest silver.
- I lead in the way of righteousness, 20
In the midst of the paths of judgment.
I will enrich those who love me, 21
And their treasures I will fill. [his way,
Jehovah possessed me at the beginning of 22
Before his works, from the remotest period.
From eternity I was anointed to reign, 23
Before the beginning, before the earth was.
When there were no seas I was brought 24
No fountains abounding with water. [forth,
Before the mountains were settled, 25
Before the hills, I was brought forth :
When as yet he had not made the earth, 26
Or the water, or an atom of the dust of the
globe. [there ;
When he established the heavens, I was 27
When he drew a circle around the ocean ;
When he established the clouds above ; 28
When he made strong the fountains of the
deep ;
When he appointed to the sea its bounds, 29
So that its waters should not pass their
limits ; [earth,
When he traced out the foundations of the
Then was I as a workman with him ; 30
And from day to day was I delighted,
Rejoicing continually in his presence ;
Rejoicing in the habitable part of the earth ; 31
And my delight was with the sons of men.
Now, therefore, hearken to me, O chil- 32
dren ;
For happy are they who keep my ways.
Hearken to instruction, and be wise, 33
And turn not aside from it.
Happy is the man that hearkeneth to me, 34
That watcheth daily at my gates,
That waiteth at the posts of my doors !
For whoso findeth me, findeth life, 35
And shall receive favour from Jehovah.
But he who misseth me, wrongeth his own 36
All who hate me, love death. [soul ;

22. *Jehovah possessed*] This description applies peculiarly to our Lord by whom the worlds and all things therein were made, as well as to that wisdom which is essential to the divine nature.

23. *Anointed to*] So Michaelis has rendered, to give the full force of the verb. She is said 'to be brought forth,' before any other thing was made, but this applies, I think, not to her existence, but to her operations. Our Lord was 'anointed to reign,' first as the person by whom the Father resolved to do all his works ; and secondly, as the redeemer of men. Coloss. i. 16, &c.

30. *A workman*] So both the Greek and Syriac render ; and Geierus and many others follow them. The word is so rendered Cant. vii. 1. I have supplied *as*, because wisdom is a feminine noun.

31. *With the sons*] Wisdom rejoiced in the effects of her own skill and power, in the formation of all things, but especially in the human race. So the delight of our Lord was in the sons of men ; as first made in the divine image, and as fallen still possessing the noble powers of the mind. He so loved them as to engage in the work of redeeming them, and restoring them to holiness and happiness.

36. *Misseth me*] So Gesen. renders ; and this term, as meaning 'to fail to obtain,' expresses fully the sense.

CHAPTER IX.

Wisdom and Folly are represented as sending their invitations to men; and the different treatment of their respective guests.

- 1 WISDOM hath builded her house
Upon seven finely wrought columns.
- 2 She hath killed her beasts and mixed her
Yea her table hath she prepared. [wine;
- 3 She sendeth her maids to invite guests;
And she crieth in the high places of the city,
- 4 Whoso is simple, let him turn hither;
And to those void of understanding, she
- 5 Come eat of my bread, [saith,
And drink of the wine which I have mixed.
- 6 Forsake the foolish, and live;
And walk in the way of prudence.
- 7 He that reproveth a scoffer, receiveth dis-
grace;
And he that rebuketh the wicked, a blot.
- 8 Rebuke not a scoffer, lest he hate thee;
Rebuke a wise man, and he will love thee.
- 9 Instruct the wise, and he will be more wise;
Teach the just, and he will increase in learn-
ing. [Jehovah,
- 10 The beginning of wisdom is the fear of
And the knowledge of holy things, under-
standing.
- 11 For through me shall thy days be multiplied,
And years of life shall be added unto thee.
- 12 If thou be wise, thou wilt be wise for thyself;
And if thou scoffest, thou alone shalt suffer
for it.
- 13 FOLLY as a harlot is clamorous.
She is thoughtless, and knoweth no "shame."
- 14 For she sitteth at the door of her house,
On a seat, in the highest part of the city,
- 15 To call in those who pass on the way;
Who are directing their steps in right paths:
- 16 Whoso is simple, let him turn hither;
And to him void of understanding, she saith,
- 17 Stolen waters are sweet,
And bread eaten in secret is pleasant.

CHAP. IX. 1. *Wisdom hath*] Wisdom has built for herself a magnificent palace, and prepared a sumptuous feast, to which she invites all, but especially the poor. Mat. xxvii. 2. Luke xiv. 16.

3. *She sendeth*] Her maids denote the servants of wisdom, the ministers of the word, whose office it is to invite men to the feast which wisdom and love have prepared.

7. *A scoffer*] Wisdom refuseth to invite scoffers, as being incorrigible, and turning the reproof intended to reform them, into disgrace to him that kindly gives it. Mat. vii. 6.

10. *Holy things*] Of whatever relates to the service of God; for all these things are called holy. Some understand 'holy persons' to be meant; and others think the plural is used by way of excellence to denote 'the most holy one.'

12. *Wise for thyself*] 'Thou receivest the advantage of it, but conferrest nothing on me; so if thou scoffest, thou wilt not injure me,' but thyself. Comp. Job xxxv. 5—8.

13. *Folly is*] Hebrew, 'the woman or wife of folly;' or 'the woman folly;' for the texts admits these senses. As Wisdom is represented inviting guests, so Folly is represented as also inviting guests, and using the same language which wisdom had used; 'whoso is simple let him turn hither.' Sept. Arab.

17. *Stolen waters*] Wisdom cried, 'forsake the foolish

He knoweth not that miserable ghosts are 18
there,

And that her guests are in the depths of
hades.

CHAPTER X.

What follows are properly proverbs, consisting of short, forcible remarks, concluded in a single verse.

Proverbs of Solomon.

- A WISE son giveth joy to his father; 1
But a foolish son is the grief of his mother.
- Treasures wickedly obtained profit nothing; 2
But righteousness delivereth from death.
- Jehovah will not suffer the righteous to fa- 3
mish;
But the substance of the wicked he taketh
away.
- Poor will he be who labours with a slack 4
hand;
But the hand of the diligent maketh rich.
- He who gathereth in summer is a wise son; 5
But a disgraceful son is he that sleepeth in
harvest.
- Blessings are upon the head of the just; 6
But violence covereth the mouth of the
wicked.
- The memory of the just shall be blessed; 7
But the name of the wicked shall rot.
- The wise in heart will receive precepts; 8
But the prating fool will be offended.
- He that walketh uprightly, walketh surely; 9
But he that perverteth his ways shall be
known.
- He that winketh with the eye causeth grief; 10
And the prating fool shall fall.
- A fountain of life is the mouth of the just; 11
But violence covereth the mouth of the
wicked.
- Hatred stirreth up contentions; 12
But love pardoneth all offences.
- On the lips of the prudent wisdom is found; 13
But for the back of the fool is found a rod.

and live;' she invited her guests 'to eat the fat and drink the sweet;' but folly has nothing to offer but stolen waters, and bread eaten in secret; she addresses the depravity of men, and allures by proposing the pleasure of enjoying what is forbidden.

18. *Miserable ghosts*] Solomon represents the abode of folly as the haunts of ghosts, and her guests as already in 'the depths,' in the miserable part, of the unseen world.

CHAP. X. 1. *Proverbs*] Some learned men suppose that the preceding nine chapters were published by Solomon himself; and that what follows to the 25th were collected and published by some other person.

3. *The righteous*] Hebrew, 'soul of the righteous' or 'righteous soul' or 'person.'

6. *Blessings are*] Men value such characters, and pray for blessings to rest on them; and God hears their prayers. — *Violence covereth*] The violence they have done shall be repaid, and they be as condemned malefactors, whose faces were wont to be covered, Est. vii. 8; Job ix. 24.

8. *Be offended*] For this sense of the verb, see Buxtorf. In the 10th verse, the usual one is given.

12. *Love pardoneth*] So the words naturally signify, as Ps. xxxii. 1, &c. Michaelis renders, 'Love overlooketh,' and Dathe, 'willingly excuseth all offences.'

- 14 The wise treasure up knowledge ;
But the mouth of fools bringeth destruction.
- 15 The wealth of the rich is his strong city ;
But the destruction of the poor is their poverty.
- 16 The labour of the just is for life ;
But the increase of the wicked, for sin.
- 17 He that keepeth instruction is in the way of life ;
But he that rejecteth reproof, goeth astray.
- 18 He that covereth hatred hath false lips ;
But he that uttereth a slander is a fool.
- 19 In a multitude of words
There will not be wanting transgression ;
Hence wise is he that restraineth his lips.
- 20 The tongue of the just is as refined silver ;
But the heart of the wicked is as mere dross.
- 21 The lips of the righteous feed many ;
But fools die for want of understanding.
- 22 The blessing of Jehovah maketh rich ;
And with it, he giveth no sorrow :
- 23 As, to do mischief, is pleasure to a fool ;
So is it, to act wisely, to a man of knowledge.
- 24 The dread of the wicked shall come on him ;
But the desire of the righteous shall be granted.
- 25 As the passing whirlwind, so the wicked is not ;
But the just shall be established for ever.
- 26 As vinegar to the teeth, or smoke to the eyes,
So is the sluggard to those who send him.
- 27 The fear of Jehovah prolongeth the days of life ; [ened.
- But the years of the wicked shall be short-
- 28 The expectation of the just *endeth* in joy ;
But the hope of the wicked shall perish.
- 29 A fortress to the upright in the way is Jehovah ; [quity.
- But destruction shall be to workers of in-
- 30 The righteous shall never be removed ;
But the wicked shall not inhabit the earth.
- 31 The mouth of the just bringeth forth wisdom ;
But the froward tongue shall be cut out.
- 32 The lips of the just know what is acceptable ;

But the mouth of the wicked is frowardness.

CHAPTER XI.

- A FALSE balance is an abomination to 1
Jehovah ;
But a just weight is his delight.
- When pride cometh, then cometh disgrace ; 2
But with the humble is wisdom. [them ;
The integrity of the upright shall guide 3
But the perverseness of the wicked will destroy them.
- Riches profit not in the day of wrath ; 4
But righteousness delivereth from death.
- The righteousness of the perfect will direct 5
his way ; [fall.
But by his own wickedness shall the wicked
The righteousness of the upright will deliver 6
them ;
But the wicked by depravity shall be snared.
- When the 'righteous' dieth hope perisheth 7
not ;
But the expectation of the unjust perisheth.
- The righteous is delivered out of distress ; 8
But the wicked shall come into his place.
- By his mouth the impious destroyeth his 9
friends ;
But by knowledge the just are delivered.
- When the just prosper, the city rejoiceth ; 10
But when the wicked perish, there is shouting. [alted ;
By the blessing of the upright a city is ex- 11
But by the mouth of the wicked it is overthrown.
- One void of wisdom despiseth his neighbour ; 12
But a man of understanding will be silent.
- A tale-bearer goeth about revealing secrets ; 13
But he of a faithful spirit concealeth a thing.
- Through want of wise counsels a people fall ; 14
But through much 'counsel' there is safety.
- He that is bound for another shall smart 15
for it ;
But he that hateth suretyship is secure.
- A gracious woman secureth honour, 16
And mighty men secure riches.
- He that doeth good to his soul is a kind man ; 17

14. *Treasure up*] For use when wanted ; and they apply it for their own advantage as well as for the edification of others.

16. *For life*] That is, the support of life, and he receives and enjoys what is necessary.—*For sin*] Occasions it, as it affords the means of gratifying their depraved desires.

20. *As mere dross*] Hebrew, 'of no value.' This conveys the sense, in opposition to refined silver.

21. *Feed many*] This implies not only instruction, but guidance and government ; such as a shepherd exercises over his flock.

25. *Passing whirlwind*] Or tempest, which rages with violence but is soon over ; so vanish the wicked, when the day of vengeance cometh.

29. *A fortress*] A place of defence and security, as the word is often rendered.

CHAP. XI. 1. *A false balance*] The use of false weights and measures in commerce is highly displeasing to God.

2. *When pride*] Pride exposes a man sooner or later to disgrace.—*But with the humble*] Such are conscious of

their liability to mistakes, and act cautiously in every affair.

5. *Will direct*] His principles will influence his conduct.

7. *When the righteous*] The reading of the Greek is preferred as giving us that contrast which so generally prevails in the Proverbs.

8. *The righteous*] They shall be delivered from unfounded accusations ; and their false accusers shall suffer the punishment which they intended to bring on them.

12. *Despiseth his*] Will not regard his advice or instructions, but will rashly venture on every scheme ; while a man of wisdom will silently listen to advice and follow it, when good.

14. *Through much counsel*] So the versions read. By 'much counsel' every matter is weighed, and the best plan chosen, which leads to security ; while rash counsels end in disgrace.

16. *A gracious woman*] A woman adorned with the virtues of her sex, and of religion, secures honour as her unalienable possession.

- But he that troubleth his own flesh is cruel.
 18 The wicked laboureth for a false recompense; [reward.
 But he sowing righteousness hath a sure
 19 For as righteousness conducteth to life;
 So he that pursueth evil hasteneth to death.
 20 The abomination of Jehovah are the forward in heart;
 But those upright in their way are his delight.
 21 Though hand be joined with hand,
 The wicked shall not go unpunished;
 But the seed of the righteous shall be delivered.
 22 As a ring of gold in the snout of a swine,
 Is a beautiful woman without discretion.
 23 The desire of the righteous is truly good;
 But the hope of the wicked passeth away.
 24 One distributeth, and yet increaseth the more; [yet bec ometh poor.
 Another withholdeth more than right, and
 25 The liberal person shall be made fat;
 And he that watereth shall himself also be watered. [curse;
 26 Him that withholdeth corn people will
 But blessing is on the head of him that selleth it.
 27 He that studies *to do* good shall find favour;
 But he that seeketh evil, on him shall it come.
 28 He that trusteth in his riches shall fall;
 But the just, like a growing branch, shall flourish. [wind;
 29 He that troubleth his house shall inherit
 And the fool shall be servant to the wise in heart.
 30 The fruit of the righteous is a tree of life;
 And he that winneth souls is wise.
 31 If the righteous be rewarded on earth,
 How much more the wicked and the sinner?

CHAPTER XII.

- 1 He that loveth instruction, loveth knowledge; [rant.
 But he that hateth correction, *abideth* igno-

- A good man obtaineth favour from Jehovah; 2
 But the man of evil devices he will condemn;
 No man, by wickedness, shall be established; 3
 But the root of the just shall not be moved.
 A virtuous wife is the crown of her husband; 4
 But a vile one is as rottenness to his bones.
 The purposes of the righteous are right; 5
 But the counsels of the wicked are deceitful.
 The designs of the wicked are to lay wait 6
 for blood; [them.
 But the mouth of the upright shall deliver
 The wicked are overthrown, and are not; 7
 But the house of the righteous shall stand.
 According to his wisdom will a man be 8
 praised;
 But the perverse of heart shall be despised.
 Better is one despised, who serveth himself, 9
 Than he who glorieth, and yet wanteth bread.
 A just man regardeth the life of his beast: 10
 But the mercies of the wicked are cruel.
 He that tilleth his land shall be filled with 11
 bread;
 But he that followeth vain things is foolish.
 An evil man coveteth the net of the wicked; 12
 But the root of the righteous yieldeth fruit.
 By the offence of his lips the wicked is 13
 snared;
 But the just shall come out of trouble.
 By the fruits of the mouth shall a man en- 14
 joy good, [given him.
 And the reward of a man's hands shall be
 The way of a fool is right in his own eyes; 15
 But he that hearkeneth to counsel is wise.
 A fool maketh known his wrath at once; 16
 But a prudent man covereth a disgrace.
 A "just man" will utter and declare the 17
 truth;
 But a false witness *will* utter deceit.
 A babbler is like the piercings of a sword; 18
 But the tongue of the wise is as a medicine.
 The lip of truth shall be established for ever; 19
 But the false tongue, only for a moment.

21. *Though hand be*] Though the wicked form confederacies to support and defend one another, and to preserve their power and ill-gotten wealth, yet the day of retribution will come.

22. *As a ring of gold*] Would be disgraced in the snout of a filthy swine, so is female beauty, when unsupported by modesty and discretion.

23. *Truly good*] Good in its nature, having what is good for its object; and in its degree, not exceeding due bounds. —*Passeth away*] The Sept. and Arab. read עברת as a verb.

24. *One distributeth*] Giveth liberally to the poor, Ps. cxii. 2, and yet through the divine blessing increaseth in wealth. —*Another*] What is due to the poor, and by degrees his wealth is diminished.

30. *Winneth souls*] If by 'the fruit of the righteous,' we understand his kindness in words and deeds, we may understand this clause, the effect of his labours. He winneth souls or persons, gaineth their esteem and favour, and turneth them to God.

31. *If the righteous*] Be chastised and punished for his sins, how much more the wicked, &c. The latter clause supports the sense given of the former. 1 Pet. iv. 17, 18.

CHAP. XII. 1. *Abideth ignorant*] This is the natural consequence of hating correction.

4. *A vile one*] By her immodesty and unfaithfulness is as rottenness, &c.

6. *The designs of*] Such characters have their agreed signals, and their peculiar terms for the regulation of their unrighteous conduct, and 'their words' are put for the designs they had formed.

9. *One despised*] The meaning is, a person who is his own servant, and can do what is necessary for himself, is better and more happy than a person who boasts of his rank, when he is reduced to misery and poverty.

12. *Coveteth the net*] By which they catch their prey, and become rich. He approprieth and maketh use of those cunning arts, by which, for a season, they prosper.

16. *At once*] Immediately on any provocation he rages, unmindful of time, persons, or circumstances—*Covereth a*] He bears it with patience, and if deserved, it leads such to repentance.

17. *A just man*] This reading the context requires, and it consists only in adding a different vowel point. (v) Versions and 1 MS.

- 20 Deceit is in the heart of those that devise evil;
But to the counsellors of peace there is joy.
21 Not any trouble shall befall a just man;
But the wicked shall be filled with evil.
22 The abomination of Jehovah are false lips;
But they who utter truth are his delight.
23 A prudent man concealeth knowledge;
But the heart of fools proclaimeth its folly.
24 The hand of the diligent shall bear rule;
But he that is slothful shall pay tribute.
25 Grief in the heart of a man boweth it down;
But a kind word maketh it joyful.
26 The righteous examineth his own thoughts;
But the way of the wicked seduceth them.
27 The slothful will not seize his own prey;
But the wealth of a diligent man is precious.
28 In the way of righteousness is life;
But the pathway of *sin* leadeth to death.

CHAPTER XIII.

- 1 A WISE son regardeth his father's instruction,
But a scoffer attendeth not to reproof.
2 By the fruit of the mouth shall a man eat good;
But the soul of transgressors, violence.
3 He that guardeth his mouth keepeth his life;
But to him opening wide his lips is destruction. [thing;
4 The sluggard desireth, but his soul hath no-
But the soul of the diligent shall be made
5 A just man hateth a false word; [fat.
But the wicked is odious and cometh to shame. [way;
6 Righteousness keepeth the upright in their
But wickedness overthroweth the sinner.
7 One pretendeth to be rich, and yet hath nothing;
Another to be poor, and yet hath great [wealth.
8 The ransom of a man's life are his riches;
But a poor man heareth not rebuke.
9 The light of the just shall shine with brightness;

- But the lamp of the wicked shall be put out.
A vain man by pride causeth contention; 10
But with the well-advised is wisdom.
The wealth of one given to vanity shall be 11
diminished; [crease.
But he that gathereth by labour shall in-
Hope deferred maketh the heart sick; 12
But as the tree of life is desire accom-
plished. [guilty;
He that despiseth the word shall be held 13
But he that feareth a command shall be
rewarded.
The law of the wise is a fountain of life, 14
By turning men from the snares of death.
The wise conduct of a good man obtaineth 15
favour;
But the way of transgressors is hard.
A prudent man doeth all things with know- 16
ledge;
But a fool spreadeth abroad his folly.
A wicked messenger bringeth into trouble; 17
But a faithful ambassador is as health.
Want and shame hath he refusing instruc- 18
tion; [noured.
But he regarding reproof shall be ho-
Forbidden desire is sweet to the soul, 19
And to depart from evil, the abomination of
fools.
He that walketh with the wise shall be wise; 20
But the companion of fools shall be de-
Evil pursueth sinners; [stroyed. 21
But good shall be rendered to the just.
A good man leaveth for his son's sons to 22
inherit; [just.
And the wealth of a sinner is laid up for the
The tilled land of the poor yields much 23
food; [want.
Yet some, for want of judgment, come to
He that spareth the rod hateth his son; 24
But he that loveth him soon chastiseth him.
The just eateth to the satisfying of his appe- 25
tite;
But the stomach of the wicked shall want.

21. *Any trouble*] This must be understood as opposed to the miseries which the wicked suffer. The just shall not suffer like them, either in this or a future state.

26. *The righteous*] The ambiguity of two words has occasioned very different renderings of this line. The version given arises from reading יר as a verb from ירר, with Durrell and many others. For the sense of כרתיו compare Ps. cxxxix. 2, where it is rendered 'thoughts.' The sense is, that such a man doeth nothing without due deliberation, and hence he succeeds in his designs; but the way of the wicked, their thoughts and purposes, being rash and precipitate, seduce them to their ruin.

CHAP. XIII. 3. *He that guardeth*] The person who thinks much, and only speaks when necessary, consults his peace and comfort, while he that talks at random exposes himself to danger and ruin.

5. *Is odious*] By his profane and his unprofitable jests, he makes himself odious, &c.

7. *One pretendeth*] That he may gain credit among men, and cheat them the more, and another hideth his wealth under the guise of poverty that he may keep it more safely.

8. *Heareth not rebuke*] Riches sometimes are the ran-

som of a man's life, but poverty secures a man, so that thieves or oppressors let him alone.

9. *Shine with brightness*] The Syriac sense of יאמר is adopted, and this forms a good contrast with the next line.

10. *A vain man*] With many critics, קר is considered as a noun, as the old translators did.

11. *Given to vanity*] To vain pleasures and pursuits. These soon diminish a man's substance; but the diligent hand will make rich.

12. *Hope deferred*] Or when what we hope for ever recedes from our grasp, the heart sickens with disappointment.

13. *Shall be held guilty*] By word is probably meant the word of God; which cannot be despised without incurring guilt.

15. *The wise conduct*] The latter clause requires the version given of this. See note, Heb. Bib. This version arises from changing the points.

19. *Of what is forbidden*] For the reason of this version see Michaelis. Forbidden things are more sweet to sinful men on that account.

23. *The tilled land*] That is, land cultivated by his industry, will produce sufficient for his use; but some for want

CHAPTER XIV.

- 1 A *wise* woman buildeth up her house ;
But a foolish one by her hands pulleth it down. hovah ;
- 2 He that walketh in uprightness feareth Je-
But he that perverteth his ways despiseth him.
- 3 In the mouth of a fool is a sharp spear ;
But the lips of the wise preserve them.
- 4 Where there are no oxen the stall is clean ;
But by the strength of the ox is much in-
crease.
- 5 A faithful witness will not lie ;
But a false witness will utter only lies.
- 6 A scoffer seeketh wisdom, but findeth it not ;
But knowledge is easily found by the pruden-
tent.
- 7 Go from the presence of a foolish man,
When thou perceivest not the lips of know-
ledge. [his way ;
- 8 The wisdom of the prudent is to perceive
But the folly of fools is to follow deceit.
- 9 Guilt exposeth the foolish to mockery ;
But among the upright there is delight.
- 10 The heart knoweth its own bitterness ;
Nor can another be partaker of its joy.
- 11 The house of the wicked shall be destroyed ;
But the tabernacle of the upright shall
flourish.
- 12 Often doth a way seem right to a man ;
Yet the end of it leadeth to death.
- 13 Even in laughter the heart is sorrowful ;
And the end of that joy is sadness.
- 14 The backslider in heart shall be filled with
his way ;
But a good man, with *the fruits* of his works.
- 15 The simple believeth every word ;
But the prudent looketh well to his steps.
- 16 The wise feareth and departeth from evil ;
But a fool transgresseth, and yet is confident.
- 17 The passionate man worketh folly,
And the man of wicked devices is hated.
- 18 The simple possess folly as an inheritance ;
But the prudent ardently seek knowledge.
- 19 The evil bow in the presence of the good,
And the wicked at the gates of the just.
- 20 A poor man is hated by his neighbour ;

But many profess regard to the rich.
He that despiseth his *poor* friend sinneth ; 21
But blessed is he that is kind to the poor.
Do not they who devise evil miss their aim ? 22
But kindness and truth they find who devise
In all labour there is profit ; [good. 23
But talkativeness tendeth only to want.
The crown of the wise is their wealth ; 24
But the possession of fools is folly.
A true witness saveth lives ; 25
But a deceitful one uttereth lies.
In the fear of God is strong confidence ; 26
For to his children he will be a refuge.
The fear of Jehovah is a fountain of life, 27
To turn men from the snares of death.
In a numerous people is the glory of a king ; 28
And in the want of people is the ruin of a
prince.
He slow to wrath is of great understanding ; 29
But he of a hasty spirit exalteth folly.
The life of the body is a sound heart ; 30
But envy is the rottenness of the bones.
He that oppreseth the poor dishonours his 31
Maker ; [him.
But he that is kind to the needy honoureth
The wicked is driven away in his wicked- 32
ness ; [death.
But the righteous hath confidence even in
In the heart of the prudent wisdom re- 33
poseth ;
But what is within fools is made known.
Righteousness exalteth a nation ; 34
But sin is the reproach of a people.
A wise servant possesseth the king's favour ; 35
But his wrath is against him bringing dis-
grace.

CHAPTER XV.

- A *soft* answer turneth away wrath ; 1
But a provoking word stirreth up anger.
- The tongue of the wise maketh knowledge 2
useful ;
But the mouth of fools poureth out folly.
- The eyes of Jehovah are in every place, 3
Beholding the evil and the good.
- A healing tongue is as the tree of life ; 4
But a perverse one, like a destructive wind.
- A fool despiseth his father's instruction ; 5

of prudence and discretion, in the management of their land, come to want.

CHAP. XIV. 1. *Buildeth up her house*] She promotes the prosperity of her family, while a foolish one by misconduct disgraces and ruins her family.

3. *A sharp spear*] So Michaelis has rendered and supported this sense. Solomon intends the cutting reproaches, the curses of the wicked.

9. *Guilt exposeth*] The text will not admit the common version. Poole and others render, 'Sin deludes, or makes a mock of fools.' This is more agreeable to the text, and is adopted.

10. *The heart*] No one can ascertain the degree of sorrow or joy which another experiences, 1 Cor. ii. 11.

12. *Leadeth to*] The Chaldee reads *ידר*, which considered as a verb gives a clear and correct sense.

13. *Even in*] In this uncertain state, the cup of joy is

succeeded by that of sorrow, and sometimes while the countenance wears a smile, the heart is full of grief.

14. *Fruits of his works*] This sense of the text arises from reading with different vowels ; and the Greek and Arabic translators so read.

18. *Ardently seek*] By reading *כרר* in Hiphil, it signifies to gird one's self, to pursue a thing with earnestness. In the former line, 'as an inheritance' denotes, that they hold and retain folly, as a man does his inheritance.

22. *Miss their aim*] Their object is, to secure wealth and honour, but find themselves disappointed.

26. *To his children*] That is, God's children. To them he will afford his aid and protection.

32. *In his wickedness*] This verse contains a strong proof of the belief of a future state of rewards and punishments in the time of Solomon.

CHAP. XV. 4. *A destructive wind*] The Hebrew is, 'a

- But he that regardeth reproof is prudent.
 6 The house of the righteous hath great stores;
 But the revenue of the wicked is troubled.
 7 The lips of the wise spread abroad knowledge;
 But the heart of fools, what is not right.
 8 The sacrifice of the wicked Jehovah abhorreth;
 But the prayer of the upright is his delight.
 9 Jehovah abhorreth the way of the wicked;
 But him that followeth righteousness he loveth. [correction;
 10 To one forsaking the way shall be grievous
 But he that hateth reproof shall die.
 11 Hades and destruction are before Jehovah;
 How much more the hearts of the sons of men?
 12 A scoffer loveth not one that rebuketh him;
 And with wise men he will not walk.
 13 A joyful heart maketh a cheerful countenance: [down.
 But by grief of heart the spirit is broken
 14 The heart of the prudent seeketh knowledge;
 But the mouth of fools feedeth folly.
 15 All the days of the afflicted are evil;
 But a cheerful heart is a constant feast.
 16 Better is a little with the fear of Jehovah,
 Than great treasure, and anxiety therewith.
 17 Better is a dinner on herbs, where love is,
 Than a fatted ox, and hatred therewith.
 18 A wrathful man stirreth up quarrels;
 But one slow to anger appeaseth strife.
 19 The sluggard's way is as an hedge of thorns;
 But the way of the upright is as the highway.
 20 A wise son maketh a father glad;
 But a foolish son despiseth his mother.
 21 Folly is joy to one destitute of wisdom;
 But a man of prudence walketh uprightly.
 22 Without consultation designs miscarry;
 But by many counsellors they are established.
 23 A man hath joy by the answer of his mouth;
 And how good is a word spoken in due season!

The path of life to the wise is above, 24
 That he may depart from hades beneath.
 The house of the proud Jehovah will demolish;
 But the widow's landmark he will establish.
 The thoughts of the wicked Jehovah abhorreth;
 But pleasing are the words of the pure.
 One greedy of gain troubleth his own house;
 But he that hateth bribes shall live. [swer;
 The heart of the just studieth what to answer;
 But the mouth of the wicked poureth out
 Jehovah is far from the wicked; [evils. 29
 But he heareth the prayer of the just.
 The light of the eyes rejoiceth the heart, 30
 And a good report maketh fat the bones.
 The ear that hearkeneth to salutary reproof
 Shall abide among the wise. [soul;
 He that refuseth correction, despiseth his
 But he that heareth reproof gaineth wisdom.
 The fear of Jehovah is what wisdom teacheth, 33
 And that before honour is humility.

CHAPTER XVI.

IN respect to man, the preparations of the heart
 And the utterance of the tongue are from Jehovah.
 All the ways of man are pure in his own eyes;
 But Jehovah pondereth the spirits of men.
 Commit thy works unto Jehovah,
 And thy purposes shall be established.
 Jehovah maketh all things to serve his design;
 Yea, even the wicked, in the day of calamity.
 Every one proud in heart Jehovah abhorreth;
 Though hand join in hand he shall not be
 By mercy and truth iniquity is covered;
 And by the fear of Jehovah men depart from evil.
 When a man's ways are pleasing to Jehovah,
 He reconcileth even his enemies unto him.
 Better is a little with righteousness,
 Than great revenues without right.

breaking or destroying by the wind; the sense of which is given.

6. *Is troubled*] Being obtained unjustly, it is enjoyed with fear and trouble.

10. *Forsaking the way*] The way of duty, either to man or God.

11. *Hades*] The whole invisible world is under the inspection of Jehovah. The language of this passage shows, that *hades* cannot mean the grave, but implies a state more difficult to inspect than the hearts of men.

15. *Are evil*] That is, no affliction is in itself joyous, but grievous.

16. *And anxiety*] When a man's mind is distracted with fears and cares, he has no enjoyment of what he possesses.

19. *Is as an hedge*] That is, it seems so to him. It is full of difficulties, which his indolence suggests it is impossible to overcome.

23. *By the answer*] When he answereth to a matter

wisely and prudently, he has joy in reflecting on it; and what comfort does a word fitly spoken yield!

24. *Is above*] The way to attain life is for a man to set his heart on things above; to have a constant regard to the glories of another world, that he may live holily in this.

CHAP. XVI. 1. *The preparations*] Or right dispositions of the heart. I have adopted, as to the sense, the common version; but I yet doubt whether the other rendering is not the just one. To man belongs the preparations, &c.

4. *To serve his designs*] The version of Grotius, Secker, and others, I have adopted, by reading *למען* as a verb; and the meaning is, that as God hath made all things, so all things both in the natural and moral world are under his wise, unerring direction and government; yea, even the wicked, who refuse to obey his word, are manifestly under his control, in the day of calamity, when he punishes their sins. See note Heb. or Fam. Bib.

6. *Is covered*] The verb is thus translated, Ps. lxxix. 9.

- 9 The heart of a man deviseth his way ;
But Jehovah directeth his steps.
- 10 Mature counsel should be on the lips of a king,
That his mouth may not transgress in judgment.
- 11 A just weight and balance are from Jehovah ;
All the weights of the bag are his work.
- 12 To do wickedly should be the abhorrence of kings ;
For by righteousness is a throne established.
- 13 Righteous lips should be the delight of kings,
And they should love those who speak right.
- 14 The wrath of a king is as a messenger of death ;
Yet a wise man will pacify it.
- 15 In the light of a king's countenance is life,
And his favour is as the cloud of autumn rain.
- 16 It is far better to acquire wisdom than gold ;
And to acquire prudence, is preferable to silver.
- 17 The highway of the upright is to depart from And he that keepeth his way preserveth his soul.
- 18 Pride goeth before destruction,
And a haughty spirit before a fall.
- 19 Better is it to be humble in spirit with the lowly,
Than to divide the spoil with the proud.
- 20 He that acteth prudently will find good ;
But happy is he that trusteth in Jehovah.
- 21 The prudent shall be called wise in heart,
And his honeyed lips will increase learning.
- 22 Wisdom to its possessor is a fountain of life ;
But the instruction of fools is folly.
- 23 The heart of the wise maketh his mouth prudent,
And addeth learning to his lips.
- 24 Like drops of honey are pleasant words,
Sweet to the soul, and health to the bones.
- 25 Often doth a way seem right to a man ;
But the end of it leadeth to death.
- 26 A labouring person laboreth for himself ;
For his own mouth imposeth it upon him.
- 27 A worthless man diggeth up evil,
And on his lips there is a flaming torch.
- 28 A froward man soweth contention,
And a whisperer separateth chief friends.
- 29 A violent man allureth his friend,
And leadeth him in a way not good.

He closeth his eyes to devise froward things ;
He biteth his lips,—then doeth the evil.

The hoary head is a crown of glory, 31
When found in the way of righteousness.

He slow to anger is better than the mighty ; 32
And he ruling his spirit than one taking
The lot is cast into the urn ; [a city. 33
But its decision is wholly from Jehovah.

CHAPTER XVII.

BETTER is a dry morsel and peace with it, 1
Than a house full of feastings with strife.

A wise servant ruleth over a profligate son, 2
And divideth among brothers the inheritance. [gold ;

As the test the silver, and the furnace the 3
So Jehovah trieth the hearts of men.

A wicked man hearkeneth to false lips ; 4
But 'the just listeneth not' to a naughty tongue. [Maker ;

He deriding the poor, reproacheth his 5
And he glad at calamity shall not be guiltless.

Grandchildren are the crown of old men : 6
And the glory of children are their fathers.

Excellent speech becometh not a fool ; 7
Much less do false lips become a prince.

A present to its receiver is as a precious 8
stone ;

Whithersoever it turneth, it prospereth.

He that covereth an offence gaineth love ; 9
But one repeating a word separateth friends.

A rebuke affects more deeply the prudent, 10
Than to strike the fool a hundred times.

A rebellious man procureth only evil ; 11
For a cruel messenger shall be sent against him. [bear,

It is better for a man to meet a bereaved 12
Than to meet a fool in his folly.

He that returneth evil for good, 13
From his house evil shall not depart.

As water bursting forth is the beginning of 14
strife : [cited.

Hence desist from strife before anger is ex-
He justifying the wicked, and he condemn- 15
ing the just, [vah.

Even they both are the abomination of Jeho-
For what end is money in the hand of a 16
fool ? [for it.

To acquire wisdom ? but he hath no heart

By the exercise of mercy, fulfilling his promise, God covers, or pardons iniquity.

21. *And his honeyed*] The noun is rendered adjectively ; and by honeyed lips is meant eloquence, persuasive and alluring speech.

26. *Imposeth it upon him*] That is, his appetite renders it necessary that he should labour for his support.

27. *Flaming torch*] His words are like firebrands, full of bitterness and cursing.

CHAP. XVII. 2. *And divideth*] The verb חָלַק admits both the sense of dividing and of enjoying. The former is preferred, as it shows in what manner such a servant rules over a profligate son. Compare Gen. xv. 2, 3.

4. *But the just*] This is the reading of the versions. The text is, 'And a liar giveth heed to a naughty tongue ; which is the same sentiment as the first line.

8. *To its receiver*] Hebrew, 'in the eyes of its lord,' or 'owner ;' but from the connexion, it must have the sense given.—*Whithersoever*] A gift maketh way for a man, and all love him that giveth gifts.

11. *A rebellious man*] Bringeth on himself calamity and ruin ; for against him all the power of the state is collected.

14. *Before anger is*] For the sense given to רִיבֹנֶלֶת, see Michaelis. It occurs only three times, and all in this book. The sense given, suits all the places.

- 17 A friend loveth at all times,
And a brother is born for a time of adversity.
- 18 A man, void of prudence, striketh hands,
And becometh surety for his friend.
- 19 He that loveth strife loveth transgression;
And he that maketh high his gate seeketh ruin.
- 20 He of a froward heart shall not find good;
And he perverse with his tongue shall fall into evil. [sorrow;
- 21 He that begetteth a fool doeth it to his
And the father of a profligate hath no joy.
- 22 A joyful heart doeth good as to health;
But a broken spirit drieth the bones.
- 23 A wicked man receiveth a gift from the bosom,
That he may pervert the ways of justice.
- 24 In the countenance of the prudent is wisdom;
[earth.
But the eyes of a fool are at the ends of the
- 25 A foolish son is a grief to his father,
And bitterness to her that bare him.
- 26 To lay a fine on the just is not good,
Nor to strike nobles for their uprightness
- 27 He that hath knowledge spareth his words,
And a man of understanding is of a cool spirit. [wise,
- 28 Even a fool, when silent, may be accounted
And he that keepeth close his lips, intelligent.

CHAPTER XVIII.

- 1 THE opinionist seeketh his own desire;
He in anger ridiculeth all sound wisdom.
- 2 A fool delighteth not in understanding;
But in discovering the thoughts of his heart.
- 3 When the wicked cometh, cometh also contempt,
And with public disgrace, reproach.
- 4 As deep waters are the words of a man's mouth,
[stream.
And the fountain of wisdom as a flowing
- 5 It is not good to respect the person of the wicked,
So as to overthrow the just in judgment.
- 6 The lips of a fool bring him into contention,

19. *High his gate*] The gate of his house, which marks his pride and ostentation, which bring on ruin. Some understand by his gate, the opening of his lips, 'the door of his mouth'; a sense highly improbable.

22. *As to health*] So Gesen. renders; and this sense is contrasted with 'drieth the bones' in the next line.

24. *In the countenance*] Knowledge and wisdom are indicated by the looks and features of a man, while the vacant and wandering stare of another shows his folly.

CHAP. XVIII. 1. *The opinionist*] One separated, one who thinks no one right but himself, and despiseth the opinion and conversation of others; he ridiculeth, &c. or reproacheth all sound wisdom. So Cocceius, Schultens, and others render; and the natural order favours the sense given. Our translators seem to have taken the passage in a good sense contrary to all the old versions.

4. *A man's mouth*] That is, the words of a wise man, as the next line proves.

8. *Greedily swallowed*] Schultens was the first, who

And his own mouth inviteth strokes.

The mouth of a fool is his ruin, 7

And his lips are the snare of his soul.

A talebearer's words are eagerly swallowed, 8
And they descend to the recesses of the breast.

He that is slothful in his occupation 9

Is brother to the spendthrift.

The name of Jehovah is a strong tower; 10

The righteous flieth into it and is safe.

The rich man's wealth is his strong city, 11

And like a lofty bulwark,—in his opinion.

Before destruction the heart of man is 12
haughty;

But before honour is humility. [thing,

He that answereth before he hath heard a 13

Showeth his folly, and deserveth contempt.

The spirit of a man will support his infir- 14
mity;

But a wounded spirit who can bear?

The heart of the prudent acquireth know- 15
ledge, [ledge.

And the ear of the wise listeneth to know-

A man's gift maketh a way for him, 16

And bringeth him into the presence of the

great. [just;

He who first stateth his cause may seem 17

But his opponent cometh and proveth him.

The lot causeth contentions to cease, 18

And parteth between the mighty.

A brother offended is like a strong city, 19

And their contentions like the bars of a castle.

With the fruit of his mouth a man shall be 20
satisfied, [lips.

And his belly filled with the produce of his

Death and life are in the power of the 21
tongue;

And they who love it shall eat of its fruit.

He that findeth a wife findeth what is 22
good,

And shall obtain favour from Jehovah.

The poor man useth entreaties; 23

But the rich answereth with sternness.

A man by being friendly shall have friends; 24

And a friend often sticketh closer than a
brother.

from the Arab. gave a just sense to the verb *לָבַח*, which only occurs here and chap. xxvi. 22.

9. *The spendthrift*] Hebrew, 'the master of wasting,' or one addicted to extravagance.

14. *The spirit of a man*] The spirit of a man may support some bodily infirmity, but when the spirit is wounded, how can this be supported?

18. *The lot*] From this it appears that, in litigations or quarrels, the Jews had recourse to the lot in the days of Solomon, which was considered as giving the decision of the Almighty.

19. *A brother*] It has been observed that when brothers quarrel and fight, they appear most enraged, and are scarcely ever reconciled.

22. *Findeth a wife*] I have followed the text, although Kennicott contends that it is deficient, and that we should read, a good wife. This is implied, and Solomon commend matrimony, as the ordinance of God.

CHAPTER XIX.

- 1 **BETTER** is a poor man walking in his integrity,
Than he perverse "in his ways" though "rich."
- 2 For the soul to be without knowledge is not good;
And he that hasteth with his feet sinneth.
- 3 The folly of a man perverteth his way,
And then his heart is angry with Jehovah.
- 4 Wealth maketh many friends;
But the poor is deserted by his neighbour.
- 5 A false witness shall not go unpunished,
And he that uttereth lies shall not escape.
- 6 Many seek the favour of a prince;
And every one is the friend of a liberal man.
- 7 All the brethren of the poor hate him;
Much more will friends stand aloof from him.
He followeth them with words, yet they regard not.
- 8 He that gaineth wisdom loveth his own soul,
And he that preserveth prudence shall find good.
- 9 A false witness shall not go unpunished,
And he that uttereth lies shall perish.
- 10 Authority becometh not a fool;
Much less for a servant to rule over princes.
- 11 The prudence of a man deferreth his anger;
And it is his glory to pass over an offence.
- 12 As the roaring of a lion is the wrath of a king;
But his favour is as dew upon the grass.
- 13 A foolish son is the misery of his father,
And a contentious wife like a constant roof-drop. [thers;
- 14 House and wealth are inherited from father;
But a prudent wife is from Jehovah.
- 15 Slothfulness casteth into a deep sleep;
And an indolent person shall suffer hunger.
- 16 He that keepeth a command keepeth his life;
But he that neglecteth his ways shall die.
- 17 He that is kind to the poor lendeth to Jehovah;
[him.
And his recompense will he render unto
- 18 Correct thy son while there is yet hope,
And thy soul shall not long for his death.
- 19 A man of great wrath shall suffer punishment;

CHAP. XIX. 1. *In his ways*] The readings of MSS. and Versions adopted restore the antithesis, and give a just and proper sense.

2. *For he that hasteth*] A person without knowledge hasteneth after mischief. He falls into every snare.

7. *Hate him*] They act towards him, as if they did; and those who professed themselves his friends stand aloof, not regarding his entreaties.

10. *Authority*] For this sense, see Hunt. If by fool we understand a wicked man, the delights and pleasures of offence are what he desires, and most suitable to his character; but power and authority in the hands of such men is very injurious.

13. *Contentious wife*] Geierus has quoted a proverb of the Illyrians, 'That there is no necessity for him to go to war who hath a smoking house, a dropping roof, and a contentious wife; for he nat'ly war in his own house.'

- For if thou deliver him, he will still offend.
- Hear counsel, and receive instruction, 20
That thou mayest be wise in thy latter end.
- Many designs are in the heart of man; 21
But the counsel of Jehovah shall verily stand. [ness;
- What maketh a man esteemed is his kind- 22
And a poor man is better than a false rich one.
- The fear of Jehovah tendeth to life; 23
He that hath it shall abide satisfied;
He shall not be visited with evil.
- The slothful putteth his hand into the dish; 24
But he will not raise it again to his mouth.
- Smite a scoffer, and the simple will become 25
wise; [knowledge.
- And reprove the prudent, and he will attain
He that robbeth a father, or driveth away a 26
mother,
Is a son that bringeth shame and disgrace.
- Cease, my son, to listen to that instruction 27
That leadeth astray from the words of knowledge.
- An ungodly witness scorneth justice; 28
And the mouth of the wicked swalloweth in-
Judgments are prepared for scoffers, [quity. 29
And stripes for the back of fools.

CHAPTER XX.

- WINE mocketh, strong drink rageth; 1
And every one led astray by it acteth un-
wisely. [lion;
- The wrath of a king is as the roaring of a 2
He that provoketh him sinneth against his
life. [strife;
- It is an honour to a man to cease from 3
But every fool will angrily contend.
- The sluggard will not plough in winter; 4
Hence shall he beg in harvest, but have no-
thing.
- Counsel in a man's heart is as deep waters; 5
But a man of understanding will draw it out.
- Many men proclaim "their own kindness; 6
But a faithful man who can find?
- The just man walketh in his integrity, 7
And blessed shall be his children after him.
- A king, sitting on the throne of judgment, 8
Disperseth all wickedness with his eyes.

18. *Thy soul shall not long*] Hebrew, 'Thou shalt not lift up thy soul for his death.' Thou shalt not pray or wish for it.

22. *Maketh a man*] Here desire is put for what is desirable or estimable by a frequent idiom of the Hebrew. — *Rich one*] A poor man does not raise expectations, either by his circumstances or words; but the rich false one makes promises which he does not fulfil.

CHAP. XX. 1. *Mocketh*] Or maketh one to mock and rage. The effects of wine or strong liquor are evidently intended.

2. *Sinneth against his life*] Exposeth his life to danger. For absolute kings do according to their pleasure.

6. *Many men*] By omitting וְכַלּוּלֵי in the Versions, the construction and sense are restored.

8. *Disperseth all*] The due administration of justice checks the boldness of offenders.

- 9 Who can say, I have cleansed my heart,
I have purified myself from my sin ?
- 10 Divers weights and divers measures
Are both alike the abhorrence of Jehovah.
- 11 Even a boy will dissemble as to his actions ;
Is he pure, is he upright in his conduct ?
- 12 The ear that heareth, and the eye that
seeth,
Jehovah hath made even both of them.
- 13 Love not sleep, lest thou come to poverty ;
Open thine eyes, and thou shalt be filled
with bread.
- 14 *The article* is bad, bad, saith the buyer ;
But when he is gone, then he boasteth.
- 15 Lips of knowledge are as gold,
A multitude of pearls, or precious jewels.
- 16 Take his garment that is surety for another ;
And his pledge for the debts of strangers.
- 17 Sweet to a man is the bread of deceit ;
But after it his mouth is filled with sand.
- 18 Designs are established by counsel ;
And with good advice make war.
- 19 A talebearer going about revealeth secrets ;
Hence meddle not with him that enticeth
with his lips.
- 20 Whoso curseth his father, or his mother,
His lamp shall be put out in thick darkness.
- 21 An inheritance may at first be hastily gotten,
But its end shall not be blessed.
- 22 Say not, I will recompense an evil ;
Wait on Jehovah, and he will save thee.
- 23 Divers weights are Jehovah's abhorrence ;
And deceitful balances are not good.
- 24 The steps of a man are directed by Jehovah ;
For what man can understand his way ?
- 25 It is a snare to a man to retain what is holy,
And after vows then to make inquiry.
- 26 A wise king disperseth the wicked,
And bringeth over them the threshing-wain.
- 27 The spirit of man is the lamp of Jehovah,
Which searcheth all the inward recesses.
- 28 Mercy and truth preserve a king ;
And by mercy his throne is supported.
- 29 The glory of young men is their strength ;

But the hoary head is the honour of the
aged. [evil ;
The suppuration of a wound cleanseth the 30
So do stripes the inward parts of the belly.

CHAPTER XXI.

THE heart of a king is in Jehovah's hand, 1
And, as water-streams, he turneth it where-
soever he will.

Every way of man is right in his own eyes ; 2
But Jehovah pondereth the hearts of men.

The practice of justice and equity 3
Is more acceptable to Jehovah than sacrifice.

Haughty looks and a puffed up heart, 4
And the light of the wicked, *show their sin*.

The designs of the diligent tend to plenty ; 5
But those of one too hasty, only to want.

He that acquireth treasures by a false 6
tongue,
'Pursueth' vanity and the snares of death.

The plunder of the wicked terrifieth them, 7
Yet they refuse to do what is right.

The way of a vile man is full of turnings, 8
But the pure is upright in his works.

Better is it to dwell on the corner of a roof, 9
Than with a contentious woman in a wide
house.

The soul of the wicked desireth what is evil ; 10
Nor doth his friend find favour in his eyes.

By punishing a scoffer the simple is made 11
wise, [knowledge.

And when instructed, the wise attains
The righteous considereth the house of the 12
wicked, [deeds.

The overthrow of the wicked for their evil
He that closeth his ear at the cry of the poor, 13
Shall himself also cry, but shall not be heard.

A gift in secret will pacify anger ; 14
And a reward in the bosom, strong wrath.

It is joy to the just to do what is right ; 15
But vexation, to the workers of iniquity.

A man who strayeth from the path of wis- 16
dom [ners.
Shall rest in the assembly of departed sin-

11. *Even a boy*] Such an one soon begins to conceal what he knows to be wrong, and when interrogated will equivocate and dissemble. Is he pure ? &c.

16. *Take his*] This is not so much a precept as a caution to avoid suretyship, from the general consequences of it.

17. *Bread of deceit*] Gain or pleasure procured by unlawful methods. This shall be at last as disagreeable as sand in the mouth.

21. *Hastily gotten*] By injustice or oppression ; and such inheritance shall not abide.

25. *To retain what*] Solomon refers to the law respecting vows, Lev. xxvii. 1—27.

26. *The threshing-wain*] This must have been a capital and severe punishment. Compare Is. xxviii. 25, and xxx. 22, &c.

27. *Which searcheth*] Discerning not only a man's outward actions, but his inward thoughts, which no other man can see. 1 Cor. ii. 11.

30. *The suppuration*] See Parkhurst on חָבַר. The blueness of a wound cannot be said to cleanse it ; but suppuration does. So do stripes the evil humours of the mind.

CHAP. XXI. 1. *As a water-stream*] The order of the text cannot be adopted in a version without creating obscurity. See Ps. i. 3.

4. *Light of the wicked*] So our marginal version has it.

6. *Pursueth vanity*] Or, as others render, 'a vapour ;' and in his eager pursuit he falleth into the snares of death ; his crimes find him out and he perisheth. (v) Sept. Vulg. 2 MSS.

7. *What is right*] That is, they refuse to make restitution to those whom they have robbed and plundered.

8. *A vile man*] The conduct of such a man is regulated by no principles of honour or honesty.

12. *The righteous*] As the text stands, this is the most literal version. Grey omits לָרַע and transposes רָשָׁע from the first line to supply its place ; and renders, 'the righteous prospereth in his house ; but wickedness overthroweth the wicked.'

16. *In the assembly*] There is a reference in the text not to the dead only, but to the miserable dead. Some particular punishment is evidently intended, but none is expressed, unless we give the sense which is attributed.

- 17 He that loveth pleasure shall be a man of want ; [rich.
And he that loveth wine and oil shall not be
18 The wicked shall be a ransom for the just,
And the transgressor, for the upright.
19 Better is it to dwell in a desert land,
Than with a contentious, angry woman.
20 Desirable treasure and ointments are in the house of the wise ;
But a foolish man swalloweth them up.
21 He that followeth righteousness and mercy
Shall find life, and riches, and honour.
22 The wise scaleth the city of the mighty,
And casteth down its strong defence.
23 He that keepeth his mouth and his tongue,
Keepeth his soul from troubles.
24 Proud and arrogant scoffer is his name,
Who only acteth through the rage of pride.
25 The desire of the slothful killeth him,
Because his hands refuse to labour :
26 He greedily coveteth all the day ;
But the righteous giveth and withholdeth not. [tion,
27 The sacrifice of the wicked is an abomination
Because they bring it with an evil design.
28 A false witness shall perish ;
For the man that heareth will speak the truth.
29 A wicked man hardeneth his face ;
But the upright considereth his steps.
30 Neither wisdom, understanding, nor counsel
Shall prevail against Jehovah.
31 The horse is prepared for the day of battle ;
But the victory is from Jehovah.

CHAPTER XXII.

- 1 A DISTINGUISHED name is above great riches ; [gold.
And good esteem better than silver and
2 The rich and the poor meet together ;
Jehovah is the Maker of them all.
3 The prudent foreseeeth an evil and avoideth it ;
But the simple pass on and are punished.
4 The reward of humility and the fear of Jehovah
Are riches, and honour, and life.
5 Thorns and snares are in the way of the froward ; [from them.
But he that keepeth his soul shall be far
6 Train up a child in the way he should go ;
And he will not, even when old, depart from it.

20. *Treasures and ointments*] The wise lay up such things for their children.

28. *Speak the truth*] Parkhurst renders *my*, 'will reply with success.' For the sense given, see Michaelis on the word.

CHAP. XXII. 2. *Meet together*] They live together and need one another's assistance. It is the will of God, their common Creator, that they should be useful to one another.

8. *The rod*] The rod of punishment. This reading of the Sept. consists in the change of a single letter ; and seems to be the true one.

- The rich man ruleth over the poor, 7
And the borrower is servant to the lender.
He that soweth iniquity shall reap trouble, 8
And the rod shall consume his 'works.'
The liberal man shall be blessed, 9
Because he giveth of his bread to the poor.
Expel the scoffer, and strife will depart ; 10
Yea, contention and reproach will cease.
'Jehovah' loveth the pure in heart ; 11
And for his eloquence the king is his friend.
The eyes of Jehovah are on such as keep 12
knowledge ; [throweth.
But those who speak treacherously he over-
The slothful saith, There is a lion abroad ; 13
I shall be slain in the streets.
'The harlot's mouth is a deep pit ; 14
The abhorred of Jehovah shall fall into it.
Folly is firmly fixed in the heart of a child ; 15
But the rod of correction will drive it from him. [self,
He that oppresseth the poor to enrich him- 16
And he that giveth to the rich, shall surely want. [wise ;
Incline thine ear, and hear the words of the 17
And apply thine heart to my instruction.
For they are pleasant, if thou keep them in 18
thy breast ;
If in like manner they be ready on thy lips.
To the end thy trust may be in Jehovah, 19
I have this day made known to thee 'his way.'
Have I not written to thee 'heretofore, 20
As to the attaining of counsel and know- ledge ;
Showing to thee most certain words of truth, 21
That thou mayest return words of truth
To those who send unto thee ?
Rob not the poor, because he is poor ; 22
And oppress not the afflicted in judgment :
For Jehovah will plead their cause, 23
And spoil those who have spoiled them.
Make no friendship with the passionate ; 24
And with a wrathful man go not ;
Lest thou shouldst learn his ways 25
And thy soul be caught in a snare.
Be not among those that strike hands ;— 26
Among those that are sureties for debts.
If thou hast nothing wherewith to pay, 27
Why should thy bed be taken from under
Remove not the ancient land-mark, [thee ? 28
Which thy forefathers made.
Seest thou a man diligent in his business ? 29
He shall stand in the presence of kings ;

9. *The liberal man*] Hebrew, 'He of a good eye,' which idiom signifies a kind, liberal person.

11. *Jehovah loveth*] The versions supply Jehovah.

14. *The abhorred of*] 'The impure and licentious, who seek only the gratification of their own lusts.'

15. *Firmly fixed*] Or 'bound fast.' By the depravity of nature, it is deeply rooted and so firmly fixed, that frequently nothing but the severest discipline will drive it from him.

19. *I have this*] The Sept. is followed instead of the usual and improper reading of the text.

20. (v) Many MSS.

He shall not stand in the presence of the mean.

CHAPTER XXIII.

- 1 WHEN thou sittest to eat with a ruler,
Consider well in whose presence thou art ;
- 2 And put a knife to thy throat,
If thou be a man given to excess.
- 3 Be not desirous of his dainties ;
For they are deceitful food.
- 4 Labour not to become rich ;
And cease from thine own prudence.
- 5 Wilt thou dart thine eye on what is not ?
For assuredly riches make for themselves wings,
And fly away as the eagle towards heaven.
- 6 Eat thou not the bread of the envious,
Nor desire any of his dainties.
- 7 For as he thinketh in his mind, so is he ;
He will say to thee, Eat and drink ;
But his heart is not with thee. [up,
- 8 The morsel thou hast eaten thou shalt vomit
And deem thy courteous words to be corrupt.
- 9 Speak not in the hearing of a fool ;
For he will despise thy wise discourse.
- 10 Remove not the ancient landmark ;
And enter not the fields of the fatherless ;
- 11 For "Jehovah," their avenger, is mighty ;
He will plead their cause against thee.
- 12 Apply thy heart to instruction,
And thine ears to the words of knowledge.
- 13 Withhold not correction from a child ;
For if thou smite him with the rod, he shall not die :
- 14 Yea, if thou shalt smite him with the rod,
Thou shalt deliver his soul from hades.
- 15 O my son, if thy heart become wise,
My heart, yea mine, shall rejoice.
- 16 My reins shall even exult,
When thy lips speak right things.
- 17 Let not thy heart envy sinners ;
But live daily in the fear of Jehovah :
- 18 For there is a certain future reward,
And thy hope shall not be cut off.
- 19 Hear thou, my son, and be wise ;
And let thy conscience direct thy way.
- 20 Be not among those drunk with wine ;
Among those addicted to revellings ;
- 21 For the drunkard and reveller shall be poor,

CHAP. XXIII. 2. *Put a knife*] That is, if a man indulge to excess in the presence of a wise prince, he will incur his displeasure and expose his own life to danger.

5. *They make*] Or, 'they have wings and fly away.' They are lost suddenly and unexpectedly.

6—8. *Eat thou not*] These verses describe a vice peculiarly odious, but very common. How often do men invite others to partake with them, and yet grudge every morsel they take ! 11. (a) Sept. Arab.

18. *For there is*] This is the version of Michaelis and Dathe ; and the genuine sense of the text, as the next line most naturally refers to the hope of a better state.

19. *Thy conscience*] Or heart, direct and guide thy way.

26. (v) Versions and MSS.

And drowsiness shall clothe one with rags.
Hearken to thy father, who begot thee, 22
And despise not thy mother, when old.
Buy the truth, and sell it not ; [also. 23
Wisdom, instruction, and understanding
The father of the just shall greatly exult ; 24
And the father of the wise shall have joy in him :
Yea thy father and thy mother shall have 25
And she that bare thee will exult. [joy ;
Give to me, O my son, thy heart, 26
And let thine eyes 'observe' my ways :
For a harlot is as a deep ditch ; 27
And a prostitute as a narrow pit.
She lieth in wait, as if to seize the prey, 28
And increaseth the transgressors among men.
Who have woe ? who have sorrows ? 29
Who have contentions ? noisy babblings ?
Who have wounds without cause ?
Who have redness of eyes ?
They that tarry late over wine ; 30
Who associate to prove mixed wine.
Look not on the wine when it is red,— 31
When it gives forth bubbles in the cup,
And so floweth down smoothly ;
For at last it will bite as a serpent, 32
And diffuse its poison as the basilisk.
Thine eyes will look on harlots ; 33
And thy heart will suggest perverse things.
Yea, thou wilt be as one sleeping amidst 34
the sea ; [mast.
Or as he that lieth down on the top of a
They have smitten me, but I am not sick ; 35
They have beaten me, but I feel it not ;
When I awake I will seek it yet again.

CHAPTER XXIV.

- BE not thou envious at wicked men, 1
Nor even desire to be among them.
For their heart studieth destruction, 2
And their lips speak mischief.
By wisdom a house is builded up, 3
And by understanding it is established.
By knowledge the chambers are filled 4
With all precious and pleasant treasure.
The wise prevaileth over the strong, 5
And the man of knowledge over the mighty.
Hence by wise counsel make thou war ; 6
For in much counsel there is safety.
Wisdom is too high for a fool ; 7

30. *Who associate*] Confederate together, being addicted to the same vice. Mixed wine was stronger than pure, and hence the reason why such characters fly to it.

33. *Thine eyes*] How just is this remark ! 'Thy heart will suggest,' literally will speak, but the sense given our language requires.

34. *Yea thou*] Become insensible of danger, and buried in sleep.

35. *They have*] This implies that he apologizes for his sin and resolves to repeat it ; and this is but too general a practice. Habitual drunkards are rarely reformed.

CHAP. XXIV. 5. *The wise prevaileth*] This version arises from reading כָּבִיר as a verb instead of a noun. So Michaelis and others render.

- He durst not open his mouth in the assembly.
- 8 He that formeth plans for doing evil Shall be called, A master of devices.
- 9 The thought of foolishness is sin ; But the scoffer is an abomination to men.
- 10 If thou faint in the day of adversity, Thy fortitude is indeed small.
- 11 Deliver those who are led away to death, Even those who are about to be slain.
- 12 If thou forbear, and say, Lo, 'I know him not ;' [sider it ? Will not he that pondereth the heart, con- Will not he that keepeth thy soul, regard it, And render to man according to his work ?
- 13 As thou eatest honey, my son, because good ; [taste : And the honey-comb, because sweet to thy
- 14 So shall the knowledge of wisdom be to thy soul, [ward, When thou hast found it ; for it hath a re- And thy hope shall not be cut off.
- 15 Lay not wait, wicked man, for the house of the just : Make not his resting-place desolate :
- 16 For the just may fall seven times and rise again ; [evil. But the wicked shall be overwhelmed with
- 17 Rejoice not when thine enemy falleth, Nor when he stumbleth let thy heart exult ;
- 18 Lest Jehovah see, and it be displeasing to him, And he turn his wrath from him upon thee.
- 19 Vex not thyself, because of evil men ; Nor be thou envious at the wicked ;
- 20 For to the evil there is no reward, [out. And the lamp of the wicked shall be put
- 21 My son, fear Jehovah and the king, And associate not with innovators :
- 22 For their destruction shall come suddenly, And the ruin from both who knoweth ?
- 23 These also are the sayings of the wise : It is not good to respect persons in judgment.

- He that saith to the wicked, Thou art just, 24 Him the people will curse, and him men will abhor : But delight will be in those that rebuke him, 25 And a choice blessing shall come upon The lips of that man shall be kissed, [them. 26 Who returneth a right answer. Prepare thy materials abroad, 27 And fit them for thyself in the field ; And afterwards build thy house. Be not a false witness against thy neigh- 28 And deceive not others with thy lips. [bour, Say not, As he did to me, so will I do to 29 him ; [work. I will render to the man according to his I passed over the field of the slothful, 30 And over the vineyard of the foolish man ; And, lo, it was all grown over with weeds ; 31 Its surface was covered with nettles, And its stone wall was broken down. When I had seen, I considered it well ; 32 I looked and received instruction : A little more sleep, a little more slumber, 33 A little more folding of the hands to rest ; And thy poverty shall come as a traveller, 34 And thy want, as an armed man.

CHAPTER XXV.

- THESE are also the Proverbs of Solomon, 1 which the men of Hezekiah, king of Judah, collected. It is the glory of God to conceal a thing ; 2 But the glory of a king to search a thing out. [depth, The heavens for height, and the earth for 3 And the hearts of kings are unsearchable. Remove the dross from the silver, 4 And pure metal will come forth to the refiner ; [sence, Remove the wicked from the king's pre- 5 And his throne shall be established in righteousness. Honour not thyself in the king's presence, 6 And stand not in the place of great men ;

7. *Durst not*] He is conscious of his inability to speak in public, and therefore it is his wisdom to be silent.

8. *Master of devices*] Such a character is meant as lives by his cunning and wickedness.

9. *The thought*] Device or purpose of folly, or as the Syriac and Vulgate, 'of the fool is sin.' His design is wrong in its principle.

11, 12. In the latter verse the reading of the Versions is adopted, and the force of *לֹא* extends to the next lines, which it does in other instances. The meaning seems to be, if thou see a man unjustly seized or condemned, when it is in thy power to deliver him ; and if thou say, 'I know him not, and I care not what is done to him,' will not God charge thee with the crime of blood, because thou neglectest to defend and rescue thy fellow-man ?

13. *As thou eatest*] The verb is in the imperative, but must be rendered conditionally to answer the next verse.

15, 16. *Lay not wait*] The connexion makes it clear that the falling of the just means his falling into calamities and misfortunes. He may often suffer these and yet regain his prosperity ; but the wicked will be overwhelmed at last with evils ; his crimes will be punished.

18. *Upon thee*] These words are necessarily understood, and ought to be supplied ; or else a strange sentiment is delivered indeed !

20. *No reward*] No prosperity, no riches ; or no satisfaction in these things.

22. *From both*] From Jehovah and the king.

31—34. *With weeds*] So *קִשְׁקִשׁ* signifies, according to Michaelis, and not nettles exclusively. Compare chap. vi. 9—11.

CHAP. XXV. 1. *These are also*] From this verse it appears, that the two former parts of this book, chap. i.—ix. and x.—xxiv. were among the sacred books in the time of Hezekiah ; and that he searched for any remaining proverbs of Solomon, that they might be added to these.

2. *To conceal a thing*] To keep his counsels and designs in his own breast, and to carry them into effect by secret and unknown methods ; but a king derives his honour for prudence and wisdom by searching out a matter ; and not less by keeping secret his own intentions.

4—7. *Remove the dross*] What dross is to silver, evil courtiers are to kings. Let them be removed, and good men put in their places. Compare Luke xiv. 10.

- 7 For better it be said to thee, Come hither,
Than to be put lower in the presence of a
Whom thine own eyes see. [prince,
8 Enter not hastily into contention,
Consider what thou wilt do in the end,
When thy neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour,
But discover not his secret to another;
10 Lest he that heareth condemn thee,
And thy infamy be not turned away.
11 Like apples of gold among figures of
Is a word spoken at the proper time. [silver,
12 As a golden pendent, or jewel of fine gold,
Is a wise reproof to an obedient ear.
13 As a vessel of snow in the time of harvest,
Is a faithful messenger to him that sendeth
him :
For he refresheth the mind of his master.
14 Like clouds and wind without rain,
Is he who boasteth of a false gift.
15 By long forbearance a ruler is persuaded,
And a soft tongue breaketh a bone.
16 Hast thou found honey ? eat what is suffi-
cient,
Lest thou be cloyed with it and vomit it up.
17 Visit not too often the house of thy neigh-
bour, [thee.
Lest he be weary of thee, and then hate
18 Like a club, or sword, or pointed arrow,
Is he bearing false witness against his
neighbour.
19 Like a broken tooth or a lame foot,
Is trust in the faithless in a day of distress.
20 As he that taketh off a garment on a cold
Or as vinegar poured upon nitre, [day,
Is he that singeth songs to a distressed
mind. [to eat ;
21 If thine enemy be hungry, give him bread

Or if he be thirsty, give him water to drink :
For thou wilt heap coals of fire on his head, 22
And Jehovah shall reward thee.
As the north wind bringeth forth rain, 23
So a whispering tongue, angry looks.
Better is it to dwell in a corner of a house- 24
roof, [house.
Than with a contentious woman, in a wide
Like cold water to a thirsty person, 25
Is good news from a far country.
As a fountain troubled, or spring polluted, 26
Is a just man offending before the wicked.
As to eat much honey is not good, 27
So the contempt of honour is from honour.
As a city invaded, without walls, 28
Is the man that hath no rule over his spirit.

CHAPTER XXVI.

As snow in summer, and as rain in har- 1
So honour doth not besem a fool. [vest,
As the wandering bird or circling swallow, 2
So the curse causeless shall not come.
As the whip for the horse, and bridle for the 3
ass ;
So is the rod prepared for the back of fools.
Answer not a fool, according to his folly, 4
Lest thou also become like unto him.
Answer a fool according to his folly, 5
Lest he should become wise in his own eyes.
As one lame on his feet, yet drinketh vio- 6
lence,
Is he that sendeth a message by a fool.
As the legs of the lame are feeble ; 7
So is a proverb in the mouth of fools.
As one that bindeth a stone in a sling, 8
Is he that giveth honour to a fool.
As a thorn-branch in the hand of a drunkard, 9
So is a proverb in the mouth of fools.

8. *Consider*] This version arises from considering the verb as the imperative, and not as a participle. This verb occurs Ps. lxxxviii. 16. See Lex. Simon.

10. *Condemn thee*] As acting disgracefully, by betraying the confidence reposed in thee.

11. *Apples of gold*] Harmer judges citrons are meant. *Among figures*] The word is used for 'an imagination,' a picture in the mind, 'a figure,' sculptured on stone, drawn on a wall, &c. Compare Levit. xxvi. 1; Ezek. viii. 12; Numb. xxxiii. 52.

12. *Obedient ear*] He who hearkens to reproof will regard it as proper, and beautiful as a golden pendent.

13. *As a vessel*] Hunt has proved that it most probably denotes some vessel in which snow was preserved for the purpose of cooling their liquors. Compare Exod. xvi. 33.

14. *A false gift*] Either pretending that he has given, or will give something, without doing it. Like clouds and wind without rain, he disappoints expectation.

18. *Like a club*] From this it should seem the club was used as an offensive weapon, as well as the sword and arrow. A false witness is as destructive to a man as these weapons of death.

19. *Is trust*] A broken tooth or a lame foot are unfit for their office ; and as any reliance on them is vain, so is confidence in the treacherous.

20. *Is he that singeth*] This is as improper as to strip on a cold day, and raises a ferment of conflicting passions, like vinegar poured upon nitre.

22. *Coals of fire*] Your kindness shall melt him ; and reflections on his own unjust enmity shall be painful to him, Rom. xii. 20.

23. *So a whispering tongue*] When there is much whispering in company, it begets suspicion that something is said against some present, and this produces angry looks.

26. *Offending before*] Being moved from his steadfastness, so as to do what is wrong, either in respect to God or man.

27. *So the contempt*] This version arises from adopting the Arabic sense of the word. As eating too much honey will produce nausea and sickness ; so from experiencing the emptiness and vanity of honour arises the contempt of it.

CHAP. XXVI. 1. *As snow*] As these are unseasonable, and unsuitable, so honour, &c.

2. *As the wandering*] The meaning seems to be, as these birds fly here and there without any particular intention, so imprecations uttered rashly shall have no effect.

4, 5. These opposite directions may be proper when referred to different times and circumstances. 'Answer not a fool,' &c. when he is in a passion, or drunk ; for in this case thou wilt be guilty of the folly of casting pearls before swine. 'Answer a fool,' &c. when he is calm and sober, rebuke him sharply, and convince him of his folly, that he may be ashamed of it, and not be wise in his own eyes.

6. *As one lame*] As a lame man who drinketh violence, or is eager after spoil, but unable to obtain it ; is he that, &c. He is disappointed, because he employs an unfit instrument.

7. *So is a proverb*] It loses its force, its point from the manner in which it is applied.

8. *That bindeth*] And which cannot of course be thrown out ; so improperly doth he act who giveth honour to a fool.

9. *As a thorn-branch*] Which may injure both himself

- 10 Every drunkard causeth much grief;
And the fool and drunkard are transgressors.
- 11 As the dog returneth to his vomit,
So the fool repeateth his folly.
- 12 Seest thou a man wise in his own eyes?
There is more hope of a fool than of him.
- 13 The slothful saith, There is a lion in the
A fierce lion is in the street. [way;
- 14 As a door turneth on its hinges,
So doth the slothful upon his bed.
- 15 The slothful putteth his hand into the dish;
It is labour to him to raise it to his mouth.
- 16 The slothful is wiser in his own eyes,
Than seven men who can answer prudently.
- 17 Like him that taketh a dog by the ears,
Is he that interfereth in another's quarrel.
- 18 As one that pretendeth only to play,
Who casteth firebrands and deadly arrows;
- 19 So is he that deceiveth his neighbour,
And then saith, Am I not in sport?
- 20 Where there is no wood the fire goeth
out;
So when there is no talebearer, strife ceaseth.
- 21 As fuel to live coals, and as wood upon fire;
So is a contentious man to kindle up strife.
- 22 The words of a talebearer are eagerly swal-
lowed,
And descend to the recesses of the breast.
- 23 As silver dross spread on an earthen vessel,
Are "flattering" lips, and a wicked heart.
- 24 He that hateth dissembleth with his lips;
But layeth up deceit within him.
- 25 When he speaketh kindly, believe him not;
For his heart is full of abominations.
- 26 He that covereth hatred by deceit,
His wickedness shall be exposed in the as-
sembly.
- 27 He that diggeth a pit shall fall into it;
And the stone shall return on him that
rolleth it. [injured;
- 28 A false tongue hateth those whom it hath
And a flattering mouth worketh ruin.
- Let another praise thee, and not thy own
A stranger, and not thine own lips. [mouth;
A stone is heavy, and the sand weighty;
But a fool's wrath is heavier than both of
them. [rain;
Wrath is cruel, and anger as a sweeping
But who can stand before jealousy?
Better is rebuke openly given,
Than love studiously concealed.
Faithful are the wounds of a friend;
But the kisses of an enemy are deceitful.
The full person loatheth a honeycomb;
But to the hungry a bitter thing is sweet.
Like a bird that wandereth from her nest,
Is the man that wandereth from his place.
As ointment and perfume rejoice the heart,
So agreeable is the counsel of a person to
his friend. [not;
Thy friend, and thy father's friend, forsake
And go not to thy brother's house in the
day of thy calamity; [afar off.
For better is a friend near, than a brother
My son, be wise, and give joy to my
heart, [me.
That I may answer him that reproacheth
The prudent foreseeth an evil and avoid-
eth it;
But the simple pass on and are punished.
Take his garment that is surety for another,
And his pledge for the debts of strangers.
He that blesteth his friend with a loud voice,
To him it will be imputed as meanness.
A constant roof-drop on a stormy day
And a contentious woman are alike *unplea-*
sant: [the wind;
He that would hide her, may as soon hide
Or the right hand ointment, which discovers
itself.
As iron becomes sharp on iron,
So a man sharpens the countenance of his
friend. [fruit,
He that tendeth a fig-tree shall eat of its
And he that guardeth his master be ho-
noured.
As from water face answereth to face,
So the heart of one man to that of another.
Hades and destruction are never satisfied;
So cannot the eyes of man be satisfied.

CHAPTER XXVII.

- 1 BOAST not thyself of to-morrow;
For thou knowest not what a day may
bring forth.

and others; so is a proverb, &c. It may be applied improperly and so become the cause of contention.

10. *Every drunkard*] The text is here uncertain, and the meaning of every word ambiguous; so that we have as many versions as translators. See note Heb. Bib.

13—17. *The slothful*] Compare chap. xix. 25. and xxii. 13.

18—19. *As one that*] As such a man may do real injury, so doth he who deceiveth his neighbour.

23. *As silver dross*] As this appears beautiful, and hides and covers the clay; so flattering lips are often agreeable, but they are only the gilding of a wicked heart.

26. *His wickedness*] He shall be brought to public shame and punishment; his deceit being detected and exposed.

CHAP. XXVII. 4. *Sweeping rain*] Jealousy is our marginal version.

8. *His place*] That is, from his home, leaving his family and neglecting his own concerns.

9. *So agreeable*] Durell so renders; and at least the sense is clear.

12, 13. *The prudent*] Compare ch. xxii. 3; xx. 16.

14. *To him it will be*] With 1 MS. and Sept. the two words rising early in the morning, are omitted, as unnecessary and as unmeaning. He who doth this betrays a mean sneaking spirit, which his friend will discover and despise.

16. *He that would*] Conceal from others her noise and reproaches, undertakes what is as impossible as it is to hide the wind that it shall not blow, or the perfume that it shall not spread abroad.

19. *As from water*] Various turns have been given to this proverb. Castellin and others render, 'As water representeth the face to the face; so doth the heart, the man to the man.' In this version a man's heart suggests to him-

- 21 As a crucible the silver, and a furnace the gold ; [him.
So is a man *tried* by the mouth that praiseth
22 Though thou shouldst bray a fool with a pestle,
In a mortar among bruised vetches,
Yet will not his folly be removed from him.
23 Acquaint thyself with the state of thy
And look well after thy herds ; [flock,
24 For riches do not abide for ever,
Nor a crown to every generation. [eth,
25 The grass shooteth, the tender herb appear-
And the herbage of the mountains is col-
26 The lambs are for thy clothing, [lected.
And the he-goats for the rent of the field.
27 The she-goats will give milk enough for thy
For the food of thy household, [food,
And for the support of thy maidens.

CHAPTER XXVIII.

- 1 THE wicked flee, when no one pursueth ;
But the righteous are bold as the lion.
2 By rebellion in a land many are its princes ;
But by a prudent man order will be re-
stored.
3 A needy ruler, who oppresseth the poor,
Is like a sweeping rain, that leaveth no
food.
4 They who forsake the law praise the wicked ;
But they who keep the law contend with
them.
5 Wicked men do not regard what is right ;
But they that seek Jehovah regard it in all
things.
6 Better is one poor walking in his uprightness,
Than he perverse in his ways, though he
be rich.
7 He that observeth the law is a wise son ;
But the friend of prodigals disgraceth his
father. [usury,
8 He that increaseth his wealth by griping
Gathereth for one that will be kind to the
poor. [law,
9 He that turneth his ear from hearing the
Even his prayer will be an abomination.
10 He that enticeth the upright to an evil way
Shall himself fall into his own pit ;

- But the perfect shall inherit prosperity.
The rich man is wise in his own eyes ; 11
But a poor wise man searcheth him out,
When the just triumph, there is great glory ; 12
But when the wicked rise, a man is stripped.
He that covereth his sins shall not prosper ; 13
But he that confesseth and forsaketh them
shall find mercy.
Happy is the man that feareth always ; 14
But he that hardeneth his heart shall fall into
Like a roaring lion or a hungry bear, [evil. 15
Is a wicked ruler over a poor people. [sor ;
A prince void of prudence is a great oppres- 16
But he that hateth exaction shall prolong
his days.
A man oppressed with the guilt of blood 17
Flieth to the pit, lest men should seize him.
He that walketh uprightly shall be safe ; 18
But he, perverse in his ways, shall fall into
the pit. [bread ;
He that tilleth his land shall be filled with 19
But he that followeth the vain, shall be full
of want.
A faithful man aboundeth with blessings ; 20
But one hasting to be rich shall not be in-
nocent.
To respect persons *in judgment* is not good ; 21
Even for a morsel of bread that man will
transgress.
A man with a coveting eye hasteth to be rich, 22
But knoweth not that want shall come upon
him. [your after,
He that reproveth a man shall find more fa- 23
Than he that flattereth with the tongue.
He that robbeth his father or his mother, 24
And saith, it is no transgression,
Is a fit companion for the highway robbers.
He that hath a covetous soul stirreth up 25
strife ;
But he that walketh wisely shall escape it.
He that trusteth in his own heart is a fool ; 26
But he that trusteth in Jehovah shall be
made fat.
He that giveth to the poor shall not want ; 27
But he that refuseth shall have many a curse.
When the wicked rise, men hide themselves, 28
But when they perish, the righteous increase.

self his own moral character, as the water represents his face. In mine the sense is, that there are the same natural powers and affections in one man as in another ; and the same depravity is alike found in the hearts of all.

23-27. *Acquaint thyself*] We have here attention to the breeding of cattle and the cultivation of the land recommended.

CHAP. XXVIII. 2. *But by a prudent*] The term יָדָע, with 2 MSS. is omitted, as being included as to sense in the term prudent ; for this implies knowledge.

3. *A needy ruler*] Hunt has justified this sense of the text, which removes all obscurity.

8. *Gathereth for*] That is, it sometimes so occurreth through the providence of God.

11. *Searcheth him*] And exposeth his ignorance, notwithstanding his riches.

12. *The just triumph*] Over their opponents, and are raised to places of power and trust, then is the glory of a state

secured. Parkhurst's version of the latter clause is, stripped, even of his upper garment. He is plundered of all things.

15. *Hungry bear*] These animals destroy more than they can eat.

17. *A man oppressed*] A man guilty of murder often destroys himself. The fear of being seized and punished leads to this awful deed.

18. *Fall into the pit*] The Sept. is followed as containing the better reading.

22. *Coveting eye*] So the versions render. Such a man grasps at all within his reach ; and often meets with disappointment.

25, 26. *Covetous soul*] Hebrew, he of wide or large desire, or soul, which may be applied either to liberality or covetousness ; the second line of each verse is transposed as forming a better contrast.

27. *That refuseth*] The Hebrew is, 'hideth his eyes, that is, refuseth, regards them not.

CHAPTER XXIX.

- 1 A MAN often reproved, that stiffeneth his neck,
Shall suddenly be destroyed beyond remedy.
- 2 When the just are in power, the people rejoice;
But when one wicked ruleth, the people [mourn.]
- 3 He that loveth wisdom giveth joy to his father;
[substance.]
But he that feedeth harlots spendeth his
- 4 A king by justice establisheth the land;
But he that receiveth gifts overthroweth it.
- 5 The man that flattereth his neighbour
Spreadeth a net for his feet.
- 6 By transgression the wicked man is ensnared;
But the righteous shall sing and rejoice.
- 7 A just man will regard the cause of the poor;
But the wicked will not attain the knowledge of it.
- 8 Profligate men blow up a flame in a city;
But wise men turn away wrath.
- 9 When a wise man contendeth with a foolish one,
[dismayed.]
Whether he be angry or laugh, he is not
- 10 Bloodthirsty men hate the perfect;
But upright men study to preserve his life.
- 11 A fool letteth out all his whole mind;
But a wise man keepeth it back for a season.
- 12 The ruler who listeneth to a false report
Will make all his servants wicked.
- 13 The poor and the noble meet together;
Jehovah giveth light to the eyes of both.
- 14 If a king faithfully judge the poor,
His throne shall be established for ever.
- 15 The rod and reproof give wisdom;
But a child neglected is the shame of his mother.
[aboundeth]
- 16 When the wicked increase, transgression
But the righteous shall see their fall. [fort]
- 17 Correct thy son, and he shall give thee com-
Yea, he shall give delight to thy soul.
- 18 Without revelation a people will be lawless;

CHAP. XXIX. 1. *A man often*] That becometh as a restive untamed beast, that obstinately persists in his sins, shall utterly perish.

3. *He that feedeth*] So the old version renders, as did the Geneva translators.

4. *Receiveth gifts*] The word in all other places denotes oblations or gifts offered to God; but if it be the true reading it must here denote bribes.

7. *Will not attain*] They despise the poor, and care not how they are treated.

9. *He is not dismayed*] That is, the fool maintains his cause, being alike insensible to the sharp rebukes, or cutting taunts of the wise.

12. *A false report*] This will encourage the malicious, and spies and informers will abound. The whole people will be corrupted.

18. *Without revelation*] Or vision, such as the prophets had. How true this remark is, may be proved from the state of the heathen world. Compare Num. vi. 18.

21. *Will in the end*] The text and the sense of this verse are doubtful, as appears from the old and modern versions, but the common one is as probable as any.

24. *Confess*] Or declare what he knoweth. This alludes to the form of administering an oath amongst the Jews; see Matt. xxvi. 63. Compare Lev. v. 1.

But happy is he that keepeth the law.
That servant will not be corrected by words, 19
Who understandeth, but will not answer.
Seest thou a man hasty in his words? 20
There is more hope of a fool than of him.
He that tenderly bringeth up his servant from 21
Will in the end regard him as a son. [a child,
An angry man stirreth up strife, [gression. 22
And a wrathful one aboundeth in trans-
The pride of a man will cast him down; 23
But he of a humble spirit will retain honour.
He that shareth with a thief hateth his soul; 24
He heareth the adjuration, but will not confess.
The fear of man bringeth into a snare; 25
But he that trusteth in Jehovah shall be safe.
Many seek the favour of him that ruleth; 26
But from Jehovah is the sentence of man.
A wicked man is the abomination of the 27
just, [wicked].
And the upright the abomination of the

CHAPTER XXX.

THE words of Agur, the son of Jakeh; 1
the divine sayings which he spoke to Ithiel^o
and Ucal.
Surely I am more ignorant than any one; 2
Nor have I the understanding of some men:
For I have never learned wisdom; 3
Nor have I the knowledge of holy things.
Who ascendeth up to the heavens, or de- 4
scendeth?
Who gathereth the wind in his fists?
Who bindeth the waters as in a garment?
Who establisheth all the ends of the earth?
What is his name, or the name of his son?
The whole word of God is pure; 5
He is a shield to those that trust in him.
Add thou not unto his words, [liar. 6
Lest he reprove thee, and thou be found a
Two things do I request of thee, O God! 7
While I live, withhold them not from me.
Remove far from me vanity and falsehood; 8

CHAP. XXX. 1. *Ithiel and Ucal*] There is much uncertainty respecting the sense of this verse. The Greek and the Vulg. read not as proper names, but as appellatives. The common version is best supported, omitting the repetition of Ithiel. We have one of these persons mentioned Neh. xi. 7. and Grotius considers them friends of Agur.

3. *Learned wisdom*] Like Amos, Agur was not a prophet, nor the son of a prophet, yet the Lord taught him to utter divine and weighty truths.

4. *Who ascendeth*] These questions imply that man's knowledge of God's works is limited and imperfect, and much more so of God and of His Son. The Sept. Alex. has, Sons, by which may be meant, the angels. Grabe has restored Son, and Calovius and others understand it to mean our Lord, the eternal Son of God. Compare John iii. 13. On the authority of Sept. Vat. and Arab. the words, if thou knowest, are omitted, which, as Secker observes, do not improve the sense.

5. *The whole word*] As by searching we cannot find out God or his works to perfection, it will be our wisdom to submit to his revealed will. This is true and important, and nothing can be added to it without corrupting it.

8. *Bread sufficient*] As Mede has observed, there is a twofold sufficiency, one of nature, and another of condition, to both of which there may be a reference. Comp. Matt. vi. 11.

- Give me neither poverty nor riches ;
Feed me but with bread sufficient for me ;
- 9 Lest I be full and deny thee,
And say, Who is Jehovah ?
Or lest I become poor and steal,
And take the name of my God in vain.
- 10 Accuse not a servant to his master,
Lest he curse thee, and thou be found guilty.
- 11 There is a race who curse their father,
And bless not their own mother ;—
- 12 A race that are pure in their own eyes,
But are not washed from their pollution ;—
- 13 A race, how lofty are their eyes,
And their eye-lids, how are they lifted up !—
- 14 A race whose teeth are like swords,
And their jaw-teeth are as knives ;
To devour the poor from off the earth,
And the needy from among men.
- 15 The horseleech hath two daughters,
Which are ever crying, Give, give :
There are three things that are not satisfied ;
Yea, four that say not, We have enough :
- 16 Hades and the barren womb ;
The earth not to be satisfied with water,
And the fire never saith, 'There is enough.
- 17 The eye that derideth a father,
And despiseth the "instruction" of a mother ;
The ravens of the valley shall pick out,
And the progeny of the eagle devour.
- 18 'There are three things to me inscrutable ;
Yea, there are four which I know not :
- 19 The way of an eagle through the air,
The way of a serpent upon a rock,
The way of a ship through the midst of the
And the way of a man "in his youth." [sea.
- 20 Thus also is the way of the adulteress ;
She eateth and wipeth her mouth,
And saith, I have done no iniquity.
- 21 By three things a land is shaken ;
Yea, there are four which it cannot bear :
- 22 By a servant when he is made a king,
And a fool when he is filled with bread ;
- 23 By a hated wife, when she obtaineth power,

- And a maid, when she supplanteth her mistress.
- There are four things little upon earth, 24
Yet do they possess the greatest wisdom :
The ants, though a race of no strength, 25
Yet do they prepare their food in summer.
The jerboas are a race not vigorous, 26
Yet they make their houses in the rocks :
The locusts, though they have no king, 27
Yet they all go forth in bands :
The spider taketh hold with her hands, 28
And she dwelleth in the palaces of kings.
There are three that walk with dignity ; 29
Yea, four that are majestic in their gait :
The lion, most powerful among beasts, 30
And that turneth not away from any :
The war-horse, and the he-goat, 31
And a king against whom no one can stand.
If through pride thou hast done foolishly, 32
Or devised mischief, put thy hand on thy
mouth : [ter,
For as churning cream bringeth forth but- 33
And wringing the nose bringeth forth blood,
So the provoking of wrath bringeth forth
strife.

CHAPTER XXXI.

- THE words of his mother to the king ; 1
The divine sayings which she taught him.
- What, my son ! what, O son of my womb ! 2
What shall I say, thou son of my vows ?
- Give not thy substance to women, 3
And thy ways to what hath destroyed kings.
- It is not for kings, O Lemuel, 4
It is not for kings to be lovers of wine ;
Nor for princes to covet strong drink :
Lest they drink and forget the law, 5
And pervert the cause of any oppressed.
- Give strong drink to one ready to perish, 6
And wine to him distressed in mind.
- Let him drink and forget his poverty, 7
And remember his misery no more.
- Open thy mouth for one that cannot speak ; 8

9. *In vain*] These words must be supplied to fill up the sense. The danger of perjury among the Jews is obvious, by reason of a custom, or law amongst them, to tender an oath to those who were accused or suspected of theft, to clear and purge themselves.

10. *Lest he curse*] And the curse being deserved come upon thee: for God is the avenger of all those who are unjustly treated.

14. *A race*] This whole paragraph represents a set of proud and unprincipled hypocrites, who make gain of godliness, and plunder the poor and needy.

15. *Two daughters*] Hunt contends these are, 'Give, give.' That is, he calls the insatiable desire of blood, the two daughters of the horse-leech. By this emblem, Agur represents the character of ambitious and avaricious men. He amplifies the same subject in the following lines.

17. *Shall pick out*] Such sons shall forfeit their lives, and become a prey for the birds of the air. (v) Versions.

19. *The way of a man*] The comparisons preceding show that this last refers to something of which no account can be given, or of which no trace can be discovered. Thus Agur could not account for the flight of the eagle, nor for the motion of the serpent, nor that of a vessel through the deep; none of which leaves any mark of its path. Equally unaccountable to him was the way of a man in his youth;

hurried on by the force of his passions, and governed by no fixed principles: so secret frequently in the indulgences of his vices, that no trace of them could be perceived. (v) Versions.

23. *By a hated*] For this elegant and just version, the public are indebted to Dr. Hunt. Compare Deut. xxi. 15, &c. These four evils occasion much trouble in a land.

25, 28. These little creatures are noticed for that instinct which impels them to provide for their future support and welfare.

31. *The war-horse*] So Schultens and Michaelis render. The former has supported this version with strong reasons.

CHAP. XXXI. 1. *The words*] For the text followed see note Heb. Bib.

4. *O Lemuel*] This name is here retained, though there may be some reason to doubt concerning it: for we never read of any such king in any other part of scripture. If these are the words of Bathsheba, the name must be considered as an epithet. The advice given is important, and happy had it been for Solomon had he followed it.

6. *Strong drink*] Mr. Wintle thinks that עֲרֵב here has a reference to the intoxicating draught that was usually administered by the Jews to a man just ready to suffer death. See Matt. xxvii. 34, &c. Thus the 2d clause will be explanatory of the former.

- In the cause of such as are ready to perish.
 9 Open thy mouth, judge righteously,
 And defend the oppressed and needy.
 10 Who is he that hath found a virtuous
 For her value is far above pearls. [wife?
 11 The heart of her husband trusteth in her,
 And of his property he will not be deprived.
 12 She will render good to him and not evil,
 All the days of his life.
 13 She seeketh wool and flax,
 And worketh cheerfully with her hands.
 14 She is like the ships of a merchant;
 She bringeth in her food from afar.
 15 She ariseth, while it is yet night,
 And giveth food to her household,
 And appointeth to her maids their task.
 16 She considereth a field and buyeth it;
 With the fruit of her hands she planteth a
 vineyard.
 17 She girdeth up her loins for strength,
 And by exercise giveth vigour to her arms.
 18 She findeth that her traffic is profitable;
 Nor at night is her candle put out.
 19 She applieth her hands to the spindle;
 And in her palms she holdeth the distaff.
 20 She openeth her hands to the poor,

- And stretcheth them out to the needy.
 She feareth not for her household in winter; 21
 For all of them are clothed with double
 garments.
 She worketh for herself beautiful coverlets; 22
 Her vestment is of cotton, dyed purple.
 Her husband is known in the assemblies, 23
 When he sitteth among the elders of the
 land.
 She maketh up linen, and selleth it; [chant. 24
 And girdles she disposeth of to the mer-
 Strength and honour are her clothing; 25
 And she shall rejoice in time to come.
 She openeth her mouth in wisdom, 26
 And the law of kindness is on her tongue
 She observeth the conduct of her household, 27
 And eateth not the bread of idleness.
 Her children rise up, and bless her; 28
 Her husband, and praiseth her.
 Many women have done virtuously, 29
 But thou excellest them all.
 Gracefulness fadeth and beauty is vain, 30
 But the woman that feareth Jehovah shall
 be greatly praised. [her;
 The fruits of her hands shall be given to 31
 And in the assemblies her works praise her.

8. *In the cause of*] There is some uncertainty respecting the sense of בני מלוק, sons of changing, or 'passing away.' The common opinion is adopted, that, 'like sons of death,' they mean 'persons ready to perish.'

10. *Who is he*] We are not informed who was the author of this poem on a virtuous wife; it is composed in the order of the Hebrew alphabet, each verse beginning with its proper letter.

11. *And of his property*] Schultens considers ורשלו as here denoting the fruits of a man's industry and labour, his income or property; and this he may safely confide to such a wife.

16. *With the fruit*] That is, by her gains she planteth a vineyard. Did the Hebrew women occasionally labour in

the field? From this it should seem that they did, as well as spin, weave, sew, &c.

17. *By exercise*] This is the sense of the Hebrew, 'she maketh strong her arms.'

18—20. *She findeth*] Here her industry is praised; and illustrated by her candle not being put out at night. Her kindness and charity are next noticed.

21. *In winter*] Hebrew, 'on account of the snow.' I consider that כשלג is used to denote the cold season.—*Double garments*] So our marginal version, which is much better than scarlet.

24. *Girdles*] These were a common article of traffic, and variously ornamented. Some were very costly, and worn only by the rich.

ECCLESIASTES.

INTRODUCTION.

Who was the author of this book has been much disputed. The most common opinion attributes it to Solomon, because he styles himself the son of David. What the author says of his works, riches, possessions, and pleasures, agrees to Solomon in a particular manner, according to the history in Kings and Chronicles. From the circumstances mentioned in this book, the author could not be young when he wrote it. It must have been written towards the close of life, when, on a review of the magnificent works which he had built, and the anxieties and toils which he had experienced, and the sins and follies which he had done, he confessed that there is vanity in every thing in this world. We may then consider this book as an evidence of Solomon's repentance after having revolted for a season to idols.

CHAPTER I.

Vanity of creatures from their perishing nature, and of human toils from their yielding no lasting satisfaction.

- 1 THE discourses of the preacher, the son of David, who reigned at Jerusalem.

CHAP. I. 1. *Who reigned*] This version arises from considering (מלך) as a participle and not a noun.

2. *Vanity of vanities*] That is, 'most vain;' but as there is a kind of emphasis in this repetition of the noun, it is retained. This may be regarded as the text of all that follows.

- Vanity of vanities, saith the preacher; 2
 Vanity of vanities! all is vanity.
 What profit hath man in all his labour, 3
 With which he toileth under the sun? [eth;
 One generation goeth, and another com- 4

3. *What profit*] He can find very little true satisfaction in all his pains about earthly things. He argues this from the shortness of human life in general, which he illustrates by the continual changes which we behold in the natural world.

- But the earth abideth for ever.
 5 The sun also riseth, and the sun goeth down,
 And hasteth to the place where he arose.
 6 He moveth on towards the south,
 And then returneth towards the north.
 Around, around veereth the wind,
 And is ever repeating its circuits.
 7 All the rivers run into the sea,
 Yet the sea doth not overflow :
 To the place whence the rivers issue forth,
 To the same do they return, to flow again.
 8 All the things that are thus full of labour,
 A man is not able to recount ;
 Nor would the eye be satisfied with seeing
 them, [them].
 Nor would the ear be filled with hearing
 9 What is that which hath been, but what
 shall be ? [done ?]
 What hath been done, but what shall be
 So that there is nothing new under the sun.
 10 Is there a thing of which it can be said, See,
 this is new ? [fore us].
 It hath been already in ages that were be-
 11 But of former things there is no memorial,
 Nor will there be any of future things,
 Among those who shall come after them.
 12 I the preacher am king over Israel, in
 Jerusalem ;
 13 And I applied my heart to seek and search
 By wisdom concerning all things
 Which are done under the heavens :
 This evil occupation hath God given to men,
 That they may weary themselves therein.
 14 I have considered all the works
 Which are done under the sun ;
 And, lo, all is vanity, even a feeding on wind.
 15 What is crooked cannot be made straight,
 Nor can the defects of things be numbered.
 16 I communed with my own heart, saying,
 Lo, I have increased wisdom far beyond
 any
 That hath been before me in Jerusalem ;
 For I attained much wisdom and know-
 ledge :
 17 For I applied myself to the study of wisdom,
 And to know excellence and prudence :

4—8. Here things most durable are subject to change ; have their vicissitudes, and nothing created is at rest. In the 5th verse the daily course of the sun is described ; and in the 6th his annual course through the signs of the zodiac. Nor have we reason to expect any thing more stable in future, For,

9—11. *What is that*] Men's labours and enjoyments are the same in general now as formerly. Nothing new has been or can be discovered to secure happiness in earthly things.

12. *I, the preacher*] In what follows, the preacher shows the vanity and insufficiency of human wisdom to make men happy ; although it appears best adapted to secure this end.

13. *Weary themselves*] If men would attain knowledge, they must search for it with great labour and acquire it by slow degrees.

14. *Feeding on wind*] That is, ends in the disappointment of hope. Compare Hos. xii. 2, 'Ephraim feedeth on wind ;' follows vain things, which disappoint his desires and

But even this I found to be a feeding on wind.

For in much wisdom is much vexation, 18
 And he that increaseth knowledge increaseth grief.

CHAPTER II.

The vanity of human labours, as yielding no solid satisfaction, 1—11 ; of human wisdom as not exempting from the common lot of nature, 12—17 ; and from not knowing who may enjoy the fruits of our labours.

- I SAID in mine heart, Come now, 1
 Make trial of mirth and enjoy pleasure :
 But behold, this also was vanity.
 To laughter I said, Art thou mad ? 2
 And to mirth, Why doest thou thus ?
 I examined my own heart 3
 Whether I should give myself to wine,
 My heart being still led by wisdom ;
 Or whether I should embrace folly,
 Until I might see in what is that good,
 For which men labour under the heavens,
 During all the days of their lives.
 I raised magnificent works ; 4
 I built for myself houses ; I planted for my-
 self vineyards ;
 I made for myself gardens and groves, 5
 And planted in them fruit-trees of every
 kind ;
 I made also pools of water 6
 To water therewith the growing plantations.
 I bought men-servants and maid-servants, 7
 And had servants born in my house ;
 I possessed also herds and flocks in abun-
 dance,
 More than any had before me in Jerusalem ;
 I collected also silver and gold, 8
 And precious treasure from kings and pro-
 vinces ;
 I procured men-singers and women-singers,
 And the sweetest instruments of music,
 The delight of the children of men.
 Thus I became great, and possessed more 9
 Than any who had been before me in Jeru-
 salem ;
 My wisdom also remained with me.

expectations. This is the version of Aquila and Symmachus. See Gesen.

17. *Excellence*] Solomon laboured to know and understand whatever was most excellent and becoming, most fit to yield satisfaction, or to regulate conduct.

CHAP. II. 1. *I said in mine*] Solomon having found no pure, or continued delight in the extent and variety of his knowledge, [resolved to indulge in all lawful enjoyments.

2. *Art thou mad ?*] Desvœux and others render, 'made to shine ;' but the sense given is preferable.

3. *Embrace folly*] Pursue carnal pleasures, indulge my desires which may justly be called folly.

6. *The growing plantations*] Hebrew, 'the growing forest of trees.' The sense is given.

8. *And the sweetest*] This sense of the words שררה is as probable as any. Michaelis applies the words to the females Solomon collected for his harem. The feminine nouns may be used to denote those instruments which gave the

- 10 And whatsoever mine eyes desired I kept not from them.
I restrained not my heart from any joy ;
For my heart rejoiced in all my labour :
And in all my labour this was my portion.
- 11 But when I looked on all the works of my hands, [ployed,
And the labours in which I had been employed,
Behold ! all was vanity, even a feeding on wind !
For nothing remaineth under the sun.
- 12 I then turned myself to contemplate Wisdom, and vain-glory, and folly ;
(For what can the man do that cometh after the king,
But that which he hath already done ?)
- 13 And I perceived that wisdom excelleth folly, As far as light excelleth darkness.
- 14 For as to the wise, his eyes are in his head ; But the fool walketh on in darkness :
Yet I know that one event happeneth to all.
- 15 I therefore reasoned thus with myself ;
As it happeneth to the fool, so will it happen to me,
And to what purpose am I then more wise ?
I said in my heart, In this also is vanity.
- 16 For there will be no perpetual memorial, Either of the wise man or the fool ;
Since in future days all shall be forgotten ;
For how dieth the wise, but in like manner as the fool ?
- 17 I therefore was disgusted with life,
Because grievous to me is the work Which hath been done under the sun ;
For all is vanity, even a feeding on wind.
- 18 Moreover, I was disgusted with all my labours
In which I had laboured under the sun,
Because I must leave them to my successor :
- 19 And who knoweth whether he will be wise or foolish ?
Yet will he become lord of all my labours
In which I have wisely laboured under the sun.
In this also *I perceive* vanity. [sun.
- 20 I now thought that I must abandon all hope,
In respect to all the labour

softest sounds, and most like the female voice. Music and song have ever been the delight of men.

10. *Was my portion*] I found entertainment in these things ; but this was all my portion, the pleasure ceased with the novelty.

12. *Vain-glory and folly*] The term חוללות here signifies the fame arising from riches, magnificent buildings, &c. and folly denotes the madness of such as expect happiness from these things.

14. *Yet I know*] Though the wise man hath many advantages over the fool, in the affairs of this life ; yet the same end awaits them both.

16. *No perpetual memorial*] It is promised to the righteous that " their memorial shall endure for ever," but there is no such promise respecting the mere wise men of this world.

18. *To my successor*] He mentions this as another source of vanity and disquiet. Had not Solomon his own son in mind ?

23. *In the night*] A man is so anxious to accomplish

In which I had laboured under the sun.
For one labours with wisdom, knowledge, 21
and skill ;
But to another who hath not laboured therein
Shall he leave it for his portion.
This also is vanity and a great evil.
What then is there to man after all his labour,
And after all the striving of his heart,
With which he hath laboured under the sun ? [grief ;
For all his days are sorrows, and his labour 23
Yea, in the night his heart hath no rest.
In this, also, *I perceive* much vanity.
Is it not good for man that he should eat 24
and drink,
And feast himself amidst his labour ?
But this, I perceive, is from the hand of God.
For who can eat or "drink" more than I ? 25
Truly to the man that is accepted in his 26
sight,
God giveth wisdom, knowledge, and joy ;
But to the sinner he appointeth the labour
Of gathering and heaping up riches, [him.
To give them to him who is accepted before
This also is vanity, even a feeding on wind.

CHAPTER III.

Vanity of human wisdom as confined to a certain time of acting, which, if we miss, our schemes and designs are vain ; yet God's works are perfect, &c.

For all things there is a season, 1
And a time for every purpose under the heavens.
There is a time to be born, and a time to die ; 2
A time to plant, and a time to root up what is planted. [serve ;
There is a time to slay, and a time to pre- 3
A time to pull down, and a time to build up.
There is a time to weep, and a time to laugh ; 4
A time to lament, and a time to dance.
A time to cast away stones, and a time to 5
gather stones ; [from embracing.
A time to embrace, and a time to refrain
There is a time to get, and a time to lose ; 6

some scheme, to gain some earthly good, that his thoughts will not suffer him to rest.

24. *Not good*] A proper and tranquil enjoyment of life comes from God, and this is what may be regarded as a man's portion.

25. *For who can eat*] The reading of the Versions is adopted as more connected with the close of the preceding verse. Had the good of man consisted in the gratification of the appetite, he must have enjoyed it.

26. *This also is vanity*] That is, as it respects sinners, whom God gives up to an insatiable, discontented mind, so that they labour and toil to heap up what, in the course of his providence, he often gives to the righteous.

CHAP. III. 1—8. *There is a season*] In this paragraph, Solomon shows the vanity of human life, from the circumstance that all things are subject to change, endure only for a time, have their own period, to which another and nearly opposite order of things succeeds. This he confirms from numerous examples taken from daily occurrences and experience.

- A time to keep, and a time to cast away.
 7 There is a time to rend, and a time to repair;
 A time to be silent, and a time to speak.
 8 There is a time to love, and a time to hate;
 A time to make war, and a time to make peace. [labour?
 9 What profit hath he who worketh from his
 10 I have seen the toil which God hath appointed [with.
 For the sons of men to be exercised there-
 11 He hath made every thing beautiful in its season, [world;
 And hath put it in their heart to survey the
 Yet can no man find out the works of God,
 From their beginning unto their completion.
 12 I perceived then that there is nothing better
 Than for one to rejoice and to do good in his life. [drink,
 13 But even this, that a man may eat and
 And enjoy the fruit of his labour, is the gift of God.
 14 I perceive that whatsoever God will do,
 That shall be done for ever;
 To it nothing can be added, and from it nothing taken:
 Yea, God doeth it that men may fear him.
 15 The thing that hath been is now,
 And what shall be hath already been;
 For God bringeth again what is past.
 16 Moreover, I have seen under the sun
 The place of judgment,—wickedness was there: [there.
 And the place of justice,—wickedness was
 17 I then said in my heart,
 God will judge both the just and the wicked;
 Since for every purpose, and for every work,
 He hath appointed a proper season.
 18 I also further said in my heart
 Concerning this state of the sons of men,
 God proveth them, that they may see
 That they themselves are but as the beasts.
 19 For it happeneth to men as it doth to beasts,
 Yea, one event happeneth unto them:
 As the one die, so die the other;
 Yea, they have all one breath;

11. *And hath put*] Given them the desire to contemplate the objects and beauties of nature. There is an ellipsis of some verb, which is supplied.

14. *Shall be done*] So perfect is whatever he purposes or doeth, that no created agent can add to or take from it.

16, 17. *Wickedness was*] Solomon wisely inferred that God will some time rehear such causes, and judge both the righteous and the wicked.

18. *God proveth*] That is, God hath placed men in a state of trial, and will hereafter reward or punish them according to their conduct; though considered in reference to their birth, death, and corruption, they are but like the beasts.

21. *Who knoweth the*] Man and beast have the same organized bodies; they have the same breath; and this may be the object of human knowledge; but who can know the nature of the powers of the spirit which ascends to God its judge; who knows the place where it resides after

So that man hath no preeminence over a beast;

They are all vanity, and all go to one place; 20
 They are all of the dust, and to dust they return.

Who knoweth the spirit of man that goeth 21
 on high? [the earth?

Or the spirit of a beast that goeth down to
 I see then that there is nothing better 22

Than for a man to rejoice in his works,
 Since this is the portion allotted unto him:

For who can bring him hither to see
 What may come to pass after his departure?

CHAPTER IV.

The preacher here shows that vanity is increased by oppression, envy, idleness, covetousness, solitariness, and obstinacy.

I THEN turned and considered all the op- 1
 Which are done under the sun; [pressions
 And behold the tears of the oppressed!

But to them there was no comforter:
 Yea, on the side of their oppressors was

power,
 But to them there was no comforter.

Hence I praised those already dead, 2
 As more happy than those that are alive;

Yea, I judged happier than they both, 3
 Him who hath not as yet existed, nor seen

The evil work which is done under the sun.
 I then viewed every labour and every 4

right work; [neighbour.
 But even for such, a man is envied by his

This also is vanity, even a feeding on wind.
 The fool foldeth his hands together, 5

And devoureth his own flesh.
 Better is a handful with tranquillity, 6

Than both hands full, with toil and feeding
 on wind. [sun.

Again I considered the vanity under the 7
 There is a man alone and without compa- 8

nion;
 Yea, he hath neither child nor brother;

Yet is there no end of all his labour,
 Neither is his eye satisfied with riches:

Nor doth he say, For whom do I labour,
 And deprive myself of good things?

This also is vanity and a distressing toil.

death? The state is revealed, but the place and manner of being are altogether unknown to mortals.—*Which goeth down*] This supports the opinion, that whatever may be the nature of the brutal spirit it perisheth after death; for whatever goeth down to the earth perisheth.

22. *To rejoice*] As the doctrine of a future state was not so clearly and fully revealed to the Jews as it is in the gospel, Solomon infers that our wisest course is to be content with the allotments of Providence, and not to torture our minds about what shall be in the world when we are departed.

CHAP. IV. 1. *Tears of the oppressed*] How often are the poor injured, and treated with the greatest injustice; and none are found ready to support or comfort them!

7, 8. *Again*] This describes the state of a wretched miser, who though he have none to possess what he acquires, yet pursues riches, and even deprives himself of the necessary enjoyments of life.

- 9 Two are better than one ; [hour.
For they have a better reward of their la-
10 If one fall, his companion may help him up ;
But wo to him that falleth, being alone,
And hath no companion to help him up !
11 Also, if two lie together they will be warm ;
But how can one be warm alone ?
12 If a man be too strong for one of them,
The two will be able to withstand him ;
And a threefold cord is not easily broken.
13 Better is a poor but wise youth
Than an old and foolish king,
Who will no longer be admonished.
14 For from prison he came forth to reign ;
Yet, in his own kingdom, was he born poor.
15 All the living, who walk under the sun,
I saw attending a second youth,
Who is about to stand up in his stead.
16 There is no end to all the people,
To all to whom he becomes a leader ;
But they that come after shall not rejoice in him. [wind.
Surely this also is vanity, even a feeding on

CHAPTER V.

Errors to be avoided in religious service ; and the vanity of power and wealth.

- 1 KEEP thy foot when thou goest to the house of God ;
And be thou more ready to hearken,
Than to offer the sacrifice of fools :
For they know not that they do evil.
2 Be not rash with thy mouth,
And let not thy heart be hasty
To utter any word before God ;
For God is in the heavens, and thou on Let, therefore, thy words be few. [earth,
3 For as a dream cometh through much business, [words.
So is the voice of a fool known by many
4 When thou vowest a vow to God,
Delay not to perform it ;
For he hath no delight in fools :
Pay then whatsoever thou hast vowed.
5 It is better that thou shouldst not vow,

- Than that thou shouldst vow and not pay.
Suffer not thy mouth to cause thee to sin ; 6
And say not to the priest, It was an error.
Why should God be angry at thy voice,
And destroy the work of thy hands ?
For as in many dreams is great vanity, 7
So also in many words : hence fear God.
If thou see the oppression of the poor, 8
And the perversion of law and justice in a land,
Be not too much moved at this matter ;
For one higher observes the high,
And he that is highest observes them both.
The produce of the earth is for all ; 9
And a king is supplied from the field.
He that loveth silver, silver will not sa- 10
tisfy ;
Nor increase him that loveth abundance.
This also is vanity.
The more goods are increased, [them : 11
The more increased are they that consume
And what profit have their possessors,
Unless the beholding of them with their eyes ?
Sweet is the sleep of a labouring man, 12
Whether he hath eaten little or much ;
But the fulness of the rich deprives him of rest.
A painful evil have I seen under the sun, 13
Riches kept to the affliction of their possessor ;
For these riches by misfortune perish ; 14
And, having a son, he hath nothing to leave him. [mother ;
As he came naked from the womb of his 15
So, as he came, must he certainly return ;
Nor is there aught gained by his labour,
Which he can take away with him.
And this is also a painful evil, 16
That in like manner as he came he must depart : [wind ?
What profit hath he that laboureth for
Yea all his days he eateth in darkness, 17
With much sorrow, pain, and vexation.
Behold that which I have seen : 18

9—12. *Two are*] Covetousness deprives a man of the benefits of friendship. Friends may assist one another in many ways, and especially in a time of adversity.

13—16. *Better is a poor*] In this paragraph Solomon adverts to the inconstancy of popular favour, even towards princes ; and consequently the vanity of it. Some think that there may be a reference to events in one of the states bordering on Judea.

18. *A second youth*] The people, become weary of the king of their choice, are ready to set up a second youth, either his son or some other, to reign in his stead. All the living, all the people of that country espouse his cause, and this 'second youth' becomes their leader ; yet such is their inconstancy, that they will not rejoice in him. See Judg. ix.

CHAP. V. 1. *Keep thy foot*] In this direction there is an allusion to the eastern custom of putting off the shoe in token of reverence.

2. *In the heavens*] Most highly exalted ; hence let thy words be few ; that is, well weighed and considered.

4—6. *When thou*] Compare Lev. xxvii. 2, &c.—*Say not to the priest*] It was the office of the priest to judge

and decide respecting vows ; and the priest is called angel or messenger of the Lord.—*It was an error*] I vowed ignorantly and foolishly ; and I hope that you, as God's messenger, will absolve me on offering the sacrifice for sins of ignorance, Numb. xv. 26.

8. *One higher*] Inferior judges are amenable to the superior, and these to the king, as he is to a just and righteous God.

9. *The produce*] The sense is, that the king should watch over the peasantry, and preserve them from unjust exactions, as himself as well as they must be supplied with the necessaries of life from the cultivation of the earth.

10. *This also*] That acquisition should, instead of satisfying, only increase the desire of gaining more.

12. *Fulness of the*] His cloyed stomach often prevents any comfortable rest : and he is often tempted to envy the health and enjoyments of the poor.

15—17. *As he came naked*] Should a man enjoy his wealth until the close of life, then he must leave it. Death will strip him of all.

It is good and proper for one to eat and drink, [the sun,
And to enjoy the good of his labour under
All the days of his life which God granteth
For this is his portion *upon earth* : [him :
19 Yea, to every man to whom God giveth
riches and wealth,
He hath granted the right to partake thereof ;
To take his portion, and to rejoice in his
labour :
This is the free grant of God.
20 For he will not much remember the days
of his life, [heart.
When God ministereth to the joy of his

CHAPTER VI.

Vanity of riches unenjoyed ; of wandering and unsatisfied desires, &c.

1 THERE is an evil which I see under the
And it is common among men : [sun ;
2 A man, to whom God giveth riches, wealth,
and honour, [sireth ;
So that he wanteth nothing that his soul de-
Yet God giveth him not the spirit to enjoy
them ;
But some other man shall enjoy them.
This is vanity and a painful disease.
3 Should this man beget a hundred children,
And should he live ever so many years ;
Yet, however many were the days of his life,
If his soul be not satisfied with good,
The very abortive, which hath no burial,
I say, is far happier than he.
4 For though it came in vain, and went in
darkness, [ness ;
And though its name be covered with dark-
5 Though it saw not the sun, nor knew aught,
Yet had it more rest than the other.
6 Yea, should he live a twice thousand years,
He would not have any enjoyment :
And do not all go to one place ?
7 All the labour of man is for his mouth ;
But the appetite is never satisfied.
8 What then hath the wise more than the fool ?
Or what the poor man who understandeth
How to walk among the living ?

18. *To eat and drink*] In this and the following verses, Solomon shows that men ought to enjoy in moderation the bounties of Providence ; and of course, that it is equally the sin of any not to enjoy them, as it is to abuse them.

CHAP. VI. 2. *Giveth him not the spirit*] That is, he often permits and suffers men in the midst of abundance to indulge their own avarice, so that they have no spirit to partake of what they possess.

3-6. *Should this man*] Such a character may be blessed with a numerous family, and favoured with a long and prosperous life, yet can never have any enjoyment.

7. *For his mouth*] Hunger is soon satisfied ; but the appetite, the desire of the mind, is never satisfied.

8. *What then hath*] The advantage of wisdom is, that it curbs and regulates unreasonable desires ; so that a poor man who understandeth how to conduct himself properly, and to bring his mind to his circumstances, is far happier than the rich miser.

9. *This is vanity*] Indulging vain desires after things which are beyond our reach.

Better is the enjoyment of present things, 9
Than to pursue *every object* of desire :

For this is vanity, even a feeding on wind.

He that formerly existed received a name, 10
And it is known that it was Adam (*of the earth*.)

Let him not then dare to contend with one
That is mightier than himself.

Since many things do but increase vanity, 11
What profit can man derive from *contention* ? [life,

For who knoweth what is good for man in 12
The few days of his vain life that pass as a shadow ?

Or who can make known to a man
What shall be after him under the sun ?

CHAPTER VII.

Remedies against vanity are a good name, patience, and wisdom, &c.

A "good" name is better than precious 1
perfume ; [birth.

And the day of death than the day of one's
Better is it to go to the house of mourning, 2
Than to go to the house of feasting ;

For that is the end of all men,
And the living may lay it to his heart.

Better is sorrow than laughter ; 3
For by a sad countenance the heart is im-
proved. [mourning.

The heart of the wise is in the house of 4
But the heart of fools in the house of mirth.

Better is it to hear the rebuke of the wise, 5
Than for one to listen to the song of fools.

For as the crackling of thorns under a pot, 6
Such is the laughter of a fool : this also is
vanity.

Surely oppression maketh a wise man mad, 7
And a gift corrupteth the heart.

Better is the end than the beginning of a 8
thing ;

And better he who is of a patient spirit
Than he who is of a haughty spirit.

Be not hasty in thy spirit to be angry ; 9
For anger resteth in the bosom of fools.

10. *Every one born*] Hebrew, 'He that is, or exists,' is already named ; every one born hath long ago received a name, alluding to Gen. ii. 7 ; iii. 19. And it is known that it is Adam (of the earth) to intimate man's origin, sin, weakness, and frailty.—*Let him not*] Let not any of the human race contend with God, and murmur against him.

11. *Since many things*] What profit can it be to man to multiply words against Providence ? Can this alter the nature of things ? Nay, man does not know what may be best for him, and should therefore submit to the all-wise dispensations of God.

CHAP. VII. 1. *A good name*] So the versions.—*The day of death*] Of such a man's death, as it is the end of his trouble, and the commencement of his perfect felicity.

2-6. *It is better to go*] These observations are founded on experience, and they are both true and important.

7. *Oppression*] If what is said regards the oppressor, and not the oppressed, it shows how power, and the abuse of it, counteracts the wisest maxims, and drives a man to madness to retain it, or extend it, when he is opposed.

- 10 Say not thou, How is it
That former days were better than these?
For thou dost not inquire wisely concern-
ing this.
- 11 Wisdom is better than an inheritance,
And more useful to those who see the sun;
12 For wisdom is a defence—money is a de-
fence,
But the excellence of attained wisdom is,
That it giveth life to its possessors.
- 13 Consider any work of God: [crooked?
Who indeed can make straight what is
14 In the day of prosperity be joyful,
Yet have respect to the day of adversity:
For this hath God made near to that,
So that a man cannot find out
What thing may next happen unto him.
- 15 All this I have seen in the days of my
vanity: [teousness,
There is one just that perisheth in his right-
And one wicked who liveth long in his
wickedness.
- 16 Be not thou righteous overmuch,
Nor make thyself otherwise;
For why shouldst thou destroy thyself?
- 17 Be not overmuch wicked, nor be thou fool-
ish;
For why shouldst thou die before thy time?
- 18 Happy if thou retain this precept,
And from that withdraw not thy hand:
He that feareth God will escape both evils.
- 19 Wisdom giveth more strength to the wise
Than ten governors, who are in a city.
- 20 Truly, there is not a just man upon earth;
One that doeth good, and never sinneth.
- 21 Attend not to all things which are spoken,
Lest thou hear thy servant revile thee.

- For thy heart knoweth, that oftentimes 22
Thou also hast reviled others.
All these things have I wisely tried: 23
I said, I will be wise; but it is far from me.
Far off is that which hath been, 24
And exceedingly deep, who can find it?
Thus I applied my mind to know and to 25
search, [things:
And to find out wisdom and the reason of
To know also the wickedness of folly,
And the mad deeds of the foolish.
And I found more bitter than death, 26
The woman whose heart is snares and nets,
And whose hands are chains;
He that is truly good shall escape from her,
But by her shall the sinner be taken.
Behold! this I have found, saith the 27
preacher, [reason;
Comparing one with another to find out the
Which as yet I seek, but have not found: 28
One wise man among a thousand I have
found, [found:
But one woman, among all these, I have not
Behold, this only have I found out, 29
That God made upright, [ruptions.
But that they have sought out many cor-

CHAPTER VIII.

Wisdom commended; kings are to be respected, providence observed, and adversity, united with piety, better than the prosperity of the wicked.

- Who is like the wise man, 1
And who, as he, knoweth how to explain a
thing?
Wisdom maketh a man's face to shine,
And restoreth boldness to his countenance.
Keep, I advise thee, the king's command- 2
ment,

10. *Say not thou*] It is common to praise old times, and to think that they were better than present times; but the folly of this is, that those who then lived, did the same with respect to the times before.

14. *Have respect*] Never forget, even in the most prosperous state, that adversity may come; for in this changing state the one often succeeds the other.

16. *Be thou not*] This has been considered a singular precept; but when the connexion is observed, its propriety is evident. When we see a just man perish through his integrity or righteousness, or the wicked prolong his life through his wickedness, let not any one pretend to be 'more righteous or wise than God,' by arraigning the wisdom or justice of his providence. For he has reasons for permitting these things, though they are inscrutable to us.—*Destroy thyself!*] By impotence as it respects thy own sins, and unbelief as it regards the wise government of God.

17. *Be not overwicked*] We must not suppose that Solomon allows of any degree of wickedness, when he speaks of being 'overwicked;' but his meaning is, that excessive wickedness soon ends in the death of those who practise it. Dr. Wardlaw regards both these verses as a severe irony. If a man would secure the friendship of the world, and his own life, he must not be too religious, nor pretend to too much wisdom. Excess in wickedness will expose also to danger. Hence avoid these things. In this view the subject is relieved of some of its difficulties.

18. *Both evils*] Hebrew, 'All these things;' but this is limited by the context. The fear of God, will teach a man to bow to his judgment, and not to charge God foolishly, on the one hand, nor daringly to sin and transgress on the other.

20—22. *Truly there*] This is a humble confession of the

lapsed state of man. For, in the opinion of Solomon, there is no one sinless.

23. *Wisely tried*] The reason of what hath been done, or is doing, is too deep for me to fathom, or for any other man.

25. *And the mad*] Hebrew, 'The foolishness of madness.' In this book abstract nouns are often used, when the actions of which they are the qualities are intended.

26. *I found*] The worst of sinners I found to be a woman without virtue.—*He that is truly good*] Hebrew, 'good before God,' good in his sight, or truly good, shall escape, &c.

28. *As yet I seek*] Hebrew, 'My soul seeketh.'—*One wise man*] One seems used for a few; and wise is implied. There are a few men who study and attain wisdom. Solomon only states his own experience; and many suppose that he refers to the thousand women of his own harem, 1 Kings ii. 3. They had been selected for their beauty, and not for the endowments of the mind.

29. *Have I found out*] My researches have led me to this conclusion. That though God made man upright, yet that he is fallen from that state, and his whole race have sought out, and practised many corruptions.

CHAP. VIII. 1. *Who is like the*] Whatever may be the imperfections of knowledge, and though many things are inscrutable, yet who is as the wise? who knoweth as well as he the reason of things?—*Restoreth boldness*] While good sense beams in his eye, confidence in his own knowledge and integrity, produces an undaunted boldness of countenance.

2. *The oath before God*] The oath of allegiance. Compare 1 Chron. xi. 3; xxix. 24; Ezek. xvii. 16, 18.

- And that, on account of the oath before God.
- 3 Depart not confounded from his presence ;
Nor persist in an evil matter ;
For he doeth whatsoever pleaseth him.
- 4 A king's command is enforced by power ;
And who may say to him, What doest thou ?
- 5 He that keepeth a command shall not know evil,
And a wise man will discern a proper time.
- 6 For there is a proper time for every purpose :
Yet the misery of man is great in this respect,
- 7 That he knoweth not what shall be ;
For what shall be, who can inform him ?
- 8 As no man hath power over the wind to restrain it ;
So no one hath power in the day of death :
There is no escape from that conflict ;
Nor will wickedness deliver those that practise it. [dered
- 9 All this have I seen, and attentively considered
Every work that is done under the sun,
And how man ruleth over man to his hurt.
- 10 And so I have seen the wicked buried and gone ; [gotten
From the palace they depart, and are for-
In the very city where they have thus done :
This also may be accounted vanity.
- 11 Because sentence for an evil work is not executed speedily.
Therefore the heart of the sons of men is fully set in them to do evil.
- 12 Though a sinner do evil a hundred times,
And should still prolong his days ;
Yet I know that it shall be well with those
Who fear God, and worship before him :
- 13 But it shall not be well with the wicked,
Nor shall he prolong his days, but as a shadow,
Because he worshippeth not before God.
- 14 This vanity also is done upon earth :
There are righteous men to whom it happeneth
According to the work of the wicked ;
And wicked men, to whom it happeneth
According to the work of the righteous :

I said that this also is vanity.
I then commended joy ; 15
For nothing is better for a man under the sun,
Than to eat, and to drink, and to rejoice ;
For this shall abide with him in his labour the days of his life
Which God giveth him under the sun.
As I applied my mind to gain wisdom, 16
So also to see the business that is done on earth ;
(For neither by day nor by night
Do some men close their eyes to sleep :)
Yet I saw that, as to any work of God, 17
man cannot find out,
As to any work that is done under the sun :
For though a man labour to seek it, yet will he not find it :
Yea, though a wise man think to know it,
Yet will he not be able to find it out.

CHAPTER IX.

Men alike subject to death ; God's providence general, and the excellence of wisdom.

TRULY to all these things I applied my mind,
And all these things I diligently examined.
I then perceived that the just and the wise,
And their works, are in the hand of God ;
Yet cannot men know either love or hatred,
By all that is before them.
For all things happeneth alike to all ; 2
There is one event to the just and wicked ;
To the good "and evil," to the clean and unclean ; [sacrificeth not.
To him that sacrificeth and to him that sa-
As it happeneth to the good, so to the sin-
ner ; [an oath.
As to the swearer, so to him that feareth
This evil is in all that is done under the sun, 3
That the same event happeneth to all ;
Yea, the heart of the sons of men is full of evil, [live,
And madness is in their heart while they
And after that they depart to the dead.
Yet to him that is joined to the living is 4
hope ;

3. *Depart not confounded*] Having violated some royal ordinance.

5. *A proper time*] Many MSS. read שְׂמִימָה, a right time, a fit opportunity ; that is, when it may be proper to give advice to a king.

7. *He knoweth not*] Events occur over which we have no control. Even kings feel their weakness on such occasions. For,

8. *As no man hath*] The word רִיח is rendered wind, and not spirit, because there is an evident comparison intended in the latter member of the text, which in the common version is wholly lost. The Syriac and Arabic so render.

10. *From the palace*] Hebrew, 'from the holy place,' where they dwelt. Kings were considered as sacred persons.—*Where they had thus done*] Though they boasted of their power, lived in pomp, and struck terror into others, yet how soon is all this seen to be vanity.

11. *Because sentence*] Human depravity abuses the

patience and forbearance of God which is seen in a thousand instances.

13. *Nor shall he prolong*] In the former, Solomon states conditionally, 'should a sinner prolong his days ;' but in this he asserts positively, that he shall not prolong them more than others.

14. *Righteous men*] This shows the imperfection of the present state, and the necessity of a future one.

16, 17. *To gain wisdom*] If a man should employ all his time ; should he never close his eyes to sleep, yet will he not discover any of the works of God to perfection.

CHAP. IX. 1. *Love or hatred*] Though fully aware that every thing is under the regulation of a wise and just providence, yet men cannot tell whether they are loved or hated by the events and occurrences of life only.

2. *And the evil*] The structure of the sentence supports this reading of the versions, and without it the sense and parallelism are imperfect.

4. *That is joined*] So the Keri, supported by all the vers.

- For a living dog is better than a dead lion.
 5 The living indeed know that they must die,
 But the dead know not any thing;
 And they have no more a reward on earth;
 And the memorial of them is forgotten.
 6 Both their love and their hatred,
 And their envy have already perished;
 Nor have they a part any more for ever
 In whatsoever is done under the sun.
 7 Go then and eat thy bread with joy,
 And drink thy wine with a cheerful heart;
 For God now accepteth thy works.
 8 Let thy garments be at all times white;
 And let not thy head want ointment.
 9 Live joyfully with thy wife;
 Love her all the days of thy vain life
 Which God granteth thee under the sun:
 For this is thy portion in life, and in thy
 labour,
 In which thou labourest under the sun.
 10 Whatsoever thy hand findeth to do, do
 with thy might; [ledge,
 For there is no work, or device, or know-
 Or wisdom, in the grave, whither thou art
 going.
 11 For I have often seen under the sun,
 That a race is not always won by the swift,
 Nor a victory obtained by the strong;
 Nor have the wise always necessary food,
 Nor the prudent riches, nor the skilful fa-
 vour;
 But time and chance happen to them all.
 12 Truly man knoweth not what may befall
 him:
 Like fish which are caught in the net,
 Or birds that are taken in the snare;
 Like them are men snared in an evil time,
 When misfortune cometh suddenly upon
 them.
 13 Yet this wisdom I have seen in the world,
 And great it appeared unto me.
 11 There was a small city and few men in it;
 And there came against it a great king,
 And, besieging, he built great bulwarks
 against it:

5. *Know not any thing*] They have nothing to do with, nor any knowledge of, the various things of this life. The two following verses limit the sense of this as explained. Compare Job xiv. 21, &c.

7. *Go then and eat*] Let thy appearance be neither sorrowful nor sad; but while thy garments are white, let thy heart want no ointment.

9. *With thy wife*] Marriage is not only honourable, but contributes essentially to the comfort of life.

11. *For I have*] For as it sometimes happens that our labours are not crowned with the success which we expected, so we should be more diligent to embrace every opportunity which offers.

13. *Yet this wisdom*] Solomon shows that wisdom often effects more than power.

15. *Yet not any remembered*] They did not regard him as they ought, nor properly reward him, because he was poor.

18. *One sinner*] By violating the law, does much injury to a city or a state, as well as to himself.

CHAP. X. 1. *As dead flies*] In hot countries this effect

But in it was found a poor, wise man; 15
 And by his wisdom he preserved the city:
 Yet not any remembered this poor man.
 Then I said, Wisdom is better than strength: 16
 Yet the wisdom of a poor man is despised,
 And his words are often disregarded.
 The words of the wise should be quietly re- 17
 garded, [ruler.
 Rather than the clamour of a most foolish
 Wisdom is better than weapons of war; 18
 But one sinner destroyeth much good.

CHAPTER X.

Observations on wisdom and folly; on kings and what is due to them.

As dead flies cause the perfumer's oint- 1
 ment
 To send forth a stinking savour,
 So doth the least folly him reputed for wis-
 dom and honour.
 The sense of the wise is at his right hand; 2
 But the sense of a fool is at his left hand.
 Yea, as the fool walketh in the way, 3
 He sheweth his want of understanding,
 And telleth all that he is a fool.
 If the anger of a ruler rise against thee, 4
 Leave not thy place;
 For mildness pacifieth for great offences.
 This evil have I also seen under the sun, 5
 An error which proceedeth from the prince:
 The foolish are raised to the highest dignity, 6
 And the noble and rich sit in a low place.
 I have seen servants riding on horses, 7
 And princes as servants walking on foot.
 He that diggeth a pit *shall* fall into it; 8
 And whoso breaketh a fence, be bit by a
 serpent. [them;
 He that removeth stones will be hurt by 9
 And he that cleaveth wood, thereby be
 crushed. [ened,
 If the iron be blunt, and its edge not sharp- 10
 Then must a man use much more strength;
 But wisdom directs to act to advantage.
 If a serpent hath bitten without enchant- 11
 ment, [chanter.
 Then will there be no profit to the en-

would soon be produced.—*So a little folly*] When a wise and elevated character does any thing imprudently, it is more noticed than in common cases.

2. *The sense of the*] The heart signifies the mind, the conscience, the sense, which term is adopted as best expressing the proverb.—*Is at his right hand*] Such a man is prepared to make use of every occurrence, but the fool has his sense to seek when he should use it.

3. *He shoveth*] Such a man by his words and actions betrays his folly.

4. *Pacifieth for*] Will remove the anger they may occasion, and is the readiest way to obtain forgiveness.

5—7. *This evil*] Nothing is more common in courts than for worthless men to become favourites, and to be loaded with honours, while the noble are often neglected.

10. *But wisdom*] It is the property of wisdom to direct a man to avail himself of every circumstance to gain his object.

11. *To the enchanter*] The meaning is, that remedies ought to be applied in due time.

- 12 The words of a wise man procure favour ;
But the lips of a fool swallow up himself.
- 13 The beginning of his discourse is folly,
And the end of his talk mischievous madness. [things,
- 14 A fool also multiplieth words, as to future
When yet no one can know what may be :
For what may be after him, who can tell him?
- 15 The work of the fool wearieth himself ;
For he knoweth not how to go to the city.
- 16 Wo to thee, O land, when thy king is a child,
And thy princes eat in the morning.
- 17 Happy land, whose king is the son of nobles,
And whose princes eat in due season,
For strength, and not for drunkenness.
- 18 By neglect the floor-beams decay.
And by idleness the house-roof is full of
- 19 A feast is made for joy, [drops.
And wine maketh glad the living ;
And money supplieth all these things.
- 20 Curse not the king even to thyself, [ber ;
Nor curse one noble even in thy bed-chamber
For a bird of the air will carry what is said,
And a winged creature will tell the matter.

CHAPTER XI. XII.

Prudence and charity recommended ; death and judgment should be regarded.

- 1 Sow thy bread-corn before the rains come ;
For after many days thou wilt find it.
- 2 Give a portion to seven, and also to eight ;
For thou knowest not what misery there is on earth.
- 3 If the clouds be full of rain,
They will empty themselves upon the earth ;
And if a tree fall to the south or the north,
In the place where it hath fallen it will abide.
- 4 He that observeth the wind will never sow,

16. *Is a child*] That is, weak as a child, possessing no capacity to govern. Such a man's court will be a scene of riot and intemperance ; and miserable is the land that hath such a king and such princes !

18. *By neglect*] This is true in private life ; and neglect and mismanagement in government destroys the political edifice.

19. *Money supplieth*] It affords the greatest temporal advantages, which ought to be improved.

20. *Curse not*] Neither his person, nor government, but pray for both and for all in authority.—*For a bird of*] This is a proverbial expression, and intimates that, by some surprising, unexpected method, it may be discovered, as if a bird flying by had heard and told it.

CHAP. XI. 1. *Bread-corn*] The word *לחם* is clearly used in this sense, *Is. xxviii. 28* ; and it gives the best sense here.—*Before the rain*] Hebrew, 'On the face, or at the appearance of the waters ;' that is, before the rainy season commenced. This was the season for sowing. Some suppose *rice* to be denoted, but no lexicographer has given it this sense, nor could rice be cultivated much in Judea, wheat being their chief grain. Giving is like sowing our seed ; and what is given may for a season seem lost to ourselves ; but at last we shall find that God will return our kindness into our bosom with full interest.

3. *If the clouds be*] They will somewhere shed their treasures in due time ; so the charitable will dispense their bounties.—*If a tree fall*] There is no probability of its yielding fruit ; nor can we do good after we are cut off by death. Let us work while it is day.

- And he that regardeth the clouds will not reap.
- As thou knowest not what is the way of the spirit,
Nor how the bones grow in the pregnant womb ;
So thou knowest not the work of God,
In what manner he maketh all things.
In the morning sow thy seed, 6
And in the evening withhold not thy hand,
For thou knowest not whether shall prosper,
Nor whether they both shall be alike good.
- Truly the light is sweet, 7
And to see the sun pleasant to the eyes :
Yet should a man live many years, 8
And should he rejoice in them all,
Still let him remember the days of darkness,
That they may be many ;
All that cometh may be vanity.
- Rejoice, O young man, in thy youth, 9
And let thy heart cheer thee in the days of thy youth ;
Yea, walk in the ways of thine own heart,
And pursue whatever thine eyes desire ;—
Yet know that for all these things
God will bring thee into judgment.
- Hence remove provocation from thy heart, 10
And put away impurity from thy flesh ;
For childhood and youth are vanity.

- REMEMBER then thy Creator in the days 1
of thy youth, [rive
Ere the evil days come, and the years ar-
When thou shalt say, I have no pleasure in them.
- Ere the sun, and the light of the moon and 2
stars, become dark,
And the clouds return after the rain :
Ere the day when the keepers of the house 3
shall tremble,

4. *Observeth the wind*] And is afraid it will blow away his seed, will never sow ; or that is afraid of rain will never reap ; so he that will do no kind action until every thing suits his mind, will never do it.

5. *Of the spirit*] Our ignorance of God's works of providence, as well as nature, should not prevent us from adopting every method and using every mean to secure the end.

7. *Truly the light*] That is, life and the comforts of it are very agreeable.

9. *Rejoice, O young man*] This verse is the application of the two former. A young man enjoys the sweetness of the light, and the advantages of life ; and Solomon says ironically, Let him enjoy them, and pursue every object of his desire, but let him remember that there is a future judgment, when for all his actions he must give an account.

CHAP. XII. 1. *Remember then thy*] This verse is clearly an inference from the preceding ; and the chapters are improperly divided ; the conclusion is separated from the premises.

2. *Ere the light of the moon*] It is allowed that we have in this and the following verses a figurative description of the afflictions, weaknesses, and infirmities of old age.—*The clouds return*] Before that continued rain come which is the winter of Judea ; and when the lights of heaven are obscured. This seems the origin of the metaphor, which strongly paints old age as the winter of life.

3. *Keepers of the house*] The hands and arms, which are for the use and defence of the body, often called a house in the scriptures, *Job iv. 19*, and *2 Cor. v. 1*.—*Strong men*

- And the strong men shall bow themselves ;
When the grinders shall cease, because few,
And those which look through the windows
be darkened.
- 4 When the doors shall be shut in the streets
And the sound of the grinding is not heard ;
When men arise at the voice of a bird,
And all the daughters of song are depressed ;
- 5 When they shall be afraid of high places,
And when terrors shall be in the way ;
When the almond-tree shall flourish,
And the locust itself shall be a burden,
And appetite shall utterly fail ;
When man goeth to his long home,
And the mourners go about the streets :—
- 6 Ere the silver cord be relaxed,
And the golden bowl be broken,
Or the jar be shivered at the fountain,
Or the wheel be broken at the cistern.
- 7 Then will the dust return to the earth
whence it was, [gave it.
And the spirit will return to God who
- Vanity of vanities, saith the preacher, all 8
is vanity.
- The more wise the preacher became, 9
And the more he taught the people know-
And he examined and sought out, [ledge ;
And arranged many proverbs. [words ;
The preacher studied to find acceptable 10
And what is written are right words of truth.
The words of the wise are as goads, 11
Or as nails which are deeply fixed :
The collectors were appointed by one shep-
herd :
Moreover, by these, my son, be admonished : 12
For in composing books there is no end,
And excessive study is weariness to the body.
Let us hear the conclusion of the whole 13
matter :
Fear God, and keep his commandments ;
For this is *the duty of every man* ;
For God will bring every work into judg- 14
Together with every secret thing, [ment,
Whether they have been good or evil.

The feet and the legs. These, like the trembling hands, become feeble, and unable to perform their functions.—*Grinders*] The teeth, whose office it is to masticate and grind down the food for the stomach. They become few in number, and those few of little use. He alludes to the custom of female slaves grinding the corn, Exod. xii. 5.—*Windows*] The eyes are intended. These are closed in darkness.

4. *When the doors*] Most consider the lips to be meant, which are frequently compared to doors. These are shut ; old people having a difficulty in speaking, from the loss of their teeth, &c. Others conceive that this means, that the *prime viæ* are intended, which are obstructed, so that the regular operations of the system are not performed.—*The grinding*] Loss of appetite and want of digestion seem to be signified.—*Voice of a bird*] Sleeplessness, when the least noise awakes, and when there is no power to sing, the throat, breast, and lungs being unable to perform their office, for this purpose.

5. *High-places*] When men are old, they cannot ascend high places ; and they are even afraid of falling in the highway. Worn down, and unfit for any exertions, they dare not undertake any considerable journey.—*Almond-tree*] This tree puts out white flowers in December ; and may signify that white locks are the attendants of old age.—*The locust*] An old man is compared to a locust, on account of his emaciated frame, and its bending posture ; and how true is it, that in this state a man is a burden to himself.

6. *The silver cord*] There is a resumption here of the

subject ; and the same affecting truths are illustrated by other metaphors. As the human frame had been compared to a house, and its domestics, so now he compares its interior and essential parts to a deep well, whose apparatus is broken and useless. The silver cord is the spinal marrow which runs along the back-bone, and gives off nerves to the lower extremities.—*As the golden bowl*] The brain, with its yellow covering, does to the upper part of the fabric. The jar most probably denotes the great artery, which receives the blood from the heart, to be distributed through all the parts of the body. The wheel was used to draw water out of a cistern or pit. And it is here used most probably to denote the lungs, on the play of which depends the movements of the heart itself. This is the great impelling power of the living system.

8. *Vanity of*] Such is truly human life, when considered in itself and without a reference to another.

9. *Attentively sought*] Does Solomon allude to the many proverbs which he uttered and wrote, as well as to what is contained in this book ?

11. *The collectors*] 'Masters of assemblies' are certainly not intended. The most clear and obvious sense is that given. By one shepherd Solomon means himself, as king of Israel.

13. *This is the duty*] The Hebrew is elliptical ; and the words supplied are evidently necessary. The reason of this duty is stated as arising from a future judgment, and the account which all men must give unto God.

SONG OF SOLOMON.

INTRODUCTION.

RESPECTING the nature of this song very different opinions have been formed. The common opinion that this song was written to celebrate Solomon's marriage with Pharaoh's daughter, Michaelis has called in question ; and concludes that the design of the poem is to exhibit the chaste passions of conjugal life, as they existed among the Jews, to whom polygamy was allowed.

This Song ought to be regarded as the genuine work of Solomon, and contains some few of the most excellent of those one thousand and five songs, which he is said to have written. 1 Kings iv. 32. The song evidently consists of various parts, of which some are dialogues, and others soliloquies. The division of several distinguished critics is adopted ; and to mark the names of the speakers, the initials of 'Solomon,' 'Bride,' and 'Virgins' are used.

CHAPTER I.

1 THE most excellent song of Solomon.

CHAP. I. 2. *Let him kiss*] The masculine verb and 645

B. Let him kiss me with the kisses of his 2
mouth ;

affixed pronoun ascertain that the bride is the speaker. She

- For thy love is more pleasant than wine.
- 3 Like the odour of thy own excellent perfumes
Is thy name—a perfume poured forth :
For this reason do the virgins love thee.
- 4 Draw me—we would still follow thee ;
The king hath led me to his apartments.
V. We will exult and rejoice in thee ;
We will celebrate thy love more than wine ;
Thou art most justly beloved.
- 5 B. Brown am I, but comely, O daughters
of Jerusalem ; [Solomon.
As the tents of Kedar, as the tapestries of
- 6 Yet look not on me because I am brown,
Because the sun hath discoloured me.
My mother's children were severe with me ;
They made me keeper of the vineyards ;
But my own vineyard I did not keep.
- 7 Tell me, O thou whom my soul loveth,
Where thou feedest *thy flock* ;
Where thou makest it to rest at noon.
For why should I be as a wanderer
Among the flocks of thy companions ?
- 8 V. If thou know not, O fairest among
women,
Go forth in the footsteps of the flock,
And let thy kids feed by the shepherds' tents.
- 9 S. I compare thee, O my beloved,
To one of the steeds in Pharaoh's chariot.
- 10 Beautiful are thy brows with rows of *jewels*,
And thy neck, with strings of pearls !
- 11 Yet rows of gold we will make for thee,
Together with studs of silver.
- 12 B. While the king sitteth at his banquet
My spikenard yieldeth its fragrance.
- 13 A bundle of myrrh is my beloved to me ;
He shall lie all night in my bosom.

addresses her virgin-attendants ; or rather speaks in their hearing, and expresses her affection to her spouse, as if he were present.

3. *Like the odour*] By this metaphor she expresses the amiableness of his character, and the lustre of his virtues.

4. *Draw me*] Here she expresses her satisfaction in being brought into his family ; and her virgin-attendants then compliment her on her affection and beauty.

5. *Brown am I*] Here the bride modestly states her own imperfections. I have rendered brown with Good, as the common version seems too strong.—*As the tents*] Lowth has observed, that the clauses of the first line answer to those of this, 'I am brown as the tents of Kedar, but comely as the tapestries of Solomon.'

6. *Mother's children*] Houbigant conjectured that these words signified the children of her mother by a former husband ; and hence their more severe treatment of her.

7. *Tell me, O thou*] The bride by this fine apostrophe still displays her ruling passion.

8. *If thou know*] The virgins answer her inquiries, and direct her to trace the footsteps of his flock, while she permitted her own charge to feed by the tents of the shepherds. She is supposed to follow this advice, and to go in search of her beloved. Here the first part ends, and the next begins, as if Solomon seeing her, breaks out in praise of, her affection.

12—14. *While the king*] Here Solomon is addressed as king, and while enjoying a private repast, his bride hopes to regale him with her perfumes ; and expresses her own ardent affection. The comparisons are all beautiful, as derived from the most agreeable natural objects.

15. *Doves' eyes*] To conceive the force of this expression

A cluster of cypress-flowers is my beloved, 14
From the vineyards of En-gedi.

S. Behold, thou art fair, O my love ! 15
Behold, thou art fair !—thou hast doves' eyes.

B. Behold, thou art fair, O my beloved ! 16
How pleasant, how green, is our spread couch !

The beams of our house are cedars, 17
And our rafters are firs.

I am only a rose of Sharon ; 1
A mere lily of the valleys.

S. As the lily among thorns, 2
So is my love among women. [the wood,

B. As the citron-tree among the trees of 3
So is my beloved among men :

Under his shade I desire to sit down,
For his fruit is sweet to my taste.

'O bring me' to the banqueting house ! 4
Spread the banner of love over me !

Support me with cordials ; 5
Support me with citrons ;

For still I languish with love.
His left hand is under my head,

And his right hand embraceth me.
I charge you, O daughters of Jerusalem, 7

By the roes, and by the hinds of the field,
That ye stir not up, nor awake

My beloved, until he please.

CHAPTER II.

B. It was the voice of my beloved. 8

Behold, he came leaping over the mound-
And bounding over the hills. [tains,

My beloved was like a roe, or a young hart. 9
Behold, he stood behind our wall ;

we must not refer to our common pigeons, but to the large and beautiful eyes of the doves of Syria.

16, 17. She elegantly applies his own language to herself, and describes the grove in which they were sitting.

CHAP. II. 1. *I am only*] The bride modestly asserts that she had no claims to such personal beauty as he ascribes to her ; but was only a rose of Sharon, &c. This was a district of Judea, between Mount Tabor and the lake of Tiberias. Good ingeniously supposes that the bride refers to her native place in this allusion.

3. *Citron-tree*] So the Chaldee ; and the allusion is much more elegant than 'apple-tree.' Solomon is supposed now to retire to rest, while the bride speaks to her virgin attendants.—*Under his shade*] Having compared him to a citron-tree, under its shade she desires to repose and to enjoy its fruit, the sweetness of which she had experienced.

4. *Bring me*] So the Greek translators read.—*Banqueting-house*] This is a delicate periphrasis for the couch on which she and her beloved reposed.

6, 7. *His left hand*] These verses support the opinion expressed above ; for the bride speaks as if her spouse had fallen asleep. Her address to her maids not to disturb his repose, is expressed in allusion to pastoral life.

8. *It was the voice*] This obviously begins a distinct song. The bride relates how the bridegroom, accompanied with his companions, had come, and invited her to come forth and enjoy the beauties of the spring. She repeats his fine pastoral address, and in conclusion breaks out into that charming epiphonema. Having thus heated her imagination, with repeating his tender words to her, in a transport of affection she addresses herself to him, as if he were present.

- He looked in through the windows ;
 He showed himself through the lattice.
- 10 My beloved spoke, and said to me,
 Arise, my love, my fair one, and come away.
- 11 For lo, the winter is past ;
 The rain is over, and gone ;
- 12 The flowers appear on the earth ;
 And the time of bird-singing hath come,
 And the turtle's voice is heard in our land.
- 13 The fig-tree sweeteneth her green figs,
 And the vine-flowers yield their odour.
 Arise, my love, my fair one, and come away.
- 14 O my dove, through the clefts of the rocks,
 From the hiding-place of the precipices,
 Let me see thy countenance,
 Let me hear thy voice ;
 For sweet is thy voice,
 And thy countenance lovely.
- 15 And ye, *companions*, take for us the jackals,
 The little jackals that spoil the vines ;
 For our vines are full of flowers.
- 16 My beloved is mine, and I am his ;
 He feedeth among the lilies.
- 17 Until the day break, and the shades flee
 Return unto me, O my love ; [away,
 And be thou like a roe, or a young hart
 Upon the mountains of Bether.

CHAPTER III.

- 1 B. On my bed, reposing by night,
 I sought him whom my soul loveth ;
 I sought him, but found him not.
- 2 I arose, and went about the city ;
 In the streets, and in the broad ways,
 I sought him whom my soul loveth ;
 I sought him, but I found him not.
- 3 The watchmen of the city found me ;
 Saw ye him whom my soul loveth ?
- 4 But a little had I passed from them,
 When I found him whom my soul loveth.
 I held him, and would not let him go
 Till I had brought him to my mother's
 house,

12. *The time of bird-singing*] Harmer observes that the nightingale is probably intended.

13. *Sweeteneth*] So Green properly renders, as the subject requires.—*Vine-flowers*] The versions so render.

14. *O my dove*] Solomon having personified his beloved under the character of a dove, here boldly ascribes to her the manners of this timid bird.

15. *And ye, companions*] If Solomon considered himself as a sportsman going into the country, he would of course have companions, whom he here addresses. The text implies this.

16. *Among the lilies*] That is, so sweet is his breath that he may be said 'to feed among lilies.'

CHAP. III. 1—5. *On my bed*] The bride here relates a dream. Full of the image of her beloved, she seemed to herself to arise and go about the streets of the city making inquiries. She accosted the watchmen, and at length happily in her own fancy met her beloved, and took him and conducted him to her own home. In this view the passage is excellent.

6. *What is this*] A new song and a new scene commences here. The bride seated in a chink or arbour, observing at a distance something, asks, What is this, &c.—

'To the apartments of her who conceived me.
 I charge you, O daughters of Jerusalem,
 "By the roes and by the hinds of the field,"
 That ye stir not up, nor awake
 My beloved, until he please.

B. What is this that cometh from the wilderness,
 [myrrh,
 Like columns of smoke, perfumed with
 With incense, and all the powders of the
 merchant? [Solomon :

V. Behold! this is the palanquin of Solomon.
 Threescore valiant men are about it,
 Of the valiant of Israel.

They all bear swords, being expert in war ;
 Each hath his sword on his thigh,
 On account of the perils of the night.
 King Solomon hath made for himself

This couch of the wood of Lebanon.
 Its pillars hath he made of silver,
 Its bases of gold, its cushion of purple
 The middle of it is spread with love,
 By the daughters of Jerusalem.

B. Go forth, O ye daughters of Zion,
 And behold king Solomon with the crown
 With which his mother crowned him,
 On the day of his espousals ;
 On the day of the gladness of his heart.

CHAPTER IV.

- S. BEHOLD! thou art fair, my love,
 Behold! thou art fair! [eyes ;
 Thine eyes beneath thy locks are as doves'
 Thy hair is like that of a flock of goats,
 That browse about mount Gilead.
 Thy teeth are like the shorn flock,
 Which come up from the washing-pool,
 All of which have twins,
 And none is bereaved among them.
 Thy lips are like a thread of scarlet,
 And thy speech is delightful.
 As the blossom of the pomegranate,
 So are thy cheeks beneath thy locks.

From the wilderness] Percy explains it, from the quarter of the royal gardens, towards the wilderness.

7. *Behold! this*] This is the reply of some one of her attendant-virgins. It is, says she, the palanquin of Solomon. The palanquin is the common vehicle in which the great are carried throughout the east ; and in form like a sedan.—*Threescore*] These were the king's personal guard, well armed for defence and attack.

9. *King Solomon*] This couch or palanquin Solomon had ordered to be made probably on the day of his marriage with this fair one.

10. *Its pillars*] This shows the magnificence of this vehicle. It was made of the richest materials, and in the finest style.—*Spread with love*] That is, with cushions wrought in the most elegant manner, and ornamented with flowers.

11. *Go forth*] The bride now addresses the virgins, and exhorts them to go and see the monarch in his splendid robes.

CHAP. IV. 1—7. Solomon being introduced to the bride, and struck with her charms, commends her person in strong and highly figurative language.—*Thy hair is like*] The hair of the oriental goat is well known to be possessed of the fineness of the most delicate silk.

- 4 Thy neck is like the tower of David,
Constructed for an armoury;
A thousand shields are hung against it,
All the bucklers of mighty men.
- 5 Thy two breasts are like two young fawns,
'Twins of the roe, and feeding among lilies.
- 6 Till the day break,—and the shades flee
away,
I will betake me to this mountain of myrrh,
To this hill of frankincense.—
- 7 Thou art all fair, my love;
There is no defect in thee.
- 8 Come to me from Lebanon, my spouse,
Come to me from Lebanon.
Look from the top of Amana,
From the top of Shenir and of Hermon;
From the habitations of lions,
From the mountains of panthers.
- 9 Thou hast ravished my heart, my sister-
spouse, [thine eyes,
Thou hast ravished my heart at once with
At once with the turning of thy neck.
- 10 How delightful is thy love, my spouse,
How much sweeter is thy love than wine,
And the odour of thy perfumes than all
spices!
- 11 Thy lips, O spouse, drop as the honey-comb;
Honey and milk are under thy tongue,
And the odour of thy garments is like that
of Lebanon.
- 12 A garden enclosed is my sister-spouse,
A spring shut up, a fountain sealed.
- 13 Orchards and pomegranates are thy planta-
tions, [nard;
With pleasant fruits, cypress, and spike-
- 14 Spikenard and saffron, calamus and cinna-
mon,
With all kinds of frankincense-trees;
Myrrh and aloes, with all chief spices:
- 15 The well of this garden is a fount of living
water,
And its streams flow from Lebanon.
- 16 B. Awake, O north wind! and come thou
south! [flow out;
Blow on my garden, that its spices may
That my beloved may enter into his garden,
And eat its most pleasant fruit.
- 1 S. I am come into my garden, my spouse;
I gather my myrrh with my spice;

I eat my honey-comb with my honey;
I drink my wine with my milk.
Eat, O my friends, O drink!
Yea, drink abundantly, O my beloved!

CHAPTER V.

B. I was sleeping, but my heart was 2
awake;
The voice of my beloved!—he knocketh.
Open, *saith he*, to me, my sister, my love;
My dove! my accomplished one;
For my head is filled with dew,
My locks with the drops of the night.
I have put off my vest—how can I put it 3
on? [them?
I have washed my feet—how shall I defile
My beloved put his hand through the hole, 4
And my bowels were moved for him.
I arose to open to my beloved, 5
And my hands dropped with myrrh,
And my fingers with fragrant myrrh,
Upon the handles of the bolt.
I opened to my beloved; 6
But my beloved had departed, and was gone;
My soul fainted on remembering his words.
I sought him, but I could not find him;
I called him—but he gave me no answer.
The watchmen of the city found me; 7
They smote me, they wounded me;
The wall-keepers took my veil from me.
I charge you, O daughters of Jerusalem, 8
If you find my beloved—
That ye should tell him I languish with love.
V. What is thy beloved more than an- 9
other's,
O thou fairest among women?
What is thy beloved more than another's,
That thou thus chargest us?
B. My beloved is white and ruddy, 10
The chief among ten thousand.
His head is as the finest gold; 11
Curling are his locks, and black as a raven;
His eyes are those of doves, washed with 12
milk,
Sitting at rest by the rivers of water;
His cheeks are beds of sweet-flowered spices; 13
His lips ruby-lilies, dropping liquid myrrh;
His hands rings of gold, beset with the 14
beryl;

4. *Thy neck is*] This elegant building was situated on Mount Zion. The graceful neck of the fair bride is compared to this consummate structure; and the radiance of the jewels that surrounded it, to the splendour of the arms and shields with which the tower of David was adorned.

8. *Come to me*] Here begins another distinct song. Solomon declares himself the protector of his bride, that he had received her pure and inviolate; and that he enjoyed all the comforts of the married state. The summits of the mountains mentioned were inhabited by wild beasts; and nothing can be more finely conceived than this address, inviting the bride to his arms as to a place of safety.

CHAP. V. 1. *Eat, O my friends*] Keeping up the metaphor in which he had addressed the bride, Solomon addresses his friends, and invites them to rejoice with him in his felicity.

2—7. *I was sleeping*] Another part of the poem begins here. Solomon is absent and the bride relates to her attendant virgins, a dream from this to the 7th verse inclusive. She imagined that her beloved came to her door and knocked and said, 'Open to me,' &c.

8—17. *I charge you*] Having told her dream, she addresses her attendants, to whom they reply, by asking, what is thy beloved, &c; which gives her an opportunity of describing the personal charms of Solomon.

11. *Black as a raven*] This is the favourite hue to the present day among all the orientals.

13. *Ruby lilies*] By Pliny *rubens lilium*. Unless we refer to this species of lily, the comparison is inapposite.

14. *His body*] Ivory was in great esteem with the ancients. Bishop Percy explains this to mean, that the blue veins appeared like sapphire through the white skin.

- His body polished ivory, inlaid with sapphires;
 15 His legs are pillars of marble
 Founded on bases of the finest gold;
 16 His countenance is like Lebanon,
 Majestic as the cedars.
 17 His mouth is most sweet,
 He is altogether lovely.
 Such is my beloved; such my friend,
 O daughters of Jerusalem.

CHAPTER VI.

- 1 *V.* Whither is thy beloved gone,
 O thou fairest among women?
 Whither is thy beloved turned aside,
 That we may seek him with thee?
 2 *B.* My beloved went into his garden,
 To his beds of aromatics,
 To feed in the gardens, and to gather lilies.
 3 I am my beloved's, and my beloved is mine:
 He feedeth among the lilies.
 4 *S.* Beautiful art thou, my love, as Tirza,
 Lovely as Jerusalem,
 Awe-striking as bannered hosts.
 5 Turn away thine eyes from me,
 For they have overcome me.
 Thy hair is as a flock of goats
 That browse about mount Gilead;
 6 Thy teeth are as a flock of sheep
 Which come up from the washing-pool,
 All of which have twins,
 And none is bereaved among them.
 7 As the blossom of the pomegranate,
 So are thy cheeks beneath thy locks.
 8 In my palace are threescore queens
 And fourscore concubines, and virgins without number. [one;
 9 But she alone is my dove, my accomplished
 She is the darling of her mother,
 The esteemed one of her who bare her.
 The women saw her, and blessed her,

16. *Majestic as the* The cedar is a common emblem of majesty and greatness. She nearly exhausts metaphors to represent her beloved; and as if lost in admiration, she says, 'He is in all respects lovely.'

CHAP. VI. 1-3. *Whither is thy* The bride having finished her eulogy, the Virgins ask, whither he is gone. She replies that he had gone down to his garden; and while they are thus conversing, the bridegroom returns, and expresses his admiration of the beauty and graces of his bride.

4. *As Tirza* He compares her to the two most beautiful cities in Judea.—*Awe-striking* This compound term happily gives the just force of מַרְאֵה here; and it contains one of the finest compliments.

8. *In my palace* Good ingeniously supposes from this number of women collected in Solomon's harem, that he could not be more than twenty-six when he married the person celebrated in these poems.

9, 10. *But she alone* If we are to believe Solomon, no one of his wives or concubines engaged his heart as this rose of Sharon; and these two verses assure us that the transactions here related, were real and not fictitious.

11-13. *I went down* These verses contain another short song. The bride went to the garden of nuts, or almonds as some render, doubtless to meet her spouse and to enjoy converse with him.

13. *Return* I have rendered הוֹשִׁיעִית 'bride of Solomon,'

The queens and concubines, and thus praised her:

Who is she that looketh forth as the morning, 10
 Fair as the moon, bright as the sun,
 And awe-striking as bannered hosts?

B. I went down into the garden of nuts, 11
 To behold the fruits of the valley;
 To see whether the vine flourished,
Whether the pomegranates blossomed,
 "There I would have granted thee my love; 12
 But I knew not the timidity of my mind,
 Which made me as the chariots of Amina-
 dab.

V. Return, return, O bride of Solomon; 13
 Return, return, that we may look on thee.

B. Why would ye look on the bride of
 Solomon? [hosts.

V. As we would on the squadrons of two

CHAPTER VII.

- V.* How beautiful are thy feet 1
 Within thy sandals, O prince's daughter!
 The mouldings of thy limbs are as jewels,
 The work of a skillful artist.
 Thy waist is as a well-turned goblet, 2
 Which is full of mixed wine.
 Thy bosom as twin-heaps of wheat,
 Surrounded with lilies.
 Thy breasts are as two twin fawns, 3
 Thy neck is a tower of ivory; 4
 Thine eyes as the fish-pools of Heshbon,
 By the gate of Beth-rabbim:
 Thy nose as the tower of Lebanon,
 Which looketh towards Damascus,
 Thine erect head is like Carmel, 5
 And its tresses are bound with purple;
The king is held captive in the ringlets.
S. How beautiful art thou, how pleasant! 6
 How formed, O my love, for delights.
 Such thy stature—it is like a palm-tree. 7
 And thy breasts are as clusters of dates.

as it is his name with a feminine termination, which imported her relation to him.—*Squadron of two hosts* Dazzling in their armour, and performing their evolutions with the greatest order and beauty.

CHAP. VII. 1-5. *How beautiful* This is the language of the virgins while they undress the bride, either for the purpose of bathing or of going to rest.—*The mouldings* This is an elegant rendering of Green. I however think that יָרֵךְ implies here the limbs in general, at least this is more delicate.

2. *Thy waist* Compare Prov. iii. 7, and note.—*Twin-heaps of wheat* It was customary among the Jews, as appears from Ruth iii. 7, and Hag. ii. 16, to lay their wheat in heaps when first thrashed out and fanned: which heaps, during the joyous time of harvest, were strewed with lilies.

4. *Fish-pools* That is, clear as these. Heshbon was well supplied with springs, and is celebrated for its fertility.

5. *Thy erect head* Hebrew, 'head upon thee.'—*And its tresses* The text is elliptical, and something must be supplied.—*The ringlets* Dr. Hodgson, from the Chaldee, has given this sense to the term, which is certainly more apposite than 'galleries.' The idea suggested is, that such is the beauty of her head-dress, that the king is captivated with it. The virgins having finished this address, Solomon is supposed to come in, and takes up their speech, and says, 'How beautiful!'

- 8 I said, I will go up to this palm-tree;
I will lay hold on its branches.
Yea, thy breasts shall now be as vine-clusters,
And the odour of thy breath as citrons.
- 9 Yea, thy speech is as the choicest wine,
Which goeth down most pleasantly,
Flowing through the lips "and the teeth."
- 10 B. I am my beloved's "and my beloved
is mine,"
And "to him I yield obedience."
- 11 Come, my beloved, let us go into the fields,
Let us sojourn in the villages ;
- 12 Let us rise early to the vineyards ;
Let us see if the vine flourish,
If the tender grape appear,
If the pomegranates blossom :
There I will show to thee my love.
- 13 The mandrakes diffuse their odour,
And at our gates are all kinds of fruits,
Both new and old,
Which I have laid up for thee, my beloved.
- 1 O THAT thou wert as my brother,
Who sucketh at the breasts of my mother !
Should I find thee abroad I would kiss thee,
And none would then reproach me.
- 2 I would lead thee—I would conduct thee
Into the house of my mother,
"To the apartment of her who conceived
me:"
I would give thee to drink of aromatic wine,
Of the juice of my pomegranate.—
- 3 His left hand is now under my head,
And his right hand embraceth me.
- 4 I charge you, O daughters of Jerusalem,
By the roes, and by the hinds of the field,
That ye stir not up, nor awake
My beloved until he please.
- V. Who is this that cometh from the wil-
derness,
Leaning upon her beloved ?

9, 10. (v) Versions.

10. *I am my*] Here the bride acknowledges the interest he has in her person.

CHAP. VIII. 1. *O that thou*] The speech of the bride is evidently continued to the fourth verse of this chapter. This wish of the bride's only means, that if he were an infant she might unblushingly caress him in public.

2. *To the apartment*] So the versions read here, as ch. iii. 4, which is more pertinent, and free from difficulty.

5. *Who is this*] This is the last part of this song. The virgins see the bride leaning on Solomon, coming from the way in the royal grounds towards the wilderness ; and they converse together.—*Under that citron tree*] The bridegroom reminds her of his first interview with her ; and of the place where her mother plighted her to him. She replies.

6. *Set me as*] Let thy affection to me never abate. The seal or signet was sometimes worn over the breast, suspended by a chain from the neck. Hence the signet because expressive of affection, Jer. xxii. 24 ; Prov. vi. 12,

- S. Under that citron tree I excited thee
to love ;
There thy mother plighted thee ;
There she that bare thee plighted thee to me.
- B. Set me as a seal upon thy heart,
As a seal upon thine arms !
For love is strong as death,
And jealousy cruel as the grave :
Its flames are flames of fire,
And as the lightning of the heavens.
- S. Yet many waters cannot quench love ; 7
The floods cannot drown it.
If a man would give the wealth of his house
For love, he would be utterly despised.
- B. We have a little sister, 8
Whose breasts are not yet formed.
How shall we provide for our sister,
When she shall be demanded in marriage ?
- S. If she be compared to a wall, 9
We will build on it a turret of silver ;
If she be compared to a door,
We will inclose it with boards of cedar,
- B. I myself am a wall, and my breasts are 10
as towers ;
Hence have I found favour in his eyes.
Solomon hath a vineyard in Baal-hamon, 11
He hath let out the vineyard to tenants.
Each is to bring him for the fruit of it,
A thousand pieces of silver.
- This vineyard which belonged to me, 12
But which is now thine, O Solomon,
Brought in to me a thousand pieces of silver ;
And two hundred were the salary
To those who kept the fruits thereof.
- S. O thou that dwellest in the gardens, 13
My companions listen to thy voice ;
Let me also hear thy voice.
- B. Make haste, O my beloved, 14
And be thou like to a roe, or young hart,
Upon the mountains of spices.

and vii. 3.—*For love*] The queen states the reason of her request ; for love strong as hers can admit no rival ; without being converted into the most inflamed jealousy.

7. *Yet many waters*] Solomon catches the metaphor, and replies, if love be a flame, it is of such a nature that waters cannot quench it ; no trials will destroy it. Neither can it be purchased for money.

8. *We have a*] The bride is anxious to provide for her sister ; to whom the bridegroom replies in strong but expressive metaphors. If she be compared to a wall, we will inclose it with a turret of silver ; in plain language give her an ample fortune.

10—14. *I myself am*] The bride seizes the metaphor and applies it to herself. She then relates the little history of her own patrimony, which she seems to wish might be transferred to her young sister. For the text followed see note on Fam. Bib.

13, 14. The song concludes with expressions of mutual delight, and a desire to enjoy each other's society.

INTRODUCTION.

THE tradition of the Jews is, that Isaiah was of the house of David, and that his father was brother of Amaziah, king of Judah. This tradition may be true, but it is impossible to prove it to be so, from the scriptures. His name signifies, 'Jehovah will save,' or 'the salvation of Jehovah;' and no one prophesied so fully, and so clearly of the great salvation by Messiah as he did. Hence we find the Evangelists most frequently appealing to his prophecies, and declaring them fulfilled, in the person, works, and miracles of our Lord.

Isaiah discharged the duties of the prophetic office during a long period of time. If he received his appointment to this office in the last year of Uzziah's reign, and lived to the reign of Manasseh, he must have prophesied *sixty-one* years. Ehen-Ezra doubts the tradition, that he was sawn asunder by order of that king; and thinks it more probable, that he died before Hezekiah. It is, however, certain that he lived to the 15th or 16th year of the last-mentioned king; so that at the lowest computation he must have prophesied nearly sixty years.

His prophecies are placed the first in order, among the greater prophets, because he preceded them in time. Jonah is, however, the oldest of them all, 2 Kings xiv. 25; and Hosea was contemporary with him. It has been justly observed, that he excels them all in the elegance of his style, the force of his genius, the beauty and propriety of his metaphors, and the fulness and clearness of his predictions. As Paul may be justly called 'the chief of the Apostles,' so may Isaiah be regarded as the chief of the prophets!

CHAPTER I.

- 1 THE VISION OF ISAIAH, THE SON OF AMOZ,
WHICH HE SAW CONCERNING JUDAH
AND JERUSALEM, IN THE DAYS OF UZ-
ZIAH, JOTHAM, AHAZ, AND HEZEKIAH,
KINGS OF JUDAH.
- 2 Hear, ye heavens; and give ear, O earth!
For Jehovah speaketh, *saying*,
I have nourished and brought up children,
And even they have rebelled against me.
- 3 The ox knoweth his owner,
And the ass the crib of his lord:
But Israel knoweth not "me,"
Neither doth my people consider. [quity!
- 4 Ah, sinful nation! people laden with ini-
A race of evil-doers! degenerate children!
They have forsaken Jehovah;
They have despised the holy one of Israel;
They are wholly estranged from him.
- 5 On what part shall ye be smitten again,
Should you increase *your* revolt?
The whole head is sick, and the whole heart
faint:
- 6 From the sole of the foot even to the head,
There is no soundness therein;
It is wound, and bruise, and putrifying sore:

It hath not been pressed, neither bound up,
Nor hath it been softened with ointment.
Your country is desolate; your cities burned 7
with fire; [sight
Your land—strangers devour it in your
It is desolate as if destroyed by an inunda-
tion. [in a vineyard,
And the daughter of Zion is left as a shed 8
As a lodge in a garden of cucumbers, as a
city taken by siege.
Had not Jehovah of hosts left us a remnant, 9
We should soon have been as Sodom;
We should have become like unto Gomorrah.
Hear the word of Jehovah, ye princes of 10
Sodom! [Gomorrah!
Give ear to the law of our God, ye people of
What have I to do, saith Jehovah, 11
With the multitude of your sacrifices?
I am cloyed with the burnt-offerings of
And with the fat of fed beasts; [rams,
And in the blood of bullocks, and of lambs,
And of he-goats, I have no delight.
When ye come to appear before me, 12
Who hath required this at your hands
That ye should tread my courts? 13
Bring no more a vain oblation;

CHAP. I. 1. *The vision*] The former part of the title seems properly to belong to this particular prophecy; but the latter part extends it to the whole collection of prophecies delivered in the course of his ministry. Some refer this prophecy to the reign of Ahas, when the kingdom of Judah was assailed by the kings of Syria and Israel, and when the civil and religious state of the kingdom seems best to agree to the prophet's language.

2. *Hear, O ye heavens*] With this sublime address compare Deut. xxxii. 1; Ps. i. 3, 4; Jer. ii. 12, &c.

3. *Knoweth not me*] This sheweth the gross insensibility of the people, on whom neither favours nor judgments made scarcely any impression. (a) Sept. Vulg. Jer. iv. 22.

4. *They are*] The sense is given, in preference to the idiom, 'estranged backward.'

5. *Should you*] They had greatly revolted, for which the holy politic had been severely smitten. The prophet asks, 'On what part, as yet unaffected, can the stroke next fall, if you increase your revolt?'

6. *It hath not been*] The Vulg. Syr. and Arab. read in the singular. Sir John Chardin observes, that the com-
p

parison is taken from the plasters, ointments, oils, frictions, which are made use of in the east upon the belly and stomach in most maladies, Luke x. 34.

7. *As by an inundation*] For this version, see note Heb. Bib. The sense is, that the enemy had spared nothing; they had made the land a desolation. It most probably refers to the calamities brought on the land by Amaziah, 2 Kings xiv. 8—14.

8. *As a shed*] A little temporary hut, for a shelter from the heat by day, and the cold and dews by night, for the watchman, that kept the garden or vineyard.—*Taken by siege*] So Jerom and the Sept. render. Zion was little more than a heap of ruins.

10. *Princes of Sodom*] The incidental mention of Sodom and Gomorrah in the preceding verse, suggested to the prophet this spirited address to the rulers and inhabitants of Jerusalem, Rom. xv. 4, 5, and xiii. 13.

11—16. *With the fat*] The fat and the blood are particularly mentioned, because these were in all sacrifices set apart to God. Compare Levit. iv. and Amos v. 21—24.

12, 13. *Called assembly*] Vitringa has proved that those

- Incense ! it is an abomination unto me.
- 14 The new moon, the sabbath, the called assembly, dure.
The "fast," the day of restraint, I cannot enjoy
Your months, and stated feasts, my soul
hateth : [bearing them.]
They are a burden on me : I am weary of
- 15 When ye spread forth your hands,
I will hide mine eyes from you ;
Yea, though ye multiply prayers I will not
hear ;
For your hands are full of blood.
- 16 Wash ye, make ye clean ; remove far away
The evil of your doings from before mine
- 17 Cease to do evil ; learn to do well ; [eyes.]
Seek judgment ; deliver the oppressed ;
Judge the fatherless ; plead the widow's
cause. [Jehovah:]
- 18 Come now, let us reason together, saith
Though your sins be as scarlet, they shall
be white as snow ; [wool.]
Though red as crimson, they shall be as
- 19 If ye be willing and obedient,
Ye shall eat the good of the land ;
- 20 But if ye refuse and be rebellious, [you:]
The sword of "the enemy" shall devour
For the mouth of Jehovah hath spoken it.
- 21 How is the faithful city become a harlot !
"Zion" that was full of judgment ! [derers.]
Righteousness dwelt in her ; but now mur-
- 22 Thy silver is become dross ;
Thy wine is mixed with water.
- 23 Thy princes are rebellious, associates with
robbers ; [rewards ;]
Each of them loveth a gift, and seeketh
They judge not the fatherless , [them.]
And the cause of the widow cometh not to
- 24 Wherefore, saith the Lord,
Jehovah of hosts, the mighty one of Israel ;
Aha ! I will be eased of mine adversaries ;
I will be avenged of mine enemies.
- 25 And I will bring again my hand over thee,
And with potash I will smelt away thy dross,

And I will remove all thine alloy.
And I will restore thy judges, as at the first, 26
And thy counsellors, as at the beginning :
And afterwards thou shalt be called,
The city of righteousness, the faithful city.
Zion shall be redeemed in judgment, 27
And her captives in righteousness.
But revolvers and sinners shall at once perish, 28
And they who forsake Jehovah be consumed.
For "ye shall be ashamed" of the terebinths, 29
Which ye have so greatly desired ;
And ye shall blush for the gardens, ye have
chosen ; [are blasted ;]
When ye shall be as a terebinth, whose leaves 30
And as a garden, wherein is no water.
And the strong shall be as tow, and his 31
work a blaze ;
And they shall both burn together, and
none shall quench them.

CHAPTER II.

CHAP. II. III. IV. *The kingdom of Messiah foretold ; the punishment of the Jews for their idolatry ; the Babylonian invasion and captivity, with the distress of the proud daughters of Zion ; and finally, promises of restoration to the favour of God.*

THE WORD WHICH WAS REVEALED TO I
ISAIAH, THE SON OF AMOZ, CONCERNING JU-
DAH AND JERUSALEM.

It shall come to pass in the latter days, 2
That the mountain of the house of Jehovah
Shall be established on the top of the moun-
tains,

And it shall be exalted above the hills ;
And all nations shall flow unto it.
And many people shall go, and shall say, 3
Come ye, let us go up to the mount of Je-
hovah,

To the temple of the God of Jacob ;
And he will teach us of his ways,
And we will walk in his paths.
For out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.

days of their feasts are intended, when no work was to be done, but when holy convocations were to be held. Comp. Levit. xxiii. 2, 7, 8.

16. *Wash ye*] Referring to the preceding verse, "your hands are full of blood:" and alluding to the legal washings commanded on several occasions. See Levit. xiv. 8, 9, 47.

18. *As scarlet*] Be of the deepest die, they shall be forgiven on your repentance, as is stated in the next verse.

20. *The sword of*] "Enemy" is supplied, with the Chaldee, and the verb is read in the second person plural with the Sept. and Vulg.

21. *A harlot*] It is common to the prophets to represent cities as women, and to speak of their virtues and vices accordingly. Zion had gone after idols, and worshipped and served them.—(a) Sept.

22. *Thy wine is*] Though mixed wine denotes wine made strong, by more stimulating ingredients, Prov. xxiii. 30 ; Song viii. 2 ; yet here the ingredient "water" means, doubtless, deterioration.

24. *Aha ! I will be*] This is a strong instance of the metaphor called Anthropopathia. The foundation of this is obvious ; it arises from necessity : we have no idea of the natural attributes of God, of his pure essence, of his manner of existence, of his manner of acting : when therefore we

would treat on these subjects, we find ourselves forced to express them by sensible images.—(a) Sept.

25. *My hand over thee*] To amend thee, by removing what is evil, as appears from what follows.

27. *In judgment*] By the exercise of God's strict justice in destroying the obdurate, see ver. 28, and delivering the penitent.

29. *Terebinths*] Or turpentine-trees. These trees formed the groves where the Canaanites and idolatrous Jews worshipped their various idols ; and to this the prophet refers. Compare Ezek. xx. 28 ; Hosea iv. 13—(v) Vulg. Chald. 2 MSS.

CHAP. II. 1. *The word which*] The prophecy extends to the close of the fourth chapter, and makes one continued discourse. It is supposed with great probability that it was delivered in the reign of Uzziah, when the kingdom enjoyed peace and abounded in wealth and luxury.

2. *In the latter days*] The best Jewish Rabbis hold that the latter days' always refer to the times of Messiah.—*Mountain of the house*] The temple was built on mount Moriah. This mountain is to be established and exalted above all others, which refers to the change which Messiah should introduce, by whom the church of God should be rendered glorious, and its gates opened for all nations.

- 4 And he shall judge among the nations,
And decide among many peoples ;
And they shall beat their swords into
ploughshares,
And their spears into pruning-hooks ;
Nation shall not lift up sword against nation,
Neither shall they any longer learn war.
- 5 O house of Jacob, come ye,
And let us walk in the light of Jehovah,
- 6 Truly thou rejectest thy people, the house
of Jacob, [east,
Because they are filled *with diviners* from the
And with soothsayers, like the Philistines,
And have multiplied a brood of strange
children.
- 7 And their land is full of silver and gold ;
And there is no end to their treasures :
And their land is also full of horses ;
Nor is there any end to their chariots.
- 8 Their land is also full of idols ;
To the work of their hands they bow down ;
To that which their own fingers have made.
- 9 Therefore shall the mean man be bowed
down,
And the mighty man shall be humbled :
For thou wilt not forgive them.
- 10 Go into the rock, and hide thyself in the
dust, [majesty,
For fear of Jehovah, and the glory of his
"When he ariseth to strike the earth with
terror."
- 11 The lofty eyes of men shall be humbled,
And the height of mortals brought down ;
And Jehovah alone shall be exalted in that
- 12 For the day of Jehovah of hosts [day.
Is against every thing high and lofty ;
Against every thing exalted, and it shall be
humbled :
- 13 Even against all the cedars of Lebanon—
The high and the exalted ones ;
And against all the terebinths of Bashan :
- 14 And against all the high mountains ;
- And against all the hills—the exalted ones ;
And against every high-raised tower ; 15
And against every fortified wall ;
And against all the ships of Tarshish ; 16
And against every desirable work of art.
And the loftiness of man shall be bowed 17
down,
And the height of mortals shall be hum-
bled, [day ;
And Jehovah alone shall be exalted in that
And the idols shall wholly disappear. 18
And they shall go into the caverns of rocks, 19
And into the holes of the earth,
For fear of Jehovah, and the glory of his
majesty, [terror.
When he ariseth to strike the earth with
In that day shall a man cast away 20
His idols of silver, and his idols of gold,
Which 'he made for himself' to worship,
To the moles, and to the bats ;
To go into the caverns of the rocks, 21
And into the cliffs of the craggy rocks,
For fear of Jehovah, and the glory of his
majesty, [terror.
When he ariseth to strike the earth with
- For behold, the Lord Jehovah of hosts 1
Removeth from Jerusalem, and from Judah,
Every kind of stay and support ; [of water ;
The whole stay of bread, and the whole stay
The mighty man, and the man of war ; 2
The judge, and the prophet, and the diviner ;
And the sage and the ruler of fifty, 3
And the honourable man and the counsellor,
And the skillful artist, and the persuasive
And I will make boys their princes, [orator. 4
And infants shall rule over them.
And the people shall be oppressed, one by 5
another ;
And every one shall be insolent to his neigh-
bour ; [honourable
The boy to the aged, and the base to the

3. *For from Zion*] The new law, the glorious gospel of the blessed God.

4. *And they shall*] These rural and beautiful images portray general peace and security. Compare Mic. iv. 1—4.

5. *O House of Jacob*] The prophet speaks, personating the pious Jews, who at that time should exhort one another to walk in this light of Jehovah.

6. *Filled with diviners*] Some noun has clearly dropped from the text, and that adopted seems most natural.—*A brood of*] So the Sept., whom Lowth and others follow. The sense is, they were given wholly to idolatry.

7. *Full of horses*] This was contrary to God's express command, Deut. xvii. 16, 17.

8. *Full of idols*] In both the reigns of Jotham and Uzziah, the legal worship of God was maintained, 2 Kings xv. 3, 4, and 34. 35 ; but from this it appears that the people generally, though privately, worshipped idols.

10. *When he ariseth*] The Sept. has retained this line, as well as the Arab. and 1 MS. Comp. ver. 19, 21.

12. *The day of Jehovah*] The day in which he will judge and deal with his people in righteousness.

13—16. *Even against*] These verses Lowth considers a striking instance of the parabolical style of the prophets. Thus the cedars of Lebanon, and the oaks or turpentine trees of Bashan are used, in the way of metaphors and allegory, for kings, princes, potentates, of the highest rank ;

high mountains and lofty hills, for kingdoms, republics, states, cities ; towers and fortresses, for defenders and protectors, whether by counsel or strength, in peace or war ; ships of Tarshish, and works of art and invention employed in adorning them, for merchants, men enriched by commerce, and abounding in all the luxuries and elegancies of life ; such as those of Tyre and Sidon.—*Ships of Tarshish*] Compare 1 Kings x. 22.

19—21. *Caverns of the rocks*] The country of Judea, being mountainous and rocky, is full of caverns ; as it appears from the history of David's persecution under Saul. Compare Judg. vi. 2, and 1 Sam. xiii. 6.—20. (v) Sept. Vulg.

22. [*Trust no more in man,
Whose breath is in his nostrils ;
For of what account is he to be made ?*]

This verse is wanting in the Sept. and marked as doubtful in the Arab. Origen, as we learn from Jerome, inserted it from Aquila.

CHAP. III. 1. *Every kind of stay*] Every kind of support, whether great or small, strong or weak.

2, 3. *The mighty man*] The best comment on these verses is the history of the event to which they refer, 2 Kings xxiv. 14.

4. *I will make boys*] This also was fully accomplished in the succession of weak and wicked princes, from the death of Josiah to the destruction of the city and temple.

- 6 Hence shall a man take hold of his brother,
Of the house of his father, by the garment,
Saying, Come, and be thou ruler over us;
And let thy hand support our ruinous state.
- 7 "Then" shall he openly declare, saying,
I will not be the healer of *your breaches*;
For in my house is neither bread nor raiment;
Appoint not me ruler of the people.
- 8 For Jerusalem tottereth, and Judah falleth;
Because their tongue "and their hands"
Are against Jehovah, to provoke the eyes
Of his glory. [them];
- 9 Their own countenance witnesseth against
For they publish their sin, like Sodom;
They hide it not; wo to their souls!
For themselves have they brought down evil.
- 10 Say to the just, that it shall be well with
them;
For the fruit of their deeds shall they eat.
- 11 Wo to the wicked! miserable shall they be;
For the work of their hands shall be repaid
them. [sors,
- 12 As for my people, children are their oppres-
And women bear rule over them.
O my people, thy leaders cause thee to err,
And pervert the way of thy paths.
- 13 Jehovah ariseth to plead his cause;
He standeth up to judge "his" people.
- 14 Jehovah will enter into judgment
With the elders of his people, and their
princes:
As for you, ye have consumed my vineyard;
The plunder of the poor is in your houses.
- 15 What mean ye that ye crush my people,
And grind the faces of the poor?
Saith Jehovah, the Lord of hosts.
- 16 Moreover Jehovah hath said,

Because the daughters of Zion are haughty,
And walk, stretching out the neck,
And falsely setting off their eyes with paint;
Mincing their steps as they go,
And with their feet lightly tripping along:
Hence will the Lord humble the head of 17
Zion's daughters,
And Jehovah will expose their nakedness.
In that day will the Lord take from them, 18
The ornaments of the feet-rings,
And the net-works, and the crescents,
The pendants, the bracelets, and the thin 19
veils;
The tires, and the fetters, and the zones, 20
And the perfume boxes, and the amulets;
The rings, and the jewels of the nostril; 21
The embroidered robes, and the tunics, 22
And the cloaks, and the little purses;
The transparent garments, and fine linen 23
And the turbans, and the mantles: [vests,
And instead of perfume shall be an ulcer; 24
And instead of well-girt raiment, rags;
And instead of high-dressed hair, baldness;
And instead of a zone, a girdle of sackcloth;
And a branded skin, instead of beauty.
Thy people shall fall by the sword, 25
And thy mighty men in the battle.
And her doors shall lament and mourn, 26
And desolate shall she sit on the ground.

AND seven women shall lay hold on one 1
man in that day, saying,
Our own bread will we eat, [clothed;
And with our own garments will we be
Only let us be called by thy name;
Take thou away our reproach.
In that day shall the Branch of Jehovah 2
Become glorious and honourable;

6. *The house of*] Where he lived retired, not meddling with public affairs.

7. *Openly declare*] I suppose קולו understood. Others think יר and render swear; but there is no necessity for him to take an oath.—*Healer of*] Compare Chron. xxx. 26.—*Neither bread*] Princes and great men are obliged to have a great stock of clothes in readiness for presents upon all occasions; and a great quantity of provisions for the table was equally necessary, 1 Kings iv. 22, 23; Neh. v. 17, 18.—(a) Sept. Syr.

9. *Their own countenance*] Their looks testify their pride and obduracy.

10, 11. *Say to the*] The term צדיק is taken in a collective sense, as the plural verb in the next lines proves it should be taken, and so in the next verse.

13, 15. *Jehovah ariseth*] That is, he is prepared and ready to support his own laws and authority. Compare Mic. iii. 1—3.—(v) Sept.

16. *Setting off their eyes*] This refers to the custom of tinging the eye-lids with stibium, so as to make them black, and set off the eyes to greater advantage. Compare Jer. iv. 30; Ezek. xxii. 40.

17. *Humble the*] So the Sept. The common reading has been rendered, 'smite with a scab,' and make bare or bald. Compare Nah. iii. 5, 6.

18. *Feet-rings*] Chains, or rings, which made a tinkling sound as they moved nimbly in walking.—*Net-works*] Our marginal version is as probable as any, and rests on the authority of Kimchi.—*Crescents*] Compare Judg. viii. 21, 26.

20. *The tires*] Head-dresses, rising high, as we learn from Exod. xxxix. 28.—*Fetters*] which they wore on the legs, to regulate their walk, and which produced a short, quick step.—*Zones*] With which they bound their flowing garments.—*Perfume-boxes*] These perfume-boxes were hung on the zones.—*Amulets*] Schroeder has proved that תלמי does not signify ear-rings, but the images of serpents, which were worn as charms to secure from, and to drive away evils.

21. *Jewels of the*] That the women had rings hanging from the nostril, is evident from Prov. xi. 22; Ezek. xvi. 11, 12.

22. *Embroidered robes*] So Schroeder renders, and the term has this sense still in the Arabic.—*Tunics*] The outermost garment. The Hyke, as the Arabians now call it, is meant.—*Cloaks*] The word חורט means a bag or purse in the form of a cone. See 2 Kings v. 23.

23. *Transparent garments*] So the Greek renders. It was, according to Pliny, a kind of silken dress, transparent like gauze; and was worn only by the more delicate.

24. *Instead of perfume*] Compare Esth. ii. 2; Song iv. 10, 11.—*A branded skin*] See Michaelis for this rendering. This was done to slaves, and must have been insupportable to the proud daughters of Zion.

CHAP. IV. 1. *And seven women*] The division of the chapters has interrupted the prophet's discourse, and broken it off almost in the midst of the sentence. 'The numbers slain in battle shall be so great, that seven women shall be left to one man.'

2. *The Branch of*] The Messiah of Jehovah, says the

- And the fruit of the land excellent and beautiful,
For such of Israel as shall have escaped.
3 And it shall be, that he who is left in Zion,
And he who remaineth in Jerusalem,
Holy shall he be called; [rusalem;
Every one written among the living in Je-
4 When the Lord shall have washed away
The filth of the daughters of Zion,
And removed the blood of Jerusalem from
the midst of her, [burning:
By a spirit of judgment, and a spirit of
5 Then shall Jehovah create
On the station of mount Zion,
And on 'all' her called assemblies,
A cloud and a smoke by day, [night:
And the brightness of a flaming fire, by
Yea, over all shall the Glory be a covering.
6 And it shall become a tabernacle,
For a shade by day from the heat;
And for a covert, and for a shelter,
From the wide-sweeping rain-storm.

CHAPTER V.

God's vineyard, and the judgments to be inflicted on it; the crying sins of his people and their punishment.

- 1 I will now sing "a song" to my Beloved;
A song of love concerning his vineyard.
My beloved had a vineyard,
On a very high and fruitful hill: [stones;
2 And he fenced it, and cleared it of the
And he planted it with the choicest vine;
And he built a tower in the midst of it,
And he hewed out also a lake therein:
And he expected that it would bring forth
grapes;
But it brought forth poisonous berries.
3 And now, inhabitants of Jerusalem, and
men of Judah; [yard:
Judge, I pray you, between me and my vine-
4 What could have been done to my vineyard,
More than what I have done unto it?
Why, when I expected it to bring forth
grapes,
Brought it forth poisonous berries? [you,
5 But come, now, and I will make known to

- What I purpose to do to my vineyard.
To remove its hedge, and it shall be de-
voured; [down.
To destroy its fence, and it shall be trodden
And I will make it a desolation; 6
It shall not be pruned, nor shall it be digged;
But briers and thorns shall spring up in it:
And I will command the clouds
That they cause no rain to fall upon it.
Verily, the vineyard of Jehovah of hosts, 7
Is the house of Israel;
And the men of Judah, the plant of his de-
light: [ranny;
And he looked for judgment, but behold ty
And for righteousness, but behold a cry.
Wo unto you, who join house to house; 8
Who lay field unto field together;
Until there be no place for others,
And ye are left alone amidst the land.
To mine ear hath Jehovah of hosts said it; 9
Surely many houses shall become a desola-
tion; [ant.
Great and splendid ones, without an inhabit-
Yea, ten acres of vineyard shall yield but 10
one bath;
And a homer of seed shall yield but an ephah.
Wo to them who rise early in the morning 11
That they may follow strong drink;
Who sit until evening, till wine inflame
them: [pipe,
And the lyre, the harp, and the tabour, and 12
And wine, are their entertainments;
But the work of Jehovah they regard not,
Nor consider the operation of his hands.
Therefore my people go into captivity, 13
Because they have no knowledge;
And their honourable men are famished,
And their multitude are parched with thirst.
Therefore hath he enlarged his appetite, 14
And opened his mouth wide beyond mea-
sure;
And down go her nobility, and her multitude,
And her populace and they who exult in her.
Thus the mean man shall be bowed down, 15
And the great man shall be brought low,
And the eyes of the lofty shall be humbled:

Chaldee. The Branch is an appropriate title of the Messiah; and the fruit of the land is only a parallel expression, signifying the blessings consequent upon the redemption procured by him. Compare chap. xlv. 8.

4. *A spirit of judgment*] Dath observes that מִן, spirit, often signifies the force or degree of a thing to which it is applied. He will bring them into a furnace, and purify them by the fire of his wrath. Comp. Ezek. xxii. 18—22.

5. *All her called*] The Sept. reading כל is adopted here, which seems more suitable. What follows is an evident allusion to the pillar of cloud and of fire. Compare Exod. xvi. 21, and xl. 38.—*Over all*] That is, over the station of mount Zion and her assemblies shall the glory be a covering. This is amplified in the next verse.

CHAP. V. 1. *I will now sing*] The prophet styles Jehovah 'his beloved,' and resolves to sing and to celebrate 'his love' to his vineyard, the house of Israel. Compare Ps. lxxx.—(a) Sept. 1 MS.

2. *Choicest vine*] Symmachus and the Chaldee render the term both in this place and Jeremiah, 'the choicest

vine;' and this sense is the most probable.—*Built a tower*] Compare our Lord's parable, Matt. xxi. 33.—*A lake*] The word בֵּר means not the wine-press itself, but the lake; the large open place or vessel which, by a conduit, or spout, received the must from the wine-press.

3. *And now judge*] By this method they are made to judge and pass sentence on themselves, as David, 2 Sam. xii. 1—6.

5—7. *But come now*] No images can more forcibly paint the miseries that should come on the Jewish people.

11. *Strong drink*] The word means any kind of liquor made from grain, dates or grapes. It was usual for the Jews to eat and drink but little in the morning; as we learn from Eccles. x. 16; and Acts ii. 15; the evening being the customary time of their feasts. Hence the prophet rebukes their gross intemperance in not only drinking to excess, but indulging in it even in the morning.

13, 14. *Their honourable men*] These verses have a reference to the two preceding.

- 16 And Jehovah of hosts shall be exalted in judgment, [righteousness.
And the Holy God shall be sanctified in
17 Then shall the lambs feed unrestrained,
And the 'kids' shall eat up what remaineth,
In the desolate fields of the fat ones.
18 Wo to them who draw out iniquity as 'a
long cable ;'
And sin, as the thick traces of a wain :
19 Who say, Let him make speed then,
Let him hasten his work that we may see it ;
And let the counsel of the Holy One of
Israel [it.
Draw near and come, that we may know
20 Wo to them, who call evil good, and good
evil ; [darkness ;
Who put darkness for light, and light for
Who put bitter for sweet, and sweet for
bitter. [eyes,
21 Wo to them, who are wise in their own
And prudent in their own conceit.
22 Wo to them who are mighty to drink wine,
And men of strength to mingle strong drink :
23 Who justify the wicked for a reward,
And take the righteousness of the righteous
from him.
24 Therefore as the fire devoureth the stubble,
And as the flame consumeth the chaff ;
So shall their root become as touch-wood,
And their blossom shall go up like the dust :
Because they have despised the law of Je-
hovah, [Israel.
And rejected the word of the Holy One of
25 Wherefore the anger of Jehovah
Is kindled against his own people ;
And he hath stretched out his hand against
them : [trembled ;
And he smote them, and the mountains
And their carcases became as dung in the
midst of the streets.
For all this his anger is not turned away,
But his hand is stretched out still. [nations,
26 And he will raise a standard for distant

And will hiss for them from the ends of the
earth ;
And with the swiftest speed shall they come.
None among them is faint, and none stum- 27
bleth :
None shall slumber, nor shall they sleep ;
Nor shall the girdle of their loins be loosed ;
Nor shall the latchet of their shoes be un-
bound ; [bent ;
Whose arrows are sharp, and all their bows 28
The hoofs of their horses shall be counted
as flint, [wind.
And the wheels "of their chariots" as a whirl-
Their growling is like that of the lioness ; 29
Like the young lions shall they growl ;
They shall roar, and shall seize the prey ;
They shall bear it away, and none restore it.
And in that day they shall roar against 30
Like the roaring of the sea ; [them,
And these shall look down to the earth,
And behold, darkness and distress !
For the light is darkened with clouds.

CHAPTER VI.

*The vision which Isaiah saw ; the obstinacy of the people,
a remnant of whom only shall be saved.*

In the year in which Uzziah the king 1
died, I saw Jehovah sitting on a throne,
high and lofty ; and 'his glory' filled the
temple. Around it stood seraphs : each 2
one of them had six wings ; with two of
them he covereth his face, with two of them
he covereth his feet, and two of them he
useth in flying. And they cried one to
another, and said, 3
Holy, holy, holy, is Jehovah of hosts,
The whole earth is filled with his glory.
And the pillars of the vestibule were shaken 4
by the voice of their cry ; and the temple
was filled with smoke. And I said, Alas 5
for me ! I am struck dumb : for I am a
man of polluted lips ; and in the midst of
a people of polluted lips do I dwell : for mine
eyes have seen the king, Jehovah of hosts.

16. *In judgment*] Which he executeth on them ; and
'sanctified' or accounted holy by the display of his right-
eousness.

17. *The kids*] This reading of the Sept. as parallel with
the lambs in the former line, is justly preferred by most
critics.

18. *A long cable.*] This reading is certainly more clear
than the textual one. Houbigant supposes the metaphor
derived from a rope-maker, who by adling hemp lengthens
the cord, and by twisting several together, makes it as thick
as he pleases. The meaning is that men, from less faults
proceed to greater, till at length they reach the highest pitch
of wickedness.—(v) Sept. Sym. &c.

25. *Mountains trembled*] Some refer to the earthquake
in the days of Uzziah, Amos i. 1 ; Zech. xiv. 5.

26. *And hiss to them*] The metaphor is taken from the
practice of those that keep bees ; who draw them out of
their hives into the fields, and lead them back again by a
hiss or whistle. Compare ch. vii. 18.—*Swiftest speed*]
This refers to the 19th verse. As the scoffer had challenged
God to hasten his work of vengeance ; so God now assures
them that with the swiftest speed it should come.

28. *The hoofs*] As the ancients did not shoe their horses,
it was of importance for the hoof of this animal to be hard

and firm. Compare Amos vi. 12.—*Of their chariots*] Their
military chariots.—(a) Sept. Arab.

30. *With clouds*] Michaelis, from the Arabic, gives clouds ;
as the sense.

CHAP. VI. 1. *Uzziah died*] Some think that this vision
was the first in order of Isaiah's prophecies, as it contains a
solemn designation to the prophetic office.—*Throne high*]
The scene of this vision is the temple, and particularly the
most holy place, where was the ark and cherubs, above
which Jehovah resided. Compare Jer. xvii. 12 ; Ezek. i.
xliii. 7 ; Rev. iv.—(v) Sept.

2. *Around it*] Namely, the throne. So the Sept.
renders ; and Gesen. gives this as the meaning of מִסְבֵּה
here. See also Daubuz on Rev. iv. 6.—*Seraphs*] So called
from their splendid fiery appearance, by which name holy
angels seem to be represented, the ministers of God's provi-
dence, and burning with zeal in his service.

3. *Holy, holy*] This hymn, performed by the seraphs,
divided into two choirs, is formed upon the practice of alter-
nate singing, which prevailed in the Jewish church from the
time of Moses to that of Ezra. Compare Exod. xv. 20, 21.
and Ezra iii. 11.

5. *I am struck dumb*] So the Syr. Vulg. and Sym. ren-
der. Comp. Exod. iv. 10, vi. 12 ; Jer. i. 6.

- 6 And one of the seraphs came flying unto me; and in his hand was a burning coal, which he had taken with the tongs from off the altar. And he touched my mouth and said,
Lo! this hath touched thy lips:
Thy iniquity is removed, thy sin is expiated.
- 8 And I heard the voice of Jehovah, saying, Whom shall I send; and who will go for us?
- 9 And I said, 'Behold, here am I; send me. And he said, Go, and say thou to this people:
Hear ye indeed, but understand not:
See ye indeed, but perceive not.
- 10 For the heart of this people is become gross; [they closed;
And their ears are dull, and their eyes have
Lest they should see with their eyes,
And hear with their ears, and understand with their hearts,
And be converted, and I should heal them.
- 11 And I said, How long, O Jehovah? And he said, [ant;
Until cities be laid waste, without inhabit-
And houses, and there be no man left therein.
And the land be utterly made desolate:
- 12 Until Jehovah remove man far away,
And there be many a deserted woman in the land. [in it,
- 13 And though there be a tenth part remaining
Even this shall undergo repeated destruction: [down,
Yet, as the terebinth or oak, though cut
Hath its stock remaining in the earth,
So a holy seed shall be the stock of the nation.

CHAPTER VII.

The prophet assures Ahaz that the design of the kings of Israel and Syria should not succeed, but that he and his people should be punished by the king of Assyria, in whom they trusted.

- 1 IN the days of Ahaz, the son of Jotham,

6. *Off the altar*] That is, the altar of burnt-offerings, before the door of the temple. The fire on this altar was kept perpetually burning. *Levit. vi. 12, 13.*

7. *Touched thy lips*] The altar was considered peculiarly holy. It sanctified the gift offered on it. Hence the coal taken from it, and applied to the prophet's mouth, hallows him, and is a pledge that his pollution and sin were removed, so that he might now become the messenger of God to his people.

8. *Will go for us*] The Sept. and Arab. read, 'Who will go to this people?' The Syr. simply, 'who will go?' omitting the pronoun for us.

9, 10. *Hear ye indeed*] This prophecy is quoted Matt. xii. 14, 15; Acts xxviii. 26; Mark iv. 12; Luke viii. 10; and agrees with the Greek version here. Cappellus has observed that the present text differs from the Greek chiefly by false pointing. In the tenth verse the Greek is followed, as assigning the reason, why they heard but did not understand, &c.

11—13. *How long, O Jehovah*] How long shall this obduracy and wilful blindness continue? The answer to this question may lead us to think both of the desolation of the country by the Babylonians and the Romans, 2 Kings xxv. 12—22; and Jer. xl. 12.

12. *A deserted woman*] The feminine participle most

the son of Uzziak, king of Judah, Retzin, king of Syria, and Pekah, the son of Remaliah, king of Israel, came up against Jerusalem, to besiege it; and they could not overcome it. And when it was told the house of David, that Syria was supported by Ephraim; the heart of the king, and the heart of his people, was moved, as the trees of the forest are moved before the wind. Then said Jehovah to Isaiah, Go out now to meet Ahaz; thou and Shearjashub, thy son; at the end of the aqueduct of the upper pool, at the causeway of the Fuller's field; and thou shalt say to him,
Take heed and be still; fear not, nor be faint-hearted;
For the two tails of these smoking fire-brands;
For the fierce wrath of Retzin, and of the son Remaliah. [thee;
Because Syria hath devised evil against Ephraim, and the son of Remaliah, saying, Let us go up against Judah, and harass it; And let us rend off a part of it for ourselves, And let us set a king in it, the son of Tabeal.

Thus saith Jehovah 'God of hosts,' It shall not stand, neither shall it be. Though the head of Syria be Damascus; And the head of Damascus, Retzin; 'And the head of Ephraim be Samaria; And the head of Samaria, Remaliah's son;' Yet within threescore and five years, Ephraim shall be broken from being a people. [blished.

If ye believe not, truly ye shall not be established. And Jehovah spoke yet again to Ahaz, 10 saying,

Ask thee a sign from Jehovah, thy God; Ask it either in the depth, or in the height above.

But Ahaz said, I will not ask, neither will I tempt Jehovah. And he said, Hear ye now, O house of David;

naturally suggests this version; and the opposition to the former line justifies it.

13. *Tenth part*] Scarcely so many were left by Nebuchadnezzar, or Titus.—*Stock of the nation*] So our marginal version, which is that of Piscator. The apostle perhaps alludes to this, Rom. ii. 18.

CHAR. VII. 1, 2. *In the days of Ahaz*] Here we have the time and the occasion of the following prophecy. Comp. 2 Kings xvi.

4. *Smoking fire-brands*] How lively is this image! The remains of two small twigs, burning with violence; sure therefore soon to disappear, reduced into ashes; so shall these two kings soon be no more.—(a) Syr.

6. *Rend off a part*] The confederate kings intended to occupy a part of the land of Judah, and make Tabeal king over the rest.

8, 9. *Head of Ephraim*] The design of the prophet, the coherence of the subject, and the parallelism, show that two lines have been transposed, in the text, as Dr. Jubb has observed. When they are restored to their proper place, the passage is beautiful.—*Threescore and five years*] Jackson dates them from the time that God had sent prophets to forewarn them of the captivity. Now from the year before Christ 753, when God first foretold the utter

Is it a small thing for you to weary men,
But will ye weary my God also?

14 Therefore shall Jehovah himself give you a
sign: a son,

Behold! the virgin shall conceive and bear
And shall call his name Immanuel.

15 Butter and honey shall he eat, [evil,
When he shall know to refuse that which is
And to choose that which is good.

16 For before this child shall know
How to refuse the evil, and choose the good,
The land of *thine enemies* shall be forsaken,
By whose two kings thou art distressed.

17 But Jehovah shall bring upon thee,
And upon thy people, and upon thy father's
Days, such as have not come, [house,
From the day that Ephraim departed from
Judah.

18 And it shall come to pass in that day,
Jehovah will hiss for the fly, [Egypt;
Which is in the utmost part of the rivers of
And for the bee which is in the land of As-
syria: [light

19 And they shall come, and shall all of them
On the desolate valleys, and on the craggy
rocks,

And on the thickets, and on all the caverns.
20 In that day Jehovah shall shave by the
hired razor, [of Assyria,
By the people beyond the river, by the king
The head and the hair of the feet;
And even the beard itself shall be destroyed.

21 And it shall come to pass in that day,
If a man shall feed a young cow and two
sheep,

22 Such shall be the abundance of milk
Which they shall give that he shall eat
butter;

Yea, butter and honey shall every one eat,
Who shall be left in the midst of the land.

23 And every vineyard having a thousand vines,

Valued at a thousand pieces of silver,
Shall become in that day briers and thorns.
With arrows and bow shall they come 24
thither; [thorns.
For all the land shall become briers and
And all hills which were dressed with the 25
mattock, [came.
Where the fear of briers and thorns never
Shall become a range for oxen,
And for the treading of goats and of sheep.

CHAPTER VIII.

*A prophecy against Syria and Israel; also against Judah;
—who yet should be saved; comfort to those who fear
God, the punishment of idolaters, the coming of our Lord
and the effects of his ministry and Gospel.*

AND Jehovah said unto me, Take unto 1
thee a large tablet, and write on it with a
workman's graving-tool, Maher-shalal-hash-
baz [HASTE TO THE SPOIL; QUICKLY TAKE
THE PREV.] And I called to me for a tes- 2
timony, faithful witnesses; Uriah, the priest, 3
and Zechariah, the son of Jeberechiah. And
I approached the prophetess; and she con-
ceived and bare a son. And Jehovah said unto
me, Call his name, Maher-shalal-hash-baz;
For before the child shall know 4
To pronounce my father and my mother,
The riches of Damascus shall be borne
away, [Assyria.
And the spoil of Samaria, before the king of
And Jehovah spoke yet again to me, saying, 5
Because this people have rejected 6
The waters of Shiloah, which flow gently,
And rejoice in Retzin, and the son of Re-
maliah: [them
Therefore behold the Lord bringeth upon 7
The waters of the river, the strong and
mighty;
Even the king of Assyria, and all his force.
And he shall rise above all their channels,
And shall go over all their banks.

destruction of the kingdom of Israel, and the captivity of
the people of the land, by Amos, to the year before Christ,
721, when Samaria was taken, and all the people of it were
carried into captivity, is sixty-four years; and so within
sixty-five years, as Isaiah foretold, Ephraim was broken
from being any more a people, Chron. xx. 20.

11. *Ask it in the depth*] The Chaldee, 'Ask for thyself
that a miracle may be wrought upon earth, or that a sign
may appear to thee in the heavens.' Compare Matt. xvi. 1.
where 'signs from heaven' are opposed to the miracles
which our Lord performed on earth.

14. *Give you a sign*] That the house of David shall not
be cut off; for behold! the virgin, some one of the family of
David, shall be with child, &c.—*Immanuel*] That is, God
with us. This name must have suggested, that the child
which the virgin should bear, must be the Messiah; and it
is implied, that the house of David should be preserved
until this person had been born.

15. *Butter and honey*] Were this child now born, when
he arrives at an age to know good and evil, there will be
prosperity, and his brothers shall enjoy the food usual in
times of plenty, as in Josh. v. 6.

16. *For before this child*] Supposing him to be born,
shall know how to refuse the evil, &c. the land of thine
enemies, the kings of Israel and Syria, shall be made deso-
late. The prophet, though intending a future event, speaks
of it as if present. He sees, as it were, the virgin with

child; and bearing a son; and on supposition that he was
actually born, he assures the king that he would not attain
the years of discretion, before the accomplishment of their
deliverance, and the restoration of peace and plenty.

17. *But Jehovah*] Though Judah should not be destroyed,
yet they should suffer the greatest calamities, and at length
be carried away captives.

20. *By the hired razor*] To shave with the hired razor
the head, the feet, and the beard, is an expression highly
paraboli; to denote the utter devastation of the country
from one end to the other, and the plundering of the people
from the highest to the lowest, by the Assyrians.

21—25. *It shall come*] These verses describe a country
desolated and left to run wild.

CHAP. VIII. 1. *Large tablet*] It was usual to write on
tablets of wood, or lead, or other metal, as well as on skins
or parchment. The words he was commanded to write
were to be predictive; and are explained in what follows.

4. *For before the child*] The prophecy was accordingly
accomplished within three years, 2 Kings xvi. 9, xv. 29; 1
Chron. v. 26.

6, 7. *The waters of Shiloah*] The gentle waters of Shi-
loah, is an apt emblem of the state of the kingdom and
house of David, much reduced in its apparent strength, yet
supported by the blessing of God: and is finely contrasted
with the waters of the Euphrates, great, rapid, and impetu-
ous: the image of the Babylonian empire.

- 8 And he shall pass through Judah,
Overflowing and spreading abroad,
Even unto the neck shall he reach :
And the extension of his wings shall be
Over the full breadth of thy land, O Imma-
nuel !
- 9 Associate, O ye peoples, and be dismayed ;
And give ear, all ye of distant lands :
Gird yourselves, and be dismayed ;—
Gird yourselves, and be dismayed.
- 10 Take ye counsel, and it shall come to nought ;
Speak the word, and it shall not stand ;
For God shall be with us.
- 11 For thus said Jehovah unto me,
When, taking me by the hand, he instructed
me, [people,
That I should not walk in the way of this
12 Saying, Say ye not a confederacy, to all
Towhom this people shall say, a confederacy ;
And fear ye not their fear, neither be terri-
fied.
- 13 Jehovah of hosts, sanctify ye him :
And let him be your fear, and your dread.
- 14 And he shall be unto you for a sanctuary ;
But for a stumbling-stone and rock of of-
To the two houses of Israel. [fence
- 15 And many among them shall stumble and
fall,
And be broken, and ensnared, and caught.
- 16 Bind up the testimony, *will he say* ;
Seal the law among those taught by me.
- 17 I will therefore wait for Jehovah,
Who hideth his face from the house of Jacob ;
Yea, I will look unto him.
- 18 Behold ! I, and the children Jehovah hath
given me,
Are for signs and for wonders in Israel,
From Jehovah of hosts, who dwelleth in
mount Zion.
- And when they shall say unto you, 19
Seek to the necromancers, and the wizards ;
To them who speak inwardly, and who mut-
ter ;
Should not a people seek to their God ?
"Should they seek" for the living to the
dead ? [seek ;
To the law, and to the testimony, let them 20
If they will not speak according to this word,
To them shall be nothing but darkness :
And they shall pass through it distressed 21
and famished ;
And it shall be, when vexed and famished,
They shall curse their king and their God,
And they shall look upward, 22
And then shall they look down to the earth ;
And behold ! distress and darkness !
Gloom, anguish, and accumulated darkness.
- But there shall be no gloom to the land 1
Which hath been *thus* distressed .
For as in the former time he debased
The land of Zebulun, and the land of Naph-
tali ;
So in the latter time he will make glorious
The way of the sea, along the Jordan,
Even Galilee of the nations.
The people who walked in darkness 2
Have *now* seen a great light ;
They who dwell in the land of death-shade,
Upon them hath the light shined.
Thou hast multiplied the nation, and in- 3
creased the joy :
They joy before thee as the joy in harvest ;
They exult like those who divide the spoil.
For his burdensome yoke, the yoke on his 4
shoulder,
The rod of his oppressor, hast thou broken :
As in the day when Midian *was* vanquished .

8. *Reach to the neck*] The king of Assyria coming up to Jerusalem was like a flood reaching to the neck ; the whole country was overflowed, and the capital was in imminent danger.

9. *Associate yourselves*] The prophet, having predicted the invasion of the Assyrians, declares that their efforts to destroy it should be vain.

10. *God shall be*] Some manuscripts read Immanuel as a proper name ; but the prophet rather gives the sense of that name, and assigns a reason, why Judah should not be wholly destroyed.

12. *Say ye not a confederacy*] The prophet addresses the better part not to fear factions and conspiracies, but to fear and trust in God.

14, 15. *For a sanctuary*] That the sanctuary was regarded as an asylum, appears from 1 Kings i. 50, and ii. 28. — *To the two houses*] To the unbelieving part of the houses of Benjamin and Judah, 1 Pet. ii. 7, 8 ; Luke ii. 34.

16. *Bind up the*] The testimony and law Grotius refers to what the prophet had been commanded to write, ver. 1—4 ; and which he explained in what follows.

17. *I will therefore wait*] The prophet again speaks, testifying his own confidence in the divine promises, and hoping for his favour though he now hid his face from Jacob.

18. *The children Jehovah*] The prophet most probably speaks of his own children, who by the names divinely given to them, were for signs and wonders. Jerom understands, by children, other prophets, and sons of the prophets, or the

pious who are born of God, Ezek. xxiv. 24, and Zechar. iii. 8. The apostle applies these words to our Lord, as the great prophet of the church, Heb. ii. 13.

19. *When they shall*] He now addresses his hearers not to follow the ways and counsels of those who worshipped idols, and practised superstitious arts. This suits the time of Ahaz, when idolatry was nearly general.—*Should they seek*] Is it not a proof of insanity for men to seek for oracles, or help to the dead ?—(a) Sept.

20. *Testimony*] Jerom observes that the prophet teaches his disciples when in doubt, to read Deut. xviii. 14, 15. The fulness and clearness of divine truth is contrasted with the muttering of wizards, &c.

21, 22. *And they shall*] The distress here described was occasioned by the invasion of Tiglath Pileser. The lands beyond the Jordan principally suffered from this invasion. Compare 2 Kings xv. 29, and 1 Chron. v. 26.

CHAR. IX. 1. *But there shall be*] A time will come when this gloom and distress shall cease, and when the light of truth and grace shall shine upon these lands with splendour.—*Even Galilee*] It was here our Lord dwelt, preached and performed many of his miracles ; and then was fulfilled this prophecy.

2. *Seen a great light*] The prophet here present, describes the effect of the appearance of the Messiah of the Saviour.

3. *Had increased their joy*] The negative particle destroys the sense, as the next lines prove.

4. *Yoke on his shoulder*] So Virgilia and others. 1 con-

- 5 When all the greaves of those armed for battle,
And the garments rolled in blood,
Were for a burning, even fuel for the fire.
- 6 For unto us a child is born, to us a son is given;
And the government shall be on his shoulder;
And his name shall be called,
Wonderful, Counsellor, the Mighty God,
Father of the future age, the Prince of peace.
- 7 Of the increase of his government and peace shall be no end;
He shall rule upon the throne of David,
And over his kingdom, to fix and establish it,
With judgment and justice henceforth and for ever:
The zeal of Jehovah of hosts will do this.

CHAPTER IX.

A prophecy concerning the kingdom of Israel, or the ten tribes, extending to the 4th verse of chapter 10.

- 8 "JEHOVAH" hath a word against Jacob,
And it hath lighted upon Israel.
- 9 Because the people, all of them, behave proudly,
Ephraim, and the inhabitants of Samaria;
In pride and haughtiness of heart, saying,
- 10 The bricks are fallen down,
But we will build with hewn stones;
The sycamores are cut down,
But we will replace them with cedars.
- 11 Therefore will Jehovah raise up
The "princes" of Retzin against them,
And their enemies shall together attack them;
[behind;
- 12 The Syrians before, and the Philistines
And they shall devour Israel on every side.
For all this his anger is not turned away,
But his hand is stretched out still.

sider the term as denoting not a staff, but a yoke as it does, ch. lviii. 6, 9; Jerem. ii. 28.

5. *When all the greaves*] This verse is connected with the preceding, and refers to what occurred when the Midianites were destroyed, Judg. vii. Their armour and their blood-stained garments were taken and burnt. This seems to have been a custom among the Israelites, Josh. ii. 6; Nah. ii. 13; Ps. xvi. 9, Ezek. xxxix. 8—10.

6. *For unto us a child*] Here the prophet assigns the reason of what he had said in the preceding verses. He beholds the Saviour born, and describes his wonderful person, administration, and endless government.—*Shall be called*] That is, shall be. For this idiom, see Matt. v. 9, 45, and xxi. 13; Mark xi. 17; compared with Luke xix. 46.—*Wonderful*] The Saviour was thus called, both on account of his birth from a virgin, and the many miracles and wonders which he would perform. See Judg. 13, 18, 19.—*Counsellor*] Imparting, from the rich stores of his own wisdom, the best information to men.—*Mighty God*] Compare ch. x. 21. This only expresses what is meant by the name before given. Immanuel, God with us.—*The father of the future age*] That is, of the christian age; the whole period of Messiah's reign.

7. *Of the increase*] There shall be no limits to his empire; and his government most peaceful.—*On the throne of David*] As his son according to the flesh, and like him, but in a far superior manner, maintaining the honour of the divine law and worship, governing with justice, and showing mercy through every generation.

CHAP. IX. 8. to CHAP. X. 1—4. This whole passage,

Yet this people turn not to him that smote 13 them;

And Jehovah of hosts, they seek not.
Therefore will Jehovah cut off from Israel, 14
Head and tail, branch and rush, in one day.
The aged and honourable, he is the head; 15
And the prophet teaching lies, he is the tail.
[astray:
For the leaders of this people lead them 16
And those led by them shall be swallowed up.
[young men.
Therefore, Jehovah shall not joy in their 17
Nor on their orphans and widows have pity.

For every one is profane, and an evil-doer:
And every mouth speaketh foolishness.

For all this his anger is not turned away,
But his hand is stretched out still.

For wickedness burneth as a fire: 18

The brier and the bramble it shall consume:
And it shall kindle the thicket of the wood:
And they shall mount up in volumes of smoke. [is darkened;

By the wrath of Jehovah of hosts, the land 19
And the people shall be as fuel for the fire:
A man shall not even spare his brother.
But he shall snatch on the right, yet be 20
hungry:

And devour on the left, and not be satisfied
Every man shall devour the flesh of his neighbour, [seh:

Manasseh Ephraim, and Ephraim Manas- 21
And both of them shall be united against Judah.

For all this his anger is not turned away,
But his hand is stretched out still.

Wo to them that decree unjust decrees! 1

To the scribes, who prescribe oppression:

To turn aside the needy from judgment; 2

reduced to its proper and entire form, and healed of the dislocation, which it suffers by the absurd division of the chapters, makes a distinct prophecy; remarkable for the regularity of its dispositions, and the elegance of its plan.

It has no relation to the preceding or the following prophecy. This relates exclusively to the kingdom of Israel.—(v) MSS.

9. *Behave proudly*] So the Chaldee reads, and this is most suitable.

10. *The bricks*] The eastern bricks are only clay mixed with straw, and dried in the sun. They are properly opposed to hewn stone. The sycamores, timber of little worth, with equal propriety are opposed to the cedars. Compare 1 Kings x. 27.

11. *Princes of Retzin*] The text has enemies, which is obviously wrong, and MSS. yet read as given. The prophet predicts the perfidy of the Syrians, who would soon be found most formidable enemies.

12. *On every side*] Compare 2 Kings x. 21. They would spare none; they would ravage and depopulate every corner of the country.

13—17. *Yet this people*] Impiety and depravity pervaded the leaders, and the people in general followed their ways.

18. *For wickedness*] This will bring down the fire of God's wrath, which shall burn up the brier and thorn, the poor and the ignoble, and kindle the thicket of the wood, the great and noble.

20. *The flesh of his neighbour*] Distress and famine shall prevail; and thus shall men be led to quarrel and fight; with one another. Comp. Jerem. xix. 9.

- To rob of their right, the poor of my people :
That the widows may become their prey ;
And that they may plunder the orphans.
- 3 And what will ye do in the day of visitation ?
And in the desolation, which shall come
from afar ;
To whom will ye flee for succour ?
And where will ye deposit your wealth ?
- 4 If when bound, they bow not themselves
down
Then down with the slain shall they fall.
For all this his anger is not turned away,
But his hand is stretched out still.

CHAPTER X.

*A prophecy of the invasion of Judea by Senacherib and
of his sudden overthrow, &c.*

- 5 Ho to the Assyrian, the rod of mine
anger,
The staff in his hand is that of my wrath !
- 6 Against a dissembling nation will I send
him, [a charge ;
And against a people of my wrath give him
To gather the spoil, and to bear away the
prey, [streets.
And to trample them as the mire of the
- 7 But he doth not so think, nor his heart so
purpose ; [many nations.
But to destroy is in his heart, and to cut off
- 8 For he saith, Are not my princes altogether
kings ?
- 9 Is not Calno become as Carchemish ?
Have I not done to Hamath as to Arphad ?
Have I not done to Samaria as to Damascus ?
- 10 As my hand hath seized the kingdoms,
Whose idols, and whose graven images
Excelled those of Jerusalem and of Samaria ;
- 11 As I have done to Samaria and her idols,
Shall I not do to Jerusalem and her images ?
- 12 Wherefore it shall come to pass, when
Jehovah hath performed his whole work,
On mount Zion, and on Jerusalem,
That he will visit the king of Assyria for his
arrogance,
And for the triumphant look of his eyes.

CHAP. X. 4. *If when bound*] The sense is, if when bound as captives they do not submit, but make resistance, then they shall be slain with the sword.

5. Here begins a new and distinct prophecy, continued to the end of the twelfth chapter : and it appears from ver. 9—11. of this chapter, that this prophecy was delivered after the taking of Samaria by Salmaneser ; which was in the sixth year of the reign of Hezekiah : and as the former part of it foretells the invasion of Senacherib, and the destruction of his army, which makes the whole subject of this chapter, it must have been delivered before the fourteenth of the same reign.

8. *Altogether kings*] That is, they are equal in riches, power, and rank, with kings in general.

9—11. *Calno—Carchemish*] The former city is thought to be the same as Ctesiphon, situate on the east side of the Tigris ; the latter was on the Euphrates, 2 Chron. xxxv. 20. Arphad is thought to have been a city of Syria, as it is mentioned with Hamath.

12. *For his arrogance*] Hebrew, ‘the fruit of a proud heart,’ which means arrogance, as is clear from what follows.

For he saith, By my strong hand I have 13
done it ; [dently.
And by my wisdom ; for I have acted pru-
I have removed the bounds of the peoples ;
I have plundered their hoarded treasures ;
I have brought down those firmly seated.
Yea, my hand hath found, as a nest, the 14
riches of the peoples ; [serted,
And as one gathereth eggs, which are de-
So have I gathered the whole earth :
And there was no one that moved the wing,
That opened the beak, or chirped.

Shall the axe boast against him that hew- 15
eth with it ? [moveth it ?

Shall the saw magnify itself against him that
As if the rod should wield him that lifteth it
As if the staff should raise up its own master.
Therefore shall Jehovah, the Lord of hosts, 16
Send upon his fat ones leanness ; [ing
And under his glory shall he kindle a burn-
As the burning of a *consuming* fire.

And the light of Israel shall become a fire, 17
And his Holy One a flame ;

And he shall burn and consume his thorn,
and his brier in one day. [field,
The glory of his forest, and of his fruitful 18
Even the whole substance, shall he consume ;
And it shall be wasted, as what is wasted
away.

And the remainder of the trees of his forest 19
Shall be so few that a child may write them
down.

And it shall come to pass in that day, 20
No more shall the remnant of Israel,
And such as have escaped of the house of
Lean upon him, who smote them ; [Jacob
But they shall lean upon Jehovah,
The Holy One of Israel, in truth.

A remnant shall return, a remnant of Jacob, 21
Unto God the Mighty One.

For though thy people, O Israel, be as the 22
sand of the sea,

Yet but a remnant of them ‘shall be saved :’

The completion is decreed in righteousness ;

For the completion, now decreed, the Lord, 23

13. *The bounds of the peoples*] Dividing the conquered countries, and removing the people from one land to another.

14. *Moved the wing*] This strongly represents the terror which his arms had excited, and that no nation durst make any resistance.

15. *Its own master*] Hebrew, a no-wood. The sense is given. The king of Babylon was but an instrument in the hand of God, to accomplish his purposes, though he vainly conceived that he was the sole arbiter of those events in which he was concerned.

17, 18. *Light of Israel*] Perhaps God is so called from his leading them formerly by a pillar of fire, or as dwelling amidst light and splendour in the temple.—*His thorn*] The briars and thorns are the common people ; the glory of his forest are the nobles. The fire of God’s wrath shall destroy them from the soul to the flesh ; it shall consume them entirely and altogether.

22, 23. *For the completion*] This version is the same as to the sense with the Greek, and with Rom. ix. 28, 29. The two first lines of the 22d verse imply some awful visitation, in which only a few should be preserved. The com-

CHAPTERS XI. XII.

A prophecy of the peaceable kingdom of Messiah; the calling of the Gentiles, and the restoration of Israel, with a song of praise.

- Jehovah of hosts will make in the midst of the land. [of hosts,]
 24 Wherefore thus saith the Lord Jehovah
 Fear not, O my people, who dwellest in
 On account of the Assyrian: [Zion,
 With his rod indeed shall he smite thee,
 And his staff shall he lift up against thee,
 After the manner of Egypt.
 25 But yet a very little time and mine indignation
 And mine anger shall cease in their destruction.
 26 For Jehovah of hosts will raise up for him
 a scourge, [Oreb,
 As the stroke on Midian, at the rock of
 And as the rod which he lifted up over the
 sea; [Egypt.
 Yea, he will lift it up, after the manner of
 27 And it shall come to pass in that day,
 His burden shall be removed from off thy
 shoulder,
 And his yoke from off thy neck;
 ✕ Yea, the yoke from off "thy shoulder" shall
 perish. [Mizron;
 28 He is come to Aiath; he passeth on to
 At Michmash he will lay up his baggage.
 29 They have passed the strait; at Geba they
 lodge:
 Ramah is afraid; Gibeah of Saul fleeth.
 30 Cry aloud with thy voice, O daughter of
 Gallim;
 Listen to her, O Laish; answer her, O
 Anathoth. [bim flee.
 31 Madmenah is gone; the inhabitants of Ge-
 32 Yet this day shall he abide at Nob:
 He shall shake his hand against the mount
 Of the daughter of Zion—the hill of Jeru-
 salem.
 33 Behold! Jehovah, the Lord of hosts,
 Shall lop the branch with a terrible crash,
 And the high of stature shall be cut down,
 And the lofty shall be brought low:
 34 And he shall hew the thickets of the forest
 with iron;
 And Lebanon shall fall by a mighty hand.

- And there shall spring forth a rod from 1
 the trunk of Jesse; [fruitful.
 And a branch from his roots shall become
 And the spirit of Jehovah shall rest upon 2
 him,
 The spirit of wisdom and of understanding,
 The spirit of counsel and of might,
 The spirit of knowledge, and the fear of
 Jehovah. [hovah;
 And he shall delight in the fear of Je- 3
 And shall not judge after the sight of his
 eyes;
 Nor decide after the hearing of his ears:
 But with righteousness shall he judge the 4
 poor;
 And decide with equity for the meek of the
 earth. [his mouth,
 And he shall smite the earth with the rod of
 And with the breath of his lips slay the
 wicked. [loins,
 And righteousness shall be the girdle of his 5
 And faithfulness the cincture of his reins.
 Then shall the wolf dwell with the lamb; 6
 And the leopard shall lie down with the
 kid; [falling,
 And the calf, and the young lion, and the
 Shall come together, and a child shall lead
 them.
 And the heifer and the she-bear shall feed, 7
 And together shall their young ones lie
 down.
 The lion shall eat straw like the ox, [aspic;
 And the suckling play on the hole of the 8
 And on the den of the basilisk
 Shall the new-weaned child lay his hand.
 They shall not hurt nor destroy, 9
 In all my holy mountain, [of Jehovah,
 For the earth shall be full of the knowledge
 As the waters that cover the depths of the
 sea.
 And it shall come to pass in that day, 10
 That there shall be one from the root of Jesse,

pletion of this was at hand; for though they should be delivered from Senacherib, yet would the Chaldeans conquer and destroy them; but as a remnant was then preserved, so Paul applies the words to the remnant that should be preserved from the sword of the Romans. See note, Fam. Bib.

24—26. *Manner of Egypt*] Compare Amos iv. 10. As the Egyptians treated you with severity, and sought to destroy you, so will the Assyrians, Judg. vii. 8; Exod. xiv. 25.

28—32. *He is come to Aiath*] The march of Senacherib's army approaching Jerusalem in order to invest it, spread terror and confusion as he advanced.

29. *Passed the strait*] That of Michmas; a very narrow passage between two sharp hills or rocks; see I Sam. xiv. 4, 5, where a great army might have been opposed with advantage by a very inferior force.

33, 34. *Behold, Jehovah*] The prophet having described the march of the enemy, now predicts his sudden destruction. The tallest and most flourishing branches must fall with a crash; the cedars of Lebanon must be hewn down.

CHAP. XI. 1. *Spring forth a rod*] This is a distinct prophecy, which might be delivered soon after the former.

3. *He shall delight*] The sense of the verb דריר in this connexion is disputed. The sense attributed to the verb by Gesen. is adopted, as most suitable to the places where it occurs.

5. *Cincture*] The meaning of this verse is, that a zeal for justice and truth shall make him active and strong in executing the great work, which he shall undertake. See note on ch. v. 27.

6—9. *Then shall the wolf*] The heathen poets have described the golden age in a nearly similar manner. The prophet has however much excelled them in describing the wonderful change which the presence, power, and grace of Messiah should make in the earth.

10. *One from the root*] The text is elliptical, root being put for a branch, or one sprung from the root, as in the first verse, and Rev. v. 5, and xxi. 16.—*Who shall stand*] This and the next line the apostle has quoted, Rom. xv. 12, according to the Greek version. They have given the sense, though not a literal version of the text. For as kings and rulers always had the command in war, to set up an ensign, and to bear rule, were equivalent expressions.

- Who shall stand for an ensign of the peoples,
And unto him shall the nations seek ;
And his resting-place shall be glorious.
- 11 And then will "Jehovah" a second time put forth his hand,
To recover the remnant of his people,
That shall be left from Assyria, and from Egypt, [Elam,
And from Pathros, and from Cush, and
And from Shinar, and from Hamath,
And from the regions of the western sea.
- 12 And he shall set up a signal for the nations ;
And he shall gather the outcasts of Israel,
And shall assemble the dispersed of Judah,
From the four extremities of the earth.
- 13 And the jealousy of Ephraim shall cease,
And the enmity of Judah shall be no more ;
Ephraim shall not be jealous of Judah,
And Judah shall not be at enmity with Ephraim. [the west ;
- 14 But they shall invade the Philistines on
Together shall they spoil the people of the east ; [hand,
On Edom and Moab they shall lay their
And the Ammonites shall obey them.
- 15 As Jehovah *formerly* smote with a drought
The tongue-like strait of the Egyptian sea ;
So shall he shake his hand over the river,
The Euphrates with his vehement wind ;
And he shall strike it into seven streams,
And shall make them pass over it dry-shod.
- 16 And there shall be a highway for the remnant of his people,
Who shall be left from Assyria,
As there was unto Israel, in the day
When he came up from the land of Egypt.

- 1 And in that day thou shalt say,
I will praise thee, O Jehovah ;
For though thou hast been angry with me,
Thine anger is turned away, and thou comfortest me.
- 2 Behold ! God is become my salvation ;
I will trust, and not be afraid :
For my strength and my song is Jehovah,
And he is become my salvation.
- 3 And when ye shall draw waters with joy
4 from the fountains of salvation ; in that day ye shall say,

11. *To recover the*] This must refer to the many Jews who embraced the gospel in these places, and who, whether they belonged to the house of Judah, or the ten tribes, became one in Christ. This event is joined with the calling of the Gentiles in the next verse.—(v) MSS.

14. *They shall invade*] Hebrew, they shall fly against the shoulder ; but this is idiomatical, and signifies they shall invade and attack the Philistines. If we understand this literally, it may apply to the conquests of Judas Maccabeus and his brethren, who subdued all these nations.

15. *Over the river*] That is, the Euphrates. If we may believe Herodotus, Cyrus turned the course of this river, so that what is here said was literally fulfilled.

CHAP. XII. 1. *In that day*] That is, at the period when one from the root of Jesse shall reign, this song shall be sung. The Jews applied this hymn to the times of Messiah, John vii. 37, 38.

- Give ye thanks to Jehovah ; call on his name ;
Make known among the peoples his doings ;
Record ye how highly his name is exalted :
Sing to Jehovah, for he hath done excellent things ; 5
This is made manifest in all the earth,
Cry out, and shout, O inhabitants of Zion ; 6
For great amidst thee is the Holy One of Israel.

CHAPTERS XIII. XIV.

In these chapters the prophet predicts the destruction of Babylon by the Medes and Persians, and the happy consequences to the Jews.

THE ORACLE CONCERNING BABYLON, 1
WHICH WAS REVEALED TO ISAIAH, THE SON OF AMOS.

- UPON a lofty mountain raise the standard ; 2
Exalt the voice ; "beckon with the hand,
That they may enter the gates of princes.
I have commanded my select warriors ; 3
Yea, called my mighty ones to execute my wrath ;
Those who exult in their own dignity.
A sound of a multitude in the mountains, 4
As of a numerous people ;
A sound of the tumult of kingdoms,
Of nations gathered together ! [battle.
Jehovah of hosts mustereth the host for
They come from a far distant land, 5
From the extremity of the heavens ;
Jehovah and the instruments of his rage
To make desolate the whole land.
Howl ye, for the day of Jehovah is at 6
hand ; [come.
As a destruction from the Almighty shall it
Therefore shall all hands be slackened, 7
And every man's heart melt ; for they shall be afraid :
Torments and pangs shall seize them ; 8
They shall be in pain as a woman in travail ;
They shall be astonished one at another ;
Their countenances shall be like flames.
Behold, the day of Jehovah cometh, a cruel 9
one :
Even fierce anger, and burning wrath,
To make the land a desolation ;
And her sinners he shall destroy from out of her.

CHAP. XIII. 2. *Upon a lofty*] He opens the prophecy, calling on the forces to assemble, and attack Babylon.

3. *My select*] The term שׁרָפָה signifies not only holy, but appointed, chosen and prepared for any particular office or work. Compare Jer. i. 44, and ii. 27. (c) To them. Vulg. 1 MS.

4. *For the battle*] Cyrus's army was made up of many different nations.

6. *Howl ye*] This is addressed to the Babylonians, who were now in the zenith of their power. Vitringa supposes that this prophecy was delivered in the reign of Ahaz, and about two hundred years before the completion of it.

8. *Like flames*] Their torments and pangs shall be apparent in their hectic, feverish countenances. This is part of the description of the miseries to be inflicted on the Babylonians ; and cannot with any propriety be referred to their conquerors.

- 10 Yea, the stars of heaven, and its constel-
Shall not send forth their light : [lations,
The sun shall be darkened at his going
forth, [shine.
And the moon shall not cause her light to
- 11 And I will visit the world for its evil,
And the wicked for their iniquity :
And I will make the arrogance of the proud
to cease, [rible.
And bring down the haughtiness of the ter-
- 12 I will make a man more precious than fine
gold ; [Ophir.
Yea, a man than the ingot brought from
- 13 Wherefore I will make the heavens tremble ;
And the earth shall be shaken out of her
place ;
In the indignation of Jehovah of hosts,
And in the day of his burning anger.
- 14 And the "remnant" shall be as the chased
roe, [gether ;
And as sheep which no one gathereth to-
They shall look, everyone to his own people,
And they shall flee every one to his own
land.
- 15 Every one overtaken shall be thrust through ;
And the compact troop shall fall by the
sword. [their eyes ;
- 16 Their infants shall be dashed to pieces before
Their houses spoiled, and their wives rav-
ished. [Medes,
- 17 Behold ! I raise up against them the
Who shall hold silver of no account ;
And as for gold, they shall not delight in it.
- 18 Their bows shall dash the young men to
pieces ; [pity.
And the fruit of the womb they shall not
Their eyes shall not spare even children.
- 19 And Babylon, which was the beauty of
kingdoms,
The glory of the pride of the Chaldeans,
Shall be overthrown in like manner
As God overthrew Sodom and Gomorrah.
- 20 It shall never again be inhabited ;
Nor dwelt in from generation to generation :
Neither shall the Arabian pitch a tent there ;
Nor shall shepherds make their folds there.
- 21 But there shall the beasts of the desert
lodge ;
- And screech owls shall fill their houses :
And there shall dwell the daughters of the
ostrich ;
And there shall satyrs hold their revels.
Wolves shall howl to each other in their 22
palaces,
And jackals in their festive pavilions.
And her time is near to come ;
And her days shall not be prolonged.
- For Jehovah will have compassion on 1
And will yet again choose Israel. [Jacob,
And he will settle them upon their own
land ;
And the stranger shall be joined to them,
And shall cleave unto the house of Jacob.
And the peoples shall take them, 2
And conduct them to their own place ;
And the house of Israel shall possess them,
In Jehovah's land, as servants and hand-
maids : [captives they were,
And they shall take them captives, whose
And they shall rule over their oppressors.
- And it shall come to pass in that day, that 3
Jehovah shall give thee rest from thy sorrow,
and from thy fear, and from the hard serv-
tude which was laid upon thee ; and thou 4
shalt pronounce this parable upon the king
of Babylon, and shalt say,
How hath the oppressor ceased !
The exactress of gold ceased !
Jehovah hath broken the staff of the wicked, 5
The sceptre of the rulers.
He that smote the peoples in wrath 6
With a continual stroke ;
He that ruled the nations in anger,
Is persecuted, and none hindereth.
The whole earth is at rest, is quiet ; 7
They break forth into singing ;
Yea, the fir-trees rejoice over thee, 8
The cedars of Lebanon :
Since thou hast been laid low,
No feller hath come up against us.
Hades from beneath is moved for thee, 9
To meet thee at thy coming ;
He rouseth up for thee the mighty dead,
All the great chiefs of the earth ;
He maketh to rise up from their thrones

10. *Yea, the stars*] When kingdoms are represented prosperous, the sun, moon, and stars shine with increased splendour ; and their overthrow is represented by darkening these luminaries. Compare Joel ii. 10 ; iii. 15, 16. Amos viii. 9.

11. *The world*] That is, the Babylonian empire. In other instances, this general term is used for a particular empire or country. Compare Luke ii. 1, and Acts ii. 25.

12. *More precious*] So few shall be left in the general destruction, that even one shall be esteemed invaluable. Compare ch. iv. 1, and 1 Sam. iii. 1.

14. *Chased roe*] The roe and the sheep are most timid, and have no way to escape their foes, but by the swiftness of their flight. So timid should be the Babylonians.—(a) Sept.

16—18. *Their infants*] The cruel and sanguinary nature of ancient warfare is here justly stated. The victors were

guilty of indiscriminate slaughter. Even unoffending infants and sucklings shared the fate of their parents.

19. *Shall be overthrown*] The comparison implies that Babylon should be wholly and for ever destroyed.

20—22. *Satyrs*] Some uncommon creatures of the goat-kind are most probably meant. This prediction has long been fulfilled ; so that ages past, the very site of this great city was scarcely known.

CHAP. XIV. 1—4. *For Jehovah*] The prophet rather supposes the captivity of the Israelites, and adverts to their deliverance, as the consequence of the taking of Babylon.

9—11. *Hades from*] In these verses we have one of the boldest prospectuses that ever was attempted ; and is executed with astonishing brevity and perspicuity and with that peculiar force, which in a great subject naturally results from both.

- All the kings of the nations.
 10 All of them shall speak, and say unto thee,
 Art thou, even thou, become weak as we?
 Art thou made like unto us?
 11 Is then thy pride brought down to the grave?
 The sound of thy sprightly instruments?
 Is the worm become thy couch?
 And the earth-worm thy covering?
 12 How art thou fallen from the heavens,
 O Lucifer, son of the morning!
 How art thou cut down to the ground,
 Thou that didst subdue the nations!
 13 Yet thou didst say in thy heart,
 I will ascend unto the heavens;
 Above the stars of God, I will exalt my
 throne,
 And I will sit on the mount of convention,
 On the sides of the north:
 14 I will ascend above the heights of the clouds;
 I will be like the Most High.
 15 Yet shalt thou be brought down to the grave;
 Even unto the sides of the pit. [thee;
 16 Those that see thee shall look well at
 They shall attentively consider thee, *saying*,
 Is this the man, that made the earth to
 tremble,
 That shook the kingdoms with terror?
 17 That made the world like a desert,
 And destroyed the cities thereof;
 That never dismissed his captives to their
 own home?
 18 All the kings of the nations, all of them,
 Lie down in glory, each in his own sepulchre;
 19 But thou art cast out of thy grave,
 Like the branch that is abominated;
 Invested with the slain, with those pierced
 by the sword; [the pit;
 With those that go down to the stones of
 Like a carcass trodden under the feet.
 20 Thou shalt not be joined to them in burial,
 Because thou hast destroyed thy country,
 And thy people thou hast slain:
 The seed of evil-doers shall never be re-
 nowned.
 21 Prepare ye slaughter for his children,
 For the iniquity of their fathers;

Lest they rise up, and possess the earth,
 And new enemies fill the habitable world.
 For I will arise against them, saith Jeho- 22
 vah of hosts, [remnant;
 And cut off from Babylon the name and
 And the son, and the son's son, saith Jeho-
 vah. [porcupine.
 And I will make it a possession for the 23
 And it shall become pools of water; [tion,
 And I will plunge it in the gulf of destruc-
 Saith Jehovah of hosts.

Jehovah of hosts hath sworn, saying, 24
 Surely as I have devised, so shall it be;
 And as I have purposed, so shall it stand:
 That I will crush the Assyrian in my land, 25
 And I will trample him on my mountains.
 Then shall his yoke depart from off them,
 And his burden be removed from off their
 shoulder.

This is the purpose which is determined 26
 Concerning the whole earth; [nations.
 And this the hand stretched out over all
 For Jehovah of hosts hath purposed, 27
 And who shall disannul it?
 And it is his hand that is stretched out,
 And who shall turn it back?

IN THE YEAR IN WHICH AHAZ THE KING 28
 DIED, THIS ORACLE WAS DELIVERED, CON-
 CERNING PHILISTIA.

Rejoice not, O Philistia, with one consent. 29
 Because the rod that smote thee is broken:
 For from the serpent's root shall come forth
 a basilisk,
 And his fruit shall be a fiery flying serpent.
 For the poor shall feed on my first fruits; 30
 And the needy shall lie down in safety:
 But thy root 'he will kill' with famine;
 And thy remnant he will slay,
 Howl, O gates; cry out, O city! 31
 O Philistia, thou art wholly dissolved!
 For from the north cometh a smoke;
 And there is no straggler among his troops.
 And what shall one answer the messengers 32
 of nations?

12—15. *How art thou?* The Jews now resume the speech: they address the king of Babylon as the morning star fallen from heaven.

13. *Mount of convention* Our translators, after others, thought, that this meant mount Zion, Ps. xlviii. 2. The opinion of Daëderlein is more probable, that the mount of convention is a poetic description of the north pole, because it appears to be the highest part, and as if the centre of the heavens, around which the stars revolve. The south part of the heavens are called 'the chambers of the south' Job x. 9.

16—20. *Those that see* We have now a different scene of a most happy image, to diversify the same subject, and give it a new turn and an additional force.

19. *Like the branch* Jerom explains it to mean 'a young shoot from the root of a tree, and which is cut down as useless,' and I may add, as injurious, by taking a part of that ornament with which the tree is supported.

21—24. *Prepare ye* The close of this prophecy is un- 663

commonly sublime. God is introduced as declaring the utter extirpation of the royal family, and the desolation of the city, confirming the decree by the awful sanction of his oath.—*New enemies* The term עֲרִים, as pointed, may be either a noun, signifying cities, or a participle, meaning enemies. The latter is adopted with the old versions.

28. *In the year* This is a new prophecy, and not in the least connected with the preceding. Uzziah had subdued the Philistines, 2 Chron. xxvi. 6, 7; and Uzziah therefore must be meant, by the rod that smote them, and by the serpent, from whom should spring the fiery-flying serpent; that is, Hezekiah, a much more terrible enemy than even Uzziah had been, 2 Kings xviii. 8. 30. (v) Sept.

31. *For from the north* That is, a cloud of dust raised by the march of Hezekiah's army against Philistia.

32. *Ambassadors of* The ambassadors of the neighbouring nations, that sent to congratulate Hezekiah on his success, are meant. See 2 Chron. xxxii. 23.

That Jehovah hath established Zion;
And in her the poor of his people find refuge.

CHAPTERS XV. XVI.

These chapters contain a prophecy of the calamities brought on Moab, by the invasion of Salmeser.

THE ORACLE CONCERNING MOAB.

- 1 **BECAUSE** Ar is utterly wasted, Moab is undone! [undone!
Because Kir is utterly wasted, Moab is
- 2 He goeth up to Beth-Dibon, to the high places to weep: [howl:
Over Nebo, and over Medeba, shall Moab
On every 'head' is baldness, and every beard is shorn. [cloth;
- 3 In her streets they are girded with sack-
On her house-tops every one howleth,
And to her streets, descendeth with weeping.
- 4 And Heshbon and Elealeh cry out aloud;
Unto Jahaz is their voice heard:
Yea, the armed men of Moab cry out;
Her very life is become grievous unto her.
- 5 My heart crieth out for Moab;
Her fugitives, along even unto Zoar,
Cry out like the lowing of a young heifer:
Yea, the ascent of Lubith they shall ascend weeping.
Yea, along the way to Horonaim,
They shall raise a cry of destruction.
- 6 For the waters of Nimrim shall become desolate:
For the grass is withered and consumed;
The tender shoot, the green herb is no more.
- 7 Hence the abundance which they have gotten,
And the things which they have laid up,
Them shall they carry to the valley of wil-
lows. [Moab;
- 8 For a cry encompasseth the borders of
Unto Eglaim reacheth her moaning;
And unto Beer-Elim her howling.

For, the waters of Dimon are full of blood: 9
Yet I will bring more evils upon Dimon;
Upon the escaped of Moab and 'Ariel,'
And upon the remnant left in the land.

16^h
SEND ye the lamb to the ruler of the land, 1
From Selah of the desert unto mount Zion.
For as a wandering bird, driven from the 2
nest, [of Arnon.
Shall be the daughters of Moab at the fords
Impart counsel; interpose with equity; 3
Make thy shadow as the night amidst the
noon-day;
Hide the outcasts; discover not the fugitive.
Let the outcasts of Moab sojourn with thee; 4
Be thou a covert to them from the destroyer.
The oppressor is not; the destroyer hath
ceased; [the land.
He that trampled on you is perished from
And the throne shall be established in 5
And in truth shall one sit thereon; [mercy;
In the tabernacle of David, a judge,
Searching out right, and despatching justice.
We have heard of the pride of Moab; 6
He is very proud—of his haughtiness and
pride
And of his rage;—but vain are his lies.
Therefore shall Moab howl; 7
Yea, the whole land of Moab shall howl:
For 'the men of Kirharez' shall ye moan:
Verily they are stricken.
For the fields of Heshbon languish; 8
The lords of nations have broken the vine of
Sibmah,
Whose generous shoots reached unto Jazer;
Her branches strayed even to the desert;
They extended themselves—they passed
over the sea. [Jazer,
Hence I will weep, as with the weeping of 9
For the vine of Sibmah; [and Elealeh!
I will water thee with my tears, O Heshbon
For on thy harvest and vintage 'the de-
stroyer' hath fallen.

CHAP. XV. 1. *Because Ar*] The most probable account is, that it was delivered soon after the foregoing, in the first year of Hezekiah; and that it was accomplished in his fourth year, when Salmeser invaded the kingdom of Israel. He might probably march through Moab; and to secure every thing behind him, possess himself of the whole country, by taking their principal strong places, Ar and Kirharez.

2. *Beth-Dibon*] So the Chaldee and Syriac, the vau having been inadvertently inserted, Jer. vii. 9.—(v) Sept. Arab.

3. *To her open places*] The arrangement of the text has suffered by an obvious transposition of one of its parts. I have followed, in rendering, what is the proper order and construction.

7. *Them shall they*] The Moabites shall seize and carry away to any place of security, as much of their wealth and store as possible, for fear of the enemy.

9. *And Ariel*] Ar of Moab was thus called, as we learn from Jerom and Theodoret; and as the Sept. so read, it is probably genuine.

CHAP. XVI. 1. *Send ye the lamb*] The prophet addresses the Moabites, and advises them to send a lamb as a tribute to the king of Israel, and by their submission to

conciliate and secure the favour of the Jews, 2 Sam. viii. 24 and 2 Kings iii. 4.

2. *Daughters of Moab*] This is a reason why they should secure the friendship and aid of the Jews, that their women, driven from their homes, might find a place of refuge and security.

3. *Impart counsel*] The prophet addressed Zion, exhorting her people to consider what was their duty towards the distressed and flying Moabites.—*Thy shadow as the night*] The shadow denotes every thing which could contribute to alleviate their distress.

Outcasts of Moab] Setting the points aside, this is by much the most obvious construction of the Hebrew, as well as most agreeable to the context, and the design of the prophet.

6. *We have heard*] Though the prophet has advised the Jews to receive the fugitives of Moab, he now reverts to the moral causes of their visitation; their pride, their rage, and their idolatry. Compare Zeph. ii. 8—10.

7. *Men of Kirharez*] The text here is happily corrected by the parallel place, Jer. xlviii. 31; for 'foundations & flagons,' yields no suitable sense.

9. *Thy harvest*] Meaning all kinds of summer produce, and ending with the vintage, which was in autumn. See as in Jeremiah xlviii. 32.

- 10 And joy and gladness are taken from the fruitful field; [shout; And in the vineyards they shall not sing, nor In the vats the treader shall not tread out the wine; The vintage-shouting shall cease.
- 11 Therefore my bowels sound as a harp for Moab; And mine inward parts for Kirhahes.
- 12 And it shall come to pass, when Moab shall see [places, That he hath wearied himself on the high- That he shall enter his own sanctuary, In order to pray; but he shall not prevail.
- 13 This is the word which Jehovah spoke
- 14 concerning Moab long ago; But now Jehovah hath spoken, saying,
After three years, as the years of a hireling,
And the glory of Moab shall be debased,
In all his great multitude; [out strength!
And the remnant shall be very few, and with-

CHAPTERS XVII. XVIII.

This prophecy relates both to Damascus and Samaria; and as they were joined in alliance, so they were to be subverted together; but Judah was to be saved.

THE ORACLE CONCERNING DAMASCUS.

- 1 BEHOLD! Damascus is removed so as to be no city;
It shall even become a ruinous heap.
- 2 The cities are deserted "for ever;"
They shall be given up to the flocks;
They shall lie down, and none affright them.
- 3 And the fortress shall cease from Ephraim,
And the kingdom from Damascus;
And the remnant of Syria shall become,
As the glory of the sons of Israel, saith Jehovah of hosts.
- 4 And it shall come to pass in that day,
That the glory of Jacob shall be diminished,
And the fatness of his flesh shall become lean.
- 5 And as when one gathereth the harvest,
And his arm reapeth the ears of corn, shall it be;

12. *On the high places*] Some think that *במה* signifies their high altars, to which they ascended by steps. — *Wearied himself*] With the slaughter and offering of victims to Chemosh, which idol they worshipped. Numb. xxi. 29.

CHAR. XVII. 1. *Behold, Damascus*] This prophecy by its title should relate only to Damascus: but it full as much concerns, and more largely treats of, the kingdom of Samaria and the Israelites. It was fulfilled by Tiglath Pileser's taking Damascus, and carrying the people captives to Kir, 2 Kings xvi. 9.

2. *For ever*] The common text is here unintelligible; and it is a happy circumstance, that the Sept. has preserved the true reading.

5. *As when one gathereth*] The king of Assyria shall sweep away the whole body of the people, and the remnant shall be no more in proportion, than the scattered ears left to the gleaner.

8. *Dedicated to*] Literally the altars of the work of their hands; that is, of the idols. Thus Kimchi has explained it.

- Or as one gleaneth ears in the valley of Re- phaim: [olive; A gleanings shall be left on it, as on a beaten 6 Two or three berries on the top-most bough; Four or five on the fruitful branches, Saith Jehovah, the God of Israel.
- In that day shall a man regard his 7 Maker, [Israel. And his eyes look unto the Holy One of And he shall not regard the altars 8 Dedicated to the work of his own hands; And what his fingers made he shall not respect;
Nor the groves, nor the sun-images.
- In that day shall his fortified cities become 9 Like the desertion of the 'Hivites and Amorites," [Israel; Who deserted *the land* before the sons of And *the land* shall become a desolation.
- Because thou forgettest the God of thy sal- 10 vation, [strength; And rememberedst not the rock of thy Hence when thou hast planted pleasant plants,
And hast set shoots from a foreign soil:
In the day when thou hast made thy plants 11 to grow, [forth; And in the morn made thy shoots to spring
The harvest-heap, even in the day of posses- sion,
Shall become the cause of desperate grief.
- Oh the multitudes of the numerous peo- 12 ples, [seas! Who make a sound like the sound of the Oh the roaring of the nations!
They roar as the roaring of mighty waters.
But God shall rebuke them, and they shall 13 flee afar off; [wind, And be driven as chaff of the hills before the And like thistle-down before the whirlwind.
- At the evening season behold terror! 14 Before the morning, and they are no more!
This is the portion of those that spoil us;
And this the lot of those that plunder us.

Ho! to the land shadowing with wings, 1
Which borders on the rivers of Cush:

9. *Like the desertion*] The Sept. has happily preserved what seems to be the true text. Kimchi and other Jewish critics explain it in the sense which the reading of the Sept. suggests.

11. *The harvest-heap*] When the harvest is collected together, the enemy shall seize it, and leave to you nothing.

12—14. *Oh the multitude*] The prophet having predicted the overthrow and desolation of the kingdoms of Syria and Israel, foretells the invasion of the kingdom of Judah, by Senacherib and his mighty hosts. He hears the sound of the people marching; their noise was terrible as the roaring of mighty waters.

13. *Thistle-down*] The word *לללל* means any thing light and rolling. Lowth renders gossamer, the down of plants, which sense I have followed.

14. *Behold terror*] Nothing can exceed this description of the destruction of the enemy. 'At evening they inspire terror, before the morning they are no more.'

CHAR. XVIII. 1. *Ho! to the land*] What land is

- 2 Which sendeth ambassadors on the sea,
And in floats of papyrus on the face of the waters.
Go, O ye swift messengers,
To a nation extended and fierce;
To a people terrible from the first and hitherto; [down,
A nation that useth the line, and treadeth
Whose land the rivers have spoiled.
- 3 All that inhabit the world, or dwell on the earth, [behold!
When the standard is raised on the hills,
And when the trumpet is sounded, hear.
- 4 For thus hath Jehovah said unto me,
I will sit still and regard my own abode;
I will be to it as the clear heat after rain;
As the cloud of dew "in the time" of harvest. [perfect,
- 5 For before the vintage, when the bud is
And the blossom is become a swelling grape; [hooks,
He shall cut off the shoots with pruning-
And shall take away and cut down the branches.
- 6 And they shall be together abandoned
To the rapacious birds of the mountains,
And to the wild-beasts of the earth;
And the rapacious birds shall summer on them,
And the wild beasts shall winter on them.
- 7 At that time shall a gift be brought
Unto Jehovah of hosts,
From a people extended and fierce;
A people terrible from the first, and hitherto;
A nation that useth the line, and treadeth down,
Whose land the rivers have spoiled;
To the place of the name of Jehovah of hosts, unto mount Zion.

meant, and why it is said to be shadowing with wings, has been much disputed. The chief part consider that the prophet intended to represent Egypt. The Jews fled under the wing of this country for protection. The prophet having predicted the destruction of these enemies, sends the news first to Egypt, and then exhorts the swift messengers of Egypt to send it to Nubia.

2. *To a nation extended*] Occupying a large extent of country, as the Nubians did. The Nubians had become formidable, and for some time had dominion over Egypt, as we shall see.

3. *All ye that inhabit*] The prophet calls now on all nations to attend to what God was about to do.

4. *I will sit still*] Senacherib invaded Egypt, and laid it nearly waste. No Ammon, or Thebes, was now destroyed, according to Nahum iii. 10. On his departure he laid siege to Pelusium, and spent much time without being able to reduce it. He was forced to break up the siege by the approach of Tirhakah, king of Nubia, with a formidable army. He, however, attacked the Nubians and overthrew them. While these events were occurring, the prophet represents Jehovah as sitting still, and protecting his own abode, and promising to be to it as refreshing as the mitigated heat after rain, or as the cloud of dew, &c.—(v) Versions and MSS.

5, 6. *Surely before the*] The images here are striking. When the vintage is at hand, and the husbandman expects the fruit, the loaded boughs and branches shall be cut down, and his hope become vain. So will God disappoint

CHAPTER XIX.

This prophecy relates the calamities brought on Egypt by intestine divisions and commotions.

THE ORACLE CONCERNING EGYPT.

- BEHOLD, Jehovah rideth on a swift cloud, 1
And goeth down to Egypt;
And the idols of Egypt shall be moved at his presence,
And the heart of Egypt shall melt within her. [tians,
And I will raise up Egyptians against Egypt. 2
And they shall fight every one with his brother,
And every one with his neighbour;
City against city, and kingdom against kingdom. [her;
And the spirit of Egypt shall fail within 3
And I will swallow up her counsel:
And they shall seek to idols and sorcerers,
And to necromancers, and to wizards.
And I will give up the Egyptians 4
Into the hand of cruel lords;
And a fierce king shall rule over them,
Saith the Lord Jehovah of hosts.
Then shall the waters fail from the sea, 5
And the river shall be wasted and dried up.
And the streams shall become putrid; 6
And the canals shall be emptied and dried up. [river,
The marshy meadows at the mouth of the 7
And whatever is sown by the river,
Shall wither, be blasted, and be no more.
And the fishers shall mourn and lament; 8
All those that cast the hook into the river,
Or spread nets on the waters shall languish.
And they that work the fine flax, [ashamed. 9
And they that weave net-works, shall be
And her weavers shall be greatly distressed; 10
And all that make gain of pools for fish.
Surely the princes of Zoan are fools, 11

Senacherib and his troops, in respect to their designs against Judah.

7. *A gift be brought*] If the people to whom the messengers are sent were the Nubians, then they are the people who are to send gifts to Jehovah on the destruction of the Assyrians.

CHAP. XIX. 1. *Behold, Jehovah*] Jehovah maketh the clouds his chariot, and comes to inspect Egypt and inflict on her his judgments. Compare Ps. civ. 3.

2. *And I will raise*] This denotes civil dissensions. After the invasion of this country by Senacherib, and his retreat, a perfect anarchy took place and prevailed for some years: this was followed by the tyranny of twelve princes, who divided the country between them.

4. *Cruel lords*] The twelve princes who divided Egypt among them; and the 'fierce king,' Psammethichus, who having subdued his rivals, reigned for fifty-four years.

7. *Marshy meadows*] So Kimchi and the Sept. Alex. The word in the Egyptian tongue means, 'whatever grows in marshy ground,' as Jerom on this place has observed.

8. *And the fishers*] The Nile, says Diodorus, lib. i. abounds with incredible numbers of all sorts of fish.

10. *And her weavers*] The Chald. and Sept. among the ancient versions support this sense—*And all that make*] Compare for the version Exod. vii. 19.

11. *Zoan*] This was the Tanis of the Greeks; and in the time of Moses, and long after, the royal city of Egypt. Compare Numb. xiii. 23; Ps. lxxviii. 12, 43.

- Even the most wise of Pharaoh's counsel-
Their counsel is become brutish. [lors ;
 How can ye boast to Pharaoh, each one
 saying, [kings ?
 I am the son of the wise, the son of ancient
 12 Where now, where are thy wise men ?
 Let them declare and make known unto
 thee [against Egypt.
 What Jehovah of hosts hath purposed
 13 The princes of Zoan are become fools ;
 The princes of Noph are deceived ;
 They have caused Egypt to err ;—
 Even the chief pillars of her tribes.
 14 Jehovah hath mingled in the midst of them
 A spirit of extreme perverseness ;
 And they have caused Egypt to err in all
 her works,
 As a drunkard staggereth in his vomit.
 15 Nor shall there be any work in Egypt, [do.
 Which the head or tail, branch or rush, may
 16 In that day shall the Egyptians be as women,
 And they shall tremble and be afraid,
 At the shaking of the hand of Jehovah of
 hosts,
 Which he himself shall shake over them.
 17 And the land of Judah shall be a terror to
 Egypt ; [fear,
 Whosoever mentions it to them they shall
 Because of the counsel of Jehovah of hosts,
 Which he hath counselled against them.
 18 In that day shall be five cities in the land
 of Egypt,
 Speaking the language of Canaan,
 And swearing unto Jehovah of hosts :
 One shall be called, The city of "the Sun."
 19 In that day there shall be an altar to Jeho-
 In the midst of the land of Egypt ; [vah,
 And a pillar by the border thereof, to Jeho-
 vah. [ness
 20 And this shall be for a sign, and for a wit-
 Unto Jehovah of hosts, in the land of Egypt:
 That when they cried to Jehovah, because of
 oppressors, [delivered them.
 He sent them a saviour and vindicator, and
 21 And Jehovah shall be known to the Egyp-
 tians, [that day,
 And the Egyptians shall know Jehovah in
 And serve him with sacrifice and oblation ;
 And shall vow a vow to Jehovah and per-
 form it.

13. *Noph*) The ancients consider this the same city as Memphis. This was the greatest city in Upper Egypt, except Thebes, situate on the west bank of the Nile.

15. *Head or tail*) The king or people ; all should be so dispirited, as not to be able to do any thing.

[8—25. *City of the Sun*) The Jews of Egypt, after the building of the temple at Heliopolis, called that city, then become the rival of Jerusalem, 'the city of righteousness.' On the contrary, the Palestine Jews called it 'the city of destruction.' The conquest of the Persians by Alexander, was the deliverance of Egypt ; especially as he and his successors greatly favoured the people, and improved the country. What is here said applies in its full sense to the times of the gospel.

CHAP. XX. 1. *In the year that Tartan*] Tartan be-

- And Jehovah shall smite the Egyptians ; 22
 He shall even smite and also heal them ;
 For they shall turn unto Jehovah,
 And he will be entreated by them and heal
 them. [Egypt to Assyria ;
 In that day there shall be a highway from 23
 And the Assyrian shall come into Egypt,
 And the Egyptian shall go into Assyria,
 And the Egyptian shall worship with the
 Assyrian.
 In that day Israel shall be the third, 24
 Together with Egypt and Assyria,
 A blessing in the midst of the earth :
 Whom Jehovah of hosts shall bless, saying, 25
 Blessed be my people, the Egyptians ;
 And the Assyrians, the work of my hands ;
 And Israel mine own inheritance.

CHAPTERS XX. XXI.

A prophecy against Ashdod ; of the overthrow of Babylon, and concerning Dumah and Arabia.

THE ORACLE AGAINST ASHDOD.

- In the year that Tartan came to Ashdod, 1
 whither he was sent by Sargon, king of As-
 syria, (and he fought against Ashdod, and
 took it :) At that time Jehovah spoke by 2
 Isaiah, the son of Amoz, saying,
 Go loose the sackcloth from off thy loins ;
 And put off thy shoes from thy feet.
 And he did so, walking stripped and bare- 3
 foot ;
 And Jehovah said,
 As my servant Isaiah hath walked,
 Stripped and barefoot, for three days,
 It is for a sign and a prodigy of three years,
 In respect to Egypt and Cush :
 Thus shall the king of Assyria lead 4
 The captives of Egypt, and the exiles of
 Cush, [foot ;
 The young and the old, stripped and bare-
 With the hind parts bare to the shame of
 Egypt.
 And they of Ashdod shall be terrified, 5
 And ashamed of Cush, in whom they trusted,
 And of Egypt in whom they gloried.
 And the inhabitants of this country shall say, 6
 in that day, [dence,
 Behold ! such are the objects of our confi-
 To whom we fled for assistance ;

sieged Ashdod, or Azotus ; which probably belonged at this time to Hezekiah's dominions : see 2 Kings xviii. 8. Rosenmuller supposes that Sargon might be the successor of Salmaneser, but dying soon, no further mention is made of him. This seems as probable as any thing hitherto advanced.

3. *Stripped*) Nothing more is meant by this than to put off the upper garments.

4. *The hind parts bare*] It was often the barbarous custom of conquerors in ancient times to strip the vanquished, without regard to age or sex ; as we learn not only from the sacred, but from profane authors.

6. *Such are the objects*] This indirectly reproves the prophet's own people, who were ever prone to trust to Egypt for help.

To be delivered from the king of Assyria ;
How then shall we escape ?

CHAPTER XXI.

THE ORACLE CONCERNING THE SOUTHERN DESERT, OF BABYLON.

- 1 LIKE the southern tempests rushing along,
From the desert he cometh, from a terrible land.
- 2 A dreadful vision ! it is revealed unto me :
The spoiler is spoiled ! the destroyer destroyed !
Go up, O Elam ; form the siege, O Media !
All her vexations have I made to cease.
- 3 Therefore are my loins filled with pain ;
Pangs seize me, as the pangs of one in travail :
I am convulsed, so that I cannot hear ;
I am confounded, so that I cannot see.
- 4 My mind is bewildered ; terrors affright me ;
The night I desired, is turned into horror.
- 5 The table is prepared, the watch appointed ;
They eat, they drink ; *but suddenly one cries,*
Rise, O ye princes ; anoint the shield.
- 6 For thus had the Lord said unto me :
Go, and appoint the watchman on his station : [thee.
And whatever he seeth, let him declare to
- 7 And he saw chariots and bands of horsemen :
Riders on asses, and riders on camels :
And he observed with the closest attention.
- 8 And he that looked out on the watch, cried :
O my Lord, I keep my station all the day long, [night.
And on my ward have I continued every
- 9 And behold there come on chariots with men,
And bands of horsemen come on.
And one spoke and said, Fallen, fallen is Babylon : [ground.
And all her idol gods are broken to the

O my thrashing, and the corn of my floor : 10
What I have heard from Jehovah of hosts,
The God of Israel, that I have declared to you.

THE ORACLE CONCERNING DUMAH. 11

A voice crieth unto one from Seir,
Watchman, what from the night ?
Watchman, what from the night ?
The watchman replieth, 12
The morning cometh, and also the night :
If ye will inquire, inquire ye : come again.

THE ORACLE CONCERNING ARABIA. 13

In the forest, at evening shall ye lodge,
O ye travelling companies of Dedan :
To meet the thirsty bring forth water, 14
O inhabitants of the land of Tema ;
With bread supply him that fleeth.
For from the face of the sword they shall flee ; 15
From the face of the drawn sword,
And from the face of the bended bow,
And from the face of the grievous war.
For thus hath the Lord said unto me, 16
Within yet a year, as the years of a hireling,
And all the glory of Kedar shall be consumed.
And the residue of the number of bow-men, 17
The mighty men of Kedar, shall be diminished :
For Jehovah, God of Israel, hath spoken it.

CHAPTER XXII.

A prophecy showing the distress, confusion, and vices of the people of Jerusalem, on the approach of the Assyrians to besiege that city ; and the fall of Shebna.

THE ORACLE CONCERNING THE VALLEY OF VISION.

WHAT aileth thee now, 1
That all the people are gone up to the house-tops ?
O thou that wast full of noise, 2

CHAP. XXI. 1. *From the desert*] Nothing can exceed the beauty and force of this language. The prophet sees at a distance the dreadful storm that is gathering, and is ready to fall upon Babylon. The enemy is on his march, a terrible enemy, before whom none can stand.

3, 4. *Therefore are my loins*] In these verses the prophet personates Babylon, and expresses the distress of his own mind, at the view of the calamities now impending.

5. *The table is*] The prophet sees them, after having appointed the watch, sit down and enjoy themselves ; but suddenly some one interrupts their pleasures, by crying, ' Rise, ye princes, ' &c.

6, 7. *For thus had*] In the former verse, the prophet mentions that the Babylonians had appointed a watch ; and in this he informs us, that God had ordered him to appoint one to look out and to inform him of what he saw. Xenophon's account of the taking of Babylon justifies the version given. See Cyr. lib. ii.

10. *O my thrashing*] The prophet now turns to the Israelites, who suffered greatly from the tyranny and oppression of Babylon, and represents God as speaking to them, ' O my, ' &c.

11. *Dumah*] That Edom or Idumæa is intended is certain, as the watchman calls from Seir, a mountain of that

country.—*What from the night*] The prophet introduces the distressed Edomites as calling to him for information, as the Lord's watchman. What from the night ? When shall this night of calamity be past ? When will the morning of a happier day dawn ?

12. *The morning cometh*] Some relief will be afforded, but a night of calamity will again return.—*If ye will inquire*] That is, be serious in your inquiry ; come again and again for instruction ; or return from your idolatry, and come worship Jehovah.

13. *The oracle*] This is the title of the prophecy.—*In the forest*] Ye shall seek a hiding-place from the enemy.

14. *Land of Tema*] Kedar is joined with Tema, Jerem. xxv. 23. The people of this district are exhorted to relieve their fugitive brethren.

16. *Within yet a year*] Not any indefinite period, but within a year, consisting of the same number of months as the year of a hireling, this shall take place. Compare ch. xvi. 14.

CHAP. XXII. 1. *The oracle*] This prophecy, ending with the 14th verse of this chapter, is entitled, ' The Oracle concerning the Valley of Vision, ' by which is meant Jerusalem, because it was the place of prophecy. The title of this oracle seems derived from the words in the 5th verse.

- A tumultuous city, a joyous city !
Thy slain were not slain by the sword,
Neither did they die in battle.
- 3 All thy leaders went off together ;
But they are taken and bound by the arch-
ers ; [gether,
All that are found in thee are bound to-
And they that had fled far away.
- 4 Wherefore I said, Turn away from me ;
And let me weep bitterly ; labour not to
comfort me ; [people.
For the desolation of the daughter of my
- 5 For it is a day of trouble, and of treading
down, and perplexity ;
From the Lord Jehovah of hosts, in the
valley of vision :
The house-walls resound with tumult ;
The cry reacheth unto the mountains.
- 6 And Elam beareth the quiver ; ["Syrian ;"
With chariots and horsemen cometh the
And Kir uncovereth the shield.
- 7 And thy choicest valley shall be full of
chariots ; [gate.
And horsemen shall array themselves at the
- 8 And the veil of Judah shall be removed ;
And thou shalt look, in that day,
To the armoury of the house of the forest.
- 9 And the breaches of the city of David,
Ye shall see that they are many ;
And ye shall collect the waters of the lower
pool. [lem,
- 10 And ye shall number the houses of Jerusa-
And break down the houses to fortify the
wall.
- 11 A lake shall ye make between the two walls,
To receive the waters of the old pool.
But ye look not to him that doeth this ;
And him that formed it of old, ye regard not.
- 12 And the Lord Jehovah of hosts called,
In that day, to weeping and lamentation,
And to baldness, and to girding with sack-
cloth,
- 13 But, behold ! joy and gladness,
Slaying of oxen, and killing of sheep ;

9. *Not slain with*] They have not the honour to die in war, but by want and famine, Lament, iv. 9.

3. *All that were found in thee*] Thy inhabitants, and all such as, dreading a siege, sought a safe retreat elsewhere, they shall be made captives.

5. *The house-walls*] For the version, see note Fam. Bib. The people shall cry aloud in their houses, and the sound extend to the neighbouring hills ; yea, the very air shall resound with their bitter wailings.

6. *The Syrian*] So Houbigant, which is most probable. See 2 Kings xvi. 9.

8. *And the veil*] That is, thou shalt be treated with insult and disgrace, as a modest woman would be by having her veil removed, and her person isolated.

9—11. *Waters of the lower pool*] There were two pools in or near Jerusalem, supplied by springs. 2 Kings xx. 20 ; 2 Chron. xxxii. 2, 3, 5, 30.

12, 13. *Weeping*] This visitation was designed to lead to repentance ; but many were hardened, adopting the maxim of the Epicureans, " Let us eat and drink, for to-morrow we die."

15. *Unto Shebna*] Shebna, the scribe, mentioned in the history of Hezekiah, chap. xxxvi. seems to have been a dif-

- Eating of flesh, and drinking of wine ;
Let us eat and drink ; for to-morrow we die.
And Jehovah of hosts revealed to me ; 14
Surely this your iniquity shall not be expi-
Till ye die, saith Jehovah of hosts. [ated,
Thus saith Jehovah of hosts, Go, get thee 15
to this treasurer, unto Shebna, who is over
the household, "and say unto him,"
What hast thou here ? or whom hast thou 16
here ? [here ?
That thou hast hewn thee out a sepulchre
O thou that hewest out thy sepulchre on
high, [rock !
That gravest for thyself a habitation in the
Jehovah will surely cast thee out with force ; 17
He will assuredly lay hold on thee ;
He will whirl thee around, and cast thee 18
away,
Like a ball from a sling into a wide country :
And there thou shalt die, and thy glorious
chariots
Shall become the shame of thy Lord's house.
And I will drive thee from thy station, 19
And from thy state "I will bring thee down."
And in that day I will call my servant, 20
Even Eliakim, the son of Hilkiah :
And I will clothe him with thy robe, 21
And with thy girdle will I strengthen him ;
And thy government I will commit to his
And he shall become a father [hand ;
To the inhabitants of Jerusalem, and house
of Judah : [his shoulder,
And I will lay the key of David's house on 22
And he shall open and none shall shut,
And he shall shut, and none shall open.
And I will fasten him as a nail in a sure 23
place ; [father's house.
And he shall be as a glorious throne to his
And they shall hang on him all the glory of 24
his father's house, [gree ;
The offspring both of high and of low de-
Every small vessel, from every sort of goblet,
Even to every sort of meaner vessels.
In that day, saith Jehovah of hosts, 25

ferent person from this Shebna, the treasurer or steward of the household, to whom the prophecy relates. The Eliakim here mentioned was probably the person who, at the time of Sennacherib's invasion, was actually treasurer, the son of Hilkiah.

16. *Sepulchre on high*] The vanity of Shebna is set forth by his being so studious and careful to have his sepulchre on high ; in a lofty vault, and that probably in a high situation, that it might be more conspicuous. Compare 2 Chron. xxxii. 33.

17. *He will assuredly*] A ball must be taken and put into the sling, before it can be whirled about and cast away.

19. (v) Syr. Vulg.

22. *Key of David's house*] From this it is clear that the keys of the ancients were of considerable magnitude ; and like the robe and the girdle were signs of office, Matt. xvi. 19 ; Rev. iii. 7.

23. *A glorious throne*] The basis of the honour, or the founder of the glory of his father's house.

24. *They shall hang*] The prophet resumes the metaphor of the nail fastened, and all the persons of his father's house, like vessels of every kind hung on a nail, shall depend on him, and be indebted to him for their rank and honour.

The nail fastened in a sure place shall be removed;
And it shall be hewn down and shall fall,—
And the burden that was upon it shall be cut off:
For Jehovah hath spoken it.

CHAPTER XXIII.

A prophecy of the destruction of Tyre by the Chaldeans.

THE ORACLE CONCERNING TYRE.

- 1 Howl, O ships of Tarshish! she is laid waste;
[it:] No house remaineth, nor any one to enter
From the land of Chittim this is showed to them.
- 2 Be silent, ye inhabitants of the sea-coast;
The merchants of Sidon, passing the sea, crowded thee.
- 3 The seed of Sihor, amidst abundant waters,
The harvest of the river was her revenue:
And she became the mart of the nations.
- 4 Be thou ashamed, O Sidon; for the sea,
Even the fortress of the sea, hath spoken, saying,
I travail not, nor do I bear children!
Nor do I nourish youths, or bring up virgins.
- 5 As if the report had been concerning Egypt,
They shall be pained at the report of Tyre.
- 6 Pass ye over to Tarshish;
Howl, ye inhabitants of the sea-coast!
- 7 Is this indeed your exulting city.
Whose antiquity is of the earliest date?
Her own feet bear her far away to sojourn.
- 8 Who hath purposed this against Tyre,
A city which dispensed crowns;
Whose merchants were princes;
Whose traders were the nobles of the land?
- 9 Jehovah of hosts hath purposed it;

25. *The nail that is fastened*] This refers to Shebna, who now seemed to himself and to others, like a nail fastened in a sure place; but the nail must be removed, and whatever is hung upon it, must be cut off, and like it be cast away.

CHAP. XXIII. 1. *Howl, O ye ships*] The prophecy opens with an address to the Tyrian negotiators and sailors at Tarshish, most probably supposed to be Tartessus in Spain. The news of the destruction of Tyre by Nebuchadnezzar is said to be brought to them from Chittim, the islands and coasts of the Mediterranean: 'for the Tyrians,' says Jerom on ver. 6, 'when they saw they had no other means of escaping, fled in their ships, and took refuge in Carthage, and in the islands of the Ionian and Egean Sea.'

2. *Inhabitants of*] This means the Tyrians, as the same expressions most evidently do in the 6th verse.—*Merchants of Sidon*] Tyre is called the daughter of Sidon, as sprung from her. They were in fact one people, and connected in the closest bonds.

3. *The seed of Sihor*] This is one of the names of the Nile, denominated from its blackness. Compare Jer. ii. 18, and 1 Chron. xiii. 5.—*For the sea*] Tyre is called the sea, because surrounded by it; and the fortress of the sea, because of its amazing strength.

5. *As if the report*] This shows the flourishing condition of Egypt at that period, and how much the maritime states were interested in her prosperity. The Sidonians should be pained at the report concerning Tyre, as they would have been at the report of the like calamity having come upon Egypt.

7. *Is of the earliest date*] It was a strong city in the time of Joshua, Joshua xix. 29, and 2 Sam. xxiv. 7.

To stain the pride of all beauty;
To make vile all the nobles of the earth.
Overflow thy land, like a river, 10
O daughter of Tarshish, since there is no restraint.

He hath stretched his hand over the sea; 11
Jehovah hath shaken the kingdoms;
He hath commanded concerning Canaan,
That they should destroy her strong-holds.
And he hath said, Thou shalt exult no more, 12
Thou oppressed virgin, daughter of Sidon.
Arise, pass over to Chittim;
But even there thou shalt have no rest.
Behold the land of the Chaldeans; 13
(This people were formerly of no account,
wanderers of the desert, till the Assyrians
founded them:)

They raise up their towers against Tyre;
They make an assault on her palaces;
They make her an utter desolation.
Howl, O ye ships of Tarshish, 14
For your strong-hold is laid waste.

And it shall come to pass in that day, 15
That Tyre shall be forgotten seventy years,
According to the duration of one kingdom;
But at the end of these seventy years,
Tyre shall sing as the harlot singeth.
Take thy lyre, go about the city, O harlot 16
forgotten;

Strike thy lyre skilfully; multiply the song,
That thou mayest be again remembered.
And it shall be at the end of seventy years 17
That Jehovah will attentively regard Tyre;
And she shall return to her gainful trade,
And enjoy intercourse with all kingdoms
Which are upon the face of the whole earth.
But her traffic and gain shall be holy to 18
Jehovah; [store;
It shall not be treasured up, nor kept in

8. *Dispensed crowns*] To such as ruled in her colonies, or among the people whom she conquered, and brought into subjection.

10. *Overflow thy land*] As the daughter of Zion means the citizens of Zion, so the daughter of Tarshish means the inhabitants of Tarshish; and now being under no restraints from the mother country; the prophet intimates, that they would increase and prosper, spread abroad like a fertilizing river.

11. *Concerning Canaan*] That is, the whole of the country so called.

13. *Behold the land*] The prophet now names the people who should destroy Tyre.—*Wanderers of the desert*] Such they were in the time of Job, i. 17.

15. *Seventy years*] Nebuchadnezzar began his conquests in the first year of his reign; from thence to the taking of Babylon by Cyrus are seventy years. These seventy years limit the duration of the Babylonish monarchy. Tyre was taken by him towards the middle of that period; so did not serve the king of Babylon during the whole period, but only for the remaining part of it.—*As the harlot singeth*] This shows the manner in which such women endeavoured to attract notice.

17. *At the end of*] Tyre, after its destruction by Nebuchadnezzar, recovered, as it is here foretold, its ancient trade, wealth, and grandeur.—*Have intercourse*] The allusion to the harlot is still kept up, but evidently means nothing more, than that she should again carry on trade among all nations. The last verse clearly refers to the conversion of the people to God, especially in the time of the gospel, Acts xxi. 4.

For her traffic shall be for those that dwell
before Jehovah,
For food sufficient, and for durable clothing.

CHAPTER XXIV.

*A prophecy, shewing the miseries brought on Israel, by the
king of Babylon.*

- 1 Lo, Jehovah emptieth the land, and wasteth it; [ants.
He subverteth it, and scattereth its inhabit-
- 2 And it shall be, as with people, so with priest;
As with the servant, so with the master;
As with the hand-maid, so with her mistress;
As with the buyer, so with the seller;
As with the borrower, so with the lender;
As with the usurer, so with the giver of
usury. [spoiled;
- 3 The land shall be utterly emptied and
For Jehovah hath spoken this word.
- 4 The land mourneth, it fadeth away;
The world languisheth, it fadeth away.
The haughty people of the land languish.
- 5 The land is even polluted under its inhabit-
ants;
For they have transgressed 'the law';
They have changed the ordinance;
They have broken the everlasting covenant.
- 6 Therefore hath a curse devoured the land;
For they who dwell in her are found guilty.
Therefore the inhabitants of the land perish;
And few are the mortals that are left in her.
- 7 The new wine mourneth; the vine languisheth;
All that were glad of heart sigh.
- 8 The joyful sound of the tabor ceaseth;
The noise of those exulting is no more;
The joyful sound of the harp ceaseth.
- 9 They shall no more drink wine with songs;
Bitter shall be the palm-wine to such as
drink it.
- 10 The city is broken down; it is desolate;
Every house is shut up, so that no one can
enter.
- 11 There is a cry in the streets for wine;
All gladness hath passed away;
The joy of the "whole" land is banished.
- 12 Desolation only is left in the city;
And with tumult the gate is battered down.
- 13 Surely thus shall it be in the midst of the
land,
Among the people, as the beating of the olive;

CHAP. XXIV. 1. *Emptieth the land*] After having foretold the destruction of the foreign nations, the prophet declares the judgments impending on the people of God themselves, for their wickedness and apostasy.

2. *As with people*] All ranks and conditions of men shall be alike subject to the same judgments.

5. (v) Versions.

6—12. *Are found guilty*] In the former verse the prophet narrates their sins, and in this their punishment.

11. (a) Sept. Arab. MSS.

13—15. *Surely, thus*] This refers to those who had escaped from the calamities of their own country, and had found an asylum among the neighbouring or distant nations.

As the gleanings, when the vintage is finished.
Those left shall raise their voice, and shall 14
sing; [Jehovah.

The waters shall resound with the majesty of
Wherefore in 'distant coasts,' glorify ye Je- 15
Among the distant isles of the sea, [hovah;
The name of Jehovah, the God of Israel.

From the most distant parts of the earth 16
We have heard songs, Glory to the righteous.

But I said, Alas, my calamity, my calamity,
Wo is me! the plunderers yet plunder;
Yea the plunderers continually plunder.

The terror, and the pit, and the snare, 17
Are upon thee, O inhabitant of the land.

And it shall come to pass, [into the pit; 18
That whoso fleeth from the terror shall fall
And whoso escapeth from the pit shall be
taken in the snare.

For the flood-gates on high are opened,
And the foundations of the earth tremble.

The land is grievously shaken; 19
The land is utterly shattered to pieces;

The land is violently moved out of her
place;

The land reeleth to and fro like a drunkard; 20
And moveth this way and that, like a night-
shed;

For her transgression lieth heavy upon her;
And she shall fall, and not rise up again.

And it shall come to pass in that day, [high, 21
That Jehovah shall visit the high host on
And the kings of the earth upon earth,

And they shall be gathered together, 22
As in a bundle, to be cast into the pit;

And shall be closely shut up in the prison;
But after many days they shall be visited.

And the moon shall blush, and the sun be 23
For Jehovah of hosts shall reign [ashamed:
Upon mount Zion, and in Jerusalem,

And before his ancients shall he be glorified.

CHAPTER XXV.

*The prophet praiseth God for his judgments, and for the
saving benefits vouchsafed to his people; and then fore-
tells the happiness of gospel times.*

O JEHOVAH, thou art my God; 1
I will exalt thee; I will praise thy name:

For thou hast done wonderful things;
Thy counsels of old are faithfulness and
truth.

For thou hast made the city a heap; 2

15. (v) Sept.

16. *But I said, alas*] The prophet speaks in the person of the inhabitants of the land; who should suffer repeated distresses from the inroads and depredations of their powerful enemies.

17, 18. *The terror and the pit*] The sense is, if they escape one calamity they shall fall into another. Compare Amos v. 9; Jerem. xlviii. 43, 44.

21—23. *The high host*] The ecclesiastical and civil polity of the Jews; which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time.

CHAP. XXV. 2. *The city a heap*] Babylon is meant, and the various reading here and verse 5, is preferred, as

The strongly fortified city, a ruin : [city;
The palace of the 'proud' ones," to be no
That it may never be built up again.

3 Therefore shall the fierce people glorify thee ;
The city of the terrible nations shall fear
thee :

4 For thou hast been a defence to the poor ;
A defence to the needy in his distress :
A refuge from the storm, a shadow from the
heat, [torrent.

When the wrath of the terrible was as a rapid
5 As the heat in a parched land,
The tumult of 'the proud' thou wilt repress ;
As the heat by the shadow of a thick cloud,
The triumph of the terrible shall be brought
low.

6 Then shall Jehovah of hosts make
For all the peoples, in this mountain,
A feast of the best things, a feast of old
wines ; [refined.

7 And on this mountain shall he destroy
The covering that covered the face of all
people,
And the veil that was spread over all nations.

8 And he will swallow up death in victory ;
The Lord Jehovah shall wipe the tear from
off all faces, [off the whole earth :
And remove the reproach of his people from
For Jehovah hath spoken it.

9 In that day shall they say, Lo this is our
God ; [us :

We have waited for him, and he hath saved
This is Jehovah ; we waited for him ;
We will rejoice and exult in his salvation.

10 For the hand of Jehovah shall give rest on
this mountain,

And Moab shall be trodden down in his place,
As straw is trodden down for the dunghill.

11 And he shall stretch out his hands amidst
thereof, [swim :

As the swimmer stretcheth out his hands to
But God shall bring down his pride,
Together with the vigour of his hands.

12 And the bulwark of the high walls [ground ;
Shall he lay low, and bring down to the
He shall lay them even in the dust.

more apposite. Compare Ps. liv. 5, and lxxxvi. 14. (v) Sept. MSS.

3. *The fierce people* Some shall acknowledge the hand of the God of Israel, in the judgments inflicted on their enemies, and shall be induced to reverence and worship him.

4. *When the wrath* Compare for this sense of *וַיִּרָץ*, Prov. xxix. 11; Eccles. x. 4; and Zech. vi. 8.—*A rapid torrent* This is the Arabic sense of the word.

6. *A feast of the* The feast here spoken of is to be celebrated on mount Zion, and all the peoples without distinction are to be invited to it. This can be no other than the celebration of the establishment of Christ's kingdom, Matt. viii. 11. See also Luke xiv. 16; xxii. 29, 30.

8. *Death in victory* So both Aquila and Theodotion render, as well as Paul, 1 Cor. xv. 24.

10. *Shall give rest* That is, peace and rest by destroying the enemy. Moab seems to be used for any enemy of God's church.

11. *And he shall* Moab, the enemy, shall stretch out his

CHAPTER XXVI.

Another song of praise, inciting to confidence in God; the improvement of his judgments, and the hope of a restored state to Israel.

In that day shall this song be sung : 1
In the land of Judah we have a strong city ;
Salvation shall God appoint for walls and
bulwarks.

Open ye the gates, that the righteous nation, 2
Which keepeth the truth, may enter.

Fixed in purpose, thou wilt preserve them, 3
In perfect peace that put their trust in thee.

Trust ye in Jehovah for ever ; 4
For Jehovah is an everlasting refuge.

For he hath humbled those that dwell on 5
high ;

The lofty city, he hath brought her down :
He hath brought her down to the ground ;
He hath levelled her with the dust.

The feet shall trample upon her ; 6
The foot of the poor, the steps of the needy.

The way of the just is perfectly right ; 7
The path of the just thou makest exactly
straight.

Yea, in the way of thy judgments, O Jehovah, 8
We have hoped in thee, *even* in thy name ;

And to remember thee is the desire of our
soul. [night ;

With my soul have I desired thee in the 9
Yea, with my inmost spirit have I sought
thee.

For when thy judgments are in the earth,
The inhabitants of the world learn righteous-
ness.

Though favour be shown to the wicked, 10
Yet will he not learn righteousness ;

In the land of uprightness he will deal un-
justly.

And will not regard the majesty of Jehovah.
Jehovah, thy lifted up hand will they not see ; 11
But they shall see, and be ashamed, thy zeal
for thy people :

Yea, the fire shall devour thine adversaries.
Jehovah, thou wilt ordain for us peace ; 12
For even all our works thou hast wrought
O Jehovah, our God. [for us,

Other lords, besides thee, have ruled over us ; 13

hands, exert his power as the swimmer does, to support himself and to escape, but his attempt shall be vain. In the next verse he expresses in literal terms the destruction of Moab.

CHAP. XXVI. 1. *A strong city* In opposition to the city of the enemy which God had destroyed, ch. xxv. 1. This city shall not need walls or bulwarks; for God will appoint salvation instead of them.

2. *Righteous nation* The pious Israelites, who loved the truth.

3. *Fixed in* The prophet utters the same truth as the Psalmist, Ps. cxxv. 1.

5, 6. *For he hath* The fall and ruin of the oppressive city, is contrasted with the peace and security of Zion.

10. *Though favour be* There are some so wicked that mercies never move them, and it is necessary severely to chastise them to bring them to repentance.

13—15. *Other lords* The prophet adverts to the tyranny exercised over Israel, and beholds with delight their oppress-

- Thee only, and thy name, will we celebrate.
 14 They are dead, they shall not live again ;
 Deceased tyrants they shall never rise up.
 Therefore hast thou visited, and destroyed
 them ; [lished.
 And all memorial of them thou hast abo-
 15 Thou hast increased the nation, O Jeho-
 vah ;— [rified.
 Hast increased the nation ; thou art glo-
 Thou hast extended far all the borders of
 the land.
 16 O Jehovah, in distress "they sought" thee ;
 They poured out humble supplication,
 When thy chastisement was upon them.
 17 As one pregnant, when her delivery draweth
 near,
 Is in pain, crieth out aloud in her travail ;
 Thus have we been before thee, O Jehovah.
 18 We have conceived ; we have been in pain ;
 But have, as it were, brought forth only
 wind.
 We have not wrought salvation in the earth.
 Neither are the inhabitants of the world
 fallen. [arise :
 19 Thy dead shall live ; "their" dead bodies shall
 Awake and sing, ye that dwell in the dust !
 For thy dew is as the dew of mallows ;
 And the earth shall cast forth the mighty
 dead. [bers,
 20 Come, O my people ; enter into thy cham-
 And shut thy doors after thee ;
 Hide thyself for a little while, for a moment,
 Until the indignation shall have passed
 away.
 2 For behold, Jehovah cometh from his place,
 To punish for their iniquity the inhabitants
 of the earth : [her,
 And the earth shall disclose the blood shed on
 And shall no longer cover her slain.

CHAPTER XXVII.

The prophet comforts his own people by foretelling the punishment of their enemies ; God's care of his vineyard, the design of his chastisements, &c.

1 IN that day will Jehovah punish

ors destroyed, and his own people multiplied and pros-
 perous. 16. (v) Sept.

17. *Thus have we been* Here and in the next verse we
 have the confession of the people.

19. *Thy dead* God addresses the Jewish church, assuring
 her that though she was spiritually and politically dead, the
 dead bodies of her members should be raised to life. Hence
 they are called to awake and sing on account of this fore-
 told event.—*For thy dew* The mallow attracts a great por-
 tion of dew, and hence was green and flourishing. There
 was a power as reviving to the Jewish church, as the dew
 was to the mallow ; that power was the promise and grace
 of God her Saviour.—(v) Syr. Chald.

CHAP. XXVII. 1. *Leviathan* Compare Job iii. 7, and
 xl. and xli. chapters. This animal is considered as a spe-
 cies of the *תנין*, or larger kind of serpents. Hence it is
 called the flying and crooked serpent, on account of its rapid
 motion, and its art in attacking its prey.

2. *Beloved vineyard* The common text is much more
 idiomatical than the other reading, which our translators
 followed. The third to the sixth verse contain the respon-
 sive song between Jehovah and his vineyard ; and I have
 put the initials of each to show it more clearly.

With his well-tempered, great, and strong
 sword,

Leviathan, the flying serpent ;
 And Leviathan, the crooked serpent ;
 And shall slay the monster that is in the sea.

In that day as to the beloved vineyard, 2
 Sing ye responsively concerning her :

J. It is I, Jehovah, who preserve her. 3
 I will water her every moment ;

I will take care of her by night,
 And by day I will keep guard over her.

V. I have "no wall" for my defence : 4
 O that I had a fence of the thorn and brier

J. Against them should I march in battle,
 I should burn them up together. [tion.

Ah ! rather let her take hold of my protec- 5
 V. Let him make peace with me !

Peace let him make with me !

J. In future days Jacob shall strike root ; 6
 Israel shall shoot forth and bud,

And fill the face of the world with fruit.

Hath he smitten him as he smiteth his 7
 smiter ? [slain ;

And as the slaughter of his slayers is he
 In measure, when he inflicteth the stroke, 8

He will indeed contend with him ; [away
 But by his strong wind he will remove them

On the day of the raging tempest.

By this then shall the guilt of Jacob be ex- 9
 piated, [sin ;

And this be all the fruit, the removal of his
 When he shall make all the stones of the

altar,

Like the lime-stones scattered abroad,

And the groves and sun images shall rise
 no more. [late ;

But the fortified city shall become deso- 10
 A habitation forsaken, and left as a wilder-
 ness.

There shall the calf feed, and there lie down,

And browse on the tender shoots thereof.

When her withered boughs are broken off, 11

Women shall come and set them on a blaze,

For they are a people of no understanding ;

4. *I have no wall* So the Sept. and Syr. The vineyard
 wishes for a wall, and a fence of thorns ; human strength
 and protection ; JEHOVAH replies that this would nought
 avail her, nor defend her against his wrath : he counsels her
 therefore to betake herself to his protection. On which she
 entreats him to make peace with her.

6. *In future days* There is an ellipsis of ימים, days ;
 comp. ch. xxxix. 6. Jehovah comforts the people by assur-
 ing them of growing prosperity.

7. *Hath he smitten* "Hath God smitten Israel, as he
 smiteth Babylon ?" This introduces the reply in the next
 verse.

8. *In measure* That is, with moderation God will punish
 his people.—*But will remove* I derive *תהרה* from *הרה*, and
 follow the marginal version. See Gesen. and Michael. in
 verb.

9. *Stones of the altar* Of every idolatrous altar. Comp.
 Deut. ix. 21 ; Hos. x. 8.

10. *The fortified city* This refers to Babylon, which was
 to be wholly laid waste, and for ever to remain so.

11. *Her withered* The prophet alludes to the vineyard,
 to paint the destruction now coming on Babylon.

- Therefore, he that made them shall not pity them, [favour.
 And he that formed them, show them no
 12 And it shall come to pass in that day,
 That Jehovah shall beat off and gather his fruit, [Egypt;
 From the flood of the river to the stream of
 And ye sons of Israel shall be gleaned one by one.
 13 And it shall come to pass in that day,
 That the great trumpet shall be blown,
 And those perishing in the land of Assyria,
 And those dispersed in the land of Egypt shall come,
 And they shall worship Jehovah,
 In the holy mountain in Jerusalem.

CHAPTER XXXVIII.

The kingdom of Israel threatened; the sins of Judah stated; the Saviour promised; and the punishment of the disobedient foretold.

- 1 Wo to the proud crown of the drunkards of Ephraim, [beauty:
 And to the fading flower of their glorious
 To those that are at the head of the rich
 Who are overpowered with wine! [valley;
 2 Behold the mighty, the exceedingly strong one!
 Is like a storm of hail, like a destructive tempest;
 Like a flood of mighty waters pouring down;
 He shall dash them to the ground with his
 3 They shall be trodden under foot; [hand.
 The proud crown of the drunkards of Ephraim. [beauty,
 4 And the fading flower of their glorious
 Who are at the head of the rich valley,
 Shall be as the early fruit before the summer;
 Which whoso seeth, he instantly plucketh it,
 And when in his hand he then swalloweth it.
 5 In that day shall Jehovah of hosts be for a glorious crown, [his people:
 And a splendid diadem to the remnant of
 6 And for a spirit of judgment to them that sit in judgment; [to the gate.
 And for strength to them that turn the battle
 7 But even these have erred through wine;
 And through strong drink have they reeled;

12, 13. *Gather up his fruit*] The following clauses explain this.

CHAP. XXXVIII. 1. *Proud crown*] Samaria is situated on a long mount of an oval figure; having first a fruitful valley, and then a range of hills running round about it. The city thus situated, suggested the idea of a wreath of flowers, worn upon their head on occasions of festivity; expressed by the proud crown, and the fading flower of the drunkards.

4. *As the early fruit*] Compare Jer. xxiv. 2, and Hos. ix. 10. This is mentioned by Dr. Shaw as most delicious, and eagerly sought and plucked. For the text see note Heb. Bib.

5. *In that day*] Thus far the prophecy relates to the Israelites, and manifestly denounces their approaching destruction by Salmanezer. Here it turns to the two tribes of Judah and Benjamin.

9. *Whom can such*] Such drunken priests and prophets were as unqualified for their office as newly weaned infants;

Priest and prophet have erred through strong drink;

They have been overpowered with wine;
 Through strong drink have they reeled;
 They have erred in vision, and stumbled in judgment.

For all their tables are full of vomit, 8
 And of filthiness, so that no place is free.

Whom can such teach knowledge? 9
 To whom can they impart instruction?

They are like children weaned from the milk,

Like those just restrained from the breasts.

For command is on command, command on 10
 command; [cept;

Precept upon precept, precept upon pre-
 Here a little, and then there a little.

Verily by stammering lips and other tongues, 11
Jehovah will speak to his people.

For when he said unto them, 12

This is the rest; give ye rest to the weary;
 And this the refreshment, they would not hear. [them

Therefore the word of *Jehovah* shall he to 13
 Command on command, command on com-

mand; [cept;

Precept upon precept, precept upon pre-

Here a little, and then there a little;

That they may go on and fall backward,

And be broken, and ensnared and caught.

Wherefore hear the word of *Jehovah*, ye 14
 scoffers;

Ye people who use sententious speeches;

Ye of this people who dwell in Jerusalem:

Who say, we have made a covenant with 15
 death,

And with hades have entered into a treaty;

When the overflowing scourge passeth through,

It shall not come near unto us;

For we have made falsehood our refuge,

And under deceit have hid ourselves.

Wherefore thus saith the Lord *Jehovah*, 16

Behold I lay in Zion for a foundation, [stone,

A stone, a tried stone; a precious corner

A foundation the most firm and sure:

He that believeth in him shall not be

ashamed.

yea, they were but as children in their instructions, giving command upon command, &c.

10. *For command*] Although I have adopted the usual version, I strongly incline to the opinion of Arivillius, that the prophet uses the figure mimesis, and that the text contains not words, but syllables, to paint more strongly the imperfect utterance—the stammering of these drunken priests.

11. *Verily by stammering*] The apostle applies this to the gift of various tongues, which were for a sign to those who did not believe, 1 Cor. xiv. 21.

15. *Who say*] To be in covenant with is a kind of proverbial expression to denote perfect security from evil and mischief of any sort. Compare Job v. 23; Hos. ii. 18.

16. *Behold, I lay*] Those sinners had, as they thought, laid a firm foundation for their safety; in opposition to which, God declares that he only can lay such a foundation, such a corner-stone as shall yield security to that which is

- 17 And I will mete out judgment by the line,
And strict justice by the plummet :
And the hail shall sweep away the refuge of
falsehood ; [whelm.
And the hiding-place the waters shall over-
18 And your covenant with death shall be
broken,
And your treaty with hades shall not stand ;
When the overflowing scourge passeth
By it shall ye be beaten down : [through,
19 When it passeth through, it shall seize you ;
Yea morning after morning it shall pass
through ;
It shall pass through by day and by night ;
And even the report alone shall cause terror.
20 For the bed is too short for one to stretch
himself on it ; [himself in it ;
And the covering too narrow for one to wrap
21 For as in mount Perazim Jehovah will
arise ; [wroth ;
As in the valley of Gibeon he shall be
That he may execute his work, his strange
work ; [tion.
And effect his operation, his strange opera-
22 Now, therefore, give not up yourselves to
scoffing,
Lest your chastisements be more severe ;
For a consumption, a determined one,
Have I heard from Jehovah of hosts,
In respect to the whole land.
23 Give ear, and hearken to my voice ;
Attend, and hear my words.
24 Doth the plougher plough that he may sow ?
Doth he open and break the clods of his
ground ?
25 When he hath made even the face thereof,
Doth he not scatter the dill, and cast abroad
the cummin ;
And sow the wheat in due measure,
And the barley and rye, each in its own
place ?
26 For his God rightly instructeth him,
And teacheth him *this kind of knowledge*.
27 The dill is not beaten out with the corn-
drag ; [cummin :
Nor is the wain-wheel turned upon the
But the dill is beaten out with the staff,

And the cummin with the flail,
And the bread corn with the thrashing-wain. 28
But not for ever will he thus thrash it,
Nor break it with the wheel of his wain ;
Nor bruise it with the hoofs of his cattle.
This also cometh from Jehovah of hosts ; 29
Wonderful in counsel, and great in operation.

CHAPTER XXIX.

This prophecy respects the Assyrian invasion, and contains promises and threatenings according to the character of the people.

- Wo to Ariel, "the city where David 1
dwelt !
Add year to year ; let the feasts go round.
Still will I bring distress upon Ariel ; 2
And there shall be mourning and-sorrow :
Yet as to me will she be as Ariel, [A stout
LION.] [side ;
And I will encamp against thee on every 3
And I will lay siege against thee with a
mound ;
And I will erect towers against thee.
And thou shalt be brought very low ; 4
Thou shalt speak as from beneath the earth :
And out of the dust feeble shall be thy
speech ;
And thy voice shall come out of the ground,
Like the voice of the necromancer :
And out of the dust thou shalt mutter thy
speech. [the small dust ;
But the multitude of "the proud" shall be as 5
And the multitude of the terrible as the
driven chaff :
This shall be done suddenly—in an instant.
From Jehovah of hosts, shall be a visitation, 6
With thunder, earthquake, and a mighty
voice ; [fire.
With storm, tempest, and flame of devouring
And like as a dream, as a vision of the 7
night, [nations,
Shall it be with the multitude of all na-
That fight against Ariel, even of all
That fight against and distress her and her
fortress.
For as when a hungry man dreameth, 8
And lo, he seemeth to eat ; but he awaketh,

built upon it. Peter applies it to our Lord ; and he was most certainly the object of the hope of the fathers, 1 Pet. ii. 6, 17—19. *And I will mete*] With those who do not believe and betake themselves to the hope set before them, God will deal in righteous judgment.

20. *For the bed*] A proverbial saying, the meaning of which is, that they will find all means of defence and protection insufficient to secure them, and cover them from the evils coming upon them.

23—25. *Give ear*] As the husbandman uses various methods in preparing his land, and in separating the corn from the straw and the chaff by different instruments, according to the nature of the different sorts of grain : so God, with unerring wisdom, and with strict justice, instructs, admonishes, and corrects his people ; in order to reclaim the wicked, to improve the good ; and finally, to separate, the one from the other.

CHAP. XXIX. 1. *Ariel*] The capital of Persia, Schiraz, signifies a lion, the same as Ariel, a stout lion ; and this

name seems given by the prophet to denote the great strength of the city, as well as to intimate the pride and stubbornness of the inhabitants.—(a) *Ariel*] Sept. Syr. 1 MS.

2. *Yet as to me*] That is, fierce and untractable, not regarding my reproofs nor submitting to my laws.

3. *I will encamp*] By the Assyrians, who were but God's instruments.

4. *Speak as from*] After the manner of necromancers, who either by a feigned voice, or by their art as ventriloquists, made their voice come as it were out of the ground, so as to personate the ghosts of the dead.

5. *Done suddenly*] This verse forcibly describes the overthrow of Sennacherib, and the sudden manner of it.—(c) Sept.

6. *With thunder*] We should not understand this literally, but these mighty agents of nature are selected to show the greatness, extent, and horror of that event. Compare 2 Kings xix. 35, and note.

8. *For as when*] This fine comparison shows the sad disappointment of the Assyrians.

- And his appetite is still unsatisfied :
 Or as when a thirsty man dreameth,
 And lo, he seemeth to drink ; but he awaketh,
 And he is still faint, and his appetite craving :
 So shall it be with the multitude of all na-
 That fight against mount Zion. [tions
- 9 They are amazed ; they stand astonished ;
 They look on themselves and are agitated ;
 They are drunken, but not with wine ;
 They stagger, but not with strong drink.
- 10 For Jehovah hath poured out upon you,
 A spirit of profound sleep, and closed your
 eyes : [blinded.
 The prophets, rulers, and seers he hath
- 11 And the whole vision is become to you
 As the words of a book sealed up ; [letters,
 Which if one give to a man that knoweth
 Saying, Read, I pray thee, this book ;
 He answereth, I cannot ; for it is sealed up :
- 12 Or if the book be given to one not knowing
 letters,
 Saying, Read, I pray thee, this book ;
 He answereth, I do not know letters.
- 13 Wherefore, Jehovah hath said,
 Because this people draw near with their
 And with their lips do honour me, [mouth,
 While their heart is far removed from me ;
 (And 'vain' is their fear towards me,
 Teaching 'doctrines,' the commands of
 men :) [ple,
- 14 Therefore I will again deal with this peo-
 In a manner so wonderful and astonishing,
 That the wisdom of the wise shall perish,
 And the prudence of the prudent shall dis-
 appear.
- 15 Wo to them who study to make deep,
 And to hide their counsel from Jehovah ;
 Whose deeds are in the dark, and who say,
 Who shall see us ? or who shall know us ?
- 16 Such indeed, are your perverse thoughts !
 But shall the potter be esteemed as the clay ?
 Verily, shall the work say of the workman,
 He hath not made me ? [of it,
 Or shall the thing formed, say of the former
 He hath no understanding ?
- 17 In a very little while shall it not be,
 That Lebanon shall become as Carmel,
 And Carmel be esteemed as a forest ? [book,
- 18 Then shall the deaf hear the words of the
 And obscurity and darkness being removed,

The eyes of the very blind shall see.
 The meek shall increase their joy in Jeho- 19
 vah, [rael.
 And the needy exult in the Holy One of Is-
 For the terrible faileth, the scoffer is con- 20
 sumed,
 And those intent on iniquity are cut off :
 Who accounted a man guilty for a word, 21
 And laid snares for him that reprieved in the
 gale,
 And with falsehood subverted the righteous.
 Therefore, thus saith Jehovah, concerning 22
 The house of Jacob ; he who redeemed
 Abraham ;
 Jacob shall no more be ashamed,
 Neither shall his face any more wax pale,
 For when 'his children see the work of my 23
 hands,' [name ;
 Among themselves shall they hallow my
 They shall sanctify the Holy One of Jacob,
 And tremble before the God of Israel.
 Then those erring in spirit shall gain know-
 ledge ;
 And murmurers shall attend to instruction

CHAPTER XXX.

The prophet reproves the Israelites for seeking help from Egypt, and not regarding God's word.

Wo to the rebellious children, saith Jeho- 1
 Who form counsels, but not from me ; [vail,
 Who ratify covenants, but not by my spirit ;
 That they may add sin to sin :
 Who set out to go down to Egypt, 2
 But have not inquired at my mouth ;
 To be made strong in the strength of Pha-
 And to trust in the shadow of Egypt. [raoh,
 But the strength of Pharaoh shall be your 3
 shame ; [fusion.
 And trust in the shadow of Egypt your con-
 Their princes were at Zoan ; 4
 And their ambassadors arrived at Hanes.
 They were all ashamed of a people 5
 That could not profit them,
 Who instead of being for a help or a profit,
 Were but for a shame and a reproach to
 them. [ward,
 As to the burden carried by beasts south- 6
 Through a land of distress and anguish ;
 Whence come the lioness and fierce lion ;
 The viper and the fiery flying serpent :

9—12. *They are amazed*] The prophet now addresses the false prophets and wicked rulers. He represents God as having given them up to blindness, so that they could not see nor understand his will revealed to them.

10. *Blinded*] Literally *covered* ; but the connexion requires the sense given.

13. *Vain is their*] So the Sept. and they are supported by two evangelists. The people approached the temple, and observed the forms of religion, while they were wholly strangers to its power ; nay, they even regarded the forms as more the appointment of men than of God ; and listened to the commands of their false prophets as if they were doctrines of divine truth.

16. *Esteemed as the clay*] Will you deny that I have made you ? This is a fine reproof.

17—21. *Lebanon—Carmel*] This is a proverbial saying, expressing any great revolution of things, and has been supposed to refer to the change effected by the coming of Messiah and his doctrine among Jews and Gentiles. See Matt. xxi. 43 ; Rom. ix. 31.

23. *His children see*] This version arises from the omission of one letter, and is supported by two of the versions, Sept. and Syr. By this change both the construction and sense are cleared.

CHAP. XXX. 1. *But not by my spirit*] Not as my spirit in my prophets directs. The time of this prophecy was the invasion of Israel by Salmaneser, when the kingdom of Judah must also have been much afraid, and perhaps much distressed.

6. *A land of distress*] The same deserts are here spoken of, which the Israelites passed through, Deut. vii. 15.

- They carry on the shoulder of colts their wealth, [sures,
And on the bunch of camels their treat-
To a people that will not profit them.
7 For Egypt is a vapour; in vain shall they help;
Wherefore I have cried concerning this;
Full of pride are they, yet an indolent people.
8 Go now, write it before them on a tablet;
And record it in letters upon a book;
That it may be for future time,
For a "testimony" even for ever.
9 For they are a rebellious people, lying children; [hovah:
Children that will not regard the law of Je-
10 Who say to the seers, See not;
And to the prophets, Prophecy not right things; [ceits.
Speak to us smooth things; prophecy de-
11 Turn aside from the way; decline from the path; [Israel.
Remove from our sight the Holy One of
12 Wherefore thus saith the Holy One of Israel,
Because ye have despised this word,
And have trusted in fraud and perversion,
And have wholly leaned thereon:
13 Therefore shall this iniquity be to you,
Like a breach ready to fall down,
Like a swelling in a very high wall,
Whose bursting cometh suddenly in an in-
stant. [vessel:
14 It is broken as one breaketh a potter's
He dasheth it to pieces; he spareth it not:
So that a shield is not found among the
pieces, [hearth;
Large enough to take up fire from the
Or to take up water from the cistern.
15 Verily thus saith the Lord Jehovah,
The Holy One of Israel:
By abiding still and quiet ye shall be saved;
In tranquil confidence shall be your strength:
But to him ye would not hearken. [flee;
16 For ye said, Nay, but on horses we will
Therefore shall ye be put to flight:
Yea, on swift horses we will ride;
Therefore shall they be swift that pursue you.
17 At the rebuke of one, one thousand;

At the rebuke of five, ten thousand shall flee;
Until so few be left that ye shall be
As a standard on the top of a mountain,
And as a beacon on a very high hill.
Yet will Jehovah wait to show favour to 18
you; [you.
And be exalted that he may have mercy on
For Jehovah is a God of judgment:
Blessed are all they that wait for him.
Truly a "holy" people shall yet dwell in 19
Zion:
In Jerusalem ye shall not weep any more;
At the voice of your cry, he shall be very
gracious;
When he heareth it, he shall answer you.
Though Jehovah hath given unto you 20
The bread of distress and the water of afflic-
tion;
Yet shall your teachers no more be removed;
But your eyes shall see your own teachers.
And your ears shall hear a word behind you, 21
Saying, This is the way; walk ye in it;
Turn "not" aside to the right or to the left.
And ye shall treat as defiled 22
Your idols which are covered with silver,
And your images which are clothed with
gold,
Ye shall cast them away as a polluted thing;
Ye shall say to them, Be gone from us.
And he shall give rain for your seed, 23
With which ye shall sow the ground;
And bread of the produce of the ground,
And it shall be abundant and plenteous.
Then shall your cattle feed in large pastures;
And the oxen and asses that till the ground 24
Shall eat the best mixed provender,
Winnowed with the van and the sieve.
And on every high mountain and hill, 25
Shall be purling rills and streams of water,
In the day of great slaughter, when the
mighty fall.
And the light of the moon shall be 26
As the light of the sun;
And the light of the sun shall be sevenfold,*
When Jehovah bindeth up the fracture of
his people, [made.
And healeth the wound which his stroke had
Behold! Jehovah himself cometh from afar; 27

7. *Full of pride*] The prophet thus draws the character of the Egyptians; and they seem more indebted to their soil for their wealth than to their industry, and to the situation of their country, more than their courage, for their own security.

8—14. *Go now*] In this paragraph the prophet reproves the spirit and impiety of the people, who neglected the law, and even wished the prophets to flatter them in their sins. —(v) Syr. Vulg. Chald.

15. *By abiding still*] So most of the Hebrew interpreters render; and the parallelism supports this sense.

17. *Ten thousand*] A word has dropped from the text, which is supplied from Deut. xxxii. 30; Levit. xxxvi. 8.

19. (a) Sept.
20. *Your teachers*] The text implies that the prophets, the Jewish teachers, were not always suffered to discharge the duties of their office.

21. (v) Versions.

22. *As defiled*] The silver and gold which covered your idols, ye shall use as a common thing. Com. Deut. vii. 25.
25. *Mighty fall*] So the Chaldee, Aquila, and Symmachus. The day of the great slaughter, means the time when God would destroy the enemies of his people.

26. *The light of the moon*] No image can represent more strongly the happiness and glory of the church than this of the prophet.—(o) *As the light of seven days*, Sept.

27—33. *Jehovah himself*] Hebrew, 'the name of Jehovah;' but name is used for himself, as what follows clearly proves. From this verse to the end of the chapter, the prophet exhibits Jehovah as ready to take vengeance on the enemies of his people. He comes as an enraged enemy; thunder and lightning attend him; he fights with and conquers his enemies, he then binds them and casts them into the burning lake.

His wrath burneth, and the flame rageth ;
His lips are full of indignation ;
And his tongue is as a consuming fire.
28 His spirit is like a torrent overflowing ;
It shall reach to the middle of the neck :
He will toss the nations in the van of perdition ;
And there shall be in the jaws of the people,
A bridle, to lead them astray.
29 But to you shall be a song, as in the night,
When the sacred feast is proclaimed ;
And joy of heart, as when marching to the pipe [Israel.
To go to the mount of Jehovah, the rock of
30 And Jehovah shall make his glorious voice heard ;
And the lighting down of his arm to be seen ;
With fierce wrath, and a flame of consuming fire ; [stones.
With a violent storm, tempest and hail.
31 For by the voice of Jehovah shall be beat down
The Assyrian ready to smite with his staff.
32 And wherever shall pass the rod of 'correction,"
Which Jehovah shall make to rest on him,
It shall be accompanied with tabrets and harps ; [them.
And with fierce battles shall he fight against
33 For Tophet is ordained of old ;
Yea, by the king the same is prepared :
He hath made it deep ; he hath made it large ;
A fiery pyre, and abundance of wood ;
The breath of Jehovah, like a stream of
Shall kindle it. [sulphur,

CHAPTER XXXI.

CHAP. XXXI. and XXXII. *The people reproved for their confidence in Egypt ; the overthrow of the Assyrians promised ; the pious reign of Hezekiah celebrated ; the desolation of Judea, the captivity and restoration of the people foretold.*

1 Wo to them that go down to Egypt for
And rely on horses for support ; [help,
And trust in chariots, because they are
many : [strong ;
And in horsemen because they are very

32. *Tabrets and harps*] With every demonstration of joy and thanksgiving for the destruction of the enemy in so wonderful a manner: with hymns of praise, accompanied with musical instruments.

33. *For Tophet*] Tophet was a valley very near to Jerusalem, to the south-east, called also the valley of Hinnom, or Gehenna ; where the Canaanites, and afterwards the Israelites, sacrificed their children, by making them pass through the fire, 2 Chron. xxxi.

CHAP. XXXI. 2. *Yet is he wise*] So as to know all their secret counsels, and to defeat them.

3. *Are men, and not God*] That is, frailty itself, but dust and ashes, and not possessing any power to help you, as God does.—*Flesh and not spirit*] That is, infirm, easily destroyed, and not invincible, as ye seem to imagine.

4. *Like as the lion*] The comparison in this verse is forcible.—*So will Jehovah*] So will not Jehovah be defeated, and deprived of his prey when he descendeth to fight for Jerusalem.

But look not to the Holy One of Israel,
And of Jehovah they ask not counsel.
Yet is he wise, and will bring evil on them, 2
And his words he will not make vain ;
He will rise up against the house of evil-doers,
And the helpers of the workers of iniquity.
For the Egyptians are men, and not God ; 3
And their horses flesh, and not spirit.
When Jehovah shall stretch out his hand,
The helper shall stumble, and the helped
fall,
And together shall all of them be destroyed.
For thus hath Jehovah said unto me, 4
Like as the lion roareth,
Even the young lion, over his prey :
Though many shepherds be called against
him,
Yet at their voice he will not be terrified,
Nor at their tumult will he be humbled ;
So shall Jehovah of hosts descend,
To fight for mount Zion, for his own hill.
For as mother-birds protect their young, 5
So will Jehovah of hosts protect Jerusalem ;
Protecting and delivering ; leaping forward
and rescuing her.
Return unto him, O ye sons of Israel, 6
From whom ye have so deeply revolted.
Verily in that day shall they cast away 7
Each one his idols of silver, and his idols of
gold,
The sin, which their own hands have made.
And the Assyrian shall fall by a sword not
of man ; [him.
Yea the sword not of a mortal shall devour
And he shall flee from the face of the sword
And the courage of his chosen men shall fail.
And through terror he shall pass beyond his 9
strong-hold ; [fied.
And at his flight his princes shall be terri-
Thus saith Jehovah, whose fire is in Zion,
And whose furnace is in Jerusalem.

CHAPTER XXXII.

BEHOLD! a king shall reign in righteousness- 1
And princes shall rule with equity. [ness,
And the man shall be as a covert from the
storm,

5. *Leaping forward*] See Kings xviii. 26. Here the comparison limits the sense to the action of the mother-bird springing forward to cover her young with her wings. In this manner God did, as it were, leap forward to protect the houses of the Israelites when the destroying angel passed through the land of Egypt, Exod. xii. 23.

7. *The sin*] That is, the objects which induced them to sin.

9. *Beyond his strong-hold*] He shall be so confounded a not to know what he does, but shall miss the fortress in which he hoped to find security.—*Whose fire*] This denotes, that he would manifest himself as a fire to consume his enemies Compare Zech. ii. 5, and xii. 6.

CHAP. XXXII. 1. *A king shall*] Most expositors consider Hezekiah to be intended, in whose reign religion flourished, and justice was duly administered. He ought to be regarded as typical of Christ.

2. *And the man*] He shall be esteemed for his justice and mercy, as much as a covert is by the storm-beaten traveller

- And as a hiding-place from the tempest ;
 As purling rills of water in a dry place ;
 As the shade of a great rock in a desert land. [him,
 3 And the eyes of those that see shall regard
 And the ears of those that hear shall be
 attentive. [ledge,
 4 The heart also of the rash shall attain know-
 And the tongue of stammerers speak plainly.
 5 The vile shall no more be called honourable ;
 And the niggard shall no more be called
 liberal.
 6 For the vile will still utter what is vile ;
 And his heart will devise iniquity :
 Doing wickedness, and speaking wrong of
 Jehovah ;
 To keep empty the soul of the hungry,
 And to deprive the thirsty of drink.
 7 As for the niggard, his instruments are evil ;
 He plotteth mischievous devices ;
 To ensnare the humble with lying words,
 And defeat the assertions of the poor in
 judgment.
 8 But the liberal will devise liberal things ;
 And he by liberal things shall be established.
 9 Ye women at ease, arise, hear my voice ;
 Ye daughters secure, give ear to my speech :
 10 Many years shall ye that are secure be
 troubled ; [not.
 For the vintage faileth, the gathering cometh
 11 Tremble ye at ease ; be troubled, ye secure
 ones :
 Strip ye, make ye bare ; gird ye sackcloth
 12 Upon your loins, and upon your breasts ;
 "Mourn" for the pleasant "field," the fruit-
 ful vine.
 13 Over the land of my people
 Shall thorns and briers come up ;
 Yea, over all the joyous houses of the ex-
 ulting city.
 14 For the palace is now forsaken ;
 The populous city is left desolate ; [dens,
 Ophel and the watch-towers shall be even
 A joy of wild asses, a pasture for flocks :

Till the spirit from on high be poured on us, 15
 And the wilderness become a fruitful field,
 And the fruitful field be esteemed a forest :
 And judgment shall dwell in the wilderness, 16
 And righteousness reside in the fruitful field.
 And the work of righteousness shall be peace, 17
 And the effect of righteousness shall be
 Quietness and security even for ever.
 And my people shall dwell in a peaceful 18
 mansion ; [places.
 In secure habitations and tranquil resting-
 For the hail shall bring down the forest, 19
 And the city shall be laid level with the plain.
 Blessed are ye that sow on all well watered 20
 places ;
 Who send forth the foot of the ox and the ass.

CHAPTER XXXIII.

God's judgments on the enemies of his people, the Assyrians ; the privileges of such as fear and serve God.

Wo to thee, O spoiler, who hast not been 1
 spoiled ; [thee :
 And thou plunderer, and none plundered
 When thou ceasest to spoil, thou shalt be
 spoiled ; [plunder thee.
 When weary of plundering, they shall
 O Jehovah, be gracious to us ; on thee 2
 we wait ;
 Be thou "our" strength every morning ;
 Even our salvation in the time of distress.
 From "thy terrible" voice the peoples fled ; 3
 At thy rising up the nations were dispersed.
 But your spoil shall be gathered, as the lo- 4
 cust gathereth ; [they run and seize it.
 As the caterpillar runneth to and fro, so shall
 Jehovah is exalted ; yea, he dwelleth on 5
 high ; [tice,
 He hath filled Zion with judgment and jus-
 The security of thy times shall be power, 6
 Salvation, wisdom, and knowledge ;
 The fear of Jehovah, this shall be "thy"
 treasure,
 Behold the mighty raise a grievous cry ; 7
 The ambassadors of peace weep bitterly.

3. *Shall regard him*] For the text, see note Fam. Bib.

4. *Tongue of stammerers*] The rash and hasty shall learn to be cautious and prudent, and the diffident shall acquire confidence to speak in their own defence.

5. *The vile person*] Men shall be esteemed and treated according to their real characters.

7. *His instruments*] His machinations and designs. The paronomasia suggested this term.

9. *Ye women*] Here commences a new prophecy, and which has respect to the desolation of the land by Nebuchadnezzar, and even to the times of the gospel.

12. *Mourn*] The reading of the versions are here necessary ; for what propriety is there in tears, or breasts ; or how is it associated with the vine ?

14. *Ophel and the*] It was a part of mount Zion rising higher than the rest ; at the eastern extremity, near to the temple, a little to the south of it : called by Micah, iv. 8. 'Ophel of the daughter of Zion.'

17. *The work of*] When God has restored his people, and instead of being like a wilderness, hath made them as a fruitful field, they shall work righteousness, and enjoy peace, prosperity, and security.

19. *For the hail*] Hail often denotes divine judgments. Compare ch. xxvi. 5 ; xxviii. 2, 17. 'By the forest,' the Babylonians seem to be intended ; and 'by the city,' Babylon.

CHAP. XXXIII. 1. *Thou spoiler*] The prophet addresses himself to Sennacherib, briefly, but strongly expressing the injustice of his ambitious designs, and the sudden disappointment of them.

2. *O Jehovah*] Here the Jews are introduced, offering their humble requests to God in their present distress.—(v) Versions.

3, 4. *From thy terrible*] The prophet again addresses Sennacherib and the Assyrians, and declares, that the wealth which they had amassed should become a prey to others.—(v) Sept. Syr.

5, 6. *Jehovah is exalted*] Here a chorus of Jews is introduced, acknowledging the mercy and power of God, and celebrating the wisdom and piety of their king Hezekiah.—(v) Syr.

7—9. *The mighty*] We have here a description of the distress and despair of the Jews, upon the king of Assyria's marching against Jerusalem, 2 Kings xviii. 14—16.

- 8 The highways are desolate; the traveller
ceaseth; [cities,
He hath broken the covenant; despised
And of men he maketh no account.
- 9 The land mourneth, it languisheth;
Lebanon is ashamed, it withereth away:
Sharon is become like a wilderness,
And Bashan and Carmel are stripped and
waste.
- 10 Now will I arise, saith Jehovah;
Now will I lift up myself; now will I be
exalted.
- 11 Ye conceive chaff, and bring forth stubble.
And 'my spirit' like fire shall consume you.
- 12 And the peoples shall be burned as lime;
As thorns cut up, they shall be consumed
in the fire.
- 13 Hear ye that are afar off, what I have
done; [power.
And acknowledge, ye that are near my
- 14 The sinners in Zion are filled with dread;
Terror hath seized the profligate:
Who among us can abide consuming fire?
Who among us can abide perpetual burn-
ings? [uprightly;
- 15 He that walketh righteously, and speaketh
Who detesteth the gain of oppression;
Who shaketh his hands from bribery;
Who stoppeth his ears at the mention of
blood, [evil;
And shutteth his eyes at the appearance of
- 16 He shall dwell on the high places,
The munitions of rocks shall be his fortress;
His bread shall be given, his water is sure.
- 17 Thine eyes shall see the king in his beauty;
They shall behold the land that is afar off.
- 18 Thy heart shall reflect on the *past* terror:
Where is now the scribe? where the re-
ceiver?
Where is he that numbered the towers?
- 19 Thou shalt see no more that fierce people;
A people of a deep speech thou couldst not
hear; [not understand.
And of a stammering tongue thou couldst
- 20 'Thou shalt see' Zion, the city of our so-
lemn feasts;
Thine eyes shall behold Jerusalem,
A quiet habitation, a tabernacle unshaken;

Whose stakes shall never be removed,
And none of whose cords shall be broken.
But the glorious name of Jehovah 21
Shall be to us a place of confluent streams;
Of rivers wide and spacious:
On which no ship with oars shall pass,
Neither shall any mighty vessel go through.
For Jehovah is our judge; Jehovah our 22
lawgiver;
Jehovah is our king; he will save us.
Thy sails are loose; they cannot make them 23
fast; [ensign.
Thy mast is not firm; they spread not the
Then shall spoil in abundance be divided;
Even the lame shall seize the prey.
Neither shall an inhabitant say, I am sick; 24
The people who dwell therein
Are freed from the guilt of their iniquity.

CHAPTER XXXIV.

CHAP. XXXIV. and XXXV. *God's awful judgments on the enemies of his people, the Edomites; the desolation of their land, and the certainty of it; with a prophecy of the flourishing state of Israel, implying their restoration, the coming and miracles of the Saviour, and the conversion of men to God.*

DRAW near, ye nations, and hearken; 1
And attend unto me, ye peoples!
Let the earth hear, and the fulness thereof;
The world, and all that spring from it.
For the wrath of Jehovah is upon all nations, 2
And his fury upon all their hosts;
He hath devoted them—given them up to
slaughter.
And their slain shall be cast out; [cend, 3
And from their carcases a stench shall as-
And the mountains melt down with their
blood. [away;
And all the host of heaven shall waste 4
And the heavens shall be rolled up as a
scroll:
And all their hosts shall wither *and fall*,
As the withered foliage from the vine,
And as the blighted fruit from the fig-tree.
For my sword is 'made bare' in the heavens; 5
Behold! upon Edom shall it descend;
And on a people by me justly devoted.
The sword of Jehovah is filled with blood; 6
It is made fat with the fattest flesh:

11. *My spirit*] See note, Heb. Bib. and Chald.

13-19. *Hear, ye that are*] God now calls all nations to be witnesses of his power, and faithfulness towards his people, in saving them. The prophet then describes the dreadful apprehensions of the wicked in those times of distress and imminent danger; finely contrasted with the confidence and security of the righteous.

17. *King in his beauty*] Not clothed in sackcloth, but rayed in his royal robes, splendid and glorious.—*That is afar off*] Be no longer confined to Jerusalem, but the siege being ended, and the enemy destroyed, any part of the land may be visited at pleasure; or any foreign land.

18. *Where is the scribe*] The person who wrote down the names of such as were to pay tribute. The receiver denotes him appointed to collect the tribute. He that numbered the towers, the commander of the enemy's forces, who surveyed the fortifications of the city.

20. (v) Chald.

21. *Confluent streams*] Rivers and streams are in part the defence of cities; but Jehovah would be to Jerusalem like such a mass of water as neither small nor large vessel should be able to pass.

23. *Thy sails are*] The prophet addresses the enemy. He considers the Assyrian to be like an old ship, with its sails loose, its mast broken, and ready to be overwhelmed with the sea breaking upon it.

CHAP. XXXIV. 1. *Draw near*] The subject is of such importance, that the prophet calls the attention of all man kind to it.

3. *Slain—cast out*] That is, shall remain unburied.

5. *Is made bare*] So the Chaldee, which Lowth adopts.

6. *Is filled with blood*] Compare Deut. xxxii. 42. Here the slaughter of the Edomites is compared to a great sacrifice, Levit. vii. 1, &c. and Ezek. xxxix. 16.

- With the blood of lambs and of goats ;
 With the fat of the kidneys of rains :
 For Jehovah hath a sacrifice in Bozrah,
 And a great slaughter in the land of Edom,
 7 And the wild-goats shall fall down with
 them,
 And the bullocks, together with the bulls :
 And their land shall be drunken with their
 blood, [fat.
 And their very dust shall be enriched with
 8 For it is the day of Jehovah's vengeance ;
 The year of recompense to the Advocate of
 Zion.
 9 And her streams shall be turned into pitch,
 And her dust into sulphur ;
 And her land shall become burning pitch.
 10 It shall not be quenched by night or by day ;
 Her smoke shall ascend up for ever ;
 Through every generation she shall lie
 waste ; [ever.
 None shall pass through her for ever and
 11 But the pelican and porcupine shall inherit
 her, [her :
 And the owl and the raven shall dwell in
 For he shall stretch over her the line of
 desolation,
 And let fall the plummet of emptiness.
 12 As to her nobles, there shall be none,
 Whom they may call to rule over them ;
 For all her princes shall utterly fail,
 13 And thorns shall spring up in her palaces ;
 The nettle and the bramble, in her fort-
 resses : [pents ;
 And she shall become a habitation for ser-
 A court for the daughters of the ostrich.
 14 Various kinds of wild beasts shall meet to-
 gether,
 And the satyr shall call to his fellow ;
 There also the screech-owl shall pitch,
 And find for herself a place of rest.
 15 There the raven shall make her nest, and
 lay eggs, [her shadow ;
 And hatch and gather her brood under
 There also shall vultures be assembled ;
 Every one of them shall join her mate.
 16 Consult ye the book of Jehovah and read :

7. *Wild-goats*] I so render here, as the goat kind was appointed for sacrifice, and as, in my opinion, the word was used to denote both a species of goats and the rhinoceros.

9. *Turned into pitch*] No image can be more dreadful than this. It is most probably derived from what happened to the cities of the plain, Sodom and Gomorrah, Gen. xix. 24—29. Jude 7.

16. *Consult ye the book*] That is, this prophecy ; and compare it with the event, and you will find every part exactly fulfilled.—(v) Sept. MSS.

CHAR. XXXV. 1. *The desert*] While the land of Edom was for ever to lie waste, that of Judea, now waste, was to be again cultivated.

3. *Strengthen*] He addresses the ministers or teachers of Israel. Comfort ye and encourage God's people who are now ready to faint with the assurance of the salvation which he will work for them.

5. *Then shall the eyes*] Those who were really or wilfully blind and deaf, shall be constrained to acknowledge God's power and grace ; and the aged, lame, and infirm shall

Not one of these shall be missed ;
 Not a female shall want her own mate ;
 For the "mouth of Jehovah" hath com-
 manded,
 And his spirit itself hath gathered them.
 And he hath cast the lot for them,
 And his hand hath divided for them by line :
 They shall possess the land perpetually ;
 To every generation they shall dwell therein.

CHAPTER XXXV.

THE desert and the waste shall be glad ; 1
 And the wilderness shall rejoice and flou-
 rish :
 Like the rose it shall abundantly flourish, 2
 And shall even exult with joy and singing :
 The glory of Lebanon shall be given unto it ;
 The beauty of Carmel and of Sharon ;
 These shall see the glory of Jehovah,
 And behold the majesty of our God.
 Strengthen ye the feeble hands, 3
 And confirm ye the tottering knees.
 Say ye to the faint-hearted, Be ye strong ; 4
 Be not afraid ; behold your God : [God :
 Vengeance will come ; the retribution of
 He himself will come and save you.
 Then shall the eyes of the blind be opened, 5
 And the ears of the deaf shall be unstopped :
 Then shall the lame bound like the hart, 6
 And the tongue of the dumb shall sing :
 For in the desert shall waters burst forth,
 And streams shall flow in the wilderness :
 And the glowing sand shall become a pool, 7
 And the thirsty soil springs of waters :
 In the haunt of serpents shall spring up
 The grass, with the reed and the bulrush.
 And "a highway shall be there, 8
 And it shall be called the way of holiness :
 No unclean person shall pass through it :
 But God shall be with them, walking in the
 And the foolish shall not err therein. [way,
 No lion shall be there ; [thither ; 9
 Nor shall any ravenous beast come up
 Neither shall one such be found there :
 But the redeemed shall walk therein.
 Yea, the ransomed of Jehovah shall return ; 10

leap for joy, when God works this deliverance, Matt. xi. 4, 5.

7. *Glowing sand*] This word is Arabic, as well as Hebrew, expressing in both languages the same thing ; the glowing sandy plain, which in hot countries at a distance has the appearance of water.

8. *But God*] The noun is substituted for the pronoun, to give more clearly the sense, compare ver. 4, where it is said he was to come and save them. By the foolish is meant men of no experience, men un instructed ; but even these through divine guidance shall not err from the right and good way.—(v) *And a way*] Syr. MSS.

9. *No lion*] Beasts of prey haunt the wilderness which lies between Babylon and Judea ; but the prophet assures God's ransomed people, that in the way of holiness, they should be perfectly safe.

10. *Come to Zion*] God engages to bring them back to their own land, and to the enjoyment of all their former privileges. In this whole chapter, the literal sense is but the vehicle of a more sublime and spiritual one ; and the people

They shall come to Zion with triumph;
 Perpetual joy shall crown their heads.
 Joy and gladness shall they obtain,
 And sorrow and sighing shall flee away.

CHAPTER XXXVI.

Account of Senacherib's invasion; the reproachful language of Rab-shakeh, which is told to Hezekiah.

- 1 IN the fourteenth year of king Hezekiah, Senacherib, king of Assyria, came up against all the fenced cities of Judah, and took
- 2 them. And the king of Assyria sent Rab-shakeh from Lachish, to king Hezekiah, with a great host against Jerusalem: and he stopped by the conduit of the upper-pool, which is in the highway of the fuller's
- 3 field. Then came out to him Eliakim, the son of Hilkiah, who was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder. And Rab-shakeh said to them, Speak ye now to Hezekiah,
- 4 That thus saith the great king, the king of Assyria, What confidence is this which thou exercisest? With thy lips "thou sayest" that
- 5 thou hast wisdom and power to make war. Now in whom dost thou trust, that thou
- 6 rebellest against me? Now, behold, thou trustest to the staff of a bruised reed, to Egypt, on which if a man lean, it will go
- 7 into his hand, and pierce it: so is Pharaoh, king of Egypt, to all who trust in him. But
- 8 if "ye say" to me, We trust in Jehovah our God: is it not he, whose high-places and whose altars Hezekiah hath taken away,
- 9 and hath said to Judah and Jerusalem, Ye shall worship before this altar "in Jerusalem?" Now, therefore, I pray thee, give
- 10 pledges to my lord, the king of Assyria, and I will deliver to thee two thousand horses, if thou be able, on thy part, to set riders
- 11 upon them. How, then, wilt thou dare to face one captain, the least of my master's servants; although thou put thy trust in
- 12 Egypt for chariots and for horsemen? Am I now come up, without Jehovah, against this "land," to destroy it? Jehovah said to me, Go up against this land, and destroy it.
- 13 Then said Eliakim, the son of Hilkiah and Shebna, and Joah, to Rab-shakeh, Speak, we pray thee, to thy servants in the Syrian language; for we understand it: and talk
- not to us in the Jewish tongue, in the hearing of the people who are on the wall. But
- Rab-shakeh said "to them," Hath my master sent to thy master, and to thee, to speak these words? and not also to the men who are stationed on the wall, who will be compelled with you to eat their own dung, and
- drink their own urine? Then Rab-shakeh

stood and cried with a loud voice, in the Jewish tongue, and spoke, saying, Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he will not be able to deliver you "out of his hand:" Nor let Hezekiah induce you to trust in Jehovah, saying, Jehovah will surely rescue us, and this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah: 16 for thus saith the king of Assyria, Make a present to me, and come out to me; and ye shall eat every man of his own vine, and every one of his own fig-tree, and drink every one waters of his own cistern: Until 17 I come, and take you away to a land, like your own land, a land of corn and wine, a land of bread and vineyards, "a land of the purest olive, and of honey; and ye shall live, and not die:" But hearken not to Hezekiah, 18 when he persuadeth you, saying, Jehovah will deliver us. Hath any of the gods of the nations delivered, in any case, his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Ar- 19 pad? where are the gods of Sepharvaim "Hena, and Ivah?" have they delivered Samaria out of my hand? Who among all the 20 gods of the countries are they that have delivered their country out of my hand, that Jehovah should deliver Jerusalem out of my hand? But the "people" were silent, and 21 answered him not a word: for the king's commandment was, saying, Answer him not.

CHAPTER XXXVII.

Hezekiah sendeth to Isaiah, who comforteth him; Senacherib's letter; and Isaiah's prediction concerning his return to his own country.

THEN came Eliakim, the son of Hilkiah, 22 who was over the household, and Shebna, the scribe, and Joah, the son of Asaph, the recorder, to Hezekiah, with their garments rent, and told him the words of Rab-shakeh.

And when king Hezekiah heard, he rent 1 his garments, and covered himself with sackcloth, and went into the house of Jehovah. And he sent Eliakim, who was over 2 the household, and Shebna, the scribe, and the elders of the priests, covered with sackcloth, to Isaiah, the prophet, the son of Amoz. And they said to him, Thus saith, 3 Hezekiah, This day is a day of trouble, and of reproof, and of calumny: for the children are come to the birth, and there is not strength to bring forth. It may be that Jehovah, 4 thy God, hath heard all the words of Rab-shakeh, whom the king of Assyria, his mas-

under the shadow of their deliverance from Babylon, were directed to regard the great salvation by Messiah.

CHAP. XXXVI. 1. *In the fourteenth year*] As this is only another copy of what we find 2 Kings xviii. a little

abridged, the reader is referred there for notes. The various readings of this and the following chapters may be seen by comparing the other copy.

- ter, hath sent to reproach the living God ; and will reprove the words which Jehovah, thy God, hath heard ; intercede, therefore, by prayer for the remnant that are yet left.
- 5 The servants of king Hezekiah then went to Isaiah ; And Isaiah said to them, Thus shall ye say to your master ; Thus saith Jehovah, Be not afraid on account of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will put another spirit in him, and he shall hear a rumour, and shall return to his own land ; and I will cause him to fall by the sword in his own land. When Rab-shakeh returned, he found the king of Assyria warring against Libnah ; for he had heard that he was departed from Lachish. And it being then reported to him, saying, Behold, Tirhakah, king of Ethiopia, is come out to fight against thee ; he again sent messengers to Hezekiah, saying, Thus shall ye speak to Hezekiah, king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly : and shalt thou be delivered ?
- 12 Did the gods of the nations deliver those whom my fathers destroyed ; Gozan, and Haran, and Rezep, and the children of Edon who were in Thelaser ? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah ?
- 14 And Hezekiah received the letter from the hand of the messengers, and read it ; and Hezekiah went up to the house of Jehovah, and spread it before Jehovah. And Hezekiah prayed before Jehovah, and said,
- 16 O Jehovah, God of Israel, who dwellest between the cherubs, thou art God, thou alone, of all the kingdoms of the earth ; thou hast made the heavens and the earth.
- 17 Bow down, O Jehovah, thine ear, and hear ; open, O Jehovah, thine eyes, and see : and hear all the words of Senacherib, which he hath sent to reproach the living God :
- 18 Of a truth, O Jehovah, the kings of Assyria have destroyed those nations and their lands,
- 19 And have cast their gods into the fire ; for they were no gods, but the work of men's hands, wood and stone : therefore have they destroyed them. Now, therefore, O Jehovah, our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou, Jehovah, art the only God.
- 21 Then Isaiah, the son of Amoz, sent to

Hezekiah, saying, Thus saith Jehovah, the God of Israel ; thy prayer to me, against Senacherib, the king of Assyria, I have heard. This is the word which Jehovah hath spoken concerning him.

The virgin-daughter of Zion despiseth thee, She laugheth thee to scorn ; [at thee. The daughter of Jerusalem shaketh her head Whom hast thou reproached and blasphemed ? [voice, And against whom hast thou exalted thy And hast lifted up thine eyes on high ? Even against the Holy One of Israel. By thy messengers thou hast reproached Jehovah, and said, With my numerous chariots I ascended The height of the mountains, the sides of Lebanon ; [trees ; And cut down his tall cedars, his choice fir- And I entered his extreme retreat, his rich forest.

I have digged and drunk foreign waters, 25 And with the soles of my feet dried up All the streams of fenced places. Hast thou not heard that of old I disposed this ? [it ? And that from ancient times I determined Now have I brought it to pass, that thou shouldst be, [cities. To reduce into heaps of ruin the strongest Hence were their inhabitants of small power ; 27 They were dismayed and confounded ; They were as grass of the field, as the green As the grass on the house-tops ; [herb ; As the blighted corn, before its full growth. But thy counsels, and all thine enterprises, 28 And thy rage against me, I have known. Because thy rage against me, 29 And thine insolence have reached mine ear ; Therefore I will put my hook in thy nose, And my bridle in thy jaws, [camest. And turn thee back by the way in which thou And this shall be a sign to thee, *Hezekiah* ; 30 Eat this year that which groweth of itself, And the next year, what springeth from the same ; And in the third year, sow ye, and reap, And plant vineyards, and eat of their fruits. For again shall the escaped remnant of 31 Judah Strike root downward, and bear fruit upward. For from Jerusalem shall go forth a remnant, [Zion : And those who have escaped from mount The zeal of Jehovah of hosts will do this. Therefore, thus saith Jehovah, as to the 33 king of Assyria, He shall not come into this city, nor shoot an arrow there, Nor come before it with shield, nor raise a mound against it. He shall return by the way in which he came ; 34

Into this city he shall not come, saith Jehovah.
 35 For I will defend and save this city, [vah.
 For my own sake, and for my servant David's sake.
 36 And on that night, an angel of Jehovah went out, and smote in the camp of the Assyrians, a hundred and eighty-five thousand; and when *the rest* arose in the morning, 37 behold, they were all dead corpses. Then Senacherib, king of Assyria, departed, and 38 returned and dwelt at Nineveh. And as he was worshipping in the house of Nisroch, his god, Adrammelech and Sharezer, his sons, smote him with the sword; and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead.

CHAPTER XXXVIII.

Hezekiah having received a message to prepare for death, by prayer hath his life prolonged; his song of thanksgiving.

1 In those days, Hezekiah was sick of a deadly disease. And the prophet Isaiah, the son of Amoz, came to him, and said to him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and live no longer.
 2 Then Hezekiah turned his face to the wall, and prayed to Jehovah, saying, I beseech thee, O Jehovah, remember how I have walked before thee in truth, and with an upright heart, and have done what is good in thine eyes. And Hezekiah wept much.
 4 "Now, before Isaiah had gone out into the middle court," the word of Jehovah came to him, saying, Go back and tell Hezekiah, the chief of my people, Thus saith Jehovah, the God of David thy fore-father, I have heard thy prayer, I have seen thy tears: behold, "I will heal thee: on the third day thou shalt go up to the house of Jehovah."
 6 And I will add to thy days fifteen years; and I will deliver thee and this city from the hand of the king of Assyria; and I will defend this "city, for mine own sake, and for my servant David's sake. And Hezekiah said, by what sign shall I know, that I shall

go up into the house of Jehovah? And 7 Isaiah said, This shall be a sign unto thee, from Jehovah, that Jehovah will do the thing which he hath spoken. Behold, (saith he, 8 I bring back the shadow of the degrees, by which the sun is gone down on the degrees of Ahaz, ten degrees backward. And the sun returned backward ten degrees, on the degrees by which it had gone down. "And 21 Isaiah said, Let them take a lump of figs: and they bruised, and applied them to the boil; and he recovered."

THE WRITING OF HEZEKIAH, KING OF JUDAH, WHEN HE HAD BEEN SICK, AND WAS RECOVERED FROM HIS SICKNESS.

I said, In the meridian of my days, 10 I shall enter the gates of hades; I am deprived of the residue of my years! I shall no more, said I, see Jehovah, 11 Jehovah in the land of the living: I shall behold men no more; No more be with the inhabitants of the world. [from me; My dwelling is plucked up and removed 12 It is rolled up like the shepherd's tent; My life is nearly cut off as the web from the thrum; In the course of the day thou wilt finish me. I roared out until the morning, like the lion; 13 He did so break to pieces all my bones." Like the swallow or crane did I twitter; 14 I made a moaning like the dove. Mine eyes fail with looking upward: O Lord, I am distressed; be surety for me. What shall I say? 15 He promised to me, and hath performed it. All my years I will go to his house, On account of this bitterness of my soul. "Yea this, O Jehovah, shall be declared of 16 thee; That thou hast revived my spirit— [life." Hast restored my health, and prolonged my Behold, my bitter grief is changed to peace; 17 And thou hast rescued my soul from perdition; [back; Yea, thou hast cast all my sins behind thy

CHAP. XXXVIII. 2. *Turned his face to the wall*] The corner of the room is the place of honour among the Arabs; and on one or more sides they have sofas, on which they repose. Hezekiah, on receiving the awful message, turned himself on the sofa, and prayed to the God of his salvation.

4, 5. The words added from the other copy seem to be necessary.

8. *The sun is gone*] In the history of this miracle in the book of Kings. (2 Kings xx. 9—11.) there is no mention at all made of the sun, but only of the going backward of the shadow: which might be effected by a supernatural refraction.

10. *In the meridian*] So the versions render, and so the word signifies in the Arabic.

11. *See Jehovah*] 'To see Jehovah,' is an elliptical phrase, and signifies, 'to enjoy his favour,' to taste that he is good, Ps. xxvii. 12.

12. *My dwelling*] Most modern critics give this sense, as plucking up cannot with any propriety apply to age. See

Gesen. in verb.—*It is rolled up*] In the first part of the verse he compares his life to a tent plucked up and the curtains rolled together; in the latter to a weaver's web nearly finished, and ready to be severed from the loom.

13. *Roared out—like the lion*] So the Chaldee; and the roaring of the lion is often applied to the deep groaning of men in great distress, Ps. xxii. 2; xxxii. 3; xxxviii. 9; Job iii. 24. I omit the repetition of the line concluding the preceding verse, with one MS.

14. *Become surety for me*] Or afford me thine effectual aid; and kindly support me.

15. *Hath performed it*] The circumstances justify this version. God had promised him life; and had so far fulfilled it as to have saved him from his deadly disease.—*I will go to his house*] Compare Ps. xlii. 4.

16. *Yea this*] The Sept. is followed as giving the most apposite sense.

17. *From perdition*] Both the Sept. and Vulg. render to this purpose.

- 16 Verily the grave cannot give thanks to thee;
Death cannot celebrate thee;
They that go down to the pit cannot hope
for thy truth : [do this day ;
- 19 The living, the living shall praise thee as I
The father to the children shall make known
thy truth.
- 20 Jehovah hath saved me ; therefore my songs
Will we sing to the stringed instruments,
All the days of our life, in the house of Je-
hovah.

CHAPTER XXXIX.

Hezekiah's vanity ; the captivity of Judah foretold.

- 1 ABOUT this time Merodach-baladan, the
son of Baladad, king of Babylon, sent letters
and ambassadors" with a present unto
Hezekiah : for he had heard that Hezekiah
- 2 had been sick. And Hezekiah rejoiced at
their arrival, and showed them all his store-
houses, the silver, and the gold, and the spices,
and the precious ointment, and his armoury,
and all that he had in his treasures : there
was nothing in his house, nor in all his do-
minion, which Hezekiah showed them not.
- 3 Then came Isaiah, the prophet, to king
Hezekiah, and said to him, What said these
men ? and whence came they to thee ? And
Hezekiah said, They are come from a far
country, from Babylon. And he said, What
have they seen in thy house ? And Heze-
kiah answered, All things which are in my
house have they seen ; there is nothing
among my treasures which I have not showed
- 5 them. And Isaiah said to Hezekiah, Hear
the word of Jehovah, Behold, the days come
that all which is in thy house, and what thy
fathers have laid up in store unto this day,
shall be carried to Babylon : nothing shall
- 7 be left, saith Jehovah. And of thy sons who
shall issue from thee, whom thou shalt beget,
shall they take away ; and they shall be
eunuchs in the palace of the king of Baby-
lon. Then said Hezekiah to Isaiah, Good
is the word of Jehovah which thou hast

spoken : only, said he, let there be peace
and truth in my days.

CHAPTER XL.

Deliverance from the captivity foretold, as typical of the spiritual deliverance by Messiah, the power and glory of Jehovah and the vanity of idols.

- COMFORT ye, comfort my people, saith your I
God : [her,
- Speak comfortably to Jerusalem, and cry to 2
That the period of her warfare is fulfilled ;
That the expiation of her iniquity is ac-
cepted ; [hovah,
- For she hath received from the hand of Je-
A full measure of punishment for all her sins.
- A voice crieth in the wilderness ; 3
Prepare ye the way of Jehovah !
Make straight in the desert a highway for
Every valley shall be exalted, [our God. 4
And every mountain and hill brought low ;
And the crooked shall be made straight,
And the rough places a smooth plain :
And the glory of Jehovah shall be revealed, 5
And all flesh shall see the 'salvation of our
God :"
- For the mouth of Jehovah hath spoken it.
A voice saith, Proclaim, 6
And what, said I, shall I proclaim ?
Proclaim that all flesh is but grass,
And all its 'glory' as the flower of the field :
The grass withereth, the flower fadeth, 7
When a vehement wind bloweth upon it :
Verily the people are grass.
The grass withereth, the flower fadeth ; 8
But the word of our God shall stand for
ever. [tain,
- Ascend, O daughter, upon a high moun- 9
Thou that bringest good tidings to Zion ;
Exalt thy voice with strength, [lem.
Thou that bringest good tidings to Jerusa-
Exalt thou it ; be not afraid ;
Say to the cities of Judah, Behold your
God. [with might,
- Behold! the Lord Jehovah shall come 10
And his own arm shall rule for him,
Behold! he hath a recompense with him, 11

CHAP. XXXIX. See notes, 2 Kings xx. 14—19.

CHAP. XL. 1. *Comfort ye*] The prophet in the fore-
going chapter had delivered a very explicit declaration of
the impending dissolution of the kingdom, and of the cap-
tivity of the royal house of David, and of the people under
the kings of Babylon. As the subject of his subsequent
prophecies was to be chiefly of the consolatory kind, he
opens them with giving a promise of the restoration of the
kingdom, and the return of the people from that captivity,
and then adverts to Messiah, the son of David, and to his
kingdom. He often passes from the one kingdom to the
other ; but the latter is the all-engrossing subject.

2. *A full measure*] The word מלל conveys only the sense
given ; that God had punished his people in such a degree
as was sufficient to answer his purposes and designs.

3. *A voice crieth*] The prophet hears the voice of some
messenger crying to others, 'Prepare,' &c. When the Jews
were brought from Egypt, Jehovah led them through the de-
sert ; and when they came from Babylon, they had a
similar desert to pass. This messenger who announced the
approach of Jehovah conducting his people from Babylon,

as of old from Egypt, was intended to represent the fore-
runner of Messiah, the Baptist. Compare Matt. iii. 3 ;
Mark i. 3 ; and Luke iii. 4.

5. *Salvation of our God*] This addition, of the Sept. and
Luke i. 10, is necessary, as without it the verb wants its ob-
jects.

6, 8. *A voice saith*] Bishop Lowth conceived that the im-
port of these verses is, that the people, the flesh, is of a vain
temporary nature ; that all its glory fadeth, and is soon gone ;
but that the word of God endureth for ever. What is this,
but a plain opposition of the flesh to the spirit ; of the carnal
Israel to the spiritual ; of the temporary Mosaic economy,
to the eternal christian dispensation. Peter understood the
words in the same sense, 1 Pet. i. 23, 24.

9. *Ascend*] It was the custom of the women to celebrate
in songs and with dances any joyful event, as we learn from
Exod. xv. 20, 21 ; Judg. xi. 34 ; and 1 Sam. xviii. 6, 7.

10. *With might*] So Michaelis renders.—*Recompense
with*] He will come as a powerful and triumphant king, to
bestow rewards and favours on his own people.

11. *Nursing ewes*] Compare Ps. lxxviii. 71, and note,

- And the reward he giveth is before him.
 He shall feed his flock like a shepherd ;
 He shall gather up the lambs in his arm,
 And shall carry them in his bosom ;
 He shall gently lead along the nursing-ewes.
- 12 Who hath measured the waters in his palm ; [span ;
 And hath meted out the heavens by his
 And comprehended in a tierce the dust of
 earth :
 And hath weighed the mountains in scales,
 And the hills in a balance ?
- 13 Who hath directed the spirit of Jehovah ;
 And as one of his council hath taught him ?
- 14 Whom did he consult that he should instruct
 him,
 And teach him the path of judgment ;
 That he should impart to him knowledge,
 And make him know the way of under-
 standing ? [bucket,
- 15 Behold ! the nations are as a drop of the
 And accounted as the small dust of the bal-
 lance :
 Behold ! the islands he taketh up as an atom.
- 16 And Lebanon is not sufficient for the fire ;
 Nor its beasts sufficient for burnt-offering.
- 17 All the nations are as nothing before him ;
 They are esteemed by him nothing and van-
 nity.
- 18 To whom therefore will ye liken God ?
 Or what likeness will ye prepare for him ?
- 19 The workman casteth an image ;
 And the smith covereth it with gold,
 And formeth for it chains of silver.
- 20 He that cannot afford a costly oblation,
 Chooseth a piece of wood that will not rot ;
 He seeketh out a skillful workman,
 To prepare an image that shall not be moved.
- 21 Will ye not know ? will ye not hear ?
 Hath it not been told you from the begin-
 ning ? [the earth ?
 Have ye not known from the foundation of
- 22 It is he that sitteth on the circle of the earth,
 And the inhabitants of it are as grasshoppers ;
 That stretcheth out the heavens as a thin veil,
 And spreadeth them out as a tent to dwell
- 23 That bringeth princes even to nothing, [in ;
 And maketh the judges of the earth as vanity.
- 24 Yea, no sooner are they planted or sown ;
 Their stock no sooner striketh root in the
 earth,

Than he bloweth on them also and they
 wither ; [stubble.
 And the whirlwind beareth them away as
 'To whom then will ye liken me ? 25
 Or shall I be equalled ? saith the Holy One.
 Raise your eyes on high, 26
 And see who hath created these.
 He draweth forth their hosts by number ;
 He calleth them all by name : [power,
 Through his great strength and mighty
 Not one of them faileth to appear.
 Wherefore sayest thou then, O Jacob, 27
 And why speakest thou thus, O Israel ?
 My way is hidden from Jehovah ;
 And my cause is passed over by my God.
 Hast thou not known, hast thou not heard, 28
 That Jehovah is the everlasting God,
 The Creator of the bounds of the earth ;
 That he neither fainteth, nor is wearied ;
 And that his understanding is unsearchable !
 He giveth vigour to the faint ; 29
 And to the feeble he increaseth strength.
 The young men shall faint, and be wearied ; 30
 And chosen youth shall stumble and fall :
 But they who wait on Jehovah shall gain 31
 new strength ;
 They shall mount up as on eagles' wings ;
 They shall run, and not be wearied ;
 They shall walk onward, and not faint.

CHAPTER XLI.

*God reasons with his church, in respect to his mercies, pro-
 mises, and the vanity of idols.*

BE silent, and listen to me, ye distant 1
 lands ;
 And let the peoples acquire new strength.
 Let them draw near ; then let them speak ;
 Let us come together into judgment. [east ;
 Who hath raised up a just man from the 2
 Hath called him to attend his own steps ?
 Hath subdued nations at his presence,
 And made him to rule over kings ?
 Hath made them like dust "before" his
 sword ; [bow ?
 And like the driven stubble "before" his
 He pursueth them ; he passeth on safely ; 3
 By a way which his feet had never trodden.
 Who hath performed and done "these 4
 things ;"
 Calling the generations from the beginning ?
 I Jehovah, the first and the last, am He.

with Gen. xxxiii. 13, 14. No image could represent more
 forcibly God's tender regard to, and care of, his people,
 John x. 11.

12—17. *Who hath*] In this paragraph the prophet repre-
 sents the greatness, wisdom, power, and glory of God to be
 such that all creatures are as nothing in comparison with
 him.

16. *And Lebanon*] This intimates that some other offer-
 ing was necessary.

18—20. *To whom*] This appeal to idolators, on their folly
 in attempting to make an image of God, is admirable, and
 calculated to make a strong impression on every reflecting
 mind.

27—31. *Wherefore sayest*] The prophet now reproves the
 Israelites for their want of confidence in this powerful and
 faithful God ; and assures them that however natural strength
 may fail, they who wait on, and rely on Jehovah, shall find
 his aid sufficient for them.

CHAP. XLI. 2. *A just man*] One who should execute
 justice on oppressors, and who should deliver the oppressed.
 Cyrus is meant.—(a) Vulg.

4. *The first*] That is, I Jehovah, who am the first being,
 and have given existence to all others, and shall exist with
 the last of mankind, am he that doeth all these things.—
 (v) Versions and 1 MS.

- 5 The distant nations saw and were afraid ;
The ends of the earth, and were terrified.
They drew near ; they came together ;
- 6 Every one helped his neighbour,
And said to his brother, Be of good courage.
- 7 The wood-carver encouraged the founder,
He that smootheeth with the hammer,
Him that striketh on the anvil,
He saith of the sodder that it is good ;
He fixeth it with nails that it may not be moved.
- 8 But thou, O Israel, art my servant ;
Thou, O Jacob, he whom I have chosen ;
The seed of Abraham my friend : [earth,
- 9 Thou whom I took from the ends of the
And called from the extremities thereof ;
And I said to thee, Thou art my servant ;
I have chosen thee, and will not reject thee.
- 10 Fear not, for I am with thee ;
Be not dismayed, for I am thy God.
I will strengthen thee, yea, I will assist thee,
Yea, I will uphold thee with my just right hand.
- 11 Behold ! all that were incensed against thee,
Shall be ashamed and confounded ;
And the men who contended with thee,
Shall become as nothing, and utterly perish.
- 12 Thou shalt seek them, but not find them,
Even the men that strove with thee ;
They shall become as nothing, as mere naught,
Even the men that opposed thee in battle.
- 13 For I am Jehovah, thy God,
That holdeth thee by thy right hand ;
That saith to thee, Fear not ; I am thy helper. [Israel ;
- 14 Fear not, thou worm Jacob ; thou dead
I am thy helper, saith Jehovah ;
And thine avenger, the Holy One of Israel.
- 15 Behold ! I have made thee a threshing-wain ;
A new corn-drag armed with pointed teeth :
Thou shalt thresh and beat small the mountains ;
And the hills shalt thou make as chaff.
- 16 Thou shalt fan them, and the wind shall disperse them ;
And the tempest shall scatter them abroad ;
But thou shalt rejoice in Jehovah ;
In the Holy One of Israel thou shalt exult.
- 17 The poor and needy seek water, but find none ;
Their tongue is parched with thirst :
- I Jehovah will attend to them ;
I, the God of Israel, will not forsake them.
I will open in the high-places, rivers, 18
And in the midst of the valleys, fountains ;
I will make the desert a water-pool,
And the dry land springs of water.
In the wilderness I will make to grow the 19
cedar,
The acacia, the myrtle, and the wild olive :
I will plant in the desert, the fir-tree,
The pine, and the box together :
That they may see, and may know, 20
And may consider, and understand at once,
That the hand of Jehovah hath done this,
And the Holy One of Israel hath created it.
Draw near, ye mighty ones, saith Jeho- 21
vah ; [Jacob.
Approach, ye strong ones, saith the king of
Let them approach and declare to us 22
The things which shall happen : [to us,
What shall first happen, let them declare
That we may consider and know the event.
Or declare to us things to come hereafter ;
Tell us the events of future times ; 23
Then shall we know that ye are gods.
Yea, either do good, or do evil, [afraid.
That we may at once be astonished and
Behold ! ye are less than nothing ; 24
And your operation less than naught :
Detestable is the man that chooseth you.
I raise up one from the north, and he 25
shall come ; [my name :
From the rising of the sun he shall call on
He shall "trample" on princes like mortar ;
Even as the potter treadeth down the clay.
Who hath declared this from the begin- 26
That we might know it ? [ning,
And beforehand, that we may say, It is
right ?
Truly there is not one that foretold it ;
There is not one that hath declared it ;
Yea, not one that hath heard your words.
I first say to Zion, Behold ! behold them ! 27
And to Jerusalem I give a joyful messenger.
And I looked, but there was no man ; 28
Even among "the idols" none gave counsel ;
When I inquired of them none could answer.
Lo, they are all of them vain ; their works 29
nothing ;
Wind and emptiness are their molten images.

5-7. *The extremities*] Instead of rejecting their vain idols, they exert themselves and show their zeal, by making new ones, which might save them.

14. *Thou dead Israel*] They were dead in a civil sense, having no existence as an independent people and banished from their own land. In this light they are considered by Ezekiel, xxxvii. 12.

17-20. *The poor and needy*] By these are meant the Israelites in captivity.

21-24. *Draw near, ye mighty ones*] For the text, see 689

note Fam. Bib. The address is to the idols. The whole is a fine irony on the folly and madness of idolatry.

25. *I raise up one*] This is generally understood to mean Cyrus, who by his father was a Persian, and Persia lay east of Babylon ; but by his mother a Median, and Media lay to the north.—(v) Chald.

27. *I first say*] God is introduced as asserting his own claim to prescience, and as foretelling what shall come to pass ; and in the next verses the prophet speaks as looking in vain to idols for any thing like this. 28. (v) Sept.

CHAPTER XLII.

A prophecy of the person and office of Messiah; praise to God; the success of the Gospel; the unbelief and rejection of the Jews.

- 1 BEHOLD! my servant, whom I will uphold;
Mine elect, in whom my soul delighteth;
My spirit have I put upon him;
He shall publish judgment to the nations.
- 2 He shall not cry aloud, nor raise a clamour,
Nor cause his voice to be heard in the street.
- 3 The bruised reed he shall not break,
And the dimly burning flax he shall not quench [it.
He shall publish judgment so as to establish
- 4 His power shall not be abated or broken,
Until he hath established judgment in the earth;
And distant regions shall wait for his law.
- 5 Thus saith the Lord God Jehovah,
Who created the heavens, and stretched them out; [duce;
Who spread abroad the earth with its pro-
Who giveth breath to the people upon it,
And spirit to them that walk thereon:
- 6 I, Jehovah, have called thee to a righteous work;
And I will hold thy hand and preserve thee,
And give thee for a covenant-ratifier to the people,
And for a light to enlighten the nations:
- 7 To open the eyes of the blind;
To bring the prisoner from confinement;
And from prison those that sit in darkness.
- 8 I am Jehovah, that is my name,
And my glory I will not give to another,
Nor my praise to the graven images.
- 9 Former things, lo! they are come to pass;
And new events do I now declare:
Before they spring forth, I publish them to you.
- 10 Sing to Jehovah a new song;
His praise from the ends of the earth;
Ye that go down to the sea, with its fulness;

Ye distant regions, and they that dwell therein.

Let the wilderness and its cities cry aloud; 11
The villages in which Kedar dwelleth;
Let the inhabitants of the rocky country sing; [tains.

Let them shout from the top of the mountain:
Let them give glory to Jehovah, 12
And to distant regions declare his praise.

Jehovah shall go forth as a mighty man; 13
Like a warrior he shall rouse up his zeal;
He shall cry aloud, yea, he shall shout;
He shall exert his strength against his foes.

I have for a long time been silent; 14
Shall I ever be silent and contain myself?
I will cry out like a woman in travail,
I will breathe short, and draw in my breath at once.

I will lay waste the mountains and hills, 15
And burn up all the grass upon them:
I will also make the rivers dry deserts,
And I will dry up the water-pools.

I will bring the blind by a way they knew 16
not, [them;

And in paths they knew not I will lead
I will make darkness light before them,
And the rugged ways shall be a smooth plain. [forsake them.

These things will I do for them and not
They shall be turned back, and greatly 17
ashamed,

Who put their trust in graven images;
Who say to molten images, Ye are our
Hear, O ye deaf; [gods! 18

And look attentively, ye blind, that ye may
Who is more blind than my servant? [see! 19
Or deaf than he to whom I sent my messen-
gers?

Who blind as he perfectly instructed,
Or 'deaf' as the servant of Jehovah?

Thou verily seest, but wilt not regard; 20
Thine ears are open, but thou wilt not hear.

Yet Jehovah loveth him for his righteous- 21
ness' sake;

He will exalt and make honourable the law.
But this is a people spoiled and plundered: 22

CHAP. XLII. 1. Behold my servant] See Matt. xii. 18—21.—*He shall publish*] The term judgment is taken in a great latitude of signification. It certainly means in this place the law to be published by Messiah: the institution of the gospel.

3. *So as to establish it*] Literally 'unto truth,' which the Sept. and Matthew render, 'unto victory,' that is, as to overcome all opposition, which is, to establish it. I have thus rendered, because this sense is expressed and amplified in the next verse.—*Burning flax*] He shall not add affliction to the afflicted, but support and comfort them.

4. *His power*] So Rabbi Mier, as cited by Capellus; and without it the verbs want their subject.—*His law*] The law of Christ, the doctrine which he came to promulgate.

6. *A righteous work*] The great work of our Lord was to display God's righteousness in the whole of his moral government; both in the exercise of his justice and of his mercy.—*A covenant-ratifier*] To fulfil and confirm the covenant made with Abraham, Gen. xxii. 18.

10—12. *Sing to Jehovah*] The prophet calls on all na-

tions to praise God for his great mercy in giving a Saviour; both those afar off, and those near. Among the latter he specifies the Kederene Arabs, who inhabited Idumea, a rocky country, and part of stony Arabia.

18, 19. *Hear, ye deaf*] The prophet admonishes the Israelites. God had given them his own word, and sent to them his prophets, yet they had loved and served idols. Who therefore so blind and stupid as they? But their blindness was wilful.—(v) Syr. 1 MS.

21. *Jehovah loveth him*] The verb wants its object; and most of our commentators supply 'him, or people, or servant.' For the sense given to the verb, see Gen. xxxiv. 19.—*The law*] The Israelites, by their conduct, had dishonoured and brought it into contempt; but the prophet assures them that God will restore its authority, and make it appear what it is in reality, honourable. This he has done by our Lord, who fulfilled all righteousness—was the substance of the typical law, and obeyed the precept, and endured the penalty of the moral law.

- All their chosen youth are taken in the toils,
And are close confined in prison;
They are become a spoil, and none delivereth;
A prey, and none saith, Restore.
- 23 Who among you will give ear to this?
Will attend and listen for the future?
- 24 Who hath given up Jacob for a prey,
And Israel to plunderers? [sinned];
Was it not Jehovah, against whom they
In whose ways they would not walk,
And whose law they would not obey?
- 25 Therefore he poured out upon them
The fury of his wrath, and the violence of
war;
And it kindled a flame round about them:
Yet they did not regard it
And it burned them, yet they did not con-
sider it.

CHAPTER XLIII.

God will not forsake Israel as a body, but will be gracious to them; he renews his reproofs for their ingratitude and neglect of his service.

- 1 YER now, thus saith Jehovah, [Israel:
Thy Creator, O Jacob; and thy Maker, O
Fear not, for I have redeemed thee;
I have called thee by thy name; thou art
mine. [with thee;
- 2 When thou passest through waters, I am
And through rivers, they shall not overflow
thee; [not be burned;
When thou walkest through fire, thou shalt
And the flame shall not take hold of thee.
- 3 For, I Jehovah, am thy God;
The Holy One of Israel, thy Saviour:
I have given Egypt for thy ransom;
Ethiopia and Seba, in thy stead.
- 4 Because thou hast been precious in my
sight, [thee:
Thou hast been honoured, and I have loved
Therefore will I give men instead of thee;
And the peoples instead of thy life.
- 5 Fear thou not, for I am with thee:
From the east I will bring thy children,
And from the west I will gather thee
together:
- 6 I will say to the north, Give up;
And to the south, Keep not back.
Bring my sons from countries afar off,
And my daughters from the ends of the
earth:
- 7 Every one that is called by my name,

- Whom for my own glory I have created;
Whom I have formed, yea whom I made.
Bring forth the people who are blind, 6
Although they have eyes;
And deaf, although they have ears.
Let all the nations be gathered together, 9
And let the peoples be assembled.
Who among them can declare this;
And tell us what first shall come to pass?
Let them produce their witnesses that they
may be justified:
Or let them hear and say, This is true.
Ye are my witnesses, saith Jehovah; 10
My servants, whom, I have chosen:
That ye may know, and believe me,
And understand that I am the true God.
Before me no God was formed;
And after me shall not any exist.
I, even I only, am Jehovah; 11
And besides me there is no Saviour.
I declared *my purpose*, and have saved: 12
I have made it known, and no strange god
among you: [I am God.
Ye are my witnesses, saith Jehovah, that
Yea, before time was, I am God, [and: 13
And there is none that can rescue out of my
I will work, and who can hinder me?
Thus saith Jehovah, your Redeemer, the 14
Holy One of Israel;
For your sake have I sent unto Babylon;
And I will bring down all her strong bars,
And the Chaldeans exulting in their ships:
I am Jehovah, your Holy One; 15
The Creator of Israel, your King.
Thus saith Jehovah, who made a way 16
in the sea,
And a path in the mighty waters;
Who brought forth the rider and the horse, 17
The army, even the mighty host;
Together they lay down, they rose no more;
They were extinguished—quenched like tow.
Remember no more the former things, 18
And things of ancient times regard not:
Behold! I am about to do a new thing; 19
Now it shall spring forth, will ye not regard
it?
Yea, I will make in the wilderness a way;
In the desert *send forth* streams of water.
The wild beasts of the field shall glorify me; 20
The dragons and daughters of the ostrich;
Because I have given waters in the desert,
And streams of water in the wilderness;

22. *But this is* For their violation of the law they have been expelled their country and made a prey to their enemies. The prophet charges their guilt on them with great propriety, that they might be brought to repentance.

CHAR. XLIII. 1. *Thy Creator*] Who made thee his own nation, and in the constitution of thy government showed thee peculiar favour.

3. *For thy ransom*] This may mean that God had often saved, and would still save them at the expense of other nations. Comp. ch. xiv. 14.

8, 9. *The people who are blind*] What is here said refers

to the Gentiles, Rom. i. 20. The prophet challenges them to bring proof of the divinity of their idols.

10—13. *My witnesses*] That is, the witnesses of my divinity.

14. *Exulting in their ships*] Babylon was anciently a great naval power, being open to the Persian gulf by the Euphrates; and by the royal river it was joined to the Tigris.

16—21. *A way in the sea*] The subject of the exodus from Egypt is introduced with great elegance; but the Jews should forget it, for joy on their deliverance from Babylon.

- To give drink to my people, my chosen.
 21 This people have I formed for myself;
 They shall show forth my praise.
 22 But thou hast not called on me, O Jacob;
 "Nor" hast thou laboured for me, O Israel.
 23 Thou broughtest not to me the lamb of thy
 burnt-offering;
 Nor didst thou honour me with thy sacrifices.
 I have not burdened thee with oblations;
 Nor wearied thee with *requiring* incense:
 24 Thou hast not purchased for me the sweet
 reed; [fices:
 Nor satiated me with the fat of thy sacri-
 Nay, but thou hast burdened me with thy
 sins;
 Thou hast wearied me with thine iniquities.
 25 I, even I, am He; [sake,
 I blot out thy transgressions for my own
 And thy sins I will no more remember.
 26 Remind me; let us be judged alike:
 Declare thy cause, that thou mayest be jus-
 tified.
 27 Thy father, *the high-priest*, hath sinned;
 And thy teachers have transgressed against
 me. [tuary:
 28 And thy princes have profaned my sanc-
 Hence I gave up Jacob as a devoted thing,
 And Israel to the reproaches of his foes.

CHAPTER XLIV.

*The promise of the spirit, and the effects of it described; the
 vanity of idols, and folly of those who made them; Cyrus
 named as the deliverer of the Jews.*

- 1 But hear now, O Jacob, my servant,
 And Israel whom I have chosen:
 2 Thus saith Jehovah, who made and formed
 thee,
 And from the womb hath helped thee:
 Fear thou not, O my servant Jacob,
 And Jeshurun, whom I have chosen.
 3 For I will pour out waters on the thirsty
 land:
 And flowing streams on the dry ground:
 I will pour out my spirit upon thy seed,
 And my blessing upon thine offspring.
 4 And they shall spring up as the herbage;
 As willows beside the streams of water.
 5 One shall say, I belong to Jehovah;

22—24. *Hast not called*] God reminds them how un-
 worthy they were of any of his favours. They had not
 honoured him with the offerings which he had required; but
 had burdened him with their sins and crimes.—(v) Sept.
 Vulg.

25. *Remind me*] If my charge be not just, prove it to be
 so; let any one judge between you and me.

27. *The high priest*] That he is intended is manifest by
 the next hemistich; for thy teachers, or interpreters, signi-
 fies the priests, whose office it was to teach. The chief
 priest is called father to denote his dignity and rank. Comp.
 Judg. xvii. 10; xviii. 19; and 2 Kings ii. 12; xiii. 14.

CHAP. XLIV. 2. *And Jeshurun*] Compare Deut. xxxii.
 15. and note.

5. *Inscribe his hand*] This alludes to the marks which
 were made by fire, or by staining upon the hand or some
 other part of the body. The slave was marked with the

- And another shall be called by the name of
 Jacob;
 And this shall inscribe his hand to Jehovah,
 And surname himself by the name of Israel.
 Thus saith Jehovah, the King of Israel, 6
 And his Redeemer, Jehovah of hosts:
 I am the first, and I am the last,
 And besides me there is no God.
 Who like me hath proclaimed *an event*, 7
 And made it known, and disposed it as I
 have, [people?
 From the time that I appointed the ancient
 The events which are now coming to pass,
 Or which shall come after let them declare
 to us.
 Fear ye not, neither be ye afraid: 8
 Have I not declared unto you from the first?
 Yea, I have foreshown it, and ye are my wit-
 Is there any God besides me? [nesses.
 Yea, there is no rock; I know not any.
 All they who form a graven image, do 9
 a vain thing,
 And their most desirable works cannot profit.
 Yea these bear witness unto them,
 As they can neither see nor know:
 That they may be ashamed, who form a god, 10
 And set up a graven image that cannot
 profit.
 Behold! all his associates shall be ashamed; 11
 For the artificers themselves are but men:
 Let all of them be assembled, let them stand
 up;
 Yet shall they fear and be ashamed together.
 The smith cutteth off a piece of iron; 12
 He worketh it in the coals, and with ham-
 mers formeth it; [arm:
 And he worketh it by the strength of his
 Yea, he is hungry, and his strength faileth:
 He drinketh no water, and he is faint.
 The carpenter stretcheth out his line, 13
 And marketh out its form with red ochre;
 He worketh it with sharp tools:
 Yea, he marketh it out with the compass;
 He maketh it according to the fashion of a
 man;
 According to the beauty of the human form,
 That it may abide in the house.

name of his master; the soldier, of his commander; the idol-
 ator, with the name or ensign of his god. And the Chris-
 tians seem to have imitated this practice, by what Procopius
 says on this place of Isaiah: 'Because many marked their
 wrists, or their arms, with the name of Christ.'

9. *Most desirable works*] Those idols formed of the rich-
 est materials, and executed in the finest style.

10. *That they may*] With Lowth I join יבשר to this
 verse, and follow the Syr. Sept. and Arab. in reading the
 verbs in the plural.

11. *Are but men*] The preposition is only intensive; and
 thus without attributing an unusual sense, a clear and co-
 herent sense is obtained.

12—20. *The smith*] The sacred writers are generally
 large and eloquent upon the subject of idolatry: they treat
 it with great severity, and set forth the absurdity of it
 in the strongest light.

- 14 He heweth down cedars for his use ;
He taketh the pine and the terebinth,
And prepareth for himself the trees of the forest. [eth it ;
He planteth an ash, and the rain nourish-
15 That it may be for the use of man, for fuel :
And he taketh thereof, and warmeth himself ;
Yea, he kindleth it, and baketh bread :
He also formeth a god, and worshippeth it ;
He maketh a graven image, and to it boweth down.
- 16 A part of it he burneth in the fire ; [eth :
And with a part he dresseth flesh and eat-
He roasteth meat, and is satisfied ;
He also warmeth himself and saith ;
Ah ! I am warmed ; I feel the flame ;
- 17 Yet of the remainder he maketh a god,
His graven image, and to it he boweth,
And worshippeth and prayeth to it, and saith,
Deliver me, for thou art my god.
- 18 They know not, nor do they understand ;
Truly their eyes are closed, they cannot see,
And their heart, that they cannot perceive :
- 19 And none considereth in his heart,
Nor hath knowledge or understanding to say,
A part of it I have burned in the fire ;
On its embers I have also baked bread ;
I have roasted flesh and have eaten,
And shall I make the remainder an abomination ?
Shall I bow down to the stock of a tree ?
- 20 He feedeth on ashes ; a deluded heart
leadeth him astray,
So that he cannot deliver his soul, nor say,
Is there not a lie in my right hand ?
- 21 Remember these things, O Jacob,
And thou Israel ; for thou art my servant :
I formed thee ; a servant for me art thou ;
O Israel by me thou shalt not be forgotten.
- 22 I have blotted out thy transgression as a cloud,
And thy sins as the thick cloud ;
Return to me ; for I have redeemed thee.
- 23 Sing, O ye heavens, for Jehovah hath done it ;
Shout, ye lower parts of the earth ;
Burst forth into a song, O ye mountains ;
Thou forest, and every tree therein !
For Jehovah hath redeemed Jacob,
And glorified himself in Israel.
- 24 Thus saith Jehovah, thy Redeemer ;
Even he that formed thee from the womb :
I Jehovah am he who maketh all things :
Who stretcheth out the heavens alone ;
- Who spreadeth out the earth by myself :
He, who frustrateth the signs of impostors, 25
And maketh diviners mad ;
Who turneth the wise men backward,
And maketh foolish their knowledge :
Who establisheth the word of his servant, 26
And performeth the counsel of his messengers : [habited ;
Who saith to Jerusalem, Thou shalt be in-
And to the cities of Judah, Ye shall be re-
built ;
And her desolate places I will restore :
Who saith to the deep, Be thou wasted ; 27
And I will make dry (Babylon) thy rivers :
Who saith of Cyrus, He is my shepherd ! 28
And he shall perform all my pleasure ;
Even saying to Jerusalem, Thou shalt be re-
built ; [be laid.
And to the temple, Thy foundation shall

CHAPTER XLV.

The commission given to Cyrus against Babylon, in order to deliver and restore the Jews ; an account of his success, with suitable admonitions.

- THUS saith Jehovah of his anointed ; 1
Of Cyrus, whose right hand I hold fast,
That I may subdue nations before him,
And ungird the loins of kings :
That I may open before him the valves :
And the gates shall not be shut.
I myself will march on before thee, 2
And will make the crooked places straight ;
The valves of brass will I break asunder,
And the bars of iron will I hew down.
And I will give to thee treasures of dark- 3
ness,
And stores deeply hidden in secret places :
That thou mayest know, that I Jehovah,
That calleth thee by thy name, am the God
of Israel.
For the sake of Jacob, my servant, 4
And of Israel, my chosen one,
I have even called thee by thy name : [not.
I have surnamed thee, yet me thou knowest
I am Jehovah, and there is none else ; 5
There is no God besides me :
I girded thee, though thou dost not know
me : [sun,
That they may know, from the rising of the 6
And from the west, that there is none be-
sides me :
I am Jehovah, and there is none else ;
I form the light, and create darkness ; 7
I make peace, and create evil :

20. *He feedeth on*] He feedeth on that which affordeth no nourishment : a proverbial expression for using ineffectual means, and bestowing labour to no purpose, chap. xii. 1.
23—28. *Sing, O ye*] The prophet sees the accomplishment of God's designs ; and calls on the heavens and the earth to rejoice.

27. *Make dry, O Babylon*] Cyrus took Babylon by laying the bed of the Euphrates dry, and leading his army into

the city by night, through the empty channel of the river. This remarkable circumstance, in which the event so exactly corresponded with the prophecy, was also noted by Jeremiah, Jer. l. 38 ; li. 36.

CHAP. XLV. 1. *Of his anointed*] He is called anointed, to denote his office as king. By this term the Jews would understand that he was to be a king. God describes him as his instrument in all his successes and achievements.

I, Jehovah, do all these things.
 6 Drop down from on high, ye heavens ;
 Let the skies also pour down righteousness :
 Let the earth open, and produce salvation,
 And let righteousness spring up together :
 I, Jehovah, have created it.
 9 Wo to him that striveth with his Maker !
 The potsherd with the moulder of clay.
 Shall clay say to the potter, What makest
 thou ?
 And 'to the workman,' thou hast no hands !
 10 Wo to him that saith to a father, What be-
 gettest thou ? [forth ?
 And to a mother, What dost thou bring
 11 Thus saith Jehovah, the Holy One of
 Israel ; [come :
 He 'who formeth' the things which are to
 'Do ye ask' me concerning my children,
 And direct me as to the works of my hands ?
 12 I made the earth and created man,
 My hands have stretched out the heavens ;
 And to all their host I have given command :
 13 I have raised him up in righteousness,
 And all his ways I will make straight.
 He shall build my city, and release my cap-
 tives ; [hosts.
 Not for price, nor reward, saith Jehovah of
 14 Thus saith Jehovah, [Cush,
 The wealth of Egypt, and merchandise of
 And the Sabeans, men tall of stature,
 Shall come over to thee, and shall be thine :
 They shall follow thee, and in chains pass
 on ; [plants :
 To thee they shall bow down, and be sup-
 They shall say, Verily, God is with thee ;
 And there is none else, no other 'God :'
 15 Verily, thou art a God that hidest thy-
 self,
 O God of Israel, the Saviour !
 16 They are ashamed, yea, they are confounded,
 "His adversaries," all of them together ;
 The makers of idols depart in confusion.

But Israel shall be saved by Jehovah, 17
 With an everlasting salvation :
 Ye shall not be ashamed nor confounded,
 Even to the ages of eternity.
 For thus saith Jehovah, 18
 Who created the heavens ; He is God :
 Who formed the earth and made it ;
 He who hath established it :
 Neither did he create it that it should be
 empty,
 But formed it to be inhabited ;
 I am Jehovah, and there is none besides :
 I have not spoken in secret places ; 19
 In the dark recesses of the earth ;
 I have not said to the seed of Jacob,
 Seek ye me in vain :
 I am Jehovah, who speak righteousness ;
 I declare *future events*, in plain terms.
 Assemble yourselves together and come ; 20
 Gather together, ye escaped of the nations.
 Ignorant are they who carry about carved
 wood ;
 Who pray to a god that cannot save.
 Publish it abroad ; let them draw near ; 21
 Yea, let them consult together :
 Who hath made this known long before ?
 Who hath declared it from the first ?
 Is it not I, Jehovah, besides whom there is
 no God ? [sides me.
 A just God and a Saviour ; there is none be-
 Look to me and be saved, all ye ends of the 22
 earth ;
 For I am God, and there is none else.
 By myself I have sworn, *saith Jehovah* ; 23
 Truth is gone forth from my mouth ;
 The word which shall not be revoked :
 Surely to me shall every knee bow ;
 "To God" every tongue shall swear, saying,
 Only in Jehovah is righteousness and 24
 strength.
 To him 'they shall come,' and be ashamed,
 Even all that are incensed against him ;

8. *Drop down*] Comp. Ps. lxxxv. 10—14. These images may perhaps be primarily understood, as designed to set forth the happy state of God's people restored to their country ; but they must chiefly refer to the blessings of the great redemption by Messiah.

9. *Wo to him*] The prophet answers or prevents the cavils of the unbelieving Jews, in permitting them to be oppressed by their enemies, and in promising them deliverance instead of preventing their captivity, Rom. ix. 20, 21.—(v) Houbig.

10. *Saith to a father*] As it would be highly absurd for a child to quarrel with its parents because it was born an infant, and not a man ; so is it for any to quarrel with the conduct of the great parent of the universe.

11. *Do ye ask me*] That is, any of my people. Do ye inquire what I am about to do with you, and pretend to direct me how I am to treat the work of my hands ?—(v) Sept.

14. *Wealth of Egypt*] On the rebuilding of the temple, some of the surrounding nations sent gifts to the God of Israel ; but the spirit of the passage was only fulfilled in the admission of the Gentiles into the church. Conip. lxxviii. 31, and 1 Cor. xiv. 25.—(v) Sept.

15—17. *Hidest thyself*] That is, as to thy counsels and

designs. This is the language of the prophet, admiring him or those discoveries which he had made ; and in the following verses, while he predicts the downfall of idolatry, he foretells the spiritual and great salvation which God would effect for his chosen.—(a) Sept.

19. *In secret places*] This is said in opposition to the manner in which the heathen oracles gave their answers ; which were generally delivered from some deep and obscure cavern.—*Seek ye me in vain*] So did the heathens seek to their gods.

20, 21. *Assemble*] The prophet addresses those Gentiles who had renounced their idols and become worshippers of the only true God.

22. *Look to me*] Jehovah being the only God and Saviour, in great mercy invites all nations to look to him with hope and confidence, that they might be saved.

23. *Truth is gone*] So the term signifies in this place, because it is said to go forth from the mouth, and is clearly parallel with the word in the next line. The Sept. so distinguish the members of the sentence ; preserving the elegance of the construction, and the clearness of the sense.—*To God every*] The reading of the Sept. is adopted, supported by the authority of the apostle, Rom. xiv. 11.

24. *Is righteousness*] Considering what is said by the

25 But in Jehovah all the seed of Israel
Shall be justified, and shall glory.

CHAPTER XLVI.

The ruin of Babylon and her idols ; God's love and faithfulness to his people ; idols not to be compared with him.

- 1 **BEL** boweth down, Nebo croucheth ;
The images of their gods are laid on the
beasts ;
And on their cattle is the burden of them ;
A grievous weight to the weary beast.
- 2 They crouched, they bowed down together :
They could not deliver their own charge ;
Even they themselves are gone into captivity.
- 3 Hearken unto me, O house of Jacob ;
All ye the remnant of the house of Israel :
Ye have been borne by me from the birth ;
Ye have been carried from the womb.
- 4 And even to your old age, I am the same ;
And even to hoary hairs I will carry you.
I have made, and I will bear you ;
I will carry and will deliver you.
- 5 To whom will ye liken, or equal me ?
Or compare me, that we may be alike ?
- 6 They lavish gold out of the bag ;
And they weigh silver in the balance : [god :
They hire a goldsmith, and he maketh it a
They bow down ; yea, they worship him.
- 7 They take him up, on the shoulder they
carry him ; [eth :
They set him down in his place and he stand-
From his place he shall not remove ;
Yea, one may cry to him, but he cannot
answer ;
Neither can he save him from his distress.
- 8 Remember this, and show yourselves men ;
Reflect on it deeply, O ye transgressors.
- 9 Remember the former things of old time :
Verily I am God, and there is none else ;
I am God, and there is no other like me ;
- 10 From the beginning making known the
end,
And from early times the things not yet
Saying, My counsel shall stand, [done :

And all my pleasure I will perform.
Calling from the east the eagle ; 11
And from a distant land, the man of 'my'
counsel :
As I have spoken, so will I bring it to pass ;
I have purposed, and I will execute it.
Hearken to me, O ye stubborn of heart ; 12
Ye that are far from righteousness : [far off ;
I bring near my righteousness ; it is not 13
And my salvation shall not be delayed.
I will give in Zion salvation to Israel my
glory.

CHAPTER XLVII.

God's judgments on Babylon, for her oppression, pride, and arrogance.

- DESCEND**, and sit in the dust, 1
O virgin daughter of Babylon ;
Sit on the ground, without a throne,
O daughter of the Chaldeans :
For thou shalt no longer be called
The tender and the delicate.
- Take the mill and grind the corn : 2
Uncover thy locks, disclose thy flowing hair ;
Make bare thy legs ; wade through the
rivers,
Thy nakedness shall be uncovered ; 3
Yea, thy shame shall be seen :
I myself will take vengeance *upon thee* ;
I will suffer no man to intercede with me.
- As for our Redeemer, Jehovah of hosts, 4
The Holy One of Israel, is his name.
Sit thou in silence, go into darkness, 5
Daughter of the Chaldeans ;
For thou shalt no longer be called
The lady of the kingdoms.
- I was enraged against my people ; 6
And I profaned my heritage ;
I gave them up into thy hand ;
Thou didst not show mercy unto them :
On the aged thou madest very heavy thy
yoke. [ever :
And thou saidst, I shall be a lady for 7
Thou didst not lay these things to heart ;

speaker that he is a just God and a Saviour, &c. it is clear that the whole is descriptive of the person and work of the Lord Jesus.—*To him they* All his adversaries, those who reject him and abide in unbelief, shall be exposed to shame ; while all the seed of Israel, all believers of whatever people, shall be justified, and glory in his holy and blessed name, Rom. ix. 6 ; xi. 16 ; Gal. vi. 16. (v) Vers. MSS.

CHAP. XLVI. 1. *Bel—Nebo* The former was the chief idol of the Babylonians, called by profane writers Jupiter Belus. He seems to have been the same as the Baal of the Canaanites. Nebo, an idol which gave oracles, as the name is supposed to signify.

2. *They crouched* That is, both the beasts and the idols which they carried.—*Their own charge* Their own worshippers.

8. *Show yourselves men* Consider the vanity of idols, ye transgressors among my people.

11. *The eagle* This rendering is adopted because we are certain that the ensign of Cyrus was a golden eagle, and because that the eagle is the chief of the class of rapacious

birds, Ezek. xvii. 2.—*Man of my counsel* That is, appointed to execute it.—(v) Versions, MSS.

13. *Bring near my* I am ready to fulfil my promises ; soon will it appear that I am a righteous and faithful God. —*In Zion* The salvation, being after their return from Babylon, implies that their surrounding foes should not prevail against them.

CHAP. XLVII. 1. *Virgin-daughter* Babylon is called the daughter of the Chaldeans, because built and enlarged by them.

2. *Take the mill* This represents the slavery of the Chaldeans. It was the work of female slaves to grind the corn. See Exod. xi. 5 ; xii. 29.

3. *To intercede* The meaning is, that God would on no account spare her.

6. *Didst show them* God employs one wicked nation to scourge another. The inflicter of the punishment may perhaps be as culpable as the sufferer. When he has fulfilled the work to which the divine vengeance has ordained him, he will become himself the object of it.

- Thou didst not think on what might befall thee."
- 8 But hear now this, O thou voluptuous,
Thou that sittest in security;
Thou that sayest in thy heart, I am,
And there is none besides me;
I shall not sit *solitary* as a widow;
I shall not know the loss of children.
- 9 Yet these two things shall come upon thee,
In a moment, on the same day,
'The loss of children and widowhood;
'On a sudden' shall they come upon thee,
Notwithstanding the multitude of thy sorceries,
[Inents.
And the great abundance of thine enchantment.]
- 10 But thou hast trusted in thy wickedness,
And saidst, No one seeth me: [thee;
Thy wisdom and knowledge have perverted
So that thou hast said in thy heart, I am,
And there is none besides me.
- 11 Therefore calamity shall come upon thee,
Thou shalt not know how to remove it;
And mischief shall befall thee;—
Thou shalt not be able to expiate it;
And desolation shall come upon thee suddenly,
Of which thou shalt have no apprehension.
- 12 Persist now in thine enchantments;
And in the multitude of thy sorceries,
In which thou hast laboured from thy youth,
If peradventure thou mayest be profited;
If thou mayest be strengthened by them.
- 13 Thou art wearied with thy many counsels:
Let them stand up now and save thee;
The observers of the heavens, the star-gazers,
They that prognosticate at every new moon,
What events shall come upon thee.
- 14 Lo! they shall be as stubble; the fire shall burn them: [flame;
They shall not deliver themselves from the
Not a coal to warm one, not a fire to sit by, is left.
- 15 Such shall these be unto thee,
With whom thou hast laboured; [youth.
With whom thou hast trafficked from thy
Every one wandereth, that he may escape;
Nor is there any of them who can save thee.

7. *Might befall thee*] Hebrew, 'on thy latter end.' The sense is preferred.—(v) Sept. Syr.

9. *On a sudden*] This is the reading of the Sept. and Syr. By widowhood is meant that she should be deprived of her king, as well as her people. It is well known that the Chaldeans were much addicted to astrology, and other superstitious arts, and in the knowledge of these they greatly prided themselves.

14. *Shall be as stubble*] The star-gazers and other prognosticators should not be able to save themselves, but should fall in the common destruction.

CHAP. XLVIII. 1. *From the waters of Judah*] Comp. Deut. xxxiii. 28, and Ps. lxxviii. 27.—*Swear by the name*] By thus acknowledging him to be God, the searcher of the heart; yet many did this without believing what they said.

2. *From the holy city*] They boasted that they were the

CHAPTER XLVIII.

The people reprov'd for their obstinacy; God's salvation a motive to obedience; their deliverance again foretold.

- HEAR this, O house of Jacob;
Ye who are called by the name of Israel
Ye that flow from the waters of Judah;
Ye that swear by the name of Jehovah,
And acknowledge the God of Israel;
But not in truth nor in righteousness:
From the holy city they take their name, 2
And on the God of Israel lean for support:
Jehovah of hosts is his name.
Former things I declared from the first: 3
From my mouth they proceeded, and I showed them: [pass.
Speedily I executed them, and they came to
Because I knew that thou wast obstinate, 4
And that thy neck was a sinew of iron,
And that thy brow was a brow of brass;
Therefore I declared them from the first; 5
I showed them to thee, before they came to pass:
[them,
Lest thou shouldst say, Mine idol effected
And my graven and molten image caused them. [filled!
What things thou didst hear, lo all are fulfilled 6
And wilt not thou acknowledge this?
From this time I do show to thee new things,
Kept secret, and which thou didst not know.
They are now produced, and not from the 7
first; [them:
And before this time thou hast not heard
Lest thou shouldst say, Lo! I knew them.
Yea, thou hast not heard, thou hast not 8
known;
Yea, from the first thine ear was not opened:
For I knew that thou wouldst deal very falsely, [womb.
And Apostate wast thou called from the
For my name's sake I will defer mine 9
anger; [thee,
And for my praise I will restrain it from
That I may not utterly cut thee off.
Behold I have purified thee, but not as 10
silver.
I have tried thee in the furnace of affliction.
For my own sake, for my own sake, I do 11
it;

citizens of Jerusalem, and they expected that Jehovah, on account of his temple, would always preserve it.

6. *What things*] The relative is understood as it frequently is; and with the Syriac and the manuscripts, read *לכל*. God appeals to themselves in respect to what they had heard and seen done.—*New things*] New events respecting the desolation of their country, their captivity, and their deliverance by Cyrus.

8. *Thine ear was not opened*] That is, nothing relating to this subject was revealed to thee. So the phrase signifies, 1 Sam. ix. 15, and 2 Sam. vii. 27.

10. *But not as silver*] Silver requires a considerable degree of heat as well as proper fluxes to purify it completely; but God had not exposed his people to the fire of his anger in so great a degree, but in wrath had remembered mercy.

11. *I do it*] What? God had cast them into the fur-

- For why should "my name" be profaned?
My glory I will not give to another.
- 12 Hearken unto me, O Jacob,
And Israel; my called; I am He:
I am the first; yea, I am the last.
- 13 Yea, my hand hath founded the earth,
And my right hand spread out the heavens:
I call to them—they present themselves.
- 14 Assemble together, all of you, and hear;
Who among "you" hath declared these things? [Babylon,
He, loved of Jehovah, shall do his will on
And his arm shall be on the Chaldeans.
- 15 I, even I, have spoken; yea I have called
him: [per.
I have brought him, and his way shall prosper.
- 16 Draw near to me, and hear ye this:
From the beginning I have not spoken in
secret: [ed it.
Before the time it came to pass I appoint—
And now "Jehovah by his Spirit hath sent
me.
- 17 Thus saith Jehovah, thy Redeemer,
The Holy One of Israel; I am Jehovah thy
God; [fit;
Who teacheth thee what will be for thy pro-
Who leadeth thee in the way thou shouldst
go. [mands;
- 18 O that thou hadst hearkened to my com-
Then had thy prosperity been as a river,
And thy recompense as the waves of the
sea: [sea;
- 19 And thy seed had been as the sand of the
And the issue of thy bowels as that of its
bowels:
And "thy" name should not be cut off,
Nor should it be destroyed from before me.
- 20 Come ye forth from Babylon;
Flee from the land of the Chaldeans;
With the voice of joy publish this; [earth:
Tell this, utter it forth to the end of the
Say Jehovah hath redeemed his servant
- 21 They thirsted not in the deserts, [Jacob:

Through which he conducted them;
Waters from the rock he caused to flow for
them; [forth.
Yea, he clave the rock, and waters gushed
There is no peace, saith Jehovah, to the 22
wicked.

CHAPTER XLIX.

The Messiah, rejected by the Jews, is sent to the Gentiles; promises made to them; God's love to his church, its deliverance and great enlargement.

HEARKEN to me, O ye distant lands; 1
And attend, ye peoples, from afar:
Jehovah from the womb hath called me;
From my birth he hath mentioned my name.
My mouth he hath made as a sharp sword; 2
In the shadow of his hand he hath hid me:
Yea, he hath made me a polished shaft;
In his quiver he laid me up in store.
And he said unto me, Thou art my servant; 3
ISRAEL, in whom I will be glorified.
And I said, I have laboured in vain; 4
For nought and vanity have I spent my
strength:
Nevertheless my cause is with Jehovah,
And the reward of my work with my God.
And now "thus" saith Jehovah, [servant; 5
Who formed me from the womb to be his
To bring back again Jacob unto him,
And that Israel unto him may be gathered:
(Therefore am I glorious in the eyes of
Jehovah,
And my God is become my strength:)
It is a small thing, said he unto me, 6
That thou shouldst be my servant,
To raise up the stems of Jacob,
And to restore the branches of Israel:
I will even give thee for a light to the Gentiles,
To be my salvation to the end of the earth.
Thus saith Jehovah, 7
The Redeemer of Israel, his Holy One;
To him whose person is despised;
To him, whom the nation abhorreth;
To him who is the subject of rulers:

nance of affliction, and for his own sake he will do as he said, bring them out of it.—(a) Sept. 1 MS.

14. *He, loved*] Or he whom; so Symmachus, who has given the genuine construction of the text.—(v) MSS.

16. *Draw near to me*] God is the speaker in the three first lines of this verse, as he is unquestionably in the preceding verses.—*And now Jehovah*] Having spoken in the name and person of Jehovah, the prophet in this hemistich assures the Jews that Jehovah had sent him, and by his Spirit inspired him to declare these things.

18. *Thy recompense*] As צדקה, *sin*, is often used for the punishment of sin, so צדקה is used for the reward or recompense of righteousness: compare Gen. xxx. 33.

19. *As that of its bowels*] So the interlinear version; and many others adopt it. The common rendering, *gravel*, is unsupported by any authority.—(v) Sept.

21. *They thirsted not*] The prophet predicts the love and care of God towards his people, in their return from Babylon, by alluding to the miracles wrought for their fathers. Compare ch. lxi. 17, 18.

22. *No peace, saith*] To those who do not obey the divine command to depart out of Babylon. Let not such expect peace and prosperity.

CHAP. XLIX. 1. *Hearken to me, O ye distant*] Here Messiah is introduced in person, declaring the full extent of his commission, which is not only to restore the Israelites, but to be a light to enlighten the Gentiles, to call them to the knowledge and obedience of the true God.

2. *Sharp sword*] Compare Rev. i. 16; Heb. iv. 12. The Messiah is called Israel, (prince with God,) to denote his powerful and prevailing intercession, as founded on his sacrifice, for mankind.

4. *Laboured in vain*] That is, he did not see those fruits which might in all reason be expected, but he knew that his work would be both acceptable and amply rewarded in the end.—5. (a) Versions, MSS.

6. *It is a small thing*] A light or mean thing that so glorious a person should be sent to one inconsiderable nation; no, my design, saith Jehovah, is to give thee to instruct mankind, and save all nations.

7. *Whose person is despised*] He was, in fact, abhorred

- Kings shall see *him* and rise up ;
 Princes, and they shall worship him ;
 Because of Jehovah, who is faithful ;
 Of the Holy One of Israel, for thee he hath
- 8 Thus saith Jehovah : [chosen.
 In an acceptable time have I heard thee ;
 In a day of salvation have I helped thee ;
 And I will preserve thee, and give thee
 For a covenant-ratifier to the people, to establish the earth ;
 To cause to inherit the desolate heritages ;
- 9 That thou mayest say to prisoners, Go forth ;
 To those that are in darkness, Appear :
 They shall feed beside the ways,
 And on all the hills shall be their pasture.
- 10 They shall not hunger, neither thirst ;
 Nor shall the heat or the sun smite them :
 For he that hath mercy on them shall lead them ; [water.
 He shall even guide them to springs of
- 11 And I will make all my mountains a way ;
 And my high roads shall be raised up.
- 12 Behold ! these shall come from afar ;
 And lo ! these from the north and the west ;
 And these from the land of Sinim.
- 13 Sing, O heavens ; and be joyful, O earth ;
 Ye mountains, burst forth into a song ;
 For Jehovah hath comforted his people,
 And on his afflicted will have compassion.
- 14 But Zion saith, Jehovah hath forsaken
 And my Lord hath forgotten me. [me ;
- 15 Can a woman forget her sucking child,
 And feel no tenderness for the son of her womb ? [get thee.
 Yea, 'she may forget ;' but I will not forget
- 16 Lo ! on the palms of my hands, I have drawn thee ;
 And thy walls are continually before me.
- 17 Thy destroyers shall soon be thy builders ;
 And they that wasted thee, thine offspring.
- 18 Raise thine eyes ; look around and see ;
 All these are gathered together, they come to thee.

- As I live, saith Jehovah,
 Verily thou shalt dress thyself with them all,
 as an ornament ; [jewels."
 And bind them on thee, as a bride "her
 For thy waste and desolate places, 19
 And thy land which is laid in ruins,
 Shall even now be straightened with inhabitants ; [away.
 And they that devoured thee shall be far
 The sons, of those of whom thou art become 20
 Shall yet say in thine ears [reaved,
 This place is become too strait for me ;
 Make room for me that I may dwell.
 And thou shalt say in thy heart, 21
 Who hath begotten me these ?
 I was bereaved of my children and solitary ;
 An exile and outcast ; who hath nursed up
 these ? [these ?
 Lo ! I was left alone ; where then were
 Thus saith the Lord Jehovah ; 22
 Lo ! I will lift up my hand to the nations ;
 And to the peoples will I exalt my signal ;
 And they shall bring thy sons in their bosom,
 And thy daughters shall be borne on the
 shoulder :
 And kings shall be thy foster-fathers, 23
 And their queens thy nursing mother ;
 They shall bow down to thee to the earth ;
 And they shall lick up the dust of thy feet.
 And thou shalt know that I am Jehovah ;
 And they that trust in me shall not be
 ashamed.
 Shall the spoil be taken from the mighty ? 24
 Or the prey "seized by the terrible" be rescued-
 Yea, thus saith Jehovah ; [cued ? 25
 Even the prey of the mighty shall be re-
 taken ;
 And the spoil of the terrible shall be taken :
 For I will contend with them that contend
 with thee,
 And I myself will save thy children.
 And I will gorge thine oppressors with their 26
 own flesh, [they shall be drunk :
 And with their own blood, as with new wine,

by the Jewish nation, and crucified. He was the subject of rulers, paying tribute to Cæsar, Matt. xvii. 24, 25 ; and yielding obedience to the rulers of Israel, and teaching his disciples to do so, Matt. xxiii. 2.—*Kings shall see*] The time will come, when even kings shall regard thee, as the prophet, priest, and king of the church.

8—12. *In an acceptable*] If this be spoken to Messiah, as he only is given for a covenant-ratifier to the people, the whole paragraph must regard the conversion of the Gentiles.

9, 10. *Feed beside*] The good shepherd having recovered the lost sheep, will take care of them, and lead them to green pastures, and to springs of water.

11, 12. *A way*] Every impediment shall be removed ; and from all lands God's people shall be gathered.—*Sinim*] Michaelis contends that 𐤑𐤍, Ezek. xxx. 15, 16, signifies Syene ; and he supposes that the land of Sinim signifies the land beyond it.

13—21. *Sing, O ye heavens*] The desponding language of Zion, and the answer given ; the great increase and vast enlargement of the church, however they might apply to the

Jewish, in a much greater degree apply to the Christian church.—15. (v) Sept. Vulg. Arab.

16. *On the palms*] See note on chap. xlv. 5.

17. *Thy builders*] The Vulg. and Targum render to this purpose, which gives the best sense.—*Thy destroyers*] The version of the Sept. supports the construction of the text, which is followed—*Shall be thine offspring*] Those nations which have oppressed thee shall, when converted, regard thee with as much affection as thy own offspring do.

18. (a) Sept.

19—21. *Thy waste*] These verses refer both to the restoration of the Jews, and the calling of the Gentiles into the church.

22, 23. *To the nations*] Many Persian kings showed favour to the Jews, and restored them, and aided them in rebuilding their holy city and temple ; but this has been more fully accomplished under the gospel.

24. *Shall the spoil*] This may be considered as the language of some of the Jews. In the following verses the God of Israel replies, that he will do what he hath spoken.—(v) Syr. Vulg.

And all flesh shall know, that I Jehovah am
thy Saviour, [rael.
And thy Redeemer, the mighty One of Is-

CHAPTER L

The Jews put away for their sin and unbelief; an exhortation to trust in God.

- 1 **THUS** saith Jehovah :
Where is the bill of your mother's divorce,
By which I put her away? [I sold you?
Or who is he among my creditors to whom
Behold! for your iniquities are ye sold;
And for your sins is your mother put away.
- 2 Wherefore came I, and there was no man?
Wherefore called I, and none answered?
Is my hand enfeebled that it cannot redeem?
And have I no power to deliver?
Behold! at my rebuke I make dry the sea;
I make also the rivers a wilderness:
Their fish 'is dried up' for want of water,
And dieth away for thirst.
- 3 I clothe the heavens with blackness,
And sackcloth I make their covering.
- 4 The Lord Jehovah hath given to me
The tongue of the learned,
That I might know how to speak
A seasonable word to the weary.
He wakeneth morning after morning;
He wakeneth mine ear, to attend 'as a
learner."
- 5 The Lord Jehovah hath opened mine ear,
And I was not rebellious;
Neither did I withdraw myself backward.
- 6 I gave my back to the smiters,
And my cheeks to them that plucked off
the hair:
My face I hid not from shame and spitting.
- 7 For the Lord Jehovah ever helpeth me;
Therefore I am not confounded:
Therefore have I set my face as a flint;
And I know that I shall not be ashamed.
- 8 He who justifieth me, is near at hand:

CHAP. L. 1. *Bill of your*] God had espoused the seed of Abraham, and they had become his, as it were, by a marriage contract. By mother, is meant the Jewish church and state, to which the people stood related, as children to a mother. God had, however, for their sins, given them a bill of divorce, and put them away; but could not the husband receive again his repudiated wife? Could not those slaves be redeemed?

2. *Wherefore came I*] Jehovah came to his people by his prophets, and yet there were comparatively none who received his word and obeyed it.—*Is my hand*] These questions, and what follows, show, that nothing is impossible for God to effect.—(v) Sept. 1 MS.

4—9. *Tongue of the*] If what is here said may be applied to Isaiah, it may also with more justice and propriety be applied to him who spoke as never man spoke.—(v) Versions.

5. *Withdraw myself*] He did not shrink from the office committed to him, nor from the duties of it, however arduous.

6. *I gave my back*] Compare Matt. xxvii. 26.—*From shame*] Matt. xxvii. 67. and Numb. xii. 14, and note.

Who will contend with me? let us stand
forth together: [against me.
Who is mine adversary? let him come
Behold! the Lord Jehovah ever helpeth me. 9
Who is he that shall condemn me?
Lo! all of them shall wax old as a garment;
The moth-worm shall consume them.
Who is there among you that feareth Jeho- 10
vah?
Let him hearken unto the voice of his ser-
vant :
That walketh in darkness, and hath no light?
Let him trust in the name of Jehovah,
And rest for support on his God.
Behold! all ye who kindle a fire; 11
Who heap the fuel round about :
Walk ye in the light of your fire,
And of the fuel which ye have kindled.
This shall ye have at my hand ;
Ye shall lie down in sorrow.

CHAPTER LI.

From what God did to Abraham, the Jews are encouraged to trust his promises, especially those relating to Messiah: assuring them that then they should be saved.

- HEARKEN** to me, ye that follow righte- 1
ousness ;
Ye that seek Jehovah :
Look to the rock, whence ye were hewn ;
To the hollow pit, whence ye were digged.
Look to Abraham, your father, 2
And to Sarah that brought you forth :
Verily I called him, being a single person ;
And I blessed him, and I multiplied him.
Thus also shall Jehovah comfort Zion ; 3
He shall comfort all her desolate places :
And he shall make her wilderness like
Eden, [vah :
And her desert like the garden of Jeho-
Joy and gladness shall be found in her ;
Thanksgiving, and the voice of melody.
Attend to me, 'O ye peoples ;' 4
And give ear to me, 'O ye nations :'

They treated him with every mark of scorn and contempt.

7. *Ever helpeth me*] The future is used in an intensive (frequentative) sense, implying that God was wont to help him at all times.—*My face as a flint*] Compare Ezek. iii. 8, 9. However Messiah might be treated, yet would he not shrink, but finally triumph.

8, 9. *Justifieth me*] Our Lord was assured that though men might condemn him, yet the father would accept his person and work, Rom. viii. 33—35.

10. *Who is there*] Now the humble and lowly are encouraged.

11. *Kindle a fire*] The fire of their own kindling, is an image designed to express, in general, human devices, and mere worldly policy, exclusive of faith and trust in God.

CHAP. LI. 1—3. *Ye that follow*] The few Jews who returned to their own land wonderfully increased and prospered in it; and on their rejection for crucifying the Lord of glory, the few believers soon became an innumerable company.

4. *Ye peoples*] So the Syr. and MSS. and the address is not to the Jews but to the Gentiles.

- For the law from me shall proceed ;
And my judgment I will make to break
For a light to the peoples. [forth,
- 5 My righteousness is near—my salvation
goeth forth ;
And mine arm shall judge the peoples :
To me shall distant lands look in hope,
And on mine arm shall they rely.
- 6 Raise your eyes to the heavens above,
And look down to the earth beneath :
Verily the heavens shall dissolve as smoke,
And the earth wax old, like a garment,
And its inhabitants perish as a gnat ;
But my salvation shall endure for ever,
And my righteousness shall not decay.
- 7 Harken to me, ye that know righteousness ;
The people in whose heart is my law :
Fear not the reproach of mortals ;
Neither be ye terrified by their revilings :
- 8 For as a moth-worm a garment, they shall
be consumed, [voured :
And as a moth the wool, they shall be de-
But my righteousness shall endure for
ever,
And my salvation through all generations.
- 9 Awake, awake, clothe thyself with strength,
O arm of Jehovah ! [nerations.
Awake, as in the days of old, the ancient ge-
Art not thou the same that smote Rahab,
That wounded the crocodile ?
- 10 Art not thou the same that dried up the sea,
The waters of the great deep ?
That made the depths of the sea a path,
For the redeemed to pass through ?
- 11 Thus shall the ransomed of Jehovah return,
And come to Zion with the shout of tri-
umph,
And everlasting joy shall crown their heads ;
Joy and gladness shall they obtain,
And sorrow and sighing shall flee away.
- 12 I, even I, am he that comforteth you :
Who art thou, that thou shouldst be afraid
of a mortal that shall die ;
And of the son of man that shall become
as grass ?
- 13 And shouldst forget Jehovah, thy Maker,
Who stretched out the heavens,
And laid the foundations of the earth ;
- And shouldst every day be in continual fear,
Because of the fury of the oppressor,
As if he were just ready to destroy :
And where now is the fury of the oppressor ?
He hasteneth on, who shall set free the cap- 14
That he may not die in the prison, [tive,
And that his bread may not fail.
For I am Jehovah, thy God, 15
That stilleth the sea when its waves roar ;
Jehovah of hosts is his name.
I have put my words in thy mouth, 16
And with the shadow of my hand covered
thee ; [earth,
And I will plant the heavens and found the
And say to Zion, Thou art my people.
Awake, awake ; rise up, O Jerusalem ! 17
Who hast drunk from the hand of Jehovah
The cup of his fury :
The dregs of the cup of trembling [out.
Thou hast drunk—thou hast wrung them
There is not one to lead her of all the sons 18
Whom she hath brought forth ;
Not one to support her by the hand,
Of all the sons whom she hath nursed up.
These two things have befallen thee ; 19
Who shall bemoan thee ? [sword ;
Desolation and destruction ; famine and
Who shall comfort thee ? [street ;
Thy sons lie confounded, at the head of every 20
They are cast down, as a wild ox by the
toils ;
They are filled with the fury of Jehovah ;
With the rebuke of thy God.
Wherefore, hear thou this, thou afflicted ; 21
And thou drunken, but not with wine.
Thus saith thy Lord Jehovah ; 22
And thy God, who defendeth his people :
Lo, I take from thy hand the cup of trem-
bling ;
The dregs of the cup of my fury ;
Thou shalt drink of it again no more.
But I will put it into the hand of thine 23
oppressors,
Who say to thee, Bow down, that we may
pass over thee ;
And thou hast laid thy back, as the ground ;
And as the street, to them that pass along.

5. *My righteousness*] The display of it by fulfilling my promise.

6. *As a gnat*] Compare Exod. viii. 17, and note.

9—11. *Awake, awake*] God's people now address him, to exert his power for their deliverance.—*Wounded the crocodile*] Rahab is given as a name to Egypt, on account of its pride ; and the crocodile as the symbol of Pharaoh ; Ps. lxxiv. 13, 14 ; lxxxvii. 4 ; Is. xxvii. 1.

12—16. *Of a mortal*] Jehovah shows how groundless the fears of Zion were, and that her oppressors would soon be no more.

14. *He hasteneth on*] In the literal sense Cyrus is intended, and in the spiritual, Messiah.

16. *I have put my words*] God is said to put his word not only in the mouth of his prophets, but of his people ;

Comp. ch. lix. 21, and Deut. xxx. 14.—*And I will plant*] Or firmly fix, &c. These words denote a change in the state of Zion, a kind of new creation, a new heaven, and a new earth. Compare ch. lxxv. 17 ; lxxvi. 22.

17—20. *Awake*] In this paragraph the prophet describes affectingly what Jerusalem had suffered, and how weak and unwise her people were, there being none to lead or to support her.

19. *Two things*] Lowth supposes the two things are desolation by famine and destruction by the sword ; of which form of construction there are many instances.

21. *And thou drunken*] The bold image of the cup of God's wrath, often employed by the sacred writers, (see note on chap. i. 22,) is no where handled with greater force and sublimity than in this passage of Isaiah ver. 17—23.

CHAPTER LII.

The happy state of God's redeemed people; their abundant joy on hearing the proclamation of mercy and freedom.

- 1 **AWAKE, awake; put on thy glory, O Zion:** [Ilem,
Put on thy beautiful garments, O Jerusalem—
The holy city!
For no more shall enter into thee,
The uncircumcised, and the polluted.
- 2 **Shake thyself from the dust; rise up;**
Sit on high, O Jerusalem:
Loose thyself from the bands of thy neck,
O captive daughter of Zion! [For nought:]
- 3 **For thus saith Jehovah: Ye were sold**
And not with silver shall ye be redeemed.
- 4 **For thus saith the Lord Jehovah;**
My people went down to Egypt, at first to
sojourn there; [them—
And the Assyrian, at the last hath oppressed
- 5 **And now, what have I here saith Jehovah?**
Seeing my people are taken away for nought,
And they who rule over them, boast of it;
And my name every day is always despised.
- 6 **Therefore shall my people know my name;**
They shall know in that day that I am He;
Jehovah, who promised; here am I.
- 7 **How beautiful appear on the mountains**
The feet of him that bringeth good tidings,
Of him that proclaimeth peace!
Of him that bringeth good tidings of good,
And that proclaimeth salvation!—
That saith to Zion, Thy God reigneth!
- 8 **The watchmen shall lift up their voice;**
With their voice together they shall sing:
For with their own eyes shall they see,
That Jehovah restoreth Zion.
- 9 **Burst forth into joy; sing together,**
Ye waste places of Jerusalem!
For Jehovah hath comforted his people;

CHAP. LII. 1. *Thy glory*] That *ו* signifies glory, praise, as well as strength, is evident from the version of the Sept. and Arab.; and here it is used for what is glorious or splendid, and being connected with *שׁוֹבֵב*, can have no other sense.

2. *Sit on high*] Zion's daughter was represented as laid low, chap. li. 23; but now she is called to shake herself from the dust, to loose herself from her bonds, and as a free woman, as one possessed of dignity, to sit on the seat of honour.

3—6. *Sold for nought*] Jehovah suffered his people to be oppressed formerly in Egypt, but redeemed them, and brought them forth with joy; and will he not do the same for them again, for the glory of his own name?

7. *How beautiful*] This is the language of the prophet, describing how acceptable the very feet of the bearer of the glad tidings would be, though covered with sweat and dust. If this was literally true, on the return of the Jews from Babylon, how much more is it in respect to the gospel? Rom. x. 15.

8. *With their own*] This is the sense of 'seeing eye with eye.' The Targum thus paraphrases, 'For with their own eyes, they shall see what great things the Lord will do, when he shall bring back his majesty to Zion.' On Numb. xiv. 14, the Targum explains eye with eye, to mean their own eyes.

9, 10. *Burst forth*] These verses contain the song which the watchmen, the prophets, and ministers shall then sing. — v. 3 MSS.

11. *Depart*] The prophet, as if present, when the decree

He hath redeemed 'Israel.'

- Jehovah hath made bare his holy arm, 10
In the sight of all the nations:
And all the ends of the earth have seen
The salvation of our God.
Depart, depart, go ye out thence; 11
Touch no polluted thing:
Go ye out from the midst of her; be ye clean,
Ye who bear the vessels of Jehovah!
Verily not in haste shall ye go forth; 12
And not by flight shall ye march along:
For Jehovah shall march in your front;
And the God of Israel shall bring up your
rear.

CHAPTER LIII.

A prophecy of the person of our Lord; the unbelief of the Jews; the sufferings of our Lord for the sins of men; the rewards promised to him.

- BEHOLD, my servant shall prosper,** 13
He shall be raised, exalted, and be very high.
For as many were astonished at him; 14
His visage being more marred than that of
any man,
And his form more than that of the sons of
men: [der:
So shall many nations look on him with won- 15
Before him kings shall shut their mouths:
For what had not been told them, they shall
see: [sider.
And what they had not heard shall they con-
"O Jehovah," who hath believed our report; 1
And to whom hath the arm of Jehovah been
revealed?
For he groweth up in their sight as a sucker; 2
And like a root from a thirsty soil:
He hath no form nor beauty, that we should
regard him; [him.
And no appearance that we should desire

for their restoration was issued, cries to them, Depart! depart ye, and especially ye sons of Aaron, and Levites.

12. *Not in haste*] This shows that they should not be delivered in the manner their fathers were from Egypt.

13. *Behold my servant*] These verses are joined to the next chapter, as clearly belonging to it, as they refer to the same glorious but suffering person. Jehovah styles him his servant, and declares his honour and future exaltation.

14. *For as many*] The unbelieving Jews shall be astonished, and reject him with abhorrence; crucifying and disfiguring his countenance and form; yet shall the Gentiles look upon him with wonder, believing on him as the Saviour of the world.

15. *Look on him*] So the Sept. render.—*Kings shall*] Comp. Job xxix. 9—11. This implies their high regard for him, and supports the version of the Sept. in the preceding hemistich.

CHAP. LIII. 1. *Who hath*] This is the language of the prophet. 'But who hath believed what I have, and what I am about to report concerning him?' In this view our Lord refers to these words, John xii. 38, &c.; and Paul, Rom. x. 16.

2. *Groweth up*] That is, as any common shoot, so that he shall not be noticed.—*Like a root*] Which liveth and putteth forth branches, though fixed in so unfavourable a soil. Comp. ch. xi. 1.—*No form nor beauty*] He had not what the world calls form and beauty, the attire, the splendour, and the outward show, with which wealth and rank are attended.

- 3 He is despised and rejected of men ;
A man of sorrows, and acquainted with grief,
Like one that hideth "his face" from us !
He was despised, and we esteemed him not.
- 4 Surely our infirmities he hath borne,
And our sorrows he hath carried them ;
Yet we accounted him as one stricken,
As one smitten of God, and afflicted.
- 5 But he was wounded for our transgressions ;
He was bruised for our iniquities : [him,
The chastisement making our peace was on
And by his wounds we are healed.
- 6 We all of us, like sheep, have gone astray ;
We have turned aside, each to his own way,
And Jehovah hath caused to light on him
The punishment of the iniquities of us all.
- 7 It was exacted, and he was made answerable—
Yet he opened not his mouth : [ble ;
As a lamb he was led to the slaughter,
And as a sheep before her shearers, is dumb,
So he opened not his mouth.
- 8 In his low estate, his judgment was taken
away, [describe ?
And the men of his generation who can
He was cut off from the land of the living ;
For the transgression of my people 'he was
smitten to death."
- 9 And his grave is appointed with the wicked ;
But with the rich man is his sepulchre.
Although he had done no wrong,
Neither was guile found in his mouth ;
- 10 Yet it pleased Jehovah to crush him "with
pain."
When his soul shall be made a sin-offering,

He shall see his seed, he shall prolong his
days,
And the pleasure of Jehovah shall prosper
in his hands. [be satisfied,
He shall see of the travail of his soul, and 11
By the knowledge of himself, the righteous
one,
My servant, shall justify many ; [borne.
For the punishment of their iniquities he hath
'Therefore I will give him the great as a 12
portion ,
And the mighty, he shall possess as a spoil,
Because he poured out his soul unto death ;
And was numbered with the transgressors :
Yea, he bore the sins of many,
And made intercession for the transgressors.

CHAPTER LIV.

*The blessings and increase of the church by the calling of
the Gentiles ; the support and preservation thereof.*

SING for joy, thou barren, that didst not 1
bear ;
Burst forth into joyful shouting, and exult,
Thou that didst not travail with child ;
For more are the children of the desolate,
'Than of the married woman, saith Jehovah.
Enlarge the place of thy tent ; 2
And let thy dwelling-curtains be extended :
Spare not ; lengthen thy cords, and firmly
fix thy stakes. [thou break forth ;
For on the right hand, and on the left, shalt 3
And thy seed shall inherit the nations,
And shall inhabit the desolate cities.
Fear not ; for thou shalt not be ashamed ; 4

3. *Like one that*] Mourners covered up the lower part of their faces and hands, as we learn from 2 Sam. xv. 30; Ezek. xxiv. 17. I follow the Sept. and Vulg. and the context supports this rendering.

5. *But he was wounded*] This is said in opposition to what many thought. They conceived that he was a deceiver of the people and a blasphemer of God, and on this account justly condemned and crucified. No, says the prophet, he was wounded for our transgressions, &c.

6. *To light on him*] Or to rush upon him. It cannot have the sense of interceding in this connexion; nor does laid on him, give the full force of it. The marginal version, which Purver follows, is, 'caused to meet on him,' &c.—*The punishment*] This gives the full force of the term; and it is so rendered in the common version, Levit. xxvi. 41—43. and punishment, 1 Sam. xxviii. 10. See also 2 Kings vii. 9.

7. *It was exacted*] The verb נָשָׂא signifies to demand what is due from a debtor, Deut. xv. 2, 3. To exact service, Exod. iii. 7; v. 6, &c. This sense best suits here; it was exacted, the punishment due to the iniquities of man; and he was made answerable, as the surety is for the debtor.—*Opened not*] When he was made answerable before the Sanhedrim, and before Pilate, he made no defence; but submitted to what he knew to be the will of his Father, and to that death for which he was born. Compare Matt. xxvi. 57—63, and xxvii. 12—14; Mark xiv. 53—56, and xv. 3—6.—*As a lamb*] In the Sept. and Acts viii. 32, the words lamb and sheep have by some mistake changed places; and ought to be corrected according to the text here.

8. *In his low estate*] This is the version of the Sept. and Acts viii. 33. 'Judgment was taken away,' signifies that in his trial no regard was paid to justice, or that his integrity availed him nothing. Without the shadow of a proof of any crime he was condemned.—*And the men*] Literally, his generation, &c. Compare Matt. xi. 10. with Luke vii. 31, where this generation, in the former, is the same with the

men of this generation, in the latter.—*Was smitten to death*] So the Sept. and the text is clearly defective.

9. *Appointed with the wicked*] In the two first lines Kennicott supposes the words נָשָׂא וְנִמְנָם, as he reads, have changed places, either by accident, or else by design. He has proved that many such transpositions have occurred. See his Diss. Lowth takes another method to reconcile the event and prophecy, and his version I have now adopted. See his note.—*It pleased Jehovah*] While the prophet describes the innocence of Messiah, he asserts the fact, that it pleased Jehovah thus to afflict and overwhelm him.

10. *When his soul*] Or his life, or himself; for נַפְשׁ signifies each of these; nor would any of these terms make any difference in the sense. The good shepherd laid down his life for the sheep: John x. 11. Gave himself for our sins; Gal. i. 4. From this verse to the conclusion Jehovah is evidently the speaker, and he promises that the sacrifice of the Messiah shall not be in vain.—(v) Vulg.

11. *Of the travail*] His sufferings, like the pains of child bearing, shall produce the fruit intended, so that he shall be satisfied.—*By the knowledge*] In support of this version, compare Gen. xvi. 5; my wrong, means the 'wrong done to me.' And Jerem. li. 35, it is rendered, 'the violence done to me.'—*The righteous one*.—This is in apposition with 'my servant,' and preserves the construction.

12. *As a portion, the great*] The version implies that he shall have dominion over the great and mighty, or over multitudes, and over the most powerful nations; and that he shall possess this dominion as the reward of his own sufferings.

CHAP. LIV. 1. *Thou barren*] The Jewish church had been married as it were to Jehovah, but its spiritual children were but few; but the Gentiles had been like a barren woman, a woman desolate; yet after Messiah's sufferings, they should become fruitful, and have a spiritual seed numerous as the stars of heaven.

2. *Let thy curtains*] This allusion to the manner in which

- Blush not; for thou shalt not be reproached;
For the shame of thy youth thou shalt forget;
Nor remember more the reproach of thy
5 For thy Maker is thy husband;
Jehovah of hosts is his name:
And thy Redeemer, the Holy One of Is-
The God of all the earth shall he be called.
- 6 For as a woman forsaken,
And oppressed in spirit, Jehovah recalleth
thee:
And as a wife of youth, that has been de-
Saith Jehovah, thy God.
- 7 In a little anger have I forsaken thee,
But with great mercies will I gather thee:
8 In a little wrath I hid my face from thee,
But with everlasting kindness
I will have mercy on thee, saith Jehovah,
thy Redeemer.
- 9 For 'as in the days' of Noah I will now
As I then swore that the waters of Noah
Should no more deluge the earth:
So have I sworn that in respect to thee,
I will no more be wroth, nor rebuke thee.
- 10 For the mountains shall be removed,
And the hills shall be overthrown;
But my kindness shall not be removed from
thee,
Nor my covenant of peace be overthrown,
Saith Jehovah, who hath mercy on thee.
- 11 O thou afflicted, storm-beaten, and dis-
tressed!
Behold, I lay thy stones in vermilion cement,
And thy foundations with sapphires;
12 And I will make of rubies thy battlements,
And thy gates of carbuncles;
And all thy 'walls' of precious stones.
- 13 And all thy children shall be taught of Je-
hovah;
And great shall be the peace of thy chil-
14 In righteousness shalt thou be established:

Far from oppression, so that thou shalt not
fear;
And from terror; for it shall not approach
Lo, him that would injure thee I will re- 15
strain;
Whoever hath injured thee shall fall for thy
Behold, I have created the smith, 16
Who bloweth up the coals into a fire,
And maketh instruments according to his
work;
And I have created the destroyer to lay
No weapon formed against thee shall pros- 17
per;
And every tongue that shall rise against
In the judgment thou shalt condemn.
This is the heritage of Jehovah's servants;
And their justification from me, saith Jeho-
vah.

CHAPTER LV.

CHAP. LV. & LVI. *The blessings of the gospel exhibited, and men invited to believe on the Saviour; the happy state of such as do believe; persons of all nations are admitted to the church.*

Ho! every one that thirsteth, come to the 1
waters!
Ye that have no silver, come, buy and eat!
Yea, come, buy ye without silver;
And without price, wine and milk.
Why do ye spend silver for what is not bread, 2
And your labour for what satisfieth not?
Attend diligently to me, and eat what is good;
And your soul shall feast on the best things.
Incline your ear, and come unto me; 3
Hearken, and your soul shall live;
And I will make with you a perpetual cove-
nant;
The mercies promised to David, which are
Behold! I give him for a witness to the 4
peoples;
A leader, and a lawgiver to the nations.
A nation whom thou knowest not, thou 5
shalt call;

Abraham and other patriarchs dwelt in tents, is beautiful, and highly poetic. Each tent must be made larger, and more tents must be fixed to receive and contain the increasing spiritual seed.

4. *Thy widowhood*] Seeker considers, that 'the shame of thy youth' refers to the bondage in Egypt, and widowhood to the captivity in Babylon. Comp. Gen. xli. 51; John xi. 16.

5. *Thy maker is*] This is mentioned both to show the love of God, and to assure them that he could and would fulfil his promises.

6. *For as a woman*] The Jews had the right of giving their wives a bill of divorce, and such women were forsaken and grieved in spirit; but the husband had the right, in certain cases, of recalling and restoring to them all their rights and privileges. So would God do to them.

7-10. *In a little anger*] These verses forcibly represent the design of God in suffering his people to be carried into captivity; and the great mercy reserved for the gospel-church.

8. (o) For a moment, Sept. Syr. 2 MSS.

9. (v) Vers. MSS.

11, 12. *Distressed*] It is a common idiom of the Hebrew to express the opposite of what is intended by the negative particle. 'Not good,' means 'evil,' and 'not right,' 'wrong.'—*With sapphires*] These seem to be general images to express beauty, strength, and solidity, and were never intended to be understood, as if they had each of them some precise

moral or spiritual meaning. Compare Rev. xxi. 18-21. —(v) Sept.

13, 14. *All thy children*] This is true as it respects the gospel-church in a particular manner; all her children are taught of God. Compare Jer. xxxi. 34; John vi. 45; with Cor. ii. 10.

15. *Lo! him*] The term signifies to turn from what is just, to do injury to another. Comp. Ps. lix. 3, and lvi. 7.

17. *In judgment*] That is, thou shalt obtain thy cause.

CHAP. LV. 1. *Ho! every one*] Without distinction, whether rich or poor, Jew or Gentile.—*Waters—wine—milk*] By these natural blessings, the spiritual blessings of grace and salvation are exhibited. Compare ch. xxv. 6; Luke xiv. 10-24.—*Buy ye without silver*] That is, take, possess, and enjoy.

2. *Is not bread*] Why do you spend your property, and your strength, in seeking salvation elsewhere? It is impossible for you to succeed.

3. *The mercies*] This line is parallel with the preceding, and explains it. The covenant made with David, Ps. lxxxiv. 28, regarded the person of our Lord, who was to spring from him, and in whom the kingdom of peace and mercy was to be perpetual, Acts xiii. 34.

5. *Thou knowest not*] That is, if it be referred to the church, it may mean, nations literally unknown shall become God's people under the reign of Jesus.—(o) *Behold*] Sept. Syr.

- And nations that knew not thee shall run to
On account of Jehovah, thy God ; [thee,
And of the Holy One of Israel, for he hath
glorified thee.
- 6 Seek ye Jehovah, while he may be found,
Call ye upon him, while he is near :
- 7 Let the wicked forsake his way,
And the unrighteous man his thoughts :
And let him return unto Jehovah,
And he will have mercy upon him ;
And to our God, for he will abundantly
pardon.
- 8 For my thoughts are not your thoughts ;
Neither are your ways my ways, saith Je-
hovah. [earth ;
- 9 For as the heavens are higher than the
So are my ways higher than your ways,
And my thoughts than your thoughts.
- 10 Verily, like as the rain descendeth,
Or the snow from the heavens,
And thither doth not again return ;
But watereth and softeneth the earth,
And maketh it to bring forth and yield in-
crease, [eater :
- And give seed to the sower and bread to the
- 11 So shall be my word which goeth from my
mouth ;
It shall not return unto me fruitless,
But it shall accomplish what I have purposed,
And succeed in the thing for which I sent it.
- 12 Surely with joy shall ye go forth,
And with peace shall ye be led onward :
The mountains and hills shall burst forth
Before you into a joyful song,
And all the trees of the field clap their
hands. [tree ;
- 13 Instead of the thorn shall grow up the fir-
Instead of the bramble shall grow up the
myrtle ; [rial ;
And it shall be unto Jehovah for a memo-
For a perpetual sign that shall not be abo-
lished.
- 1 THUS saith Jehovah : [ness ;
Keep ye judgment, and practise righteous-
For my salvation is near, just ready to
come,
And my righteousness ready to be revealed.
- 2 Blessed is the mortal, that doeth this,
And the son of man that holdeth fast ;

That keepeth and profaneth not the sab-
bath,
And restraineth his hand from doing evil.
And let not the son of the stranger speak, 3
That cleaveth unto Jehovah, saying,
Jehovah hath utterly separated me from his
people. [tree.
Nor let the eunuch say, Behold I am a dry
For thus saith Jehovah to the eunuchs, 4
Whoever of them shall keep my sabbaths,
And shall choose that in which I delight,
And stedfastly maintain my covenant ;
To them I will give in my house, [name, 5
And within my walls, a memorial and a
Better than that of sons and daughters :
An everlasting name will I give them, which
shall never be cut off. [Jehovah,
And the sons of strangers, who cleave to 6
To serve him, and to love the name of Jeho-
To become his servants : [vah,
Every one that keepeth and profaneth not
the sabbath ; [nant :
And that steadfastly maintaineth my cove-
Them will I bring into my holy mountain, 7
And make them joyful in my house of
prayer :
Their burnt-offerings and their sacrifices
shall be accepted on mine altar ;
For my house shall be called a house of
prayer for all people.
Thus saith the Lord Jehovah, [rael ; 8
Who gathereth together the outcasts of Is-
Yet will I gather others unto him,
Besides those that are already gathered.

CHAPTERS LVI. LVII.

CHAP. LVI. 9—12. CHAP. LVII. *A reproof of blind
watchmen ; the righteous removed as a judgment to the
people ; their idolatry, call to repentance, and misery of
the wicked.*

O all ye beasts of the field, come away ; 9
Come to devour, all ye beasts of the forest !
His watchmen are blind ; they are all igno- 10
rant ;
They are all dumb dogs, they cannot bark :
Dreamers, sluggards, loving to slumber.
Yea, these dogs have an insatiate appetite ; 11
They never know when to be satisfied.
And the shepherds themselves cannot dis-
cern ; [way,
They all of them turn aside to their own

6—9. *Seek ye Jehovah*] This call to repentance, after ex-
hibiting the free blessings of the gospel, is similar to our
Lord's address. Matt. iv. 17 ; Acts viii. 19.

10—13. *Watereth*] The beautiful comparison of the
course of nature, with the operation of divine truth and
grace, cannot fail to strike every reader of taste. Compare
chap. xxxv. 1, 2 ; xli. 19.

CHAP. LVI. 1. *My salvation is near*] The time was
fast approaching when God would fulfil his many promises.

3. *Eunuch say*] Eunuchs were excluded from the Jew-
ish church, Deuter. xxiii. 1. In the gospel church, this
should be no bar to admittance. Compare Acts viii. 27, &c.
with Matt. xix. 12.

5. *A memorial*] Compare 2 Sam. xviii. 18. God pro-
mises, that the names of pious eunuchs should be preserved
in his church, as on monuments.

7. *House of prayer*] Our Lord referred to this promise,
Matt. xxi. 13.

9. *O all ye beasts*] Here begins a new prophecy, and
which refers to the priests and rulers, and their oppressions,
insatiable avarice, and intemperance.

10. *Dumb dogs*] It was their duty to teach and admonish
the people ; but their ignorance, drunkenness, and other
vices utterly disqualified them for the discharge of their
duty.

Each to his lucre, from the highest to the low-
 12 Come, *say they*, let us provide wine; [est.
 And let us fill ourselves with strong drink :
 And as this day shall be the cheer of to-
 morrow;
 Yea, greater, and much more abundant.

1 THE righteous man perisheth,
 And no one layeth it to heart;
 And men of piety are taken away, none con-
 sidering, [evil.
 That the righteous is taken away from
 2 He shall go in peace; 'he shall rest' in his
 bed;
 The perfect man that walketh uprightly.
 3 But draw near hither, ye sons of the sor-
 ceress :
 Ye seed of the adulterer, and of the harlot.
 4 Of whom do ye make your sport?
 At whom widen the mouth, and draw out
 the tongue?
 Are ye not apostate children, a false seed?
 5 Enflaming yourselves with idols under every
 green tree;
 Slaying the children in the valleys,
 Under the clefts of the rocks? [portion :
 6 Among the smooth stones of the valley is thy
 These, these, are thy chosen inheritance:
 Even to these thou hast poured out thy liba-
 Thou hast presented thine offering. [tion;
 Can I look on these things with comfort?
 7 On a high and lofty mount thou hast set thy
 bed; [fice,
 Even thither thou wentest up to offer sacri-
 8 And behind the door and the door-post,
 Thou hast set up thy memorial : [up;
 Thou hast departed from me, and art gone
 Thou hast enlarged thy bed,
 And hast made a covenant with them :
 Thou lovedst their bed when thou sawest it.
 9 And thou hast sent oil as a present to the
 king,
 And hast multiplied thy precious ointments :
 And thou hast sent thine ambassadors afar,
 And hast debased thyself even to hades.

In the length of thy journey thou art wearied; 10
 Yet saidst thou not, 'There is no hope :
 By thy hand thou hast supported life ;
 Therefore thou hast not utterly fainted ;
 Respecting whom art thou so distressed, 11
 Or whom fearest thou so as to deal falsely,
 And hast not remembered me, nor laid it to
 heart?
 Is it not because I have been long silent,
 That me thou hast not feared?
 But I will declare 'my' righteousness, 12
 And thy deeds shall not profit thee. [thee :
 When thou criest, let thy associates deliver 13
 But the wind shall carry them away;
 A breath shall take them off. [land,
 But he that trusteth in me shall possess the
 And shall inherit my holy-mountain.
 Then will I say, Cast up, cast up, prepare 14
 the way; [of my people.
 Remove the stumbling-block from the way
 For thus saith 'Jehovah,' the high and the 15
 lofty,
 Inhabiting eternity, whose Name is Holy :
 Though I dwell in the high and holy place,
 Yet am I with the contrite and humble in
 spirit;
 To revive the spirit of the humble, [trite.
 And to give vigour to the heart of the con-
 For I will not contend for ever; 16
 Neither will I be always wroth : [whelmed,
 Lest the spirit before me should be over-
 And the living souls, which I have made.
 For the iniquity of his covetousness I was 17
 wroth, [wroth;
 And I smote him; I hid my face and was
 And he went on frowardly in the way of his
 heart.
 I have seen his ways, and I will heal him; 18
 I will also lead him,
 And restore comfort to him and his mourn-
 I create the fruit of the lips; [ers. 19
 Peace, peace, to him that is afar off,
 And to him that is near, saith Jehovah,
 And I will heal him.
 But the wicked are like the troubled sea; 20

CHAP. LVII. 1. *From evil*] Such are in mercy removed before divine judgment begins.

2. *The perfect man*] Read with Durrel מַשְׁכָּבִי as two words, by which the construction is preserved, and the obscurity removed. Compare Ps. lxxiii. 4. where a similar error obtains in the text.—(v) Vulg. 2 MSS.

3—5 *Sons of the sorceress*] That is, persons given up to sorcery, and other wicked practices.—*Enflaming themselves*] Seized as with an idol-mania, and gratifying every desire in the impure worship of Baal and Molech. Comp. 2 Kings xxi. and xxii. 10, &c.

6. *Among the smooth stones*] Smooth consecrated stones were objects of ancient superstition. Arnobius says, that when he was a heathen, 'If he saw a smooth stone besmeared with oil, he kissed it, and by prayer sought blessings from it, as if some divine power resided in it.'

8. *Behind the door*] That is, the image of their tutelary gods, or something dedicated to them; in direct opposition to the law of God, Deut. vi. 9; xi. 20.

9. *As a present to a king*] That is, the king of Assyria, or Egypt, Hos. xii. 1.

11. *Respecting whom*] Hast thou been led to serve idols through fear of the people, who account them gods?

12. *My righteousness*] In calling thee to a just account, and then will it appear how criminal thy deeds have been.—(v) Versions.

13. *Thy associates*] Thy idolatrous allies. Both they and their worshippers will be found vain supports.

14. *Then will I say*] So most modern critics read in the first person, and considers God as the speaker, as is evident from the following verses. Compare ch. xl. 3, and note.

15. *To give vigour*] It is probable that the prophet designedly used the same word in two different, though related senses.—(v) Sept. Syr.

17. *His covetousness*] Covetousness was a prevailing sin in Israel, therefore they were afflicted, but grew worse rather than better by the correction.

18—23. *Mourners*] Such among them as sighed and cried for the sins and calamities which they beheld.

- For it never can be at rest ;
But its waters work up filth and mire.
21 There is no peace, saith my God, to the wicked.

CHAPTER LVIII.

Hypocrisy of the Jews in their fasting ; promises to the penitent, and such as keep the sabbath.

- 1 Cry aloud ; spare not ;
Raise thy voice like a trumpet,
And declare to my people their transgression,
And to the house of Jacob their sin.
- 2 Yet me, day after day, they seek ;
And they delight to know my ways,
As a nation that doeth righteousness, [God.
And forsaketh not the ordinance of their
They ask of me the ordinances of justice ;
And they delight to draw nigh unto God.
- 3 Wherefore have we fasted, and thou seest not ?
Afflicted our souls, and thou dost not regard ?
Behold ! on your fast-day ye enjoy pleasure ;
And all your demands of labour ye exact.
- 4 Behold, ye fast for strife and contention,
And to smite with the fist the poor,
Wherefore fast ye unto me in this manner,
To make your voice to be heard on high ?
- 5 Is such then the fast, which I choose,
That a man should afflict his soul for a day ?
That he should bow down his head as a bulrush,
[couch ?
And spread sackcloth and ashes for his
Shall this indeed be called a fast,
And a day acceptable to Jehovah ?
- 6 Is not this the fast which I choose ?
To dissolve the bands of wickedness ;
To loosen the oppressive burdens ;
To release those oppressed by violence,
And that ye should break every yoke ?
- 7 Is it not to break thy bread to the hungry ;
And to bring the distressed poor to thy house ? [him,
When thou seest the naked that thou clothe
And hide not thyself from thy own flesh ?
- 8 Then shall thy light break forth as the morning ;
And thy health shall speedily be restored :
And thy righteousness shall go before thee ;
And the glory of Jehovah shall bring up thy rear. [answer ;
- 9 Then shalt thou call, and Jehovah shall

CHAP. LVIII. 1—4. *Cry aloud*] How common is it in every age, to regard the form of religion, while its spirit and its power are neglected.

5—7. *Is such then*] Can it be expected that God should regard such outward services, while men's hearts are far from him. It is a humble, contrite spirit that he requireth, and good works flowing from it that he will accept.

8—10. *Then shall thy light*] A happy change shall be made in thy circumstances ; darkness shall become light, affliction and pain be turned to prosperity and peace.

10. (v) Syr. MSS.

11. *Yea, he shall renew*] Our translators have rendered, 'make fat thy bones,' a sense which the verb never has.

Thou shalt cry, and he shall say, Lo I am here ! [yoke ;
If thou remove from the midst of thee the
The pointing of the finger and the false speech ; [gry,
If thou bring forth 'thy bread' to the hun- 10
And satisfy the afflicted soul ;
Then shall thy light rise in obscurity,
And thy darkness shall be as the noon day.
And Jehovah shall guide thee continually, 11
And satisfy thy soul in the severest draught ;
Yea, he shall renew thy strength : [den,
And thou shalt be like a well-watered gar-
And like a spring whose waters never fail.
And thy offspring shall build the ancient 12
ruins ; [up ;
The foundations of old times they shall raise
And thou shalt be called the repairer of
breaches ;
The restorer of frequented paths.
If thou cease from labouring on the sabbath ; 13
From doing thy own pleasure on my holy
And shalt call the sabbath a delight, [day,
And the holy feast of Jehovah honourable ;
And shalt honour it by not following thy
ways, [words :
Nor seeking thy pleasure, nor speaking vain
Then shalt thou delight thyself in Jehovah, 14
And 'he shall set thee' on the high parts of
the earth, [father :
And feed thee on the heritage of Jacob thy
For the mouth of Jehovah hath spoken it.

CHAPTER LIX.

The nature and consequences of sin ; salvation from it only from God.

- BEHOLD, Jehovah's hand is not shortened, 1
So that he cannot save ;
Nor is his ear heavy, so that he cannot hear.
But your iniquities have separated between 2
you and your God : [from you,
And your sins have made him hide his face
So that he will not hear.
For your hands are polluted with blood, 3
And your fingers with iniquity ;
Your lips speak falsehood,
And your tongue muttereth wickedness.
No one preferreth his suit in justice, 4
And no one judgeth in truth :
They trust in vanity and speak lies :
They conceive mischief, and bring forth iniquity.
They hatch the eggs of the basilisk ; 5

The reading proposed and adopted is supported by chap. xl. 29.

13. *Cease from labouring*] Hebrew, 'turn away thy foot,' &c. Compare Deut. xi. 10, and note, and ch. xxxii. 20.

14. (v) Versions.

CHAP. LIX. 4. *His suit in justice*] In this view the sense is, that unfounded and unjust claims were made on individuals, and those who decided, paid no regard to truth, the judges accepted persons, and for a bribe condemned the innocent.

5—8. *Hatch the eggs*] These are proverbial phrases, and denote their wicked and evil devices ; and their oppressive and unjust conduct.

- And they weave the web of the spider:
He that eateth of their eggs shall die,
And from what is crushed, a viper breaketh forth.
- 6 Their webs shall not become garments;
Nor with their works shall they cover them:
Their works are works of iniquity, [selves,
And the deed of violence is in their hands.
- 7 Their feet run to what is evil,
And they haste to shed innocent blood:
Their thoughts are thoughts of iniquity;
Devastation and ruin are in their paths.
- 8 The way of peace they know not,
And there is no judgment in their tracks:
They have made to themselves crooked paths:
Whoever goeth in them, knoweth not peace;
- 9 Therefore is judgment far distant from us;
Neither doth justice overtake us:
We look for light but behold darkness;
For brightness, but we walk in obscurity.
- 10 We grope for the wall, like the blind;
And we wander, as those deprived of sight:
We stumble at mid-day, as in the twilight;
We are in profound darkness, as the dead.
- 11 We all of us groan like the bears;
And like doves make a continual moan:
We look for judgment, and there is none;
For salvation, and it is far distant from us.
- 12 For our trespasses are multiplied before thee,
And our sins testify against us;
For our transgressions cleave fast unto us;
And our iniquities we acknowledge,
- 13 In rebelling and lying against Jehovah,
And turning backward from following our God:
In speaking injury and conceiving revolt,
And meditating from the heart lying words.
- 14 And judgment is turned away backwards;
And justice standeth aloof:
For truth hath stumbled in the open street;
And rectitude hath not been able to enter.
- 15 And truth is found no more;
And he that shunneth evil becometh a prey:
And Jehovah saw, and was displeased,
Because there was no judgment.
- 16 Yea, he saw that there was no man,
And wondered that there was no intercessor:

10. *Profound darkness*] So Michaelis and others render, and it expresses the sense intended.

12. *Testify*] Afford evidence sufficient to convict and condemn us. In the next verse the prophet specifies some of their open and flagrant crimes.

16. *His own arm*] There being no one found to intercede for, or possessed of power to afford any relief, God himself interposes; awakes up his zeal, and, like a mighty warrior, goes forth to conquer his enemies, and save his people.

19. *Spirit of Jehovah*] There is, however, great uncertainty as to the sense of these two lines; as they admit of various renderings. The Syriac only gives the sense of 'enemy' to צַדִּיק, the other versions consider it in connection with נָהָר, 'river,' and render, 'for he will come as an impetuous river, which the wind of Jehovah, or a mighty strong wind driveth along. Some suppose that 'the enemy'

Then his own arm wrought salvation for him,
And his righteousness, it supported him.
And he put on righteousness as a breast-plate,
[head:
And the helmet of salvation was on his
He put on garments of vengeance for his clothing,
And clad himself with zeal, as with a mantle.
He is mighty to recompense;
He that is mighty to recompense will requite:
[mies;
Wrath to his foes, recompense to his enemies:
To distant coasts he will render a recompense.
[of Jehovah;
And from the west they shall fear the name 19
And they from the rising of the sun, his glory.
When the enemy shall rush on like a flood,
The Spirit of Jehovah shall raise a standard against him.

CHAPTER LX.

The coming and covenant of the Redeemer; the glory of the new church, after a short season of affliction.

AND the Redeemer shall come to Zion, 20
And turn away iniquity from Jacob, saith Jehovah.
[Jehovah:
And this is my covenant with them, saith 21
My Spirit, which is upon thee, [mouth,
And my words, which I have put in thy
They shall not depart from thy mouth,
Nor from the mouth of thy seed,
Nor from the mouth of thy seed's seed, saith Jehovah,
From this time forth, even for ever.
Arise, be enlightened, for thy light is 1
come, [thee.
And the glory of Jehovah is risen upon
For behold darkness shall cover the earth, 2
And thick darkness, the nations:
But upon thee shall Jehovah arise,
And his glory upon thee shall be conspicuous.
And the nations shall walk in thy light, 3
And kings in the brightness of thy sun-rising.
Lift up thine eyes round about and see; 4
All of them are assembled, they come unto
Thy sons shall come from afar; [thee;

signifies Cyrus, who was to be God's instrument in punishing the Babylonians, and delivering the Israelites.

20, 21. *The Redeemer*] I do not perceive what sense these verses can have, unless they obviously and literally refer to the coming and salvation of our Lord, who gave his spirit to his disciples, and put his words in their mouths, and which are continued among his people to this day. In this view these verses naturally introduce the address to Zion in the following chapter.

CHAP. LX. 1. *Arise, be enlightened*] The prophet sees, as it were, 'the sun of righteousness' shining with beams of truth and grace; and he calls on all that enjoy the blessings of his instruction and communication, to make a suitable improvement, and shine by their graces to his glory.

2. *Darkness shall*] Before this event occurs there shall be great darkness, wars, persecutions, and distresses; but amidst all this, shall this 'glory of Jehovah be revealed.'

- And thy daughters 'shall be carried' at the side. [joy;
- 5 Then shalt thou 'fear,' and overflow with
And thy heart shall tremble and be enlarged,
When the riches of the sea shall be turned to thee : [thee.
- When the wealth of nations shall come to
- 6 A multitude of camels shall cover thee ;
The dromedaries of Midian and Ephah ;
All of them from Sheba shall come :
Gold and frankincense shall they bear,
And shall sing the praises of Jehovah.
- 7 All the flocks of Kedar shall be gathered to thee ; [nister :
Unto thee shall the rams of Nebaioth mi-
They shall ascend with acceptance on mine altar ; [rious.
- And the house of my glory I will make glo-
- 8 Who are these that fly like a cloud ?
And like doves unto their windows?
- 9 Verily the distant coasts shall wait for me,
And the ships of Tarshish among the first,
To bring thy sons from afar,
Their silver and their gold with them ;
On account of the name of Jehovah, thy God,
The Holy One of Israel, for he hath glo-
rified thee.
- 10 And strangers shall build up thy walls,
And kings shall minister unto thee :
For in my wrath I smote thee,
But in my favour I will have mercy on thee.
- 11 Thy gates shall be open continually ;
By day or by night they shall not be shut :
That they may bring to thee the wealth of nations,
And that their kings with pomp may come.
- 12 For that nation, and that kingdom,
Which will not serve thee, shall perish ;
Yea, those nations shall be utterly made waste.
- 13 The glory of Lebanon shall come unto thee ;
The fir-tree, the pine, and the box together,
To adorn the place of my sanctuary,
And that I may glorify the place of my feet.
- 14 And the sons of those who afflicted thee,
They shall come bending before thee ;
And all they who scornfully rejected thee,
Shall do obeisance at the soles of thy feet :
And they shall call thee, The city of Jehovah ;

The Zion of the Holy One of Israel.
Instead of being forsaken, and hated, 15
So that no one passed through thee ;
I will make thee an everlasting boast ;
A subject of joy for perpetual generations.
And thou shalt suck the milk of nations, 16
And at the breast of kings be fostered,
And shalt know that I, Jehovah, am thy Sa-
viour, [col.
And thy Redeemer the Mighty One of Ja-
Instead of brass, I will bring gold ; 17
And instead of iron, I will bring silver ;
And instead of wood, brass ;
And instead of stones, iron.
And I will make thine inspectors peace,
And thine exactors, righteousness.
Violence shall no more be heard in thy land ; 18
Destruction and calamity in thy borders :
But thou shalt call thy walls, salvation,
And thy gates, praise.
The sun shall be no more thy light by day ; 19
Nor by night shall the moon give light to
thee ;
But Jehovah shall be thine everlasting light.
And thy God shall be thy glory.
Thy sun shall no more go down, nor thy 20
moon wane ;
For Jehovah shall be thine everlasting light,
And the days of thy mourning shall be ended.
And thy people shall be all righteous ; 21
For ever shall they inherit the land :
For they are the branch of my planting.
The work of my hands, that I may be glo-
rified.
The little one shall become a thousand ; 22
And the small one a strong nation :
I Jehovah, in due time, will hasten it.

CHAPTER LXI.

The office of the Saviour, and the duty and blessings of believers.

THE Spirit of Jehovah is upon me ; 1
For Jehovah hath anointed me, to publish
glad tidings to the meek ; [hearted ;
He hath sent me to bind up the broken-
To proclaim to the captives liberty,
And to those in bonds a full release :
To proclaim the acceptable year of Jehovah, 2
And the day of the vengeance of our God ;

4. *Carried at*] 'To be nursed at the side' is certainly improper, as it is opposed to nature. The reading of the Sept. Chald. is adopted as conformable to the custom of the east.

5—7. *Thou fear*] This reading of many MSS. is obviously preferable to the text, and is parallel with tremble in the next line.—*I will make glorious*] I will make it appear so, and be esteemed accordingly.

8. *Who are these*] The prophet saw in vision people unknown, nations most remote hastening to Zion, with the speed of a driven cloud, or like doves that fly to their cotes from some bird of prey.

9—14. *Name of Jehovah*] Vitringa applies this to the future restoration of Israel, when he supposes the Gentiles shall conduct the Jews to their own land. Considering the prophetic imagery, the whole may apply to the gospel

church, the peace, light, joy and glory of which is in other places celebrated in like bold and figurative language.

15—22. *Instead of being*] What is here said of the church seems to me to be yet unfulfilled ; and I would apply it to that period when the Jews, together with the fulness of the Gentiles, shall be brought in, and when God shall eminently reign upon earth by the power of his truth and spirit. Some of the expressions are applied to the heavenly state, Rev. xxi. 23, and xxii. 5, and they must, as referring to the church on earth, imply a state of great light, holiness, and happiness.

CHAP. LXI. 1. *The spirit*] Comp. Luke iv. 18, where our Lord asserted 'that this scripture was that day fulfilled.'

2. *Acceptable year*] This is a manifest allusion to the proclaiming of the year of jubilee by sound of trumpet. See Levit. xxv. 9, &c. This was a year of general release ; of

- To comfort all those who mourn ;
3 To impart gladness to the mourners in Zion ;
 To give them an ornament instead of ashes ;
 The oil of joy instead of mourning ;
 The robe of praise instead of a fainting spirit ;
 And they shall be called Trees of righteous-
 The plantation of Jehovah, for his glory.
4 And "thy offspring" shall build the ancient ruins ;
 They shall raise up the former desolations,
 And repair the cities which were laid waste ;
 The desolations of past generations.
5 And strangers shall stand and feed your flocks ;
 And the sons of the alien shall become
 Your husbandmen, and your vine-dressers.
6 But ye shall be called, The priests of Jehovah ;
 And be named, The ministers of our God.
 The riches of the nations shall ye eat,
 And in their glory shall ye make your boast.
7 For your shame ye shall have double honour ;
 And for confusion, "ye shall rejoice in your"
 For in "your" land ye shall possess double
 Everlasting joy shall be unto you. [felicity ;
8 For I Jehovah love judgment ;
 I hate robbery and "iniquity :"
 And I will give them in faithfulness their reward,
 And make an everlasting covenant with
9 And their seed shall be known among the nations,
 And their offspring in the midst of the people—
 All who see them shall acknowledge
 That they are a seed blessed of Jehovah.
10 I will greatly rejoice in Jehovah ;
 My soul shall exult in my God :
 For he clothed me with garments of salvation,
 "And" covered me with the robe of righteousness—
 As a bridegroom decketh himself with ornaments,
 And as a bride adorneth herself with jewels.
11 Surely as the earth pusheth forth her shoots,

And as a garden causeth her seed to grow ;
 So will Jehovah make righteousness shoot forth,
 And praise, in the sight of all the nations.

CHAPTER LXII.

The prophet's prayer for Zion, and the duty of her watchmen.

For the sake of Zion, I will not be silent ; **1**
 And for Jerusalem's sake I will not rest ;
 Until her righteousness go forth as brightness ;
 And her salvation like a flaming torch.
 And the nations shall see thy righteousness, **2**
 And all the kings thereof, thy glory :
 And thou shalt be called by a new name,
 Which the mouth of Jehovah shall fix upon thee. [hand of Jehovah ;
 And thou shalt be a glorious crown in the **3**
 A royal diadem in the hand of thy God.
 Thou shalt not any more be called, For- **4**
 saken ; [late.
 Nor of thy land shall it be said, It is deso-
 But thou shalt be called, MY DELIGHT,
 And thy land, THE MARRIED LAND.
 For Jehovah shall delight in thee,
 And thy land shall be joined in marriage.
 For as a young man marieth a virgin, **5**
 So shall thy sons marry thee ;
 And as a bridegroom rejoiceth in his bride,
 So shall thy God rejoice in thee.
 On thy walls, Jerusalem, have I set watch- **6**
 men ;
 Nor shall they ever be silent, day or night.
 O ye who proclaim the name of Jehovah !
 Keep not silence, nor let him rest in silence, **7**
 Until he establish, and until he make,
 Jerusalem a praise in the earth.
 Jehovah hath sworn by his own right hand, **8**
 And by his own most powerful arm,
 I will no more give thy corn to be food for
 thy foes ;
 Nor shall the sons of the stranger
 Drink thy wine, for which thou hast laboured.
 But they that reap the corn shall eat it, **9**
 And shall praise the name of Jehovah ;
 And they that gather the vintage

debts and obligations ; of bond-men and women ; of lands and possessions, which had been sold from the families and tribes to which they belonged.

3. To impart gladness A word has been dropped from the text, and *grat*, gladness, was most probably the word, as it occurs in contrast with *לֵבָא*, in the next line but one.—*Ornament* As the ashes were thrown on the head in mourning, the antithesis implies that the ornament was some chaplet or wreath for the head, as a token of joy.

4—9. And thy offspring If we consider this as addressed to Zion, we learn that her sons should be many, and the land should be again cultivated, and strangers or Gentiles should become the servants of God, and be joined to his people. (a) Ch. lviii. 12, 4 MSS.

7. For your shame The Syriac is followed in rendering in the second person ; and giving that sense to *שְׁמָךְ* which the antithesis requires, a more consistent sense is obtained. What is here promised Jehovah in the two next verses engages to do,

10. I will greatly Zion now speaks, and expresseth her joy in the Lord.

CHAR. LXII. 1. Her salvation While this may literally be applied to the deliverance from Babylon, it has a nobler reference to the great salvation of our Lord.

4. My delight In opposition to 'forsaken,' and 'married land,' in opposition to 'desolate,' meaning it shall be inhabited, and possessed.

5. Thy sons 'Thy sons marrying thee,' only signifies, shall possess, and have authority in their own land, as the husband has in respect to his wife.

6, 7. Set watchmen The image in this place is taken from the temple service ; in which there was appointed a constant watch, day and night, by the Levites, 1 Chron. ix. 33. Compare Ps. cxxiv. Mal. ii. 12.

9. In my holy courts Compare Deut. xii. 17, 18. Being delivered, and enjoying their own privileges, they should observe the law.

- Shall drink it in my holy courts.
 10 Pass ye, pass ye through the gates ;
 Prepare the way for the people ! [stones !
 Cast up, cast up, the highway ; clear it from
 Lift up on high a standard for the nations !
 11 Behold, Jehovah hath proclaimed,
 Even unto the extremity of the earth ;
 Say ye to the daughter of Zion,
 Behold ! thy Saviour cometh :
 Behold, he hath a recompense with him,
 And the reward he giveth is before him.
 12 And they shall be called, The holy people,
 The redeemed of Jehovah ;
 And thou shalt be called, The much desired,
 The city that shall not be forsaken.

CHAPTERS LXIII. LXIV.

The Saviour's victories ; and his mercy towards his church.

- 1 C. Who is this that cometh from Edom,
 With garments deeply dyed from Bozrah ?
 This that is glorious in his apparel,
 Marching on in the greatness of his strength ?
 M. I, who publish righteousness, mighty to save.
 2 C. Wherefore is thine apparel red,
 And thy garments as one treading the wine-vat ?
 3 M. I have trodden the wine-vat alone ;
 And of the peoples there was none with me.
 And I trod them down in mine anger ;
 And I trampled them in mine indignation :
 And their blood was sprinkled on my garments ;
 And I have stained all mine apparel.
 4 For the day of vengeance was in my heart ;
 And the year of my redeemed was come.
 5 And I looked, and there was no one to help ;
 And I wondered that there was none to uphold :
 Hence mine own arm wrought salvation for
 And mine indignation itself sustained me.
 6 And I trod down the peoples in mine anger,
 And I "crushed" them in mine indignation ;
 And I spilled their blood on the ground.
 7 The mercies of Jehovah will I record ;
 The praise of Jehovah, according to all
 That Jehovah hath bestowed upon us ;

And his great goodness to the house of Israel,
 Which he hath bestowed upon them,
 Through his compassion and great kindness.
 For he said, Surely they are my people, 8
 Children that will not prove false ;
 So he was their Saviour in all their distresses :
 He was "not" opposed to them ; 9
 But the angel of his presence saved them ;
 In his love and in his pity he redeemed
 them, [old.
 And bore and carried them all the days of
 But they rebelled and grieved his holy 10
 Spirit ; [them.
 And he turned their enemy ; he fought against
 Then he remembered past days, Moses and 11
 his people ;
 How he had brought them up from the sea
 Together with the shepherd of his flock ;
 How he had put within him his Holy Spirit ;
 Leading them by the right hand of Moses, 12
 With his own glorious arm ;
 Cleaving the waters before them,
 To make himself an everlasting name :
 Conducting them through the abysses, 13
 As a horse in the plain, so that they stumbled not.
 As the herd descendeth to rest in the valley, 14
 The Spirit of Jehovah caused them to rest ;
 So didst thou lead thy people,
 To make thyself a most glorious name.
 Look down from the heavens, and see, 15
 From thy holy and glorious habitation :
 Where is thy zeal and thy mighty power ;
 The yearning of thy bowels and thy compassions ?
 "In respect to us" are they restrained ?
 Verily, thou art our father, 16
 Though Abraham would not regard us,
 And Israel would not acknowledge us :
 Thou, Jehovah, art our father ;
 Our Redeemer from of old is thy name.
 Why dost thou suffer us to err from thy 17
 ways ?
 To harden our hearts from the fear of thee ?
 O return, for thy servant's sake, the tribes of
 thy heritage.

10. *Pass ye*] This is addressed to the citizens of Zion, who are exhorted to repair the highways, and to invite the nations, and to raise a standard for them.

11. *Thy saviour*] So all the versions render, and what follows justifies them.

12. *The holy people*] The former verse most naturally signifies the person of our Lord ; and the 'holy people' here, his disciples.—*The much desired*] This can only be true of the spiritual church, which is often compared to a city, the city of the great king ; and this shall never be forsaken.

CHAP. LXIII. 1—6. *Who is this*] The very remarkable passage with which this chapter begins, seems to be in a manner detached from the rest, and to stand singly by itself, having no immediate connexion with what goes before, or with what follows. Expositors refer this to the glorious person of Messiah ; and to the vengeance which he took on his enemies and his crucifiers. Nor can it be an objection to this, that Bozrah, the capital of Idumea, is

mentioned ; as the Edomites, the old enemies of the church, may naturally represent the enemies of Messiah, the Jews.

6. *Spilled their blood*] Our translators rendered נצחם their blood in the third verse, but here their strength ; but the sense given is that which the best critics adopt. (v) Cyr. Chald. MSS.

7. *The mercies of*] The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their state of dispersion.

9. *He was not*] So the versions, Keri and MSS. read. 'He was not opposed,' or was not an 'adversary, but a friend ; as the negative often signifies.—*Angel of his*] Compare Exod. xviii. 20—23 ; xxxiii. 13. Deut. i. 31.

15. *In respect to us*] Hast thou forgotten that we are thy children, however degenerate and unworthy ? So the Sept. and Syr.

16. *Art our Father*] They claim God's relation to them,

- 18 Is it a small thing that they have possessed thy holy "mount?" [tuary?]
That our foes have trodden down thy sanc-
- 19 We have long been as those thou rulest not; As those who are not called by thy name.
- 1 O REND thou the heavens and come down, Let the mountains flow down at thy pre-
- 2 As the fire kindleth the dry fuel; [sence! As the fire causeth the waters to boil: Make known thy name to thine enemies; Let the nations tremble at thy presence.
- 3 When thou didst awful things we expected When thou didst descend— [not; The mountains flowed down at thy presence.
- 4 Things which eye hath not seen nor ear heard, Neither have entered into the heart of man, God will do for those who love him.
- 5 Thou meetest with joy those who work righteousness; Those who remember thee in thy own ways: Lo! thou art angry; for we have sinned; Because of our deeds; and can we be saved?
- 6 For we are all of us as a polluted thing; And all our righteousness as a rejected garment: And we are ail of us withered like a leaf, And our sins, like the wind, have borne us away.
- 7 There is no one that calleth on thy name, That rouseth up himself to lay hold on thee: Therefore thou hast hidden thy face from us, [quities. And "given us up" to the power of our ini-
- 8 But "Thou," O Jehovah, thou art our father; We are the clay, and thou hast formed us: We are all of us the work of thy hands.
- 9 Be not wroth to the uttermost, O Jehovah; Neither for ever remember iniquity: Behold, look on us now; we are all thy people.
- 10 Thy holy cities are become a wilderness; Zion is become a desert; Jerusalem desolate.
- Our holy and beautiful temple, 11
Where our fathers praised thee, is consumed with fire:
And all our desirable things are a desolation.
Wilt thou contain thyself at these things, 12
Jehovah? [us?
Wilt thou be silent, and still grievously afflict

CHAPTER LXV.

The calling of the Gentiles, and the rejection of the Jews for their unbelief; judgments for the wicked, and blessings for the good; the new Jerusalem.

- I AM sought of those that asked not for 1
me;
I am found of those that sought me not:
I have said, Behold me, behold me!
To a nation that called not on my name.
I have stretched out my hands all the day 2
to a rebellious people, [vices;
Who walk in an evil way, after their de-
To a people who provoke me to my face; 3
Who are continually sacrificing in the gar-
den,
And burning incense on their tile-roofs:
Who dwell in sepulchres, and lodge in ca- 4
Who eat the flesh of the swine, [verns;
And broth of abominable meat is in their
vessels:
Who yet say, Stand thou aloof from me; 5
Approach me not; for I am holier than thou.
These raise up a smoke in my nostrils;
A fire that burneth all the day long.
Behold, these things are written before me; 6
I will no longer be silent, but will recom-
pense, [quities,
Yea, recompense into their bosom their ini-
And the iniquities of their fathers together, 7
saith Jehovah;
Who have burned incense on the mountains,
And dishonoured me on the hills:
Therefore will I measure into their bosom,
The recompense of their former works.
Thus saith Jehovah: 8
As the new wine is found in the cluster,

and expect from him more compassion than from their illustrious fathers Abraham and Jacob. 18 (v) Sept.

19. *As those thou rulest not*] As if thou hadst wholly abandoned us, and given us up to our own ways, as thou hast the heathen; and even permitted idolaters to reign over us.

CHAP. LXIV. 2. *As the fire*] That is, let the mountains flow down as assuredly as the fire kindleth the dry fuel, or as the fire maketh the waters to boil.

3. *When thou didst*] There is probably an allusion to God's descent on Sinai, Ex. xix. 1, &c. Comp. Ps. lxxviii. 7.

4. *Things which eye*] So the apostle, 1 Cor. ii. 9, as to the sense; for the text here is corrupted. The true reading seems to have been שְׂכַר לֹא שָׁכַר parallel with רִאיוֹן.

The clause, "nor have entered into the heart of man," is wholly omitted here, and yet it is a purely Hebrew phrase. Compare ch. lxx. 17, Jer. iii. 16; vii. 31; xix. 5; xxxii. 35. Ezek. xiv. 3. In the last line I render the verb in the future, will do, which admits the sense the apostle has given; for prepared signifies what God had determined in his own wisdom to do, and which the apostle asserts he had then revealed to them by his spirit. The common text Lowth renders,

'For never have men heard, nor perceived by the ear; Nor hath eye seen, a God beside thee, Who doeth such things for those that trust in him.'

5. *Because of our deeds*] This is Lowth's correction. In the two next verses, the prophet gives the reasons of his doubts on account of past sins, and of the little appearance of any change.

8. *Thou art our Father*] Here the people plead God's covenant relation to them; he had formed them as a church, and will he destroy them? (v) Chald. MSS.

CHAP. LXV. 1. *I am sought*] This chapter contains a defence of God's proceedings in regard to the Jews, with reference to their complaint in the chapter preceding.

3, 4. *In gardens—on tile roofs*] These are instances of heathenish superstition, and idolatrous practices, to which the Jews were immoderately addicted before the Babylonish captivity.

5—7. *Stand thou aloof from me*] This exactly suits the spirit of the pharisees, and what follows may refer to the punishment inflicted by the Romans.

8—10. *Thus saith Jehovah*] Some of Israel, in the general ruin, are to be preserved.

- And one saith, Destroy it not ; for a blessing is in it :
 So will I do for the sake of my servants,
 That I may not utterly destroy them all.
 9 For I will bring forth a seed from Jacob,
 And from Judah, an inheritor of my mountain ;
 Yea, my chosen people shall inherit it,
 And my servants shall dwell therein.
 10 And Sharon shall become a fold of flocks,
 And the valley of Achor, a resting-place for herds,
 To my people who have sought after me.
 11 But ye who have forsaken Jehovah,
 Who have prepared a table for Gad,
 And filled up a libation for Meni ;
 12 Verily you will I number for the sword,
 And all of you shall bow down for the slaughter :
 Because when I called, ye answered not ;
 When I spoke, ye hearkened not ;
 But ye did evil before mine eyes,
 And chose that in which I delighted not.
 13 Wherefore, thus saith the Lord Jehovah :
 Lo, my servants shall eat, but ye shall hunger ; [thirsty ;
 My servants shall drink, but ye shall be
 Lo, my servants shall rejoice, but ye shall
 be ashamed :
 14 Lo, my servants shall sing for joy of heart ;
 But ye shall cry out for anguish of heart ;
 And ye shall howl through distress of spirit.
 [chosen ;
 15 And your name shall be for a curse to my
 For the Lord Jehovah shall slay you
 And his servants shall be called by another
 name. [earth,
 16 Then whoso blesseth himself upon the
 Shall bless himself by the God of truth :
 And whoso sweareth upon the earth
 Shall swear by the God of truth :
 Because the former provocations are forgotten,
 [eyes.
 And because they are hidden from mine
 17 For lo, I create new heavens and a new
 earth, [bered,
 And the former ones shall not be remembered.
 Neither shall they again be brought to mind.

11. *A table for Gad*] Gad means good fortune, and Meni the moon. Jerom explains the custom of idolaters, as is here stated. 'It is an ancient custom, in all cities, and especially in Egypt, and in Alexandria, for idolaters to prepare on the first day of the year a table, and place on it feast-cheer of every kind, and a cup of mead, or sweet wine, in gratitude for the fertility of the past year, and to supplicate for the same in the coming year.'

12—15. *Number for the sword*] You who worship the moon, by which months are numbered, will I number for the sword ; but while every kind of evil and misery shall come on you, my believing people shall be safe and happy. — *Call by another name*] They shall be called christians, and not Jews.

16. *Then whoso*] When the above events take place, he that blesseth or prayeth for himself, shall not name idols, but the God of truth.

17. *For lo, I create*] The new heaven and earth cannot

But ye shall rejoice and exult for ever, in 18
 what I create :

For behold I create Jerusalem an exultation,
 And her people the subject of rejoicing :
 And I will exult in Jerusalem and rejoice 19
 in my people, [therein,

And there shall not be heard any more
 The voice of weeping, nor the voice of crying.

No more shall be there an infant short-lived, 20
 Nor an old man who hath not filled his days :
 For he that dieth a hundred years old,
 Shall be considered only as a boy ; [old,
 And the sinner that dieth a hundred years
 Shall be regarded as one accursed.

And they shall build houses and inhabit 21
 them,

And plant vineyards, and eat the fruit thereof.
 They shall not build, and another inhabit ; 22
 They shall not plant, and another eat :

For as the days of a tree, are the days of my
 people,

And the work of their hands shall they enjoy.

My chosen shall not labour in vain ; 23

They shall not generate a short-lived race :

For they shall be a seed blessed of Jehovah ;

They and their offspring with them.

And it shall be, that before they call, I will 24
 answer ;

And while they are yet speaking, I will hear.

The wolf and the lamb shall feed together ; 25

And the lion shall eat straw like the ox :

But as for the serpent, dust shall be his food.

They shall not hurt, nor destroy,

In all my holy mountain, saith Jehovah.

CHAPTER LXVI.

God will be served in spirit, not by ceremonies ; the humble are comforted ; the judgments pronounced against the wicked and impenitent.

Thus saith Jehovah, [my footstool : 1

The heavens are my throne, and the earth

Where is this house, which ye build for me ?

And where is this place of my rest ?

For all these things my hand hath made, 2

And all these things are mine, saith Jehovah.

But this man will I regard, him that is humble,
 ble.

here refer to the future world, as is evident from what follows, ver. 21, 22 ; but by this is meant the gospel dispensation, and the wonderful change which it should effect in the world, Heb. xii. 26, 27.

20. *Infant short-lived*] While sorrow is to be banished, long life is to be granted like those who lived before the flood. We must understand this as signifying only that temperance and virtue shall secure the divine blessing, and men shall not be cut off by the sword of judgment. Compare Deut. xxviii. 30.

24. *Before they call*] I will remove evils before they complain of them ; and be ready to bestow blessings while they are requesting them. Compare with the next verse, ch. xi. 6.

CHAP. LXVI. 1. *Where is this house*] This chapter is a continuation of the subject of the foregoing. And at the very time when the judgments, denounced in ver. 6th and 12th of the preceding chapter, were hanging over their heads,

- And of a contrite spirit, and trembleth at my word.
- 3 He that slayeth an ox, killeth a man ;
He that sacrificeth a lamb, beheadeth a dog ;
He that maketh an oblation it is of swine's blood ;
He that burneth incense, blesseth an idol ;
Yea, they have chosen their own ways ;
And in their abominations their soul delighteth.
- 4 I will also choose out their calamities ;
And what they dread I will bring upon them :
Because I called, and no one answered ;
I spoke and they would not hearken ;
But they did evil before mine eyes,
And chose that in which I delighted not.
- 5 Hear the word of Jehovah,
Ye who tremble at his word ;
Say ye to your brethren, who hate you,
And who thrust you out for my name's sake :
Jehovah will be glorified, and will appear
To your joy, but they shall be confounded.
- 6 The noise of a tumult from the city !
A cry is heard from the temple !
It is the voice of Jehovah.
Rendering a recompense to his enemies.
- 7 Before she was in travail, she brought forth ; [of a male child.
Before her pangs came, she was delivered
- 8 Who hath heard such a thing as this ?
Who hath seen the like of these things ?
Is a country brought forth in one day ?
Or is a nation born in an instant ?
When Zion travailed she also brought forth
her children.
- 9 Shall I bring to the birth,
And not cause to bring forth, saith Jehovah ?
Shall I who beget restrain the birth, saith
thy God ?
- 10 Rejoice with Jerusalem, and exult with her,
All ye who love her ;
Be exceedingly joyful on account of her,
All ye who mourn over her.

they were rebuilding, by Herod's munificence, the temple in a most magnificent manner. God admonishes them, that the Most High dwelleth not in temples made with hands ; and that a mere external worship would never be accepted by him. These two chapters manifestly relate to the calling of the Gentiles, the establishment of the Christian dispensation, and the reprobation of the apostate Jews, and their destruction executed by the Romans.

3. *He that slayeth an ox*] These are instances of extreme wickedness joined with hypocrisy, Ezek. xxiii. 39. Matt. xxiii. 14.

5. *Hear the word*] This is addressed to those who believed on the Saviour, and whose names were cast out as evil, and themselves persecuted by their unbelieving brethren, John ix. 22—35 ; xvi. 2.

6. *The noise of a tumult*] The prophet at once brings us to hear, and see the destruction of the sinners in Zion. The city is confusion, the enemy having invaded it ; the temple, the last resort, is also forced, and a cry of destruction is every where heard. Compare with this our Lord's prediction, Matt. xxiv. 1—23. Luke xxi. 5, &c.

7—11. *Before she was*] Zion is represented as bringing forth a spiritual seed suddenly. This doubtless was intended

- That ye may suck, and be satisfied, 11
From the breast of her consolations ;
That ye may draw out and be delighted,
From the abundance of her glory.
For thus saith Jehovah : 12
Lo, I spread over her prosperity as a river ;
And the wealth of nations as a flowing
stream : [side ;
And ye shall suck, and be carried at the
And on the knees shall ye be dandled.
As one whom his mother comforteth, so will 13
I comfort you ;
For in Jerusalem shall ye be comforted.
And ye shall see it, and your heart rejoice ; 14
And your bones shall flourish as the herbage :
And Jehovah's hand shall be known to his
servants,
And his indignation towards his enemies.
For behold ! Jehovah will come 'as' a fire, 15
And his chariots as the whirlwind :
And he shall breathe forth his anger in
great heat,
And his rebuke in flames of fire.
For by fire shall Jehovah execute judgment, 16
And by his sword also, upon all flesh ;
And many shall be the slain of Jehovah.
They who sanctify and purify themselves, 17
In the gardens, after the rites of Achad ;
In the midst of those who eat swine's flesh,
And the mouse, which are an abomination ;
Together shall they perish, saith Jehovah.
For I know their deeds and their devices : 18
And I come to gather all nations and
tongues ;
And they shall come, and shall see my glory.
And I will appoint unto them a sign ; 19
And of those escaped I will send to the na-
tions :
To Tarshish, Pul, Lud, and 'Meschec' ;
To Tubal, and Javan, the far distant coasts :
To those who have never heard my name,
And who have never seen my glory :
And they shall declare my glory among the
nations.

to show the spread and triumph of the gospel in the world ; and that this would be effected chiefly by the peculiar aid and power of God.

12—16. *I spread over her*] Jehovah here promises prosperity to his servants, and abundant spiritual consolation.

15 (v) Sept.

17. *Rites of Achad*] The Syrians worshipped a god called Adad. The name of Adad, says Macrobius, signifies One ; as likewise does the word Achad in Isaiah.—*Swine's flesh*] Animals which, according to the law, were unclean and forbidden, they partook of in the worship of this idol.—*Shall they perish*] These apostate Jews shall be cut off, and the objects of their worship utterly destroyed.

18. *Shall see my glory*] As all nations are to be assembled, to see this glory, it can only mean the display of his grace and love by the gospel among all nations.

19. *A sign*] By this is meant, a miracle, a wonder, and includes all the miracles which were wrought by our Lord and his apostles. These are often called signs. Compare Acts ii. 19, 22, 43 ; iv. 30 ; xiv. 3 ; Rom. xv. 19 ; 2 Cor. xii. 12 ; Heb. ii. 4.—*Send to the nations*] So our Lord commissioned his apostles to go and preach the gospel among all nations for a testimony to them. (v) Sept. MSS.

20 And they shall bring all your brethren,
From all nations, for an offering to Jehovah ;
On horses, and in chariots, and in counes ;
On mules, and on dromedaries ;
To my holy mount, saith Jehovah,
As the sons of Israel brought the offering,
In pure vessels, to the house of Jehovah.
21 And of them will I take, for Priests, and
Levites, saith Jehovah.
22 For like as the new heavens, and the new
earth which I make,
Abide ever before me, saith Jehovah ;

So shall abide your seed and your name.
And it shall be from new moon to new 23
moon,
And from sabbath to sabbath ;
All flesh shall come to worship before me,
saith Jehovah.
And they shall go forth, and shall see 24
The carcases of the men, who revolted from
For their worm shall not die, [me.
And their fire shall not be quenched ;
And they shall be an abhorrence to all flesh.

20—24. *And they shall bring*] If we understand this as regarding the believing seed of Abraham, it signifies, in the style of the old dispensation, that the Gentiles shall be

called and sanctified, and offer themselves to the service of God, and be accepted, and that their name and seed shall ever abide, Rom. xv. 16.

J E R E M I A H.

INTRODUCTION.

JEREMIAH was of the sacerdotal race, being one of the priests that dwelt at Anathoth, in the land of Benjamin, Josh. xxi. 18. He was called to the prophetic office when very young, about the thirteenth year of Josiah's reign, and exercised it for about forty-two years with great faithfulness and zeal. He prophesied through the wicked and turbulent reigns of Jehoahaz, Jehoiakim, Jeroniah, and Zedekiah, and endured every kind of insult and persecution ; and when Jerusalem was destroyed, and Gedaliah slain, he was carried down to Egypt, where he prophesied, and according to the tradition of the Jews, was put to death by his own wicked countrymen. The general subjects of his prophecies are the idolatry and other sins of the Jews—the judgments impending, interspersed with several intimations of the Messiah. The style of Jeremiah is beautiful and tender to a high degree ; especially when he has occasion to excite the softer passions of grief and pity, which is not seldom the case in the first parts of the prophecy. It is likewise on many occasions very elegant and sublime, especially towards the end, (ch. xlv—li.) where this prophet approaches even to the majesty of Isaiah. From chap. 20 to 46, a new order has been followed, and they thus stand.

CHAP. 20.	CHAP. 26.	CHAP. 24.	CHAP. 27.	CHAP. 37.	CHAP. 39, 15—18.	CHAP. 42.
22.	35.	29.	28.	32.	39, 1—14.	43.
23.	36.	30.	21.	33.	40.	44.
25.	45.	31.	34.	38.	41.	46.

CHAPTER I.

This chapter contains the prophet's commission, and promises of Divine assistance.

1 THE WORDS OF JEREMIAH, THE SON OF
HILKIAH, ONE OF THE PRIESTS WHO DWELT
AT ANATHOTH, IN THE LAND OF BENJAMIN ;
2 TO WHOM THE WORD OF JEHOVAH CAME IN
THE DAYS OF JOSIAH, THE SON OF AMON,
KING OF JUDAH, IN THE THIRTEENTH YEAR
3 OF HIS REIGN : AND CAME IN THE DAYS OF
JEHOIAKIM, THE SON OF JOSIAH, KING OF
JUDAH, UNTIL THE COMPLETION OF THE
ELEVENTH YEAR OF ZEDEKIAH, THE SON OF
JOSIAH, KING OF JUDAH, UNTIL THE CARRY-
ING AWAY OF JERUSALEM INTO CAPTIVITY
IN THE FIFTH MONTH.
4 Then the word of Jehovah came to me,
saying, [thee :
5 Before I formed thee in the womb, I knew

And before thou wast born I hallowed thee
I appointed thee a prophet to the nations.
And I said, Alas ! O Lord Jehovah, 6
I know not how to speak ; for I am a child.
And Jehovah said to me, Say not I am a 7
child : [go ;
But to whomsoever I send thee, thou shalt
And all that I command thee thou shalt
Be not afraid because of them ; [speak. 8
For I am with thee to deliver thee, saith
Jehovah. And Jehovah put forth his hand 9
and touched my mouth, and said to me,
Lo, I have put my words in thy mouth.
See, I have this day given thee power 10
Over the nations, and over the kingdoms,
To root up and pull down ; to build and plant.
And the word of Jehovah came to me, 11
What seest thou, Jeremiah ?
And I said, I see a rod of an almond-tree.

CHAP. I. 1—3. These verses are the title of the following prophecies.

5. *I hallowed thee*] Set thee apart in my purpose to this office. Compare Gal. i. 15, 16.—*To the nations*] Not only to Israel and Judah, but to the surrounding nations.

6—9. *I am a child*] Conscious of his youth and of his own unfitness for this office, he, like Moses, formed excuses,

and had rather have continued to discharge the ordinary duties of a priest ; but Jehovah put his word in his mouth, and promised to deliver him from his enemies.

10. *To root up*] A prophet is said to do, what he predicts shall be done.

11, 12. *A rod of an almond*] The almond tree is one of the first trees that blossoms in the spring. Hence as a de.

- 12 And Jehovah said to me, Thou hast rightly seen :
For I will hasten to perform my word.
- 13 And the word of Jehovah came again to Saying, What seest thou, Jeremiah ? [me, And I said, I see a pot sending forth steam ; And its mouth is turned from the north.
- 14 And Jehovah said unto me,
From the north shall the evil issue forth Upon all the inhabitants of the land.
- 15 For lo, I will call for all the families Of the kingdoms of the north, saith Jehovah : And they shall come, and each set his throne
At the entering in of the gates of Jerusalem, And upon all the walls thereof round about, And over all the cities of Judah.
- 16 And I will utter my judgment against them, On account of all their wickedness ; For they have forsaken me, and burned incense to other gods, [hands, And have worshipped the works of their
- 17 Therefore gird thou up thy loins, and arise, And speak to them all that I command Be not dismayed at their presence, [thee ; Lest I should confound thee before them.
- 18 For lo, I make thee this day as a fortified city, [land ; An iron pillar, or wall of brass against all the Against the kings of Judah and her princes ; Against her priests and the people of the
- 19 And they shall fight against thee, [land ; But they shall not prevail against thee ; For I will be with thee to rescue thee, saith Jehovah.

CHAPTER II.

God expostulates with his people, reminding them of his mercies, and of their sins and idolatries, as the causes of all their calamities.

- 1 AND the word of Jehovah came to me, saying ; [ing ;
- 2 Go and cry in the ears of Jerusalem, say— Thus saith Jehovah, I remember in thy behalf,
The kindness done to thee in thy youth,

nominative verb, the word signifies to be prompt, to hasten, to watch ; and by this emblem God intimates that he would speedily perform his word.

13. (a) 2 MSS.

14. *From the north*] This explains the representation in the former verse. The steam was designed to show whence calamities would come upon Israel.

15. *Each his throne*] To set up a throne in or over any place denotes taking full possession of it, and exercising authority and dominion there. See ch. xliii. 10 ; xlix. 38.

16—19. *Have forsaken me*] The duty of the prophet is stated, and God engages to support and strengthen him in the discharge of it.

CHAP. II. 2. *My kindness in*] The text is ambiguous, and may signify either the people's kindness and love to God, or his to them. With most modern critics, the latter is preferred, first, because the kindness was wholly on God's part, as Moses repeatedly testified to them ; and secondly, because in what follows, the prophet reprehends the idolatry and sins of their fathers.—*In thy youth*] That is, at their coming out of Egypt, which is called their birth, Isa. xlv.

- The love shown in thine espousals,
When thou followedst me in the wilderness,
Through a land that was not cultivated.
- Then Israel was a hallowed thing to Jeho- 3
And as the first-fruits of his increase ; [vah,
All that devour him shall be deemed guilty ;
Evil shall come upon them, said Jehovah.
- Hear the word of Jehovah, O house of 4
Jacob,
And all the families of the house of Israel
- Thus saith Jehovah, [me, 5
What wrong dealing did your fathers find in
That they departed far from me,
And walked after vanity and became vain ?
And they said not, Where is Jehovah, 6
Who brought us up from the land of Egypt ;
Who conducted us through the wilderness ;
Through a land of waste, and desolate ;
Through a land of drought, and death-
shade ;
Through a land which no man passed through,
And where no human being dwelt ?
- I brought you also unto a land of plenty, 7
To eat the fruit thereof, and the good thereof ;
But when ye were come in, ye defiled my
land,
And mine heritage ye made an abomination.
- The priests said not, Where is Jehovah ? 8
And they versed in the law knew not me ;
The pastors also rebelled against me,
And the prophets prophesied in the name of
Baal, [profit.
And walked after things that could not
Hence I will yet plead with you, saith Jeho- 9
vah ; [plead ;
And with your children's children will I
For pass to the coasts of the Chittites, and 10
And send to Kedar and consider well, [see ;
And see if there hath been such a thing as this.
Hath a nation changed its gods, though they 11
are no gods ? [what cannot profit.
Yet my people have changed their glory for
The heavens are astonished at this, and ter- 12
rified ;
They tremble exceedingly, saith Jehovah.

2 ; Hosea ii. 3 ; and their youth, Isa. liv. 6 ; Hosea ii. 15. The covenant made at Horeb is meant by espousals. Compare Deut. iv. 20, 23, 34. Ezek. xvi. 8.

3. *All that devour him*] As the first-fruits, according to the law, were sacred to God, so were the Israelites ; and as none but priests could eat of the first-fruits, without being guilty, so none could devour Israel without incurring guilt, and bringing down vengeance.

9. *I will yet plead with*] Both by my prophets and my judgments. The pleading by the prophet follows.

10. *Chittites—Kedar*] See note, Isa. xxiii. 1. The countries of the Chittites denote Italy and other provinces of Europe, which was west of Judea, and Kedar in Arabia, east ; the sense is, ' look to the west or east,' and observe, &c.

11. *Changed their gods*] Is it usual for heathens to forsake the idols which they have been accustomed to worship ?—*But my people*] They are more foolish than heathens ; they have renounced me for stocks and stones.

12. *The heavens are*] With the Sept. the verbis are considered as the third person and not as the imperative. Compare Isa. i. 2.

- 13 For my people have done two evil things ;
 Me they have forsaken, a fount of living
 waters,
 And have hewed out for themselves cisterns,
 Broken cisterns, which can hold no water.
- 14 Was Israel a servant—a house-born slave?
 Wherefore is he become a spoil ?
- 15 Against him young lions have roared ;
 They have given forth their terrible voice ;
 They have made his land a desolation ;
 His cities are destroyed—without inhabitant.
- 16 The sons also of Noph and Tahpanhes,
 They shall bruise the crown of thy head.
- 17 Shall not this be done unto thee, [God,
 Because thou hast forsaken Jehovah thy
 At the time that he led thee by the way ?
- 18 And now what doest thou in the way to
 To drink the waters of Sihor ? [Egypt,
 Or what doest thou in the way to Assyria,
 To drink the waters of the river ?
- 19 Thine own wickedness shall correct thee ;
 And thy backsliding shall reprove thee :
 Hence know and see, that it is a thing evil
 and bitter,
 That thou hast forsaken Jehovah, thy God,
 And that the fear of me is not in thee,
 Saith the Lord Jehovah of hosts.
- 20 Surely of old time 'thou didst break' thy
 yoke,
 'Thou didst burst' thy bonds, and didst say,
 I will no more be in subjection :
 Yea on every high hill, and under every
 green tree,
 'Will I humble' myself playing the harlot.
- 21 Though I planted thee a choice vine,
 Altogether a seedling of the best kind ;
 Yet how do I find thee changed ! [vine.
 Thou art the degenerate plant of a strange
- 22 Verily if thou wash thee with nitre,
 And take unto thee much soap,
 Thine iniquity is marked before me, saith
 the Lord Jehovah.
- 23 How canst thou say, I am not polluted,
 After Baals have I not gone ? [hast done.
 See thy way in the valley ; know what thou
- A swift dromedary traversing her ways—art 24
 thou ;
 A wild-ass accustomed to the wilderness,
 That in her strong desire snuffeth up the
 wind ;
 In her occasion, who can turn her aside ?
 None will weary themselves in seeking her ;
 When her heat is over, they shall find her.
 Keep back thy foot from being unshod, 25
 And thy throat from thirst :
 But thou hast said, There is no hope ; [go.
 Yea, I love strangers, and after them I will
 As a thief is ashamed when he is taken, 26
 So 'shall' the house of Israel be put to
 They, their kings, and their princes, [shame ;
 And their priests, and their prophets :
 Who say to a tree, Thou art my father, 27
 And to a stone, Thou hast brought me forth.
 For they have turned to me the back and
 not the face ; [say,
 But in the time of their trouble, they will
 Arise thou, and save us.
 But where are thy gods which thou madest 28
 for thyself ? [time of thy trouble ;
 Let them arise, if they can save thee, in the
 For as the number of thy cities, are thy
 gods, O Judah.
 To what end will ye plead against me ? 29
 All of you have rebelled against me, saith
 Jehovah.
 In vain have I smitten your children ; 30
 They have not received instruction. [phets,
 Your own sword hath devoured your pro-
 Like a destroying lion.
 O generation ! regard the word of Jehovah : 31
 Have I been a wilderness unto Israel,
 Or a land of darkness ?
 Wherefore say my people, We will stray ;
 We will not come any more unto thee ?
 Can a virgin forget her ornaments ? a bride 32
 her attire ?
 Yet my people have many days forgotten me.
 Why directest thou thy way to seek love ? 33
 Truly thou hast taught thy neighbours thy
 Also in thy skirts is found blood, [ways. 34

13. *Cisterns*] Nothing can more forcibly paint the folly of forsaking God, and seeking aid from idols than these comparisons.

14. *Was Israel*] Was this his original condition ? Was he not rather a son ? Did not God call him, and treat him as the first-born ?—*Wherefore is he*] On what account is he become a slave, and a spoil ? He has procured this by his conduct.

16. *The sons also of Noph*] These are supposed to be the cities of Memphis and Daphne. The prophet now applies to Judah what he had said concerning Israel. As Salmeser ever had treated the latter, so the sons of Noph, &c., would treat the former. This was fulfilled, when Josiah was slain, 2 Kings xxiii. 33, 34.

17. *He led thee*] This seems to refer to Josiah's attempt to reform the church and state of Israel, which for a short time appeared hopeful ; but soon did the people relapse to their idolatry and other vices.

18. *To drink the waters*] To seek aid from Egypt and Assyria, and form alliances with them, as if this would be the means of safety.

20. *Will I humble myself*] This version arises from

reading ארצה, which both the Sept. and Vulg. seem to have read.

23. *In the valley*] Most probably the prophet refers to the valley of Hinnom, the scene of so much wickedness. See ch. vii. 31, and Isa. lvi. 5, 6.

24. *Strong desire*] These animals at certain seasons seek the males, but their passion is soon over ; but the passion of the Jews for idols never seemed to abate.

25. *Being unshod*] It is probable that this signifies, 'Do not expose thyself, like a harlot, to idols : give not up thyself to sin in this manner, lest the greatest calamities should overtake thee.'

26—28. *As a thief is*] Sensible that his guilt will bring on the sentence of the law, so will these idolaters be ashamed when they find that their idols cannot help them.—(v) Vers.

29—31. *Plead against me*] They charged God with being the author of their calamities, and that they were underserved.—*We will stray*] For this sense of רדד, see Michaelis's Supple. It is that of the Chaldee and Vulgate, and seems more suitable here than, 'we are lords.'

32. *Yet my people*] Who are betrothed to me, have long forgotten me. They act contrary to what is usual.

- Even the life-blood of poor innocents ;
I have not found it in a digged hole,
But exposed upon every oak.
- 35 Yet hast thou said, Because I am innocent,
Surely his wrath shall be turned away from
me. [thee,
Behold I will enter into judgment with
Because thou sayest, I have not sinned.
- 36 Why makest thou thyself exceedingly vile,
By repeating over again thy ways ?
Yea, of Egypt thou shalt be ashamed,
As thou hast been ashamed of Assyria.
- 37 Yea, from hence thou shalt go forth,
With thine hands upon thy head ; [trust,
For Jehovah hath rejected the objects of thy
So that through them thou shalt not prosper.

- 1 *It is said*, If a man put away his wife,
And she depart from him and become another man's,
Shall he return to her any more ?
Shall not that land be greatly polluted ?
But thou hast played the harlot with many
Yet return unto me, saith Jehovah. [lovers—
- 2 Raise thine eyes to the high-places and see ;
Where hast thou not been defiled ?
In the public ways themselves thou hast sat,
Waiting like the Arabian of the desert ;
And hast defiled thy land by thy harlotry
and vileness. [held,
- 3 And though the showers have been with-
And there hath been no harvest-rain ;
Yet thou hast had a harlot's forehead ;
Thou hast refused to be ashamed.
- 4 Neither hast thou called on me, (saying,)
My father, the guide of my youth wert thou.
- 5 Shall *anger* be reserved for ever ?
Shall it be retained perpetually ? [couldst.
Lo, thou hast spoken and done evil as thou

CHAPTER III.

The idolatry of Judah equal to that of Israel ; both called to repent with promises of mercy ; the miseries arising from sin ; salvation from God.

- 6 Jehovah also said unto me in the days of
Josiah, the king ; Hast thou seen what re-
volting Israel hath done ? She hath gone
upon every high mountain, and to the foot
of every green tree, and she hath played the

harlot there. And I said after she had done all 7
these things, Return unto me ; but she return-
ed not. And her faithless sister Judah saw it ;
But when she saw that because of all the 8
idolatries which revolting Israel had com-
mitted, I had put her away, and given her a
bill of divorce, yet her faithless sister Judah
was not afraid, but went and played the har-
lot also herself. And when through all her 9
fornication, she had polluted the land, and
committed adultery with stone and with
wood ; Yet for all this did not her faithless 10
sister Judah return to me with her whole
heart, but only feignedly, said Jehovah.
Therefore said Jehovah unto me, revolting 11
Israel hath justified herself more than faith-
less Judah. Go and proclaim these words 12
towards the north, and say,

Return, O revolting Israel, saith Jehovah,
And I will not look on you with displea-
For I am merciful, saith Jehovah, [sure ;
Neither will I reserve anger for ever.
Only acknowledge thine iniquity, [rebelled, 13
That against Jehovah, thy God, thou hast
And hast "corrupted" thy ways with stran-
gers, under every green tree, [vah.
And hast not obeyed my voice, saith Jeho-
Return, O revolting children, saith Jehovah, 14
For I have acted as a husband unto you :
And I will take you one of a city
And two of a tribe, and bring you to Zion.
And I will give you pastors after my heart, 15
Who shall feed you with knowledge and wis-
dom. [plied,
And it shall be, when ye shall have multi- 16
And shall have increased in the land,
In those days, saith Jehovah, they shall no
more say,

The ark of the covenant of Jehovah,
Neither shall it enter into their mind,
Nor shall they remember it, or care about it,
Nor shall it be made any more.
At that time, they shall call Jerusalem the 17
throne of Jehovah ;
And all nations shall be gathered unto it,
Unto Jerusalem, to the name of Jehovah ;
Neither shall they walk any more
After the stubbornness of their evil heart.

34. *A digged hole*] This alludes to the command given, Levit. xvii. 13; and thus all the ancient versions.—*Exposed upon*] So all the versions, except Chald. and Vulg. Compare Ezek. xiv. 7. Every place was polluted with human blood shed to appease and conciliate their idols.

CHAP. III. 1. *It is said*] There is clearly a reference to Deut. xxiv. 2-4.—*Yet return to me*] This shows the kindness of God, and his readiness to receive returning and penitent offenders.

2. *Waiting like the Arabian*] Who waits and watches to plunder, so dost thou wait for opportunities of committing spiritual fornication.

6-11. *In the days of Josiah*] Here begins an entire new prophecy, which extends to the end of the chapter. It was probably delivered soon after the former; or at least in the eighteenth year of Josiah's reign, when there was the appearance of some reformation; but the prophet declares

that the people were insincere.—*Justified herself*] That is, hath appeared righteous in comparison with Judah, Luke xviii. 14.

12. *Look on you*] Hebrew, 'I will not let my countenance fall on you,' Gen. iv. 5.

13-16. *Acknowledge thine*] This call to repentance, enforced by kind and gracious promises of acceptance and deliverance, must have supported the hope of some among the captives.—*Nor shall it be made*] Having promised to restore them on their repentance, and to multiply them in their own land, it is mentioned that they should not remember or make again the ark of the covenant, which would be destroyed with the temple. In the second temple this was wanting, as well as other things which were the glory of the first.—(v) Chald.

17. *The throne of*] Jerusalem itself should be regarded as the seat of Jehovah's power and majesty, and various

CHAP

- 18 The house of Judah shall go to the house of
Israel, [country,
And they shall come together from the north
To the land which I made your fathers in-
herit. [sons,
19 But I said, How shall I place thee among
And give unto thee the desirable land, [tions?
The glorious heritage of the hosts of na-
And I said, thou shalt cry to me, My father,
And shalt not turn aside from following me.
20 Surely as a wicked woman dealeth treache-
rously,
So have ye dealt treacherously with me,
O house of Israel, saith Jehovah.
21 A noise hath been heard on the high-places,
Weeping and "wailing" of the sons of Israel;
Because they have perverted their way;
They have forgotten Jehovah, their God.
22 Return, O ye revolting children,
That I may heal you of your apostasies.
Behold, we come unto thee,
For thou art Jehovah our God.
23 Surely the hills are lies, the tumult of
mountains; [of Israel.
Surely in Jehovah our God is the salvation
24 But that shameful idol hath consumed
The substance of our fathers from "their"
youth; [ters.
Their flocks and herds; their sons and daugh-
25 We have lied down in our own shame,
And our own disgrace hath covered us,
Because we sinned against Jehovah our God;
We and our fathers from our youth to this
day, [God.
And obeyed not the voice of Jehovah our
- 1 If thou wilt return, O Israel, unto me,
Thou shalt return to thy land, saith Jeho-
vah; [tions
And if thou wilt put away thine abomina-
From before me, thou shalt no more be re-
moved:
2 But thou shalt swear, as Jehovah liveth,
In truth, in judgment, and in righteousness;
And the nations shall bless themselves in
him,
And in him shall they glory.

A call to repentance, with
judgments; a lamentation
Surely thus saith Je-
To the men of Judah
Break up your fallow
among thorns.
Circumcise yourself:
And take away the fo-
O men of Judah, and
Lest my wrath go for-
And it be kindled tha-
Because of the evil o-
Declare ye in Judah
And say, Blow ye the
Proclaim every where
Assemble and let us
Set up the standard t
Retire in a body, mal-
For I am about to br-
Even a great destruc-
A lion is gone up fro-
A destroyer of nation-
He hath gone from
land desolate;
Thy cities shall be r-
For this gird on sack-
Because Jehovah's fie-
from us.
And it shall be in the
The heart of the ki-
heart of the princes:
And the priests shall
Then said I, Alas!
Surely thou hast suffe-
And Jerusalem to be
False prophets saying
Although the sword
At that time shall
As to this people and
A scorching wind fro-
sert,
Cometh towards the
But not to winnow,
A full wind for a cur-
Yea, now I will give
Behold! like clouds

nations should pay homage to him there, which was fulfilled by the attention of the Persian kings and others.

18. *Come from the north*] This shows that some of the ten tribes did return from captivity. The history in Ezra and Nehemiah relates to the Judahites; but Michaelis conjectures, that Galilee and other parts of the land were re-peopled by some of the ten tribes.

19. *How shall I place*] How can I treat you as my sons, and give you my land to inherit?—*And I said*] I will do what I have said, when thou art brought to own me as thy father, and to adhere to me with constancy.

21. (v) Chald. ch. ix. 9.

23. *Surely the hills*] The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied, (see 1 Kings xviii. 26—28,) were mere impostures, deceiving and disappointing those that trusted in them; whereas Jehovah was indeed the author of salvation to his people.

24. *Shameful idol*] Baal or Molech, each of which the

idolatrous Israelites worshipped. Hos. ix. 10.—(v) Some M.

CHAP. IV. 1, 2. *If thou* the third chapter, and evident new subject begins with this.

4. *Circumcise yourself*] Circumcision had a moral import, a way away all sinful lusts. Com. ii. 29; Col. ii. 11.

5, 6. *Declare ye*] The Lord advises the people not to turn but to seek refuge in their

7. *A lion is gone*] Nebu-

10. *False prophets*] They were commonly supposed to be false, surely God never said by them that they should have

11. *A scorching wind*] A warning to the Sammiel, a w

- And as a whirlwind, his war-chariots ;
 Swifter than eagles are his horses ;
 Wo unto us ! for we are laid waste.
- 14 Cleanse thy heart from wickedness,
 O Jerusalem, that thou mayest be saved.
 How long shall thy vain devices lodge with-
 in thee ?
- 15 For a voice declareth from Dan, [raim.
 And publisheth calamity from mount Eph-
 16 Proclaim ye unto the nations ;
 Behold ! publish concerning Jerusalem,
 That watchers are coming from a far coun-
 try, [dah.
 Who shall shout against the cities of Ju-
 17 As keepers of fields are they round about
 her, [hovah.
 Because she rebelled against me, saith Je-
 18 Thy way and thy doings have done this for
 thee ;
 Such is thy calamity ; for it is bitterness ;
 Yea, it is a plague even unto thy heart.
- 19 O my bowels !—my bowels ! I am pained,
 Even to the inclosures of my heart :
 My heart is agitated in me—I cannot be
 silent. [trumpet ;
 Because I have heard the sound of the
 My soul *hath heard* the alarm of war.
- 20 Destruction succeeds to destruction ;
 Surely the whole land is laid waste :
 Suddenly have my tents been destroyed ;
 In an instant, my curtains.
- 21 How long shall I see the standard ?
 Shall I hear the sound of the trumpet ?
- 22 For my people are foolish, they know not
 me : [standing :
 Infatuated children they are, without under-
 They are wise in doing evil,
 But to do good they have no knowledge.
- 23 I beheld the earth, and lo ! a desolate
 waste !
 The heavens also, and there was no light.
- 24 I beheld the mountains, and lo ! they trem-
 bled ;
 And all the hills were moved as a light thing.
- 25 I beheld, and lo ! there was not a man ;
 Yea, all the fowls of the heavens were fled.
- 26 I beheld, and lo ! the fruitful land was a
 desert ;
 And all its cities were broken down,
 Before the presence of Jehovah,

- And before the fierce heat of his anger.
 For thus saith Jehovah, 27
 The whole land shall become a desolation ;
 Yet I will not make a full end.
 For this cause shall the earth mourn, 28
 And the heavens above become black ;
 For I have spoken, and will not repent ;
 I have purposed, "and will not" turn from it.
 At the noise of the horsemen and archers, 29
 The inhabitants of every city shall flee ;
 They shall go into thick gloomy woods ;
 They shall ascend to the mountain-caverns ;
 Every city shall be forsaken,
 And not a man shall dwell therein.
 When thou art spoiled, what wilt thou do ? 30
 Though thou clothe thyself in scarlet,
 And adorn thyself with golden ornaments ;
 Though thou distend thine eyes with paint—
 In vain shalt thou display thy beauty ;
 Thy lovers will despise thee, and seek thy
 life. [vail ;
 Surely I have heard the noise as of one in tra- 31
 The cry as of one that bringeth forth a first-
 The cry of the daughter of Zion ; [born ;
 She sobbeth, she spreadeth out her hands,
 (Saying,) Wo now unto me !
 Truly my soul fainteth because of murderers !

CHAPTER V

The judgments of God for the people's ignorance, idolatry, contempt of God's word, deceit, fraud, violence, and adherence to false prophets.

- Run to and fro in the streets of Jerusalem, 1
 And see and know, and seek in her broad
 places, [justice,
 If ye can find a man !—if one that doeth
 That seeketh truth—that I may pardon her.
 And though they say, As Jehovah liveth, 2
 Nevertheless, they will swear falsely.
 O Jehovah, are not thine eyes upon the 3
 truth ? [not ;
 Thou hast smitten them, but they grieved
 Consumed them, but they refused to receive
 correction : [rock ;
 They have made their faces harder than a
 They have refused to return.
 Then thought I, only these poor are foolish, 4
 Who know not the way of Jehovah,
 Nor *understand* the judgment of their God.
 I will betake myself unto the great men, 5

breathe it die. Hence God brings it for a curse and a judgment on his people.

15. *For a voice*] Dan and Ephraim were tribes bordering on the kingdom of Judah northwards ; and 'a voice declaring from Dan,' &c. signifies a messenger bringing the afflicting tidings which follow, and which are to be proclaimed to the neighbouring nations.

19. *I am pained*] The versions read in the first person.—*Even to the inclosures*] The involucre, the pericardium of the heart. The passion of grief is described as affecting first the bowels, then the involucre of the heart, and lastly the heart itself ; and being too big to be contained, it breaks forth in this strong language.

23—26. *I beheld the earth*] Here is delineated a most striking and interesting picture of a ruined country. The

earth is brought back as it were to its primitive state of chaos and confusion.

27. *Make a full end*] The meaning is, that one calamity shall succeed another. In the next verse the order of the Sept. is followed, which is unquestionably the proper one.

28. (v) Sept.

29. *Mountain-caverns*] Many of these existed in Judea, and in times of danger the people fled to them for safety.

30. *When thou art*] In what way wilt thou try to repair thy losses ? See note Isa. iii. 16.

CHAP. V. 1. *Broad places*] The market places and other areas where the people assembled.

2. *As Jehovah liveth*] This was the usual form of an oath ; yet were they so wicked as to swear by Jehovah falsely.

- For they know the way of Jehovah,
And *understand* the judgment of their God.
Verily, these have altogether broken the
They have burst asunder the bands. [yoke;
6 Therefore a lion from the forest shall slay
them;
A wolf of the plains shall spoil them;
A leopard shall watch over their cities;
Every one that goeth out of them shall be
torn;
Because their rebellions are multiplied,
And their apostasies are increased.
- 7 How can I pardon thee for this?
Thy children have forsaken me,
And sworn by them that are no gods:
When I had fed them to the full,
Then they committed fornication,
And assembled in the harlot's house.
- 8 They have been lustful as stallion horses;
Every one neighed after his neighbour's
wife. [hovah,
9 For these things shall I not visit, saith Je-
And avenge myself on such a nation as this?
- 10 Go ye up against her wild vine, and de-
Yet make ye not a full end; [stroy;
Remove her branches, for they are not Je-
hovah's. [me;
11 For they have dealt very unfaithfully with
The house of Israel and house of Judah,
saith Jehovah. [not He;
12 They have denied Jehovah and said, It is
Neither shall calamity come upon us,
And the sword and famine we shall not see:
- 13 But the prophets shall be as wind,
And there is no command to them, to say,
Thus shall it be done unto them.
- 14 Therefore thus saith Jehovah, God of hosts;
Because ye have spoken this word,
Lo! I will make my word in thy mouth
fire, [them.
And this people wood, that it may devour
- 15 Behold! I bring against you a nation from
O house of Israel, saith Jehovah; [afar,
A mighty nation it is; an ancient nation;
A nation whose language thou shalt not
know, [speak.
Neither shalt thou understand what they
- 16 Their quiver is as an open sepulchre;
All of them are mighty men. [thy bread;
17 And they shall consume thy harvest and
- They shall consume thy sons and thy daugh-
ters; [herds;
They shall consume thy flocks and thy
They shall consume thy vine and thy fig
tree;
They shall impoverish thy fortified cities,
In which thou trustedst, with the sword.
Yet even in those days, saith Jehovah, 18
I will not make a full end with you.
And it shall be, when ye shall say, 19
Why doeth Jehovah, our God, all these
things to us?
Then shalt thou say unto them,
Like as ye have forsaken me, saith Jehovah,
And served strange gods in your own land;
So shall ye serve strangers in a land not
yours.
Declare ye this in the house of Jacob, 20
And publish it in Judah, saying, Hear now 21
this, [ing;
O foolish people, and without understand-
Who have eyes, yet they will not see;
Who have ears, yet they will not hear.
Will ye not fear me? saith Jehovah; 22
Will ye not tremble at my presence?
Who have made the sand a bound to the
sea, [it;
By a perpetual decree, and it shall not pass
Though it toss itself, yet it shall not prevail;
Though its waves roar, yet they shall not
pass it. [heart;
But this people hath a revolting, rebellious 23
They have revolted, and are gone.
Neither have they said in their heart, 24
Let us now fear Jehovah our God,
Who giveth to us the rain in its season;
Both the spring and the harvest rain;
The appointed weeks of harvest he secureth
to us. [things;
Your iniquities have turned away these 25
And your sins have withheld good from you.
For among my people are found wicked men, 26
Who lie in wait, cowering like fowlers;
They have set a trap, that they may catch
As a trap-cage is full of birds, [men. 27
So are their houses full of fraud:
Therefore are they grown great and rich;
They have become fat and shine: 28
Yea, they exceed the deeds of the wicked;
But the cause they have not maintained—

6. *A lion from*] These wild beasts are intended to signify the king of Babylon and his forces.

7—9. *Pardon thee*] The vices of the people were most gross; no regard was paid to chastity in either single or married life; and how could such a people expect forgiveness?

10. *Her wild vine*] For this sense, see Michaelis's Lex. She had become the degenerate plant of a strange vine; her branches belonged not to Jehovah.

11—14. *They have dealt*] While guilty of every crime, they flattered themselves with impunity, and treated God's prophets with contempt, but God declares that his words would not be found to be wind.

15—19. *A nation from afar*] The Chaldeans were an

ancient, and now a very powerful nation; they had subdued many other nations, and become famed for their valour. Hence what follows would be the natural result of their invasion of the land of Judea.

20—24. *Declare ye this*] While they acknowledge the power of God, yet they feared him not; nor were mindful of the favours which he had so liberally bestowed on them.

25—31. *Have turned away*] From this it should seem that they had been visited with unfruitful seasons; and that the rich and powerful were guilty of all kinds of injustice and oppression. All orders were become wicked and disobedient; the priests and the prophets, the rulers and the subjects.

- The cause of the orphan, so as to succeed ;
And the right of the poor they have not
decided. [hovah,
29 For these things shall I not visit, saith Je-
And avenge myself on such a nation as this ?
30 An astonishing and horrible thing
Hath been wrought in the land.
31 The prophets have prophesied falsely ;
And the priests have concurred with them ;
And my people like to have it so :
But what will ye do in the end thereof ?

CHAPTER VI.

The enemy sent against Judah, for her covetousness, false confidence, and hypocrisy ; the prophet encouraged.

- 1 RETIRE together, O ye sons of Benjamin,
Out of the midst of Jerusalem ;
And in Tekoa blow ye the trumpet,
And upon Beth-haccerem raise the fire-
signal ;
For calamity is seen coming from the north,
Even a great destruction.
2 The resting-place, even the delightful one,
O daughter of Zion, do I purpose to de-
stroy. [her,
3 Shepherds with their flocks shall come to
And pitch their tents against her round
about ;
And shall each one feed in his quarter.
4 Prepare ye war against her ; and they say,
Arise, and let us go up at noon-day ;
Alas for us ! for the day declineth, [ened.
For the shadows of the evening are length-
5 Arise, and let us go up in the night,
And let us destroy her palaces.
6 For thus hath Jehovah of hosts said,
Cut down the trees which belong to her ;
And raise a mount against Jerusalem :
She is a city deserving thus to be visited ;
Every kind of oppression is in the midst of
7 As a fountain poureth out its waters, [her.
So hath she poured forth her wickedness :
Rapine and spoil are heard in the midst of
her ; [me.
Sickness and smiting are continually before
8 Be thou instructed, O Jerusalem,
Lest my soul be alienated from thee ;
Lest I make thee desolate—a land not in-
habited.

CHAP. VI. 1. *Ye sons of Benjamin*] Jerusalem was in the lot of the tribe of Benjamin, Josh. xviii. 28. Tekoa, according to Jerom, was a little town about twelve miles from Jerusalem ; and Beth-haccerem, another little town on the same side, but nearer Jerusalem.

2. *The resting-place*] This version arises from giving the verb *למנוח* another sense, which it is allowed to have in many places. Compare Ps. lxxix. 7, and xlvi. 2, &c.

3. *Shepherds with*] The shepherds and their flocks were no doubt the Babylonian chiefs with their troops besieging Jerusalem.

4, 5. *Arise, and let us*] In the first line they receive their commission ; and in this they express their readiness to execute it.

9. *To the boughs*] This reading of the Syr. is more suitable to the comparison ; for it is to the branch that the

- Thus saith Jehovah of hosts. 9
They shall fully glean as a vine the rem-
nant of Israel ; [“boughs.”
Return thy hand, as a grape-gatherer to the
To whom shall I speak or warn that they 10
may hear ? [hear ;
Behold ! their ear is closed that they cannot
Lo ! the word of Jehovah is to them a re-
And in it they have no delight. [proach.
Therefore, I have filled the cup of my 11
wrath ;”

- I am weary of refraining “to pour it forth”
Upon the children in the streets,
And upon the assembly of young men to-
gether : [taken ;
Yea, the husband with the wife shall be
The aged also with him that is full of days.
And their houses shall devolve to others, 12
And their fields and wives in like manner ;
For I will stretch forth my hand [hovah.
Against the inhabitants of the land, saith Je-
For from the least unto the greatest of them 13
Every one is wholly given to covetousness ;
And from the prophet, even unto the priest,
Every one practiseth falsehood.
And they have healed the wound 14
Of the daughter of my people superficially,
Saying, Peace, peace ; when there was no
peace. [abomination ?
Were they ashamed when they had done 15
Nay, they were not at all ashamed, or felt a
blush :

- Therefore they shall fall one after another ;
When I visit them, they shall be cast down,
saith Jehovah.

- Thus hath Jehovah said, 16
Stand ye by the side of the ways, and see ;
And ask concerning the ancient paths,
Which is the good way, and walk ye in it,
And ye shall find rest to your souls :
But they said, We will not walk in it.
Also I set over you watchmen, saying, 17
Hearken ye to the sound of the trumpet :
But they said, We will not hearken.
Wherefore, hearken, O ye nations, 18
And consider “the evil” which is among them.
Hear, O earth ; lo, I will bring evil on this 19
people,

The fruit of their own imaginations ;

gatherer turns again his hand to gather any grapes which he may find. This line is an address to the Chaldeans, to leave nothing, but to collect all that they could in Jerusalem.

10. *Is closed*] Hebrew, “uncircumcised,” as if covered with skin ; so that they cannot hearken, which means that they will not.

11. *I have filled the cup of my wrath*] The Sept. is followed, which here preserves the genuine text ; and it is evident that Jehovah is the speaker. The expression is elliptical, and refers to the cup of wrath.

16, 17. *We will not walk*] The advice here given was as gracious as it was wise ; but the people rejected it with disdain.

18. *Consider the evil*] This reading of 3 MSS. affords a good and suitable sense ; and it is not found in any other place, that *ערה* congregation, is applied to the Gentiles.

CHAPTER VII.

- Because to my words they have not hearkened,
 Nor to my law, but have even rejected it.
 20 For what end cometh incense to me from Sheba,
 And the aromatic reed from a far country?
 Your burnt-offerings are not acceptable,
 Nor are your sacrifices pleasant unto me.
 21 Therefore, thus saith Jehovah, behold!
 I will lay stumbling blocks before this people,
 [them;
 And the fathers and sons shall stumble at
 Together shall a neighbour and his friend
 22 Thus saith Jehovah, Behold! [perish.
 A people cometh from the north country,
 A great nation is roused from the ends of
 the earth;
 23 They seize hold on the bow and the spear;
 They are cruel, and will show no mercy;
 Their voice shall roar like the sea;
 And upon horses shall they ride,
 Set in array, as men prepared for battle,
 Against thee, O daughter of Zion.
 24 We hear the report of it, and our hands wax
 feeble: [travail.
 Distress hath seized us; pain as one in
 25 Go not into the field, nor walk on the way;
 For the sword of the enemy, and fear is on
 every side.
 26 O daughter of my people, Gird on sackcloth,
 And roll thyself among the ashes;
 Make thee a wailing as for a darling child;
 A lamentation the most bitter:
 For suddenly will the spoiler come upon
 "thee." [people,
 27 I have set thee a prover, a tryer of my
 That thou mayest know and prove their
 way.
 28 They are all grievous revolvers—slanderers;
 Brass and iron—they are all of them cor-
 rupted:
 29 The bellows are burned in the fire; [vain;
 The lead is spent; the refiner melteth in
 For the base alloys are not separated.
 30 Silver reprobated. call ye them;
 For Jehovah hath reprobated them.

A call to repentance; their theft, pride, oppression, idolatry and pollutions are severely reprehended.

THE word which came to Jeremiah, from 1
 Jehovah, saying; Stand in the gate of the
 house of Jehovah, and there shalt thou pro- 2
 claim this word, and shalt say, Hear the
 word of Jehovah, all ye of Judah, that enter
 at these gates, to worship Jehovah.
 Thus saith Jehovah of hosts, God of Israel, 3
 Amend your ways and your doings,
 And I will cause you to dwell in this place.
 Trust not in those who speak falsehood, 4
 saying, [vah,
 The temple of Jehovah, the temple of Jeho-
 The temple of Jehovah are these.
 If ye will indeed amend your ways and 5
 doings;
 If ye will diligently execute judgment
 Between a man and his neighbour; [widow;
 If ye oppress not the stranger, orphan, or 6
 Neither shed innocent blood in this place;
 Nor go after strange gods to your own hurt:
 Then will I cause you to dwell in this place; 7
 In the land which I gave to your fathers,
 From everlasting even to everlasting.
 Behold! ye place your confidence 8
 In those that speak falsehood to no profit.
 Will ye steal, murder, and commit adultery, 9
 And swear falsely, and burn incense to Baal,
 And walk after other gods, whom ye know
 not;
 And then come, and stand before me, 10
 In this house which is called by my Name,
 and say, [minations?
 "Deliver us," That we may do all these abo-
 Is this house, which is called by my Name, 11
 Become a den of robbers in your eyes?
 Behold! even I have seen it, saith Jehovah.
 But go ye now unto my place, in Shiloh, 12
 Where I set my name at the first,
 And see what I have done unto it,
 For the wickedness of my people Israel.
 And now because ye have done all these 13
 deeds, saith Jehovah, [heard not;
 And I spoke to you most urgently, but ye
 And I called to you, but ye answered not;

19—21. *My words*] Their sins are here stated, rejecting the word of Jehovah, and yet presenting their offerings and incense.—26. (v) Syr.

27. *A prover, a tryer*] So Michaelis, Dimock, and others render. The terms בִּיחַן and בִּיחַן may admit the sense given, as Michaelis has shown; and the versions of the Sept. and Syr. support it. There is an allusion to the trying and proving of metals.

28. *Brass and iron*] Not gold or silver, but become like the basest metals.

29. *The lead is spent*] Pliny informs us that lead was anciently used in refining silver, and separating it from other metals or alloys. God had used various ways to try and purify his people, but all in vain. Hence they are called reprobated, rejected or refused silver, as not being of any value.

CHAP. VII. 1, 2. *The word which*] A new prophecy begins with this chapter, and is continued on to the end of chap. x. The date is not precisely marked, but the pro-

pheticity is, that it was delivered not long after the preceding one.

3. *I will cause you to dwell*] Jeremiah stood at the gate of the temple; but 'this place' may signify not the temple only, but the city, and even the holy land. On condition of their repentance, he promises that he would make them dwell or abide in their own country, and not cast them off.

4. *Are these*] This is most probably the language of the false prophets, who were pointing out the various buildings of the temple, and who pretended that God would not, on account of this temple, forsake or give up his people, Matt. xxiv. 1, 2.

8—10. *Behold ye place*] They trusted to their false prophets; and though practising every abomination, expected Jehovah to save them.—(v) Syr.

11—15. *A den of robbers*] Do you consider that I can accept or save men who are guilty of such things; and who even make my house a scene of plunder. Learn from what I have done to Shiloh, what you have to expect.

- 14 Hence will I do to the house, called by my
In which ye place your confidence, [Name,
And to the place I gave to you and your
fathers,
According to what I have done unto Shiloh.
15 And I will cast you out from my presence,
As I cast out all your brethren, the whole
seed of Ephraim.
16 And as to thee, pray not for this people ;
Neither make a cry or supplication for
them, [thee.
Nor intercede with me ; for I will not hear
17 Seest thou not what they are doing
In the cities of Judah, and in the streets of
Jerusalem ? [the fire,
18 The sons gather wood, the fathers kindle
And the women knead the dough,
To make cakes for the queen of the heavens,
And to pour out libations to strange gods,
That they may provoke me to anger.
19 Do they provoke me to anger, saith Jeho-
vah ? [faces?
Is it not to the confusion of their own
20 Therefore thus saith the Lord Jehovah,
Lo ! mine anger and fury shall be poured
on this place,
On man, and on beast, and on the trees of
And on the fruit of the ground ; [the field,
And it shall burn, and shall not be quenched.
21 Thus saith Jehovah of hosts, God of Is-
rael,
Add your burnt-offerings to your sacrifices,
And eat the flesh of *your steers*,
22 For I spoke not to your fathers, or com-
manded them, [Egypt,
When I brought them out of the land of
Concerning burnt-offering and sacrifice only ;
23 But this thing also, I commanded them,
Saying, Hearken ye unto my voice ;
So will I be your God, and ye shall be my
people ; [you,
And walk in all the way which I command
That it may go well with you. [ear,
24 But they hearkened not, nor inclined their
But walked after their own counsels,
And after the imaginations of their evil heart,
And drew backward, and not forward.

16—20. *Pray not for this* God knew that they were incorrigible. They discovered a zeal and ardour in the cause of idols which shames the coldness and indifference of God's servants.

18. *Queen of the heavens* Some think the sun, and others the moon to be meant ; and the Sept. has hosts. We have also in many MSS. work, or frame of, &c. ; but the text is best supported.

22. *Concerning burnt-offerings* There has been thought a difficulty in these words not easy to be removed ; as God did give orders and commands to the Israelites both concerning burnt-offerings and sacrifices of every kind, at mount Horeb. The easiest way in this and in other places, is to consider *as* as signifying 'not only.' Compare Hos. vi. 6, with 1 Sam. xv. 22.

24. *And drew backward* The metaphor is taken from refractory oxen, which, when put to the yoke, pull back their necks, and will not draw as they are directed. See Hos. iv. 16.

- From the day that your fathers came up 25
Out of the land of Egypt, even to this day,
I have sent to you all my servants the pro-
phets, Daily and early sending them. [phets,
But they have not hearkened unto me, 26
Neither have they inclined their ear ;
But they have hardened their neck,
And done more wickedly than their fathers.
'Though thou speak all these things to them, 27
Yet will they not hearken unto thee :
And though thou call, yet will they not an-
swer thee.
Therefore shalt thou say unto them : 28
This is the nation that have not hearkened
To the voice of Jehovah their God ;
Neither have they received instruction
Truth is perished, and cut off from their
mouth.
Shave off thy locks, and cast them away, 29
And raise a lamentation upon the plains ;
Because Jehovah hath rejected "his people,"
And dismissed the generation of his wrath.
For the children of Judah have done evil, 30
Before mine eyes, saith Jehovah ; [house,
They have set their abominations in the
Which is called by my name, to pollute it.
And they have built the high-places of To- 31
phet,
Which is in the valley of Ben-Hinnom,
To burn their sons and daughters in the fire ;
Which I forbade, and altogether condemned.
Therefore, lo the days are coming, saith Je- 32
hovah,
That it shall no more be called Tophet,
Or the valley of Ben-Hinnom, but the valley
of slaughter : [be left.
And they shall bury in Tophet, till no room
And the carcasses of this people shall be for 33
meat
To the fowls of the air, and to the wild beasts ;
And none shall scare them away. [Judah,
And I will cause to cease from the cities of 34
And from the streets of Jerusalem,
The voice of joy, and the voice of mirth ;
The voice of the bridegroom and of the bride ;
For the land shall become a desolation.
At that time, saith Jehovah, 1

25. *Daily rising* Like the day-labourer, Jehovah was so intent on their instruction and improvement ; but the prophets spent their strength nearly in vain.

29. *Generation of his wrath* That is, destined for their sins to suffer his wrath ; as they are called elsewhere the people of his curse. In the former lines Zion is addressed, and called like a Nazarene to bewail the sins and miseries of her people.—(a) 1 MS.

31. *Which I forbade* From his own holy nature and his great mercy, it was impossible that God should command, or in the least approve of human victims for sacrifice. The sense is preferred to the idiom. Compare Deut. xii. 31.

32—34. *The days are coming* These verses seem to refer to the dreadful slaughter which would be made of the inhabitants, and intimate that the slain should remain unburied.

CHAP. VIII. 1—3. *At that time* I join these verses to the 7th chapter, as they are clearly connected with it, and properly form the close of it.

- They shall cast forth out of their graves
The bones of the kings of Judah,
And the bones of the princes thereof;
The bones of the priests and of the prophets;
The bones of the inhabitants of Jerusalem.
- 2 And they shall expose them to the sun and
And to all the host of the heavens, [moon,
Which they loved, and which they served,
And after which they went, and which they
And to which they bowed down : {sought,
They shall not be gathered, nor be buried;
They shall be as dung on the face of the
ground.
- 3 And death shall be chosen rather than life,
By all the remnant of this evil family,
In all places whither I have driven them,
Saith Jehovah of hosts.

CHAPTER VIII.

The people are upbraided with their impenitence; their judgment shewed; their calamities lamented and bewailed.

- 4 Thou shalt also say to them, Thus saith
Jehovah:
Shall they fall, and never rise again?
Shall they turn away, and never return?
- 5 Why then hath this people revolted,
Jerusalem with a perpetual apostasy?
They have taken fast hold of deceit;
They have refused to return. [aright;
- 6 I listened and heard, but they speak not
No one repenteth concerning his wickedness,
Saying, What have I done?
Every revolter is on his full speed,
Like a horse rushing into the battle.
- 7 Yea, the stork in the air knoweth her stated
seasons;
And the turtle, and swallow, and crane,
Observe the time of their coming; [Jehovah.
But my people know not the judgment of
- 8 How can ye say, We are wise,
And the law of Jehovah is among us?
Surely the false pen of scribes
Hath even changed this into falsehood.
- 9 The wise are ashamed, dismayed and en-
snared; [vah,
Lo! they have rejected the word of Jeho-
And as to wisdom, what is there in them?

Therefore will I give their wives to others, 10
And their fields shall others possess;
Because from the least even unto the greatest,
Every one is wholly given to covetousness;
From the prophet even unto the priest,
Every one practiseth falsehood.
And they have healed the wound 11
Of the daughter of my people superficially,
Saying, Peace, peace; when there was no
peace. [abomination?
Were they ashamed, when they had done 12
Nay, they were not at all ashamed or felt a
blush:
Therefore they shall fall one after another;
When I visit them, they shall be cast down,
saith Jehovah.

I will utterly consume them, saith Jehovah; 13
There shall be no grapes on the vine,
Nor shall there be figs on the fig-tree;
Even the leaf shall wither away,
For what I gave them shall pass from them.
Wherefore do we sit still? [cities; 14
Let us assemble and go into the fortified
And let us wait in silence there,
Since Jehovah our God hath put us to si-
lence, [drink,
And hath given us water of hemlock to
Because we have sinned against Jehovah.
We look for peace, and there is no good; 15
For a time of healing, and behold terror.
From Dan is heard the snorting of his horses; 16
At the sound of the neighing of his war-
The whole land trembleth; [horses,
For they come, and devour the land,
And all therein: the cities, and all who
dwell in them.
For lo, I send against you serpents; 17
Basilisks, which cannot be charmed;
And they shall bite you, saith Jehovah.
When I would comfort myself in my sor- 18
My heart fainteth within me. [row,
Lo! the crying voice of the daughter of my 19
From a far country, a cry is heard, [people;
Is not Jehovah in Zion? Is not her king in
(Why have they provoked me. [her?
By their graven images and foreign vanities?)
The harvest is past, the summer is ended; 20

4. *Shall they fall?* They do not follow the maxims of common prudence; if a man fall, will he not endeavour to arise, and be glad of any assistance? But you fall by iniquity, yet never think of arising by repentance; you turn away from God, and though he kindly calls upon you to return, you still persist in your revolt.

6. *Every revolter.* The text as corrected by Blaney is adopted, which consists in dividing the letters differently, which both the sense and the nature of the language render necessary.

7. *Know not the judgment.* The birds know and observe the seasons, but my people do not observe my providence, nor think of their duty to return to me.

8. *The false pen.* The scribes were not only copyers of the law, but expounders of it. Perhaps the same error then obtained which our Saviour reprehended. By their traditions they made void the law of God.

9—13. *The wise are ashamed.* They experience the folly

of their counsels; and while rejecting God's word, they bring on themselves and their country destruction.

14. *Wherefore do we?* The people are introduced as speaking, and particularly those who dwell in country places, who were exposed to the incursions of the enemy.

18. *When I would comfort.* This may be regarded as the language of Zion, on the captivity of her people; the very thought of this made her heart to faint.

19. *Lo, the crying voice.* The prophet describes the people as now carried to a far distant land, and he hears their 'crying voice.' Is not Jehovah in Zion? They complain as if he had abandoned Zion and was no longer her king, to rule, to defend and protect her. To this God replies, 'Why do they expect me to help them, when they have forsaken me, and served idols?' This reply is evidently a parenthetical sentence, and in the next verse, the complaint of the people is continued.

20. *The harvest is.* The time in which we looked for

- But we are not saved. [I am broken ;
 21 For the breach of the daughter of my people
 I go mourning ; astonishment hath seized
 me. [there ?
 22 Is there no balm in Gilead ? no physician
 Why then is not the health of the daughter
 of my people restored ?
 1 Oh ! that my head were waters,
 And mine eyes a fountain of tears ;
 Then would I weep day and night,
 For the slain of the daughter of my people.

CHAPTER IX.

The people upbraided for their adultery, deceit, idolatry,
 and other vices.

- 2 Oh, that I had in the desert a traveller's
 lodge, [them ;
 That I might leave my people, and go from
 Because they are all of them adulterers ;
 An assembly of perfidious men. [bow ;"
 3 And they have bent their tongue "like a
 By falsehood, and not by truth,
 They have become great in the land.
 From evil to evil they have proceeded,
 And me they have not known, saith Jehovah.
 4 Let every one guard against his neighbour,
 And trust not even in any brother ;
 For every brother will surely supplant,
 And every neighbour will try to overreach.
 5 They will deceive also every one his neigh-
 And the truth will they not speak ; [bour,
 With their tongues they have learned to
 speak falsely ;
 They are wearied in doing wickedness.
 6 "Gain" to gain, fraud to fraud, have they
 added ;
 They have refused to own me, saith Jeho-
 7 Therefore thus saith Jehovah of hosts, [vah.
 Behold I will melt them, and try them ;
 For how else shall I do with respect to my
 people ?
 8 Like a deadly arrow is their tongue ;
 Deceit is the word in their mouth ;
 Each speaketh peace to his neighbour,
 But in his heart he layeth snares for him.

help is passed ; no aid has come from our allies ; we are
 not saved ; all our hopes are vain.

21, 22. *For the wound of*] This is the language of the
 prophet, who sensibly felt the miseries of his people ; and
 who asks, 'Is there no balm,' &c. That is, is her wound
 incurable ? Is there no physician to be found ? If there
 be both balm and a physician, why is not Zion healed ?
 The fault is her own, she has rejected the means of healing
 and safety.

CHAP. IX. 1. *Oh, that my head*] How pathetic is this
 language ; the prophet longs to ease his sorrows by a flood
 of tears. With the Hebrew and the old version, this verse
 is joined to the 5th chapter, as properly concluding it.

2. *Oh that I had*] God often speaks of himself as dwell-
 ing in Zion ; and here speaking after the manner of men,
 he wishes that he were far removed from his people, that he
 might not see their corrupt practices. The conclusion of
 the next verse proves that Jehovah is the speaker.

3. *By falsehood*] This is the construction which the
 Sept., Syr., and Arab, adopt, and which most moderns
 follow.

- For these things shall I not visit, saith Je- 9
 hovah ? [avenged ?
 On such a nation as this shall I not be
 On the mountains "raise up" weeping and 10
 wailing ; [tion ;
 And on the pastures of the desert, a lamenta-
 For they are desolate, so that no one passeth ;
 They hear not the lowing of the cattle-herds ;
 The birds of the air, and the beasts are fled
 and gone. [dragons ;
 For I will make Jerusalem heaps ; a den of 11
 And the cities of Judah
 I will make desolate without inhabitant.
 Who is the wise man that can understand 12
 this ? [spoken ?
 To whom the mouth of Jehovah hath
 And who can tell for what the land is de-
 stroyed, [eth ?
 Laid waste as a desert so that no one pass-
 Verily hath Jehovah said, [set before them, 13
 Because they have forsaken my law, which I
 And have not hearkened unto my voice,
 Neither have they walked according to it ;
 But have walked after the lusts of their heart, 14
 And after gods which their fathers taught
 them : [of Israel,
 Therefore thus saith Jehovah of hosts, God 15
 Behold ! I will feed them with wormwood,
 And will give them water of hemlock to
 drink.
 And I will scatter them among nations, 16
 Whom neither they nor their fathers have
 known ;
 And I will send after them the sword,
 Until I shall have made an end of them.
 Thus saith Jehovah of hosts, Consider, 17
 And call for mourning-women, and let them
 come, [come ;
 And send to the skilful ones, and let them
 And let them swiftly take up a wailing for 18
 That our eyes may drop down tears, [us,
 And our eye-lids pour forth waters.
 Surely the sound of wailing is heard from 19
 Zion : [founded !
 How are we spoiled ! we are greatly con-

4, 5. *Guard against*] This shows the truth of the pre-
 ceding verse, that falsehood was become general, that there
 was no honour nor honesty among them.

6. *Gain to gain*] The reading of the Sept. is so ap-
 posite, that it is adopted as most probably the genuine
 text. See note, Hebrew Bible.

9—11. *For these things*] The measure of their iniquity
 was now full, and it was proper for God to visit them ; and
 on his so doing, they had need to raise a grievous cry, as
 Jerusalem was to become, together with the land, a desola-
 tion.—(v) Versions, MSS.

12—16. *If he is the wise*] If they had attended to the
 law, or to the threatenings of Moses, and to the language of
 the prophets, they might have been so wise as to understand
 the reason of their calamities ; but such was their ignorance
 and unbelief, that they expected peace when sudden de-
 struction was at hand.

17—22. *Mourning-women*] See 2 Chron. xxxv. 35,
 Amos v. 16.—*And the carcases*] For the text and version,
 see note Fam. Bible.

- Because we have abandoned the land ;
For they have thrown down our habitations.
- 20 Therefore hear, ye women, the word of Jehovah,
[mouth ;
And let your ear receive the word of his
And teach your daughters a lamentation,
And every one her neighbour a mournful dirge. [dows ;
- 21 For death hath come up through our win-
It hath entered our palaces ;
And hath cut off the children from without ;
And destroyed the young men from the streets :
- 22 And the carcases of men shall fall *and lie*
As dung upon the face of the field,
And as the handful behind the reaper,
When there is no one to gather it.
- 23 Thus saith Jehovah ;
Let not the wise man glory in his wisdom,
Nor let the mighty man glory in his might,
Nor let the rich man glory in his riches :
- 24 But let him that glorieth, glory in this,
In understanding and knowing me,
That I am Jehovah, exercising kindness,
Judgment, and faithfulness upon the earth :
For in these do I delight, saith Jehovah.
- 25 Behold ! the days are coming, saith Jehovah,
That I will punish all those circumcised,
Together with those uncircumcised ;
- 26 Egypt, and Judah, and Edom,
And the children of Ammon and Moab,
And all those who cut short the hair,
Those that dwell in the wilderness :
For all these nations are uncircumcised,
And all the house of Israel is uncircumcised in heart.

CHAPTER X.

Idols are not to be compared with Jehovah, the true God ; the temple destroyed, and the foolish pastors, and the wicked flock are scattered.

- 1 HEAR the word which Jehovah speaketh ;
To you, O house of Israel, thus saith Jeho-
2 Learn ye not the way of the heathen, [vah :
Nor be dismayed at the signs of the heavens,
Although the heathen be dismayed at them.
3 For the sacred rites of heathens are vanity ;
For they cut down trees out of the forest,

- The workman formeth them with a sharp tool.
With silver and with gold they decorate ; 4
With nails and with hammers they fasten
So that they may not stumble. [them,
As a palm-tree, they are upright, but cannot 5
speak ; [walk ;
They must indeed be borne, for they cannot
Fear them not, for they cannot do hurt :
And also to do good is not in their power.
There is none like unto thee, O Jehovah ; 6
Great art thou, and great is thy name in
might.
Who will not fear thee, O king of nations, 7
When unto thee he shall approach ?
Since among all the wise of the nations,
And in all their kingdoms, there is none like
thee,
But they are altogether stupid and sottish ; 8
The very wood itself is a rebuker of vanities.
Beaten silver is brought from Tarshish, and 9
gold from Uphaz ; [hands.
The work of the smith, and of the founder's
Blue and purple is their clothing ;
They are all of them the work of the skilful.
But Jehovah he is truly God, 10
A living God, and an everlasting king ;
At his wrath the earth shall tremble,
And the nations cannot abide his indignation.
He hath made the earth by his power, 12
He hath established the world by his wisdom,
And by his understanding spread out the
heavens.
When he uttereth his voice 13
Abundance of waters are in the heavens ;
He raiseth the clouds from the ends of the
He produceth lightnings with rain, [earth ;
And bringeth the wind out of his store
houses.
Every man is stupid by acknowledging, 14
Every founder is shamed by the graven
image :
Because his molten image is a falsehood,
And in them there is no breath. [erring :
Vanity are they, the work of those greatly 15
In the time of their visitation they shall
perish.
Not like these, is the portion of Jacob ; 16

26. *Who cut round the hair !* This is a description of the Arabs of the desert, who uniformly cut short and round the hair, most probably in honour of some god whom they served. Compare Levit. xix. 27 ; xxi. 5.

CHAP. X. 2. *At the signs of the heavens* The Chaldeans, among whom the Jews were destined to live in captivity, were particularly addicted to astrology, and attributed to the heavenly bodies a considerable influence over human affairs. This superstition has prevailed down to the present day.

3—6. *The sacred rites* Their laws and ordinances respecting the worship and service of idols ; their rites and ceremonies, are all vanity and vice. Compare Ps. cxv. 4—7. Is. xl. 19, 20 ; xlv. 9—20.

7. *He shall approach* This line is considered elliptical ; and the ancient versions supply, honour, glory, or kingdom. It seems however more natural and suitable to the context

to consider יארה as the third person future, from ארה, to come or approach unto God in the way of worship and supplication. So the verb is used, ch. iii. 22.

9. *Beaten silver* They used the finest and best of every thing to decorate and render their idols beautiful and splendid.

11. *[In this manner shall ye speak unto them ; the gods that have not made the heavens and the earth, shall perish from off the earth, and from under these heavens.]* This verse is omitted in one MS., and the authenticity of it may be justly questioned, on account of the singularity of its being written in Chaldee, and also because it breaks in upon and interrupts the course of the argument. It was probably a marginal gloss, and designed as an answer to idolaters, among whom the Jews lived in Babylon.

14—16. *Every man is stupid* Every one who worships

- For he is the former of the universe,
And Israel is the rod of his inheritance ;
Jehovah of hosts is his name.
- 17 Gather up thine effects out of the land,
O thou that dwellest in a fortress.
- 18 For thus saith Jehovah. Behold !
I will sling out the inhabitants of the land
at once,
And will distress them, and they shall know it.
- 19 Alas for me, for my wound, my bruise is
painful ; [bear it.
But I said, Truly this is a grief, and I must
20 My tent is laid waste, and all my cords
broken ; [not ;
My children are gone forth from me, and are
There is none to pitch my tent any more,
Or who may set up my curtains.
- 21 Because the pastors are become brutish,
And Jehovah have they not sought ;
Therefore they shall not prosper,
But all their flock shall be dispersed.
- 22 Hark, a noise ! behold ! it advanceth ;
A great commotion from the north country,
To make the cities of Judah a desolation,
A dwelling-place for dragons.
- 23 I know Jehovah, that not in man is his way ;
It is not in man that walketh, to direct his
steps. [tion ;
- 24 Correct me, O Jehovah, but with modera-
Not in anger, lest thou bring me to nothing.
- 25 Pour out thy wrath on nations who own
thee not : [name.
On the kingdoms which call not on thy
For they have devoured Jacob,
And his habitation have they laid waste.

CHAPTERS XI. XII.

God's covenant, and their violation of it ; evils coming upon them ; and on the men of Anathoth, for conspiring against Jeremiah ; his prayer against them, and their ruin.

- 1 THE WORD WHICH CAME TO JEREMIAH
FROM JEHOVAH, SAYING,
- 2 HEAR ye the words of this covenant. And
thou shalt speak them to the men of Judah,
3 and to the inhabitants of Jerusalem ; And
4 thou shalt say unto them, Cursed is the
man who will not hearken to the words of
this covenant, which I commanded your

fathers in the day that I brought them forth
out of the land of Egypt, out of the iron
furnace, saying, Hearken ye unto my voice,
and do all which I command you : so shall
ye be my people, and I will be your God 5
That I may perform the oath which I swore
unto your fathers, to give them a land flow-
ing with milk and honey, as at this day.
Then answered I, and said, So be it, O Je- 6
hovah. And Jehovah said unto me, Pro-
claim all these words in the cities of Judah
and in the streets of Jerusalem, saying, Hear
ye the words of this covenant, and do them.
For I earnestly admonished your fathers in 7
the day that I brought them out of the land
of Egypt, and all along unto this day, ur-
gently admonishing, and saying, Hearken
ye unto my voice. But they hearkened not, 8
nor inclined their ear, but went every one
after the lusts of his wicked heart : there-
fore have I brought upon them all the de-
nunciations of this covenant, which I com-
manded them to perform ; but they performed
them not.

Also Jehovah said unto me, [dah, 9
A conspiracy is found among the men of Ju-
And among the inhabitants of Jerusalem.
They are turned to the sins of their fore- 10
fathers,
Who refused to hearken to my words ;
They have gone after other gods, to serve
them ; [dah,
The house of Israel, and the house of Ju-
Have broken my covenant which I made
with their fathers.

Therefore thus saith Jehovah : 11
Behold ! I am about to bring evil upon them,
Which they shall not be able to escape ;
And though they cry to me, I will not hear
them. [Jerusalem shall go,
And the cities of Judah and inhabitants of 12
And cry to the gods to whom they burn in-
cense,
But these can by no means save them,
In the time of their calamity.
For as the number of thy cities were thy 13
gods, O Judah ; [lem,
And as the number of the streets of Jerusa-
Ye have set up altars to a shameful thing ;

any graven or molten image ; yea, the makers of them are
ashamed, when they reflect that they are lifeless. How
finely does the prophet contrast with these the God of
Jacob.

17. *Gather up thine effects*] This is addressed to Zion,
and intimates that she must quit her strong-hold, and soon
go into captivity.

19—22. *Ho is me*] In this and the following verses, the
prophet seems by anticipation to suggest motives of patience
and consolation to his country, in regard to the evils that
were coming upon her.

2, 3. *I know, O Jehovah*] The sense of this verse is, that
every event is under the control of providence, and that
man cannot escape the miseries which God in his wisdom
and justice brings upon him. Hence Zion pleaded for
moderation in the divine chastisements.

25. *Pour out thy wrath*] I follow the more correct text
of Ps. lxxix. 6, 7.

CHAP. XI. 1—8. *The words of this covenant*] The pro-
phesy contained in this and the following chapter may not
improbably be assigned to the reign of Josiah ; only to the
latter end of it, when the people, who in the 18th year of
that prince had solemnly engaged to perform the obligations
of the divine covenant, may in course of time be supposed
to have relapsed into their former disregard and neglect.
The prophet is therefore sent to recall them to their duty,
by proclaiming anew the terms of the covenant, and re-
buking them sharply for their hereditary disobedience.

9—14. *A conspiracy is found*] So far from adhering to
the covenant made, they appeared to have combined and
conspired against God by their general defection to idols.

- Even altars to burn incense unto Baul.
- 14 Therefore pray thou not for this people,
Nor present for them request or supplication;
For I will not hear in the time they cry unto
In the time of their calamity. [me ;
- 15 What hath my beloved to do in my house,
Whilst she is practising wickedness ?
Shall "vows" and holy flesh from thee be
accepted ?
When thou doest evil, then thou exultest.
- 16 An olive-tree, green, fair, of goodly fruit,
Jehovah had called thy name ; [it,
With a clamorous noise he hath set fire to
And the branches thereof are consumed.
- 17 For Jehovah of hosts, who planted thee,
Hath pronounced evil against thee,
Because of the evil of the house of Israel,
And of the evil of the house of Judah,
Which they have wrought among them-
selves, [Baul.
- In provoking me, by burning incense to
- 18 Jehovah then made known to me, and I
knew ;
Then didst thou show me their doings.
- 19 For I was like a "tame" lamb led to slaugh-
ter ; [me,
And knew not that they had laid plots for
Saying, Let us destroy the tree with its fruit ;
And let us cut him off from the land of the
living,
That his name may be no more remembered.
- 20 But, Jehovah of hosts, who judgest right-
Who triest the reins and the heart, [eously,
Let me see thy vengeance upon them ;
For unto thee have I laid open my cause.
- 21 Therefore thus saith Jehovah,
As to the men of Anathoth that seek thy life,
Saying, Prophecy not in the name of Jeho-
That thou mayest not die by our hand : [vah,
- 22 Behold, I will execute judgment upon them ;
The young men shall die by the sword ;
And their sons and daughters shall die by
famine ; [maining ;
- 23 And there shall be none of them left re-
- For I will bring evil upon the men of Ana-
Even the year of their visitation. [thoth,
RIGHTEOUS art thou, O Jehovah ; 1
Yet let me venture to plead with thee ;
Yet let me speak with thee of thy judgments.
Wherefore doth the way of the wicked prosper ?
At ease are all who deal very treacherously.
Thou plantedst them, and they have taken 2
root ;
They grow, yea, they bring forth fruit ;
Thou art ever near in their mouth,
But afar off from their reins.
But thou, O Jehovah, hast known me ; 3
Thou hast seen and proved my heart to be
with thee ;
Draw them out as sheep for the slaughter,
And set them apart as for the day of execu-
How long shall the land mourn, [tion. 4
And the grass of every field wither,
For the wickedness of those that dwell in it ?
The beasts are consumed, and the birds ;
Yet they say, He shall not see our last end.
If thou hast run with footmen, and they 5
wearied thee, [horses ?
Then how wilt thou chafe thyself with
And if in a land of peace thou art confident,
Yet what wilt thou do in the swelling of
Jordan ?
For thy brethren, the house of thy father, 6
Even they have acted perfidiously towards
thee ; [thee :
Even they with a loud cry have pursued
Believe them not, when they speak good to
thee. [heritage ;
I have forsaken my house, and deserted my 7
I have given the dearly beloved of my soul
Into the hand of her enemies.
My heritage is to me as a lion of the forest ; 8
Against me she hath exerted her voice ;
Therefore have I hated her.
As a fierce hyena is my heritage to me ; 9
Come ye ravenous birds that are round about
her,

15. *My beloved to do*] It is probable that this was the language usual when a husband spoke to or of his wife ; and as God had espoused the seed of Abraham, he uses the same term, though they had violated the covenant.—*Shall vows*] The reading of the Sept. is adopted, which clears the sense of this otherwise obscure passage. Vows and holy flesh, mean sacrifices offered in consequence of vows.

16. *An olive-tree*] Compare Ps. lxxx. 8—11. This refers to their first settlement in Canaan, when they were devoted to Jehovah, and prospered.—*With a clamorous noise*] So Michaelis, Blayney, and others render. The term רעידת occurs only here and Ezek. i. 24, and in the latter place it is explained to mean, 'like the noise of an host.' The Chaldean army is meant, which should make a noise, when about to consume this olive-tree.

18—23. This is the language of the prophet, complaining of their attempts against his life.

19. *A tame lamb*] So both the Vulg. and Sept. most probably reading אלום, as Dimock conjectured.—*The tree with its fruit*] Schultens has proved that the Arabs frequently use the word to denote the fruit of trees and plants.

22. *I will execute*] I omit with the Sept. the first line of this verse, as the mere repetition of some scribble ; and as in-

terrupting the denunciation, which is, 'For this cause, thus saith Jehovah of hosts.'

CHAP. XII. 1. *Righteous art*] The prophet is satisfied that should he plead with God, respecting his dispensations, God would be found righteous ; yet still he resolves to speak and reason in respect to his judgments.

3. *To be with thee*] Thus our marginal versions. The prophet contrasts the affections of his own heart, with the hypocrisy and enmity of the hearts of his enemies.

4. *He shall not see our*] The most natural sense of these words is, to consider them as referring to the prophet. The men of Anathoth say, 'He shall not see our last end ;' he shall not live to see those calamities come upon us which he has predicted.

5. *If thou hast run*] God here addresses the prophet, and the sense of the comparisons is, that what he suffered from the threats and malice of the men of Anathoth, was nothing in comparison of what he would suffer from the princes and leading men of Jerusalem. God next cautions him against confidence even in his own relatives.

7—14. *Forsaken my house*] That house which they had polluted he would forsake ; and his heritage he would give up to spoilers.

- Assemble all ye wild-beasts; come to devour.
 10 Many pastors have destroyed my vineyard;
 They have trodden under foot my portion;
 They have made my pleasant portion a desert.
 11 They have laid it waste with desolation;
 On account of desolation it mourneth;
 The whole land is made desolate,
 Yet there is no man that layeth it to heart.
 12 On all the plains in the desert come spoilers;
 Surely the sword of Jehovah devoureth
 From one end of the land to the other;
 And there is no peace to any flesh.
 13 They have sown wheat and shall reap thorns;
 'Their inheritance' shall yield them no profit;
 Ye shall even be ashamed of your crops,
 Because of the fierce wrath of Jehovah.
 14 'Surely' thus saith Jehovah, [inheritance,
 Against all my evil neighbours who smite the
 Which I caused my people Israel to inherit;
 Behold! I will pluck them out of their land,
 And the house of Judah will I pluck from
 among them. [out,
 15 And it shall be, when I have plucked them
 That I will again have compassion on them,
 And will bring them back again, [land,
 Each to his possession, and each to his own
 16 And it shall come to pass, [ple,
 If they will indeed learn the ways of my people
 To swear by my Name, As Jehovah liveth;
 Like as they taught my people to swear by
 Baal,
 Then shall they be built amidst my people.
 17 But if they will not hear I will pluck up that
 nation, [vah.
 Plucking up so as to destroy it, saith Jeho-

CHAPTER XIII.

Under the emblem of a linen girdle, the ruin of the land by the Chaldeans is shown; their various sins are vehemently reprehended.

- 1 Thus said Jehovah unto me, Go, and get
 thee a linen girdle, and put it upon thy
 2 loins, but put it not in water. And I got
 the girdle according to the word of Jeho-
 3 vah, and I put it upon my loins. And the
 word of Jehovah came unto me a second
 4 time, saying, 'Take the girdle which thou hast

gotten, which is upon thy loins, and arise,
 go to the Euphrates, and hide it there in a
 hole of the rock. So I went, and hid it near
 the Euphrates, as Jehovah had commanded
 me. And it came to pass after many days,
 that Jehovah said unto me, Arise, go to the
 Euphrates, and take thence the girdle, which
 I commanded thee to hide there. And I went
 to the Euphrates, and digged, and took the
 girdle from the place where I had hidden it;
 and behold, the girdle was marred, so that
 it was good for nothing. And the word of
 Jehovah came unto me, saying Thus saith
 Jehovah:

So will I mar the excellency of Judah,
 And the excellency of Jerusalem exceedingly.
 This wicked people who refuse to obey my 10
 word,

Who walk after the lusts of their own heart,
 Who have gone after strange gods,
 To serve them, and to bow down unto them;
 Even they shall be as this girdle, that is of
 no use [man,

For as the girdle cleaveth to the loins of a 11
 So would I have caused to cleave unto me
 The whole house of Israel and of Judah,
 saith Jehovah;

That they might be unto me for a people,
 And for a name, and for a praise, and for a
 But they would not hearken. [glory

Thou shalt also speak unto them this word, 12
 Thus saith Jehovah, the God of Israel;
 Every vessel shall be filled with wine. And
 they will say unto thee, Do we not indeed
 know assuredly that every vessel shall be
 filled with wine? Then shalt thou say to 13
 them, Thus saith Jehovah, [land,
 Behold, I will fill all the inhabitants of this
 And the kings that sit on David's throne,
 And the priests, and the prophets,
 And all the inhabitants of Jerusalem, with
 drunkenness;

And I will dash them one against another, 14
 The fathers and children together, saith Je-
 I will not pity, neither will I spare, [hovah;
 Nor will show mercy so as not to destroy
 them.

9. *As a fierce hyena*] So the Sept. have rendered; and the word has this sense in the Arabic. It is known that the hyena does dig up the dead bodies from the grave; and hence the next lines specify both ravenous birds and beasts as coming to devour flesh. The learned reader may see Michaelis in verb.

10, 11. *On account of desolation*] See note, Fam. Bib. The pastors denote governors and princes, who by their oppressions destroyed and laid waste the vineyard. In the next verse they are called spoilers.

13. *Their inheritance*] So the versions, which gives a full and clear sense. The labours of the husbandmen should be vain, as others would eat the produce.

14-17. *Exit neighbours*] On the fall of Israel and Judah, the neighbouring nations took and possessed different parts of their land; but God here promises a restoration to his people, and denounces against those nations judgments, unless they learned the ways of his people, that is embraced their God and his law,—(a) Sept. 2 MSS.

CHAP. XIII. 1. *Get thee a linen*] This chapter contains a single and distinct prophecy, which under two symbols, a linen girdle left to rot, and all vessels being filled with wine, foretells the utter destruction that was destined to fall upon the whole Jewish nation, including the individuals of every rank and denomination.

1. *Go to the Euphrates*] As this was far distant from Judea, it is most probable that this was a vision. The same supposition of a vision must be admitted in other cases also, particularly ch. xxv. 15-29, for it would be a downright absurdity to believe, that Jeremiah actually went round with a cup in his hand to all those kings and nations there enumerated, and made them drink of its contents.

10, 11. *This wicked people*] We have now the application of the emblem which the prophet had used. I render the Apadosis conditionally, as the conclusion of the eleventh verse requires.

12-14. *Shall be filled with wine*] With the wine of God's wrath.

- 15 Hear ye, and attend; be not lifted up;
Surely Jehovah hath spoken.
- 16 Give ye glory to Jehovah, your God,
Before he cause darkness, [tains;
And your feet stumble on the gloomy mountain-
And lest while ye are looking for light,
He turn it into darkness and death-shade.
- 17 But if ye will not hearken unto these things,
My soul shall weep in secret, for your pride;
And mine eye shall weep abundantly,
And cause the tears to run down, [tivity.
Because Jehovah's flock is carried into cap-
- 18 Say unto the king, and unto the queen,
Humble yourselves, and sit ye down;
For he will cause to fall from off your heads
The diadem of your glory. [openeth;
- 19 The cities of the south are shut up, and none
Judah shall be carried away captive; [tive.
The whole thereof shall be carried away cap-
- 20 Lift up your eyes, and see those coming
from the north; [beautiful flock?
Where is the flock that was given thee, thy
- 21 What wilt thou say, when he shall punish
thee? [cover thee:
For thou teachest them to be chief rulers
Shall not pang seize thee, as of one in travail?
- 22 And when thou shalt say in thy heart,
Wherefore have these things befallen me?
For the greatness of thine iniquity,
Thy skirts are uncovered—thy heels left bare.
- 23 Can a Cushite change his skin, or a leopard
his spots?
Then may ye also do what is good,
Who have been accustomed to do evil.
- 24 Therefore, will I scatter them as stubble,
Which passeth before the wind of the desert.
- 25 This is thy lot, thy measured portion from
me, saith Jehovah, [in falsehood,
Because thou hast forgotten me, and trusted
- 26 Therefore I will uncover thy skirts before
thee, [shall be seen.
And thy shame, thy neighings and adulteries

Thou hast devised thy whoredom upon the 27
hills;
In the fields I have seen thine abominations:
Wo to thee, Jerusalem! thou wilt not be
clean;
How long will it yet be before thou wilt?

CHAPTERS XIV. XV.

*A grievous famine; Jehovah will not be entreated; the
utter rejection of the Jews for their manifold sins; the
prophet complaining is encouraged by a gracious promise.*

THE WORD OF JEHOVAH WHICH CAME TO 1
JEREMIAH.

Because of the drought Judah mourneth, 2
And the gates thereof languish;
They are in deep mourning for the land;
And the cry of Jerusalem is gone up.
The nobles have sent their little ones for 3
water;
They came to the pits; they found no water;
They returned with their vessels empty;
They were ashamed and confounded;
They covered their heads.
Because the ground is crumbled to dust, 4
Forasmuch as there hath been no rain on the
The husbandmen were ashamed; [land
They covered their heads.
When the hind also had calved in the fields, 5
She forsook the kid, because there was no
grass.
And the wild asses stood on the plains; 6
They snuffed up the wind like dragons;
Their eyes were wasted; for there was no
grass.
Though our iniquities testify against us, 7
O Jehovah, do thou act for thy name's sake:
For our apostasies have been many;
We have sinned against thee.
O hope of Israel, his Saviour in time of dis- 8
tress, [land?
Wherefore wilt thou be as a stranger in the
And as a traveller turning aside only to
lodge?

16. *He turn it*] The text has here evidently suffered, as the various readings prove; but from other places and the old versions it may happily be corrected. The version adopted gives the sense of the prophet. See Blayney and Houbigant.

17. *Because of your pride*] For the text followed, see note *Fam. Bib.*

18. *King and queen*] By these are most probably meant Jehoia-kim and his consort. See ch. xxii. 18.

19. *Carried away captive*] He speaks as if the enemy were at the door, and as if all his designs were accomplished.

21. *What wilt thou say*] This is said to Zion or the community of the people.—*Teachest them*] The wicked thou hast not only suffered, but placed over thee; hence punishment shall come upon thee.

22. *Wherefore have*] The prophet gives the answer; it is on account of the abundance of her iniquity that Zion was treated as a captive female, stripped and exposed to shame.

23. *Can the Cushite*] Bochart has proved that the Cushites were Arabians; and Blayney agrees with him, observing that they dwell on the banks of the Red sea, and bordered on Egypt and Philistia. See ch. xli. 9. Is. xx. 3—5, and 2 Chron. xxi. 16.—*Do what is good*] The sense is, that evil habits are a second nature, and not easily conquered.

24—27. *This is thy lot*] This is what Jehovah has appointed for thee to suffer, on account of thy idolatry and great wickedness.

CHAP. XIV. 1. *The word of Jehovah*] It is probable that this prophecy was delivered in the beginning of Jehoia-kim's reign, not long after the foregoing, since the subject-matter will equally fall in with this season as with the other.

2. *Because of the drought*] For critical reasons, see note *Fam. Bib.* The plural number is adopted, most probably to denote that the usual showers were withheld, not for one season only, but for a continued succession of them; as was the case in the reign of King Ahab, 1 Kings xvii. 1.

3, 4. *The nobles*] These two verses show that the drought was extreme; and of course that great distress prevailed.

5. *She forsook*] This is supplied as understood in the text. Want led these affectionate animals to desert their young, in order to seek food for themselves.

6. *Wild asses stood*] Oppressed with intolerable heat and thirst, they inhaled the breeze like large serpents, which, according to Bochart and others, often erect their heads, and open their mouths for hours for the same purpose.

8, 9. *O hope of Israel*] The prophet complains that Jehovah seemed unconcerned about what was occurring, as

- 9 Wherefore wilt thou be 'as one asleep?'
As a man that hath no power to save?
Seeing thou art in the midst of us, O Jehovah,
[not.
And we are called by thy name, desert us
- 10 Thus said Jehovah concerning this people,
They have so loved to wander; [ple,
Their feet have they not restrained,
Therefore Jehovah accepteth them not:
Now will he remember their iniquity,
And will take an account of their sins.
- 11 Therefore said Jehovah unto me,
Pray not for this people, for their good.
- 12 When they fast, I will not hearken to their
And when they offer a burnt-offering, [cry;
Or a wheaten-offering, I will not accept
them,
But by sword, and by famine, and by pesti-
I will make an end of them. [lence,
- 13 Then said I, Alas! O Lord Jehovah!
Behold the prophets say unto them,
Ye shall not see the sword, nor have famine;
But true peace will I give you in this place.
- 14 Then said Jehovah unto me;
The prophets prophesy falsely in my name:
I have not sent them, nor commanded them,
Neither have I spoken unto them;
A false vision and divination and vanity,
And the guile of their heart they prophesy
- 15 Therefore thus saith Jehovah; [to you.
As to the prophets who prophesy in my
name, [selves,
And I sent them not, but who say of them-
Sword and famine shall not be in this land;
By sword and famine shall they be con-
sumed.
- 16 These prophets, and the people to whom
they prophesy, [lem,
Shall be cast forth in the streets of Jerusa-
Because of the famine and the sword;
And they shall have none to bury them;
They, their wives, their sons and daughters;
And I will pour their wickedness upon them.
- 17 And thou shalt say unto them this word;
Let mine eyes shed down tears night and
And let them not cease; [day,
Because a great hurt hath been inflicted
On the virgin daughter of my people;
- A blow which is exceedingly painful.
If I go out into the fields, 18
Then behold those that are slain by the sword!
And when I enter into the city, [mine!
Then behold those that pine away with fa-
Yet both the prophet and also the priest
Go trafficking about the land, and care not.
Hast thou altogether rejected Judah? 19
Hath thy soul abhorred Zion? [healing?
Why hast thou smitten us, and we have no
We look for peace, and there is no good;
For a time of healing, and behold terror?
We acknowledge, Jehovah, our wickedness, 20
And the iniquity of our fathers;
For we have sinned against thee.
Reject us not for thy own name's sake; 21
Dishonour not the throne of thy glory:
Call to mind, annul not thy covenant with
us. [then
Are there any among the vanities of the hea- 22
That can cause rain, or the heavens to give
showers?
Art not thou He, O Jehovah our God?
And we have looked up unto thee,
Because thou hast made all these things.
- THEN Jehovah said unto me; 1
Should Moses or Samuel stand before me,
I would not regard this people; [depart.
Send them from my presence, and let them
And it shall be when they shall say unto thee, 2
Whither shall we depart? [Jehovah;
Then shalt thou say unto them, Thus saith
They that are for death, unto death;
And they that are for the sword, unto the
sword;
And they that are for famine, unto famine;
And they that are for captivity unto captivity.
And I appoint to them four kinds, saith Je- 3
hovah, [about,
Thesword to slay, and the dogs to drag
And the birds of the air, and the wild beasts,
To devour and to destroy their carcases.
And I will deliver them up to vexation, 4
In all the kingdoms of the earth,
On account of Manasseh, son of Hezekiah,
king of Judah,
And because of what he did in Jerusalem.

if he were a stranger in the land, or a mere traveller passing through it.—*As one asleep*] So the Sept. renders. The sense is, Jehovah acted as if asleep, and as if he had no power to save.

11. *For their good*] Or for their prosperity and happiness in the land. It is only in this sense the prophet is forbid to pray for them. He might, and doubtless did pray for their souls.

13. *True peace*] That is, firm and durable prosperity. The false prophets thus flattered the hopes and desires of the wicked.

16. *These prophets*] The last two words of the preceding verse are joined to this, with *Dathe*, as more suitable to the Hebrew idiom.

17, 18. *Let mine eyes run*] The prophet laments the past and present miseries of his country, the slaughter made by

the Egyptians, 2 Kings xxiii. 29, and 2 Chron. xxv. 20, and the drought and consequent famine.

19—22. *Hast thou altogether*] These questions do not imply that God had, or that the prophet believed he had utterly rejected Judah; but if he had not, why did he smite them and treat them so severely? He humbles himself when he thinks on their sins, and pleads for mercy.

CHAP. XV. 1. *I would not regard*] Hebrew, 'My soul would not be towards this people.' The sense is given in equivalent terms, but more agreeable to the English idiom.

2. *They that are for death*] This is forcible language, and could not be heard without some effect, unless by a people who were totally hardened, and dead to all fear.

3. *Four kinds*] That is, of judgments, as it follows. Nothing could be more distressing to a people who paid such

- 5 For who will have pity on thee, O Jerusalem?
Or who shall condole with thee?
Or who shall turn aside to seek thy welfare?
- 6 Thou hast forsaken me, saith Jehovah;
Thou art wholly revolted from me;
Hence I will stretch out my hand against thee, [bearing."
And destroy thee; I am weary of for-
7 Therefore, I will scatter them with a van;
With my whirlwind I will bereave the land;
I will destroy my people, [turned.
Since from their ways they have not re-
8 Their widows are multiplied before me,
Beyond the sand of the sea-shores;
I have brought against their mother-city,
A chosen one that spoileth at noon-day;
I have caused to fall suddenly upon her,
An hostile attack and terrors.
- 9 She that hath borne seven languisheth;
She hath given up the ghost;
Her sun is gone down while it is yet day;
She is ashamed and confounded;
And her remnant will I give to the sword,
Before the face of their enemies, saith Jeho-
10 Wo unto me, O my mother! [vah.
For thou hast borne me to be a man of strife,
And a man of contention to the whole land;
Though I have neither lent on usury,
Nor have they lent to me on usury,
Yet have they all of them execrated me.
- 11 Jehovah said, shall not I turn it for good to thee? [my,
Shall I not interpose for thee with the ene-
In the time of evil and in the time of distress?
- 12 Shall the iron break to pieces,
The northern iron and the brass?
- 13 Thy substance and treasures will I give for spoil, [ders.
Not for price, but for thy sins in all thy bor-
14 And I will make thee to "serve" thine ene-
In a land which thou hast not known; [mies
For a fire kindled in my anger shall burn you.
- Thou, O Jehovah, knowest *what I suffer*; 15
O remember me, and visit me!
And avenge me of my persecutors;
By thy continued anger take me not off;
Know that for thy sake I endure reproach.
Thy words were found and I "embraced" 16
Yea thy command hath been my joy, [them;
And the rejoicing of my heart:
For I am called by thy name, O Jehovah,
God of hosts.
I sat not in the assembly of mockers, 17
Nor did I rejoice because of thy hand;
I sat alone, for thou filledst me with wrath.
Wherefore hath my grief been perpetual? 18
And my wound desperate, refusing to be
healed?
Wilt thou be to me as a failing spring?
As waters which are never sure?
Whereupon thus said Jehovah? 19
If thou wilt turn when I shall bid thee turn,
Then shalt thou stand in my presence;
If thou wilt separate the precious from the
Thou shalt become as my mouth: [vile,
Let them turn to thee, but turn not thou to
them.
And I will make thee against this people, 20
Like a fortified wall of brass;
And though they fight against thee,
They shall not prevail against thee;
For I will be with thee to save thee,
And to deliver thee, saith Jehovah.
Yea, I will deliver thee from the hand of the 21
wicked, [ble.
And redeem thee from the grasp of the terri-
CHAPTERS XVI. XVII.

The utter ruin of the Jews; their return from captivity; the blessedness of trust in God; salvation is from God; the sabbath must be hallowed.

THE word of Jehovah which came also 1
unto me, saying,
Thou shalt not take unto thee a wife, 2
Nor shalt thou have sons or daughters in
For thus saith Jehovah, [this place, 3

attention to the rites of sepulture, than to be informed that they would be wholly devoured by wild beasts and birds.

5. *To seek thy welfare*] So I conceive the connexion requires that we should render לַשְׁאֵל, to seek, or ask about it in any manner.

6. *Weary of forbearing*] This is the sense of the Syriac and Sept.

8. *Their mother city*] For this sense of מִצְרַיִם, see 2 Sam. xx. 19. The 'chosen one' signifies Nehuchadnezzar.—*An hostile attack*] This sense of נִשְׁבַּח is adopted as most suitable to the connexion. See Gesen.

9. *She that hath borne seven*] That is, sons, shall not have protection from them. She shall be cut off; her sun goeth down while it is yet day, and any of her posterity that may have escaped, shall fall by the sword of the victorious enemy.

10. *Wo unto me*] The prophet here complains of his lot, and like Job laments that his mother ever bore him; as he seemed to be destined to endless strife and contention with his unbelieving countrymen.

11. *Shall not I turn it for good*] God promises that he would overrule what he suffered for his good, that he would conciliate the enemy in the most trying times, which we find he actually did. Compare ch. xxxix. 11—14.

12. *Shall the iron*] Here God addresses the people, and the sense of this language is, that the iron, or strength of Judea, was not able to break the northern iron and the brass, or military strength of Chaldea. The next verses express the same truth in plain terms.

13 (o) *All. Syr. Chald.*

15. *By the continued*] Our old versions are followed in this rendering, as it is supported by the ancient. The prophet seems to fear lest he shall fall among others.

16. *And I embraced them*] Compare Ezek. iii. 1—3. —*Thy command*] To me to go and proclaim thy word.

18. *Wilt thou be to me*] This is the version of Michaelis, and it would be profane for the prophet to speak of God as a liar. Compare Mic. i. 14; Isa. lviii. 11; and Job vi. 15—20. The sense evidently is, Wilt thou disappoint my hopes and expectations?

19. *When I shall bid thee*] It is necessary to render in this manner, to give the full force of the future in this connexion.—*The precious from*] That is, preach sound doctrine, distinguishing truth from error, and applying truth as the test of men's characters.

CHAP. XVI. 1. *The word of Jehovah*] The prophecy which begins here is continued on to the 18th verse of the next chapter. Nor is there any reason to suspect its being

To the sons and to the daughters,
Those that are born in this place; [them,
And concerning their mothers that bare
And their fathers that begat them in this
4 They shall die of mortal diseases; [land;
They shall not be lamented nor buried;
They shall be for dung on the face of the
ground; [sumed;
For by sword and famine shall they be con-
And their carcasses shall be for meat
To the fowls of the air, and to the wild beasts.
5 Verily thus said Jehovah;
Enter not into the house of mourning,
Neither go to lament nor to condole with
them;
For I withdraw my peace from this people,
Saith Jehovah, kindness and compassion.
6 And they shall die great and small in this
land;
They shall not be buried nor lamented;
No one shall cut himself for them,
Nor any one make himself bald for them.
7 Neither shall they break bread among them,
For a mourner to comfort him over the
dead; [tions,
Nor give them to drink of the cup of consolati-
For one's father, or for one's mother.
8 Also enter not into the house of feasting,
To sit down with them to eat and to drink.
9 For thus saith Jehovah of hosts, God of
Israel;
Behold, I will cause to cease from this place,
Before your eyes, and in your days,
The voice of joy and the voice of gladness,
The voice of the bridegroom and of the bride.
10 And it shall be when thou shalt have declared
unto this people all these things;
and they shall say unto thee, Wherefore
hath Jehovah pronounced against us all this
great evil? and what is our iniquity, and
what our sin, which we have committed
11 against Jehovah, our God? Then shalt thou
say unto them, [Jehovah,
Because your fathers forsook me, saith
And followed after other gods,
And served them, and worshipped them,
And forsook me, and did not keep my law:
12 And ye have done worse than your fathers;
For behold! ye, every one of you, follow

The lusts of your own wicked heart,
And unto me ye have not hearkened.
Therefore I will cast you out from this land, 13
Into a land unknown to you or to your
fathers; [night;
And there shall ye serve other gods day and
And there I will show you no favour.
Yet the days shall come, saith Jehovah, 14
When it shall no more be said, As Jeho-
vah liveth, [land of Egypt;
Who brought up the sons of Israel from the
But as Jehovah liveth, who brought up 15
The people of Israel from the north country,
And from all lands whither he had driven
them; [land,
For I will bring them again into their own
Which I gave unto their fathers.
Behold, I will send for many fishers, 16
Saith Jehovah, and they shall fish them:
And afterwards I will send for many hun-
ters, [tain,
And they shall hunt them from every moun-
And from every hill and the holes of the
rocks.
For mine eyes are upon all their ways; 17
They are not hidden from before my face;
Nor is their iniquity concealed from mine
eyes. [sin,
And I will fully requite their iniquity and 18
Because they have defiled my land
With the carcasses of men offered to their
idols; [tage.
And with their abominations filled my heri-
O Jehovah, my strength and my fortress, 19
And my refuge in the day of distress;
To thee shall nations come from the ends of
the earth, [a lie;
And shall say, Surely our fathers possessed
A vanity which could not profit them.
Shall men make gods for themselves? 20
When they themselves are not gods?
Therefore, lo, teaching them at this time,
I will make them know my hand and my
might; [vah.
And they shall know that my name is Jeho-

THE sin of Judah is written with a pen of iron;
With the point of a diamond it is engraved,

out of its proper place, but that it may have been delivered, as well as those of the preceding chapter, towards the beginning of Jehoiakim's evil reign.

5-7. *The house of mourning*] Compare Amos vi. 7. These rites of mourning were common.

8, 9. *House of feasting*] This was to intimate that all joy should cease, both from the city and the land.

10-13. *All this great evil*] It is stated for what causes these calamities should come on them, so that they should be carried captives to a foreign land, and dwell among idolaters.

14, 15. *The days shall come*] Here is a promise of their restoration, for the encouragement of such as loved Zion, and the land of their fathers.

16-18. *Fishers—hunters*] To fish is to take them in a

net, and to hunt is to take and destroy the game; so God would employ many fishers and hunters to ensnare, catch, and destroy the sinners in Zion.

19, 20. *O Jehovah, my strength*] The prophet, shocked at the apostasy of Israel, and concerned for God's honour, looks forward to the time when, as he predicts, even the Gentiles themselves shall become sensible of the absurdity of their hereditary idolatry, and be converted to the acknowledgment of the true God.

21. *At this time*] The time alluded to is undoubtedly that, when the gospel was to be preached to and embraced by the Gentiles; when God promises that he would make such a display of his mighty power, as should amply convince them of the truth of his existence and divinity.

CHAP. XVII. 1, 2. *Written with a pen*] Idolatry was

- Upon the tablet of their heart,
And upon the horns of their altars :
- 2 While their children remember their altars
and grove idols,
Among the green trees upon the high hills.
- 3 O my mountain, thy substance in the field,
And all thy stores will I give up for a spoil ;
Thy high-places for sin through all thy borders.
- 4 And I will "remove thee" from the inheritance
Which I have given unto thee ;
And I will cause to serve thine enemies,
In a land which thou hast not known ;
Because a fire is kindled in mine anger,
Which shall burn continually.
- 5 Thus saith Jehovah ;
Accursed is the man who trusteth in man,
And maketh flesh his arm of support,
And whose heart departeth from Jehovah.
- 6 For he shall be as the blasted tree of the waste,
Which doth not perceive when good cometh ;
But endures the scorching heats of the desert ;
Of a barren land that cannot be inhabited.
- 7 Blessed is the man who trusteth in Jehovah,
And the object of whose trust Jehovah is.
- 8 For he shall be as a tree planted by the waters,
Which sendeth forth its roots *by the stream*,
And doth not perceive when heat cometh ;
But its foliage is continually green,
And in a year of drouth it is unconcerned,
Neither doth it cease from bearing fruit.
- 9 The heart is wily above all things ;
It is very wicked ; who can know it ?
- 10 I Jehovah search the heart, and try the reins,
To give to every man according to his ways,
And according to the fruit of his doings.
- 11 As the bird that hatcheth what it did not lay,
So is he who getteth riches, and not by
In the midst of his days he shall leave them,
Or in his latter end shall be a criminal.
- 12 A glorious high-raised throne from the
Is the place of our sanctuary. [beginning,
- 13 O Jehovah, the hope of Israel,
All who forsake thee shall be ashamed,

And shall be recorded in the earth as re-
volters :
Because they have forsaken Jehovah,
The fountain of living waters.
Heal me, O Jehovah, and I shall be healed ; 14
Save me, and I shall be saved : for thou art
Behold, these say unto me, [my praise. 15
Where is the word of Jehovah ? let it come
now.
I have not withdrawn from following thee ; 16
But the fatal day I have not desired ;
Thou knowest what hath issued from my lips
Hath been *spoken* as before thy face.
Be not thou a terror unto me ; 17
Thou art my refuge in the day of adversity
Let those who persecute me be made 18
ashamed,
But let not me be made ashamed, [mayed.
Let them be dismayed, but let not me be dis-
Thus said Jehovah unto me ; Go and 19
stand in the gate of the people, through
which the kings of Judah come in, and
through which they go out, and in all the
gates of Jerusalem : And thou shalt say unto 20
them, Hear ye the word of Jehovah, O ye
kings of Judah, and all Judah, and all ye
inhabitants of Jerusalem, that pass through
these gates. Thus saith Jehovah, Take heed 21
unto yourselves, and carry no burden on the
sabbath-day, nor bring one in through the
gates of Jerusalem : Neither bring ye forth 22
any burden out of your houses on the sabbath-
day, neither transact ye any manner of busi-
ness ; but keep ye holy the sabbath-day ;
according as I commanded your fathers .
But they hearkened not, nor inclined their 23
ear, but stiffened their neck, so as not to
hear, and so as not to receive instruction.
And it shall be, if ye will indeed hearken 24
unto me, saith Jehovah, so as not to bring
in any burden through the gates of this
city on the sabbath-day, but to keep holy
the sabbath-day, without transacting thereon
any manner of business : then shall there 25
enter in at the gates of this city kings and
princes sitting upon the throne of David,
riding in chariots, and upon horses, they, and
their chieftains, men of Judah, and inhabit-
ants of Jerusalem ; and this city shall be

fixed in their affections and memory, as firmly as if en-
graved on a tablet of brass, or any other durable substance.
This was directly opposed to the divine command, Deuter.
xi. 18—20. Compare Prov. iii. 3 ; vii. 3.

3. *O my mountain*] This denotes Judah, as the same
term is applied figuratively, to denote great princes or king-
doms. Compare Isa. xli. 15, and Jer. li. 25.

4 (v) Syr.

5. *Flesh his arm*] Weak, frail man ; relying on him, as
if he could at all times be his help and salvation, without
any regard to God.

6. *A blasted tree*] Celsius renders, Juniper, which
Dathe adopts. The following verses prove that a tree of
the waste is meant, but one deprived of its foliage.

8. *Neither doth it cease*] How appropriate is this com-

parison ! While confidence in man is ever disappointed,
that which is placed in God is happily realized, in the en-
joyment of peace and prosperity.

11. *As the bird that*] It is evident from 1 Sam. xxvi. 20,
that the *חור* is a bird that frequents the mountains ; and
of little value ; so that the 'partridge' cannot be meant.
Nor is it known that the partridge does sit on the eggs of
other birds. The comparison implies that as the young
when hatched will soon desert their supposititious dam, so
the riches acquired by oppression and plunder, will at
length depart or the possessor be taken off by the hand of
justice.—*A criminal*] See 2 Sam. iii. 33, and note.

16. *I have not withdrawn*] So Gesenius explains, and
Michaelis agrees with him.

19—27. *Thus said Jehovah*] From this address respect-

26 established for ever. And there shall come from the cities of Judah, and from the environs of Jerusalem, and from the land of Benjamin, and from the plain, and from the hill country, and from the south, persons bringing burnt-offerings, and sacrifices, and meat-offerings, and incense, and bringing offerings of praise unto the house of 27 Jehovah. But if ye will not hearken unto me, to keep holy the sabbath-day, and not to carry any burden, and go through the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall consume the palaces of Jerusalem, and it shall not be extinguished.

CHAPTER XVIII.

By the type of a potter, God's dominion over nations showed; his judgments on Judah.

- 1 THE word which came to Jeremiah from Jehovah, saying, Arise, and go down to the potter's house, and there I will cause thee 2 to hear my words. So I went down to the potter's house, and behold he was at work 3 upon the wheels. And the vessel which he was making of clay, was marred by the hand 4 of the potter; and he began anew, and made it another vessel, as it seemed meet to 5 the potter to make. Then came the word of Jehovah unto me, saying,
- 6 Cannot I do after the manner of this potter, [vah. With you, O house of Israel, saith Jehovah. Behold, as the clay is in the hand of the potter, So are ye in my hand, O house of Israel.
- 7 When I shall speak of a nation or kingdom, Of plucking up, casting down, and destroying;
- 8 And that nation of which I have spoken Shall turn from its wickedness; [do to it. I also will repent of the evil I proposed to
- 9 And when I shall speak of a nation or kingdom, Of building up, and of planting; [dom,
- 10 And it shall do what is evil in my sight, And will not hearken unto my voice :

ing the sabbath, it is evident that the law commanding it to be kept holy, was grossly violated; that day was made a day of business, and proved the wickedness of the people.

CHAP. XVIII. 1. *The word which*] The prophecies and transactions contained in this and the two following chapters must be referred to some part of the three first years of Jehoiaakim's reign.

3. *Upon the wheel*] Blayney adheres to the text, 'upon the stones,' and supposes that one stone was fixed, but the other turned upon a spindle, and on this the clay was placed. This might be so, but as the reading is doubtful, the common version is adopted.

6. *Cannot I do*] However human pride and presumption may oppose, this is a truth which cannot possibly be refuted.

12. *Of this there is*] The reason assigned is singular, that such were their habits and resolutions, they could not think of any reformation

14. *Will one leave the snow of Lebanon*] The version

I also will repent of the good

Which I said that I would do for its benefit.

And now, I pray, speak to the men of 11 Judah,

And to the inhabitants of Jerusalem, saying,

Thus saith Jehovah;

Behold, I contrive evil against you,

And devise against you a device :

Return ye now every man from his evil way,

And amend your ways and your doings.

But they said, Of this there is no hope ; 12

For after our own imaginations will we go,

And each practise the lusts of his evil heart.

Therefore thus saith Jehovah ; 13

Inquire now among the nations,

Who hath heard such things as these ?

A very horrible deed the virgin of Israel hath done.

Will one leave the snow of Lebanon 14

For the rock of the field ? [ters ?

Will men desert cool streams for strange wa-

Yet have my own people forgotten me ; 15

They have burned incense unto vanity ;

They stumbled in their ways from the old paths, [up :

Whilst walking in paths of a road not cast

Making their land an astonishment, 16

And a perpetual hissing ;

Every one that passeth by shall be astonished

And shall shake his head. [fore the enemy ;

As with an east wind I will scatter them be- 17

I will show them the back, and not the face,

In the day of their destruction.

Then said they, Come and let us devise 18

measures against Jeremiah : for the law shall

not fail from the priest, nor counsel from the

wise man, nor the word from the prophet :

Come and let us smite him on the tongue,

and let us not regard any of his words.

Give heed unto me, O Jehovah, 19

And listen to the voice of my adversaries.

Shall evil be rendered for good ? 20

Surely they have digged a pit for my soul.

Remember how I have stood before thee,

To intercede for their welfare,

To turn away thine anger from them.

given of this obscure verse is both literal and plain. The meaning seems to be, Will a man leave the cool refreshing snow-water of Lebanon, for a dry barren rock, yielding no water? Will a man forsake the cool flowing stream, to seek water at a distance? Will he neglect what is best, and easily attained, for what is worse, and must be acquired with difficulty? Yet such had been the conduct of Israel.

17. *The east wind*] See Isa. xxvii. 8; Hos. xiii. 15.

18. *Smite him on the tongue*] That is, on the offending part; which may possibly carry this general import only, 'let us punish him so as effectually to silence him.'

19—23. *Give heed unto me*] The prophet reflecting how undeserved this evil treatment was, and conscious that he had sought their safety, both by his public ministry, and his private intercessions, imprecates judgments on them as incorrigible offenders. We ought to remember that these imprecations respect only this life, and not the eternal state of men.

- 21 Therefore give up their sons unto famine,
And let them be pierced by means of the sword;
Let their women be childless and widows,
And let their men be killed by pestilence;
Their young men slain by the sword in battle.
- 22 Let an outcry be heard from their houses,
When thou shalt bring a troop suddenly upon them;
Because they have digged a pit to catch me,
And snares have they privily laid for my feet.
- 23 But thou, O Jehovah, hast known
Their whole counsel against my life:
Accept no atonement for their iniquity,
And blot not out their sin from before thee:
But let them be overthrown in thy presence;
In the time of thy wrath proceed against them.

CHAPTER XIX.

By the type of breaking a potter's vessel, is foreshown the destruction of Jerusalem for the sins of the people; the doom of Pashur.

- 1 Thus said Jehovah unto me; Go, and get a potter's earthen vessel, and take some of the elders of the people, and of the elders of the priests. And thou shalt go forth unto the valley of Ben-Hinnom, which lieth before the gate Harsith, and shalt proclaim there the words which I shall speak unto thee. And thou shalt say, Hear the word of Jehovah, O ye kings of Judah, and ye inhabitants of Jerusalem. Thus saith Jehovah of hosts, God of Israel; Behold, I am about to bring evil upon this place, which whosoever heareth, both his ears shall ring: Because they have forsaken me, and have alienated this place, and have burned incense in it to strange gods, whom they have not known; they, and their fathers, and the kings of Judah; and have filled this place with the blood of innocents: And have erected the high-places of Baal, to burn their sons in the fire for burnt-offerings to Baal, which I most strictly forbid, and altogether condemned. Therefore behold the days are coming, saith Jehovah, that this place shall no more be called Tophet, or the valley of Ben-Hinnom, but the valley of slaughter. For I will defeat the counsel of Judah and of Jerusalem in this place: and

I will cause them to fall by the sword before their enemies, and by the hand of them that seek their lives; and their dead bodies will I give for meat unto the fowls of the air, and unto the wild beasts: And I will make this city an object of astonishment and of hissing: every one that passeth by shall be astonished, and shall hiss because of all its plagues. And I will cause them to eat the flesh of their sons, and the flesh of their daughters; and they shall eat every one the flesh of his companion during the siege and the distress, with which their enemies and those that seek their lives shall straiten them. Then shalt thou break the vessel in the sight of the men that go with thee; and thou shalt say to them, Thus saith Jehovah of hosts, So will I break this people, and this city as he breaketh the potter's vessel, which cannot be made whole again; and men shall bury in Tophet, until there be no room to bury. Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, even so as to make this city like Tophet. And the houses of Jerusalem, and the houses of the kings of Judah, shall be as the place, Tophet, unclean; together with all the houses, on whose roofs they have burned incense unto all the host of heaven, pouring out also oblations unto strange gods.

And Jeremiah came from Tophet, whither Jehovah had sent him to prophesy; and stood in the court of the house of Jehovah, and said to all the people, Thus saith Jehovah of hosts, God of Israel; behold, I am about to bring upon this city, and upon all the cities belonging to it, all the evil which I have denounced against it; because they have stiffened their neck, so as not to hearken to my words.

WHEN Pashur the son of Immer, the priest, (who was also the commanding officer in the house of Jehovah,) heard Jeremiah prophesying these things: Then Pashur smote Jeremiah, the prophet, and committed him to the prison which was in the higher gate of Benjamin, which was near the house of Jehovah. And it came to pass the next day, when Pashur released Jeremiah from prison, that Jeremiah said unto him, Jehovah hath called thy name not Pashur, but

21. *Be pierced by*] For this sense of כָּרַךְ, see Michaelis, in verb., and Prov. xxi. 7.

CHAR. XIX. 2. *The gate of Harsith*] As it is not certain that this was the east gate, I have rendered as a proper name. It is most probable that it was the gate called Dung-gate, Nehem. iii. 13, 14, as the Chaldee explains it.

5. *Which I most strictly forbid*] Compare ch. vii. 31, and note. I have preferred the sense to the idiom.

7. *Valley of slaughter*] In consequence of the victory which the Chaldeans would obtain over the Jews. They should be slain there in such numbers, that room should be wanted to bury them.

9. *The flesh of their sons*] Compare Levit. xxi. 29. Deuter. xxviii. 53, and Lament. iv. 10.

14, 15. *Jeremiah came*] It was necessary not only to show the elders of the people and of the priests, what God was about to do, but to inform the people in general, that they might have no excuse.

CHAR. XX. 1. *The commanding officer*] David distributed the priests into twenty-four courses, and the head of each course was the Governor within the temple, 1 Chron. xxiv. 5. The course of Immer was the 16th, and Pashur the head of it. These persons I look upon to be the same with those, who in the New Testament are styled ἀρχιερεῖς,

- 4 *Magor-missabib.* For thus saith Jehovah, Behold, I am about to make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, thine eyes also looking on; and all Judah will I give into the hand of the king of Babylon, and he shall carry them captive unto Babylon, and shall smite them with the sword.
- 5 And I will give all the strength of this city, and all its industry, and all that is valuable in it, and all the treasures of the kings of Judah, will I give into the hand of their enemies, and they shall spoil them, and take
- 6 them, and carry them to Babylon. And thou Pashur, and all that dwell in thy house, ye shall go into captivity; and thou shalt enter Babylon, and there thou shalt die; and there thou shalt be buried, thou and all thy friends, to whom thou hast prophesied falsely.

CHAPTER XX.

Jeremiah complains on account of the difficulties and persecutions he experienced in the discharge of his office.

- 7 Thou didst persuade me Jehovah, and I was persuaded; [vail; Thou wast stronger than I, and didst pre- I am every day the subject of laughter; Every one "of them" holdeth me in derision.
- 8 For whensoever I speak, [tion, If I cry out of violence, or proclaim devastation the word of Jehovah is turned against me, Into reproach and disgrace continually. [it,
- 9 But when I say, I will not make mention of Neither will I speak any more in his name; Then it becomes in my heart as a burning Being pent up within my bones; [fire, I am weary with refraining, and cannot be silent.
- 10 Surely I have heard the babbling of many: Report ye terror around, and we will report it: All my familiar friends watch for my halting; Perhaps, say they, he may be allured aside,

'chief priests,' being next in dignity and power to the high-priest.

3. *Magor-missabib* This word signifies, 'Terror all around.' And God's calling him by that name implies that he would render him such as he called him. So when God called Abram by the new name of Abraham, he assigns the reason; 'For a father of many nations have I made thee,' Gen. xvii. 5.

5. *Strength of this city* This means 'the men of war,' which constitute the strength of a city or state; as 'industry,' does the industrious artisans and mechanics; and 'all that is valuable,' the honourable and respectable members of the community, not included in the two former classes.

7. *Thou didst persuade* The sense given to פָּרַח is now adopted by the best critics. The prophet seems to refer to those promises which God made when he called him to the arduous office. Compare ch. i. 7, 8; xvii. 19; xv. 19—21.—(a) Chald.

9. *I will not make* Jeremiah was discouraged by the opposition made to him; and if a divine impulse had not urged him on, would have ceased to speak any more in God's name.

So that we may prevail against him, And may take our revenge of him. But Jehovah is with me, as a terrible hero; 11 My persecutors shall therefore stumble, And they shall never prevail; They shall be greatly ashamed, because they have not prospered; [gotten. With everlasting shame that shall not be forgotten. And, O Jehovah of hosts, who triest the 12 righteous, Who discernest the reins and the heart, I shall see thy vengeance upon them, For unto thee have I laid open my cause. Sing ye to Jehovah, praise ye Jehovah, 13 For he hath delivered the soul of the poor one

From the hand of evil-doers, when I said, Accursed be the day on which I was born; 14 Nor be the day blessed on which my mother bare me; [father Accursed the man who announced to my 15 Saying, there is a male child born to thee; Thus making him exceedingly glad. And let that man be as the cities, [not; 16 Which Jehovah overthrew and repented Even hearing an outcry in the morning, And an alarm at the time of noon: Why did not one slay me in the womb, 17 So that my mother might have been my grave, [ever? The womb of her that conceived me, for Wherefore, came I forth from the womb, 18 To experience affliction and sorrow, That my days should be spent in shame?

CHAPTER XXII.

Exhortation to repentance; the judgment of Shallum and of Jeconiah.

Thus said Jehovah; Go down to the 1 house of the king of Judah, and thou shalt speak there this word, and shalt say,

Hear the word of Jehovah, O king of Judah, that sittest upon the throne of David; thou and thy servants, and thy people, that enter in through these gates: thus saith Je- 3

10. *Report ye terror* His enemies, to intimidate, raised and spread reports of the dangers that awaited him, that he would soon be cut off; and even his friends thought that he would soon be silenced.

11. *A terrible hero* One that will strike terror into his opponents, and surely prevail against them.

13. *Sing ye to Jehovah* With Michaelis, I begin a new paragraph with this verse, and consider it as expressive of his gratitude for deliverance from the state of mind so forcibly expressed in the following verses.

15, 16. *Be the man* This is the strong language of grief and despair; and only signifies that he had reason to wish that he had not been born; and that the person who announced his birth had not existed, or existed only in perpetual fear.

17. *Why did not one* I have, with Dathe and others, given an unusual sense to נָחַם, but the exigence of the place requires it.

CHAP. XXI. or XXII. 1. The 21st chapter is evidently out of its place. From the two first verses of it, we learn that it was delivered in answer to a message sent by Zedekiah, when the king of Babylon was advancing against him.

- hovah, Execute judgment and righteousness, and deliver the spoiled from the hand of the oppressor; and the stranger, the fatherless, and the widow, defraud ye not, nor injure by violence, neither shed innocent blood in this place. For if ye shall do according to this word, then shall there enter by the gates of this house, kings sitting upon the throne of David, riding in chariots, and upon horses, each one attended by his servants and people. But if ye will not hearken to these words, by myself have I sworn, saith Jehovah, surely this house shall become a desolation. For thus hath Jehovah said, concerning the house of the king of Judah; through me thou art become as Gilead, and as the summit of Lebanon; yet will I assuredly make thee a desert, and as cities which are not inhabited.
- 7 And I will commission against thee destroyers, every man with his weapons; and they shall cut down thy choice cedars, and shall cast them into the fire. And many nations shall pass by this city, and they shall say one to another, Why hath Jehovah done thus to this great city? Then shall this answer be given to them, Because they forsook the covenant of Jehovah their God, and worshipped other gods and served them.
- 10 Weep not for the dead, nor bemoan him; weep bitterly for him that is gone away, for he shall no more return, nor see his native land. For thus saith Jehovah concerning Shallum, the son of Josiah, king of Judah, who reigned instead of Josiah, his father, who went forth from this place; he shall not return thither any more: but in the place to which he was led captive, there shall he die, and shall no more see this land.
- 13 Wo to him that buildeth his house by injustice, And his upper apartments, by wrong; That maketh his neighbour serve for nothing,
- And payeth him not for his work; That saith, I will build for myself A spacious house, and lofty apartments; Cutting out also for himself windows, And ceiling with cedar, and painting with vermilion. Shalt thou indeed continue to reign, Because thou viest with others in cedar? Did not thy father eat and drink, And execute judgment and justice? And then did he enjoy prosperity. He judged the cause of the poor and needy; Did he not then prosper by owning me? saith Jehovah. But thine eyes and thy heart Are only upon the objects of thy evil desire, And intent on shedding innocent blood, And practising oppression and extortion. Therefore thus saith Jehovah, Concerning Jehoiakim, son of Josiah, king of Judah, They shall not lament for him, saying, Ah! my brother! nor for the queen, Ah, sister! They shall not lament for him, saying, Ah Lord! nor for her, Ah, her glory! With the burial of an ass shall he be buried, 19 Drawn forth and cast beyond the gates of Jerusalem. Go up to Lebanon, and cry aloud, 20 And upon Bashan raise thy voice, And cry aloud from the borders: Surely all who loved thee are destroyed. I spoke unto thee in thy tranquillity, But thou saidst, I will not hearken; Such hath been thy manner from thy youth; For thou hast not hearkened to my voice. A blast shall carry off all thy pastors, 21 And they who love thee shall go into captivity. Surely thou shalt then be ashamed, [vity, And confounded because of all thy wickedness. O inhabitant of Lebanon [ness. 21 Who hast built thy nest in the cedars,

which was in the ninth year of his reign. All the prophecies delivered in the reign of Jehoiakim, and the eight first years of the reign of Zedekiah, ought to precede this, and with Blayney I have transposed accordingly.

6. *Through me thou*] Gilead was the richest and most fertile part of Judea, and in Lebanon was the highest mountains in Israel; the latter, therefore, represents the royal family advanced to the highest rank and dignity, and the former, the wealth and prosperity of the country. Yet for their sins, this country would be made desolate, and the royal family, the cedars of Lebanon, cut down.

10 *Weep bitterly for him*] The next verse informs us that the person who was gone away was Shallum. It is most probable that Shallum was his name before he ascended the throne, and that he then assumed that of Jehoahaz, as his brothers Eliakim and Mattaniah assumed the names of Jehoiakim and Zedekiah, 2 Kings xxiii. 34, and xxiv. 17. From 1 Chron. iii. 15; the sons of Josiah are said to be Johanan, Jehoiakim, Zedekiah, and Shallum. It is probable the first died, as he is no more mentioned; and if the age of Zedekiah, 2 Kings xxiv. 18, be right, it is certain that Shallum could not be the youngest son of Josiah, so that the names, 1 Chron. iii. 15, should be Johanan, Jehoiakim, Shallum, Zedekiah.

13. *Wo to him that*] From this and the following verse it is probable that Jehoiakim was a tyrannical prince, and greatly oppressed the people; requiring their service while enlarging and ornamenting his palace, and giving them nothing.

15. *Thou viest with*] The verb is rendered 'to contend' ch. xii. 5; and in Syriac has yet this sense. There is no authority for 'enclose thyself.'

17—19. *Shedding innocent blood*] Perhaps this refers both to wanton injustice, and to the offering of human victims to the gods which he and the people worshipped. *With the burial of an ass*] From Ezek. xix. 8, 9, it is clear that Jehoiakim was taken prisoner, and delivered into the hand of the king of Babylon, who confined him in close custody, and he dying, perhaps from his wound, Nebuchadnezzar, to manifest his abhorrence and to intimidate his successor, ordered his dead body to be cast before the walls of Jerusalem. Compare ch. xxxvi. 30.

20—22. *Go up to Lebanon*] God commissioned the prophet to go to the highest places, and address the people; and assure them, that their governors, called pastors, should soon perish.

23. (v) Sept.

How wilt thou "groan" when pains come on
Pangs as of a woman in travail? [thee,
24 As I live, saith Jehovah,
Although "Jeconiah," the son of Jehoiakim,
King of Judah, were a signet on my right
hand,
Yet from thence would I pluck thee,
25 And give thee into the hand of those that
seek thy life, [est ;
And into the hand of them whom thou fear-
Even into the hand of Nebuchadnezzar,
king of Babylon,
And into the hand of the Chaldeans.
26 And I will cast thee forth, and thy mother
who bare thee,
Into a foreign land, where ye were not born,
And there shall ye die. [turn,
27 But unto the land to which they desire to re-
Thither they shall not return. [idol ?
28 Is this man, Jeconiah, a despised broken
Or a vessel in which no one delighteth ?
Wherefore are they cast forth, he and his
seed,
And thrown on a land which they knew not ?
29 O earth ! earth ! earth ! hear the word of
Jehovah. [less.
30 Thus saith Jehovah, write ye this man child-
A man that shall not prosper in his days :
For not a man of his seed shall prosper,
Sitting upon the throne of David,
And ruling any more over Judah.

CHAPTER XXIII.

Wicked rulers to be punished, and the scattered flock to be restored; false prophets severely reprehended and threatened.

1 Ho to the shepherds who destroy and
scatter
The sheep of my pasture, saith Jehovah !
2 Thus, therefore, saith Jehovah, God of Israel ;
As to the shepherds who feed my people,
Ye have scattered my flock, and driven them
And ye have taken no care of them ; [away,
Behold ! I will soon visit upon you
The evil of your doings, saith Jehovah,
3 But I will gather the remnant of my flock,
From all countries whither I had driven
them,
And will bring them back to their own fold,
And they shall be fruitful and shall increase.

24-26. This reading is found 1 Chron. iii. 16, 17, and Matt. i. 12. When he was raised to the throne he was called Jeconiah. For the fulfilment of what is here said, see 2 Kings xxiv. 8-16.

30. *This man childless* This is said of him as king ; so that though he had sons yet not one of them ever sat on the throne of David. On the return of the people from Babylon, if Zerubbabel were his descendant, yet he was not a king, but a governor appointed by the king of Persia.

CHAP. XXII. or XXIII. 1. *Ho to the shepherds* With the Sept. and Syr., I consider מְרִיד as a particle of calling and not of commination.

3 From all countries This may have been partially fulfilled by the return of the Jews from captivity ; but in the fullest sense it respects 'the gathering together in one, the children of God scattered abroad,' John xi. 52.

And I will set over them shepherds to feed 4
them : [mayed,
And they shall fear no more, nor be dis-
Nor shall they be again so visited, saith Je-
hovah. [vah,
Behold ! the days are coming, saith Jeho- 5
That I will raise up to David, a righteous
Branch,
And a king shall reign and act wisely,
And execute judgment and justice in the
In his days Judah shall be saved, [earth. 6
And Israel shall dwell in security ; [called,
And this is his name whereby he shall be
JEHOVAH OUR RIGHTEOUSNESS.
Therefore, lo ! the days come, saith Jehovah, 7
That they shall say no more, As Jehovah
liveth, [land of Egypt ;
Who brought up the sons of Israel from the
But as Jehovah liveth, who brought up and 8
led
The seed of Israel from the north country,
And from all countries, whither "he" had
driven them,
That they may again dwell in their own land.

CONCERNING THE PROPHETS.

My heart is broken within me ; all my 9
bones shake ; [come,
I am as one drunk, as a man wine hath over-
On account of Jehovah, and of his holy words.
Surely the land is filled with adulterers ; 10
Surely because of these the land mourneth ;
The pastures of the desert are dried up ;
Their course is evil, and their power not
stable.

For both prophet and priest are profane ; 11
Yea, in my house I find their wickedness,
saith Jehovah.

Hence shall their way be as slippery places ; 12
To darkness they shall be driven, and fall
Surely I will bring evil upon them, [therein :
The year of their visitation, saith Jehovah.
As in the prophets of Samaria, I saw folly ; 13
For they prophesied in the name of Baal,
And caused my people Israel to err ;
So in the prophets of Jerusalem I see a hor- 14
rible thing ; [hood ;
Committing adultery, and walking in false-
They also strengthen the hands of evil-doers,
So that none will turn from his wickedness,

5. *A righteous branch* That is our Lord, whom the prophets represent as the branch, Isa. iv. 2 ; liii. 2 ; Zech. iii. 8.

6. *Jehovah our* There is no reason to desert the usual reading here, but we must consider this passage as revealing the same glorious person, the Messiah, as that of Isa. ix. 6.

7, 8. *The days come* On the coming of the righteous Branch, and the salvation which he should effect, the deliverance from Egypt should be forgotten as a thing of no comparative moment.—(v) Sept. Arab.

10. *Because of these* Both the Sept. and Syr. thus render, and rightly ; for swearing has nothing to do in the case. This variation arises from reading with different points.

- They are all of them become to me as Sodom,
And the inhabitants thereof as Gomorrah.
- 15 Therefore thus saith Jehovah of hosts,
Concerning the prophets;
Behold, I will feed them with wormwood,
And give them water of hemlock to drink;
Because from the prophets of Jerusalem
Profaneness hath gone forth into all the land.
- 16 Thus saith Jehovah of hosts,
Hearken not to the words of the prophets,
Who, prophesying unto you vain things,
Utter a vision of their own heart, [vah;
And not speaking from the mouth of Jeho-
- 17 Saying unto them that despise them,
Jehovah hath said, Ye shall have peace;
And while each followeth the lusts of his
heart,
They say, No evil shall come upon you.
- 18 For who hath stood in the council of Jeho-
So as to perceive and hear his word? [vah,
Who hath listened to his word and heard it?
- 19 Lo, a whirlwind of Jehovah in fury goeth
forth,
A whirlwind pregnant with devastation;
On the head of the wicked shall it griev-
ously fall.
- 20 The anger of Jehovah shall not turn back.
'Till he hath performed and completed
All the purposes of his heart:
In the latter days ye shall understand this
perfectly.
- 21 I sent not these prophets, yet they ran;
I spoke not to them, yet they prophesied.
- 22 But if they had stood in my council,
And caused my people to hear my words,
Then would they have turned them from
their evil way,
And from the wickedness of their doings.
- 23 Am I a God at hand, saith Jehovah,
And not a God afar off?
- 24 Can any one hide himself in secret places,
So that I shall not see him? saith Jehovah.
Do not I fill heaven and earth? saith Jehovah.
- 25 I have heard what the prophets have said,
That prophesy falsely in my name,
Saying, I have dreamed, I have dreamed.
- 26 How long shall this be in the heart?
The prophets are prophets of falsehood,
And prophets of the deceit of their own heart:

16. *Not speaking from*] The first word of the next verse is joined to this, as what both the sense and construction requires. Instead of waiting for some divine communication, they run unsent, and uttered the visions of their own evil hearts.

18. *In the council*] Had these prophets been admitted to the privy council of heaven, they would have known the divine determinations, and would have been able to make them known to others.

19. *A whirlwind pregnant*] One that should sweep away every thing before it, and excite anguish like that of a woman in travail.

23, 24. *Am I God at hand*] God asserts his own perfections, that as he is near to every one, so he is also in the most distant places. There is no place where the workers of iniquity can be concealed, however they may desire it.

Who intend to make my people forget my 27
name,
By their dreams which they tell one to ano-
ther, [Baal.
As their fathers forgot my name through
The prophet that hath a dream, let him tell 28
the dream; [my word truly.
But he that hath my word, let him speak
What is chaff to the wheat? saith Jehovah.
Is not my word like a fire? saith Jehovah, 29
Or a hammer that breaketh the rock in pieces?
Therefore I am against the prophets, saith 30
Jehovah,
That steal my words each from his neighbour.
Lo, I am against the prophets, saith Jehovah, 31
That smooth their tongues, and say, He
saith. [saith Jehovah,
Lo, I am against prophets of false dreams, 32
Who also relate them, and make my people
By their lies and vain assertions; [err;
But I sent them not, nor commanded them,
Nor shall they profit this people, saith Je-
hovah.

And when this people shall ask thee, 33
Or a prophet or a priest, saying,
What is the burden of Jehovah? [den,
Then thou shalt say to them, Ye are the bur-
den And I will cast you off, saith Jehovah.
And the prophet, or priest, or one of the 3
people,
That shall say, The burden of Jehovah;
I will even punish that man and his house.
Thus shall ye say every one to his neigh- 3
bour, And every one to his brother, [bour,
What hath Jehovah answered?
Or, What hath Jehovah spoken? [no more.
But the burden of Jehovah ye shall mention 3
For every man's burden shall be his own
word;
For ye have perverted the words of the living
God, Jehovah of hosts our God.
Thus shalt thou say to the prophet, 3
What hath Jehovah answered thee?
Or, What hath Jehovah spoken?
But if ye will say, The burden of Jehovah; 3
Therefore thus saith Jehovah, [Jehovah,
Because ye say this word, The burden of
Although I have sent unto you, saying,
Ye shall not say, The burden of Jehovah;

25—32. *I have dreamed*] God sometimes revealed his will in dreams and visions, and these false prophets pretended that they had enjoyed prophetic dreams. Jehovah shows that their claims were unfounded by their design, which was, to make his people forget his name, and attach them to Baal. What they said was but chaff in respect to the wheat, the genuine word of God.

33. *Ye are the burden*] This appropriate version arises from a different division of the same letters; and this reading is supported by all the versions. It seems the false prophets and their adherents ridiculed the word of God, denouncing his judgments, and in contempt called it 'the burden of Jehovah;' and hence God threatens them for this sin, and declares that their own word, by which they deceived the people, should become a burden to them.

- 39 Therefore behold ! I will surely take you up,
And cast you out, with the city I gave
To you and your fathers, from my presence.
40 And I will bring upon you everlasting reproach,
And everlasting shame that shall not be for-

CHAPTER XXV.

The Jews are reproved for their disobedience to the prophets ; the seventy years' captivity foretold ; the destruction of Babylon predicted.

- 1 THE word which came unto Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim, the son of Josiah, king of Judah, (the same was the first year of Nebuchadnezzar, king of Babylon,)
- 2 Which Jeremiah the prophet spoke unto all the people of Judah, and to all the inhabitants of Jerusalem, saying, From the thirteenth year of Josiah, son of Ammon, king of Judah, even unto this day, (this is the three and twentieth year,) the word of Jehovah hath come unto me, and I have spoken unto you most urgently, but ye have not
- 3 hearkened : (Also Jehovah hath sent unto you all his servants the prophets, early and constantly, but ye have not hearkened nor inclined your ear to hear,) saying, Return, I pray you, every one from his evil way, and from the wickedness of your doings, and dwell ye in the land, which Jehovah gave to you and to your fathers for ever and ever.
- 4 And go not after strange gods to serve them, and to worship them ; and provoke me not to anger with the work of your hands ; and
- 5 I will not hurt you. But ye have not hearkened unto me, saith Jehovah, that ye might provoke me to anger with the work of your hands, to your own hurt.
- 6 Therefore thus saith Jehovah of hosts ;
- 7 Because ye have not hearkened unto my

words, behold, I will send, and will take all the families of the north, saith Jehovah, and Nebuchadnezzar, king of Babylon, my servant, and bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment and a hissing, and perpetual desolations. And I will take from them the voice of joy, and the voice of mirth, the voice of the bridegroom and the voice of the bride, the sound of millstones, and the light of a candle. And this whole land shall become a desolation, and an astonishment ; and these nations shall serve the king of Babylon seventy years. And it shall come to pass when seventy years are accomplished, I will visit upon the king of Babylon, and upon this nation, saith Jehovah, their iniquity, and upon the land of Chaldea, and I will make it perpetual desolations. And I will bring upon that land all my words which I have spoken concerning it ; all that is written in this book, which Jeremiah hath prophesied concerning the nations. For of them, even of these, shall many nations and great kings exact service ; and I will render to them according to their works, and according to the operation of their hands.

Surely thus said Jehovah God of Israel, unto me ; Take the cup of the wine of this wrath from my hand, and tender it to all the nations to drink, unto whom I shall send thee ; And let them drink, and stagger, and be mad, because of the sword which I will send among them ; (So I took the cup at the hand of Jehovah, and tendered it to all the nations to drink, unto whom Jehovah had sent me ; To Jerusalem, and to the cities of Judah, and to the kings thereof, and to the princes thereof,

CHAP. XXIII. or XXV. 1. *Which came to Jeremiah*] This chapter seems to come next in succession to ch. xxii., xxiii. It is dated in the fourth year of Jehoiakim, and most probably belonged to the earliest part of that year.—*The same was the first year*] That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.

3. *Most urgently*] That is, I have imitated the labourer in the discharge of my office ; I have constantly proclaimed and urged the word of Jehovah. This is the sense of the idiomatical words.

4-7. *His servants, the*] God employed many to instruct them, to call them to repentance ; yet the people persisted in their idolatry.

10. *The voice of mirth*] This verse describes a complete desolation. Gloomy shall be the silence of the morning, and melancholy the shadows of the evening. Compare Rev. xviii. 22, 23.

11. *Seventy years*] When they terminated we are told, Ezra i. 1, in the first year of Cyrus, king of Persia ; but when they commenced is more disputed ; for we read of three carryings away into that captivity ; the first in the

third and fourth of Jehoiakim, when Daniel and his three companions were carried to Babylon, Dan. i. 1, 2. The second seven years after, in Jeconiah's reign, 2 Kings xxiv. 15, 16. The last and most general, in the 11th year of Zedekiah. It is most probable that the seventy years must be reckoned from the second ; for Jeremiah writing to those then in captivity tells them, That when seventy years should be accomplished, God would bring them back, ch. xxix. 1-3. This is confirmed by Ezekiel, ch. xl. 1, where the fourteenth year after the taking of the city is expressly said to be, the twenty-fifth year of their captivity. Compare Dan. ix. 2.

12-14. *I will visit upon*] For the accomplishment of what is here said, see Isa. xlii., and notes.—(r) Syr.

15. *Take the cup*] This must be either a vision, or perhaps only a course of figurative expression, signifying that Jeremiah was to foretell, and did accordingly foretell, that these nations should drink of the cup of God's anger.

17. *So I took the cup*] The words of Jehovah are broken off at the end of ver. 16, and not resumed till the latter part of ver. 26, where Jehovah again continues his directions thus, ' and the king of Sheshach shall drink after them.' All the intermediate part contains an account of Jeremiah's executing the divine commission, and is to be included within a parenthesis.

to make them a desolation, and an astonishment, and a hissing, and a curse, as at this
 19 day : To Pharaoh king of Egypt, and to his servants, and to his princes, and to all his people, and to all the intermingled people ;
 20 And to all the kings of the land of Uz, and to all the kings of the land of the Philistines, and to Ashkelon, and to Gaza, and to Ekron, and to the remnant of Ashdod ; To Edom, and to Moab, and to the Ammonites ;
 22 And to all the kings of Tyre, and to all the kings of Sidon, and to the kings of the region which is by the sea side ; And to Dedan, and to Tema, and to Buz, and to all those
 24 who cut short the hair ; Even to all the kings of Arabia, and to all the kings of the mingled race of those that dwell in the desert ; And to all the kings of Zimri, and to all the kings of Elam, and to all the kings of
 26 Media ; And to all the kings of the north, those that are near, and those that are afar off, one with another, and to all the kingdoms of the earth, which are upon the face of the ground,) and the king of Sheshach
 27 shall drink after them. And thou shalt say unto them, Thus saith Jehovah of hosts, God of Israel, Drink ye, and be drunken and vomit, and fall so as not to rise again, before the sword which I will send among
 28 you. And it shall be, in case they shall refuse to take the cup from thine hand to drink, that thou shalt say unto them, Thus saith Jehovah of hosts, Ye shall surely
 29 drink. For behold, upon the city which is called by my name, I begin to bring evil ; and shall ye go altogether unpunished ? Ye shall not go unpunished ; for I will call for a sword against all the inhabitants of the earth, saith Jehovah, God of hosts.
 30 Thou shalt also prophesy unto them all these words, and shalt say unto them, Jehovah from on high shall roar, And utter his voice from his holy habitation ; He shall roar aloud against his resting-place ; He shall shout like those who tread the grapes,

Against all the inhabitants of the earth.
 A noise reacheth to the extremity of the 31 earth ; [tions ;
 For Jehovah hath a controversy with the na- He judgeth the whole race of the wicked ;
 Delivering them up to the sword, saith Je- Thus saith Jehovah of hosts ; [hovah. 32.
 Evil goeth forth from nation to nation, And a great whirlwind shall be raised up
 From the extreme parts of the earth : And the slain of Jehovah in that day 33
 Shall be from one end of the earth, Even unto the other end of the earth :
 They shall not be lamented, gathered, or buried ; [ground
 They shall be for dung on the face of the Wail, O ye shepherds, and cry aloud ; 34
 And ye chiefs of the flock, roll yourselves in ashes ; [plished,
 For your days for slaughter are accom- And ye shall be broken, when ye fall, as a
 precious vessel. [herds,
 And flight shall be cut off from the shep- 35
 And escape from the chiefs of the flock. A voice of the crying of the shepherds, 36
 And of wailing of the chiefs of the flock, Because Jehovah hath laid waste their pas-
 Also the peaceful folds are destroyed, [ture. 37
 Through the fierce anger of Jehovah. He hath quitted, like a lion, his covert ; 38
 Surely their land is become a desolation, By means of the fierceness of the oppressor,
 And by means of the fierceness of his wrath.

CHAPTER XXVI.

The danger of Jeremiah for delivering God's message faithfully.

In the beginning of the reign of Jehoia- kim, the son of Josiah, king of Judah, came this word from Jehovah, saying,

Thus saith Jehovah, Stand in the court of the house of Jehovah, and speak unto all the cities of Judah, those that come to worship in the house of Jehovah, all the words which I have charged thee to speak unto them ; abate not a word : if so be they will :

19. *To all the intermingled people*] Blayney joins these words to this verse, and understands with Jerom, foreigners resident in Egypt, or allied by marriage, to be meant.

23. *Dedan—Tema—Buz*] These I suppose to be the inhabitants of the peninsula of Arabia, especially those situated towards the bottom or narrow part of it. See note on ch. ix. 26. —*Who cut short their hair*] Compare ch. ix. 26, and note.

24. *Even to all the kings*] Arabia Felix seems to be intended ; as Arabia Deserta is by the desert, in which dwelt a mingled race, descended from various ancestors.

25. *Zimri*] Zimran was one of the sons of Abraham by Keturah ; all of whom he sent away eastward of Canaan to settle, or to the land of Kedem, Gen. xxv. 2, 6.—*Edom*] Compare ch. xlix. 34, &c.—*Media, and kings of the north*] From this it should seem that these distant nations suffered commotions and distresses from the Babylonian empire.

26. *King of Sheshach*] Here the speech of Jehovah is resumed, which was broken off at the end of ver. 16. That 'Sheshach' means Babylon, appears clearly from ch. li. 41. Why Babylon is thus called is very uncertain.

30. *Shall roar*] Jehovah is often represented as a lion ready to devour, to express more forcibly the effects of his anger.

31—33. *A noise reacheth*] The prophet hears the confusion into which the nations are thrown, and sees the sword spreading slaughter and death around, and the slain left unburied.

34. *And ye shall be broken*] The Syriac is followed especially as it is supported by the Chaldee. A verb and not a noun is clearly wanted, to make the comparison proper and coherent.

CHAP. XXIV. or XXVI. 1. *In the beginning of the*] In a reign which lasted eleven years, as did both Jehoiakim's and Zedekiah's, the 'beginning' need not be restrained to the first year of it ; but supposing the whole divided into three equal parts, a beginning, a middle, and an end, the first of these may comprehend and denote the three first years, and some part of the fourth also. Compare ch. xxviii. 1.

hearken, and turn every one from his evil way : that I may repent of the evil which I purpose to do unto them, because of the
 4 evil of their doings. And thou shalt say unto them, Thus saith Jehovah ; If ye will not hearken unto me, to walk in my law,
 5 which I have set before you, To hearken unto the words of my servants, the prophets, whom I send unto you, early and constantly,
 6 even as ye have not hearkened ; Then will I make this house like Shiloh, and this city will I make a curse among all nations of the earth.

7 And the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of Jehovah. And it came to pass, when Jeremiah had done speaking all that Jehovah had commanded him to speak to all the people, that the priests, and the prophets, and all the people apprehended him, saying, Thou shalt surely
 9 die. Wherefore hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be made desolate without an inhabitant ? And all the people were assembled together against Jeremiah in the house of Jehovah. When
 10 the princes of Judah heard these things, they went up from the king's house, to the house of Jehovah, and sat in the entrance of the new gate of the house of Jehovah.
 11 Then spoke the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die : because he hath prophesied concerning this city, according
 12 as ye have heard with your ears. Then spoke Jeremiah unto all the princes and to all the people, saying, Jehovah hath sent me to prophesy concerning this house and concerning this city all the words which ye
 13 have heard. But now amend ye your ways and your doings, and hearken unto the voice of Jehovah, your God ; and Jehovah will repent of the evil which he hath denounced
 14 against you. And as for me, behold I am

in your power ; do to me as it is good and right in your eyes. Only know assuredly 15 that if ye put me to death, surely ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof : for of a truth, Jehovah hath sent me unto you, to speak all these words in your ears. Then said the princes and all 16 the people unto the priests and to the prophets, This man is not worthy of death ; for he hath spoken to us in the name of Jehovah, our God. Certain also of the elders of 17 the land rose up and spoke to all the assembly of the people, saying, Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spoke to all the people of Judah, saying, Thus saith Jehovah of hosts, Zion shall be plowed up as a field, and Jerusalem shall become heaps, and the mountain of the house shall be like the heights of the forest. Did Hezekiah, king of Judah, and all Judah proceed to put him to death ? Did he not fear Jehovah, and en- 19 treat the favour of Jehovah, so that Jehovah repented of the evil which he had pronounced against them ? But we are doing great mischief to ourselves.

But there was also a man that prophesied 20 in the name of Jehovah, Urijah, the son of Shemaiah, of Kirjath-jearim ; and he prophesied against this city, and against this land, according to all the words of Jeremiah. And when Jehoiakim, the king, and all his 21 great men, and all the princes, heard his words, then the king sought to put him to death : but Urijah heard, and was afraid, and fled, and went into Egypt. But Jehoi- 22 akim, the king, sent men to Egypt, Elnathan, the son of Achbor, and others with him ; And they brought Urijah forth out of 23 Egypt, and brought him to king Jehoiakim, who slew him with the sword, and cast his dead body into the burying-places of the children of the people. Howbeit the hand 24 of Ahikam, the son of Shaphan, was with

2-6. *This house like Shiloh*] God forsook the tabernacle of Shiloh, Ps. lxxviii. 60 ; and would in like manner forsake the temple at Jerusalem.

7. *Priests and the prophets*] The prophets, as is manifest from many passages in scripture, were an order of men among the Jews devoted to sacred literature, and qualified by their attainments in religious knowledge to advise and instruct the people who came to consult them in cases of doubt and difficulty, 1 Sam. xix. 20. 2 Kings ii. 3 ; vi. 1. It is not to be supposed that these were all of them, or at all times divinely inspired, but ordinarily gave their advice as men versed in the law and in the other scriptures. When prophecy ceased, the scribes, so often mentioned in the gospels, appear to have been a like order, who, by their skill in the sacred scriptures, taught the people without any claims to supernatural gifts.

10. *Sat in the entrance*] These princes were doubtless the judges, and sat as a court to decide respecting the conduct of Jeremiah ; but from the 12th to the 16th and 17th verses, it appears that the people, either generally, or by their representatives, had a voice in this court, and they aided in delivering the prophet.

13. *Amend your ways*] The language and conduct of Jeremiah were becoming his holy character. He asserted his divine commission, calls them to repentance, and assures them of his own innocence.

16-19. *Not worthy of death*] They acquit him of any capital crime, and appeal to the conduct of pious Hezekiah towards Micah as a precedent. Compare Micah iii. 12.

20-24. *But there was also*] Some ascribe what follows to an opposite party, who, by a contrary precedent to the foregoing, urged the condemnation of Jeremiah. But it is most probable that the elders concluded their speeches, ver. 19, and that the writer of the narrative goes on to observe in his own person, that notwithstanding the precedent of Micah, there had been a later precedent in the present reign, which might have operated very unfavourably to the cause of Jeremiah, but for the influence and authority of Ahikam, the son of Shaphan, which was exerted to save him.

23. *Cast his dead body*] The king's design was to brand his memory as far as he could, by such an ignominious treatment of his remains.

Jeremiah, that he should not be delivered into the hand of the people to put him to death.

CHAPTER XXXV.

By the obedience of the Rechabites, the disobedience of the Jews is reprehended and condemned.

- 1 THE word which came unto Jeremiah from Jehovah, in the days of Jehoiakim, the son of Josiah, king of Judah, saying,
- 2 Go unto the house of the Rechabites, and speak unto them, and bring them into the house of Jehovah, into one of the chambers, and give them wine to drink. Then I took
- 3 Jaazaniah, the son of Jeremiah, the son of Habaziniyah, and his brethren, and all his sons, and the whole house of the Rechabites.
- 4 And I brought them into the house of Jehovah, into the chamber of the sons of Hanan, the son of Igdaiah, a man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah, the son of Shallum, the keeper of the door. And I set before the sons of the house of the Rechabites pots full of wine and cups; and I
- 5 said unto them, Drink ye wine. But they said, We will not drink wine: for Jonadab, the son of Rechab, our father, charged us, saying, Ye shall not drink wine, ye, nor
- 6 your sons for ever: Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any: but ye shall dwell in tents all your days, that ye may live many days
- 7 in the land where ye are strangers. And we have obeyed the voice of Jonadab, the son of Rechab, our father, in all that he charged us, so as not to drink wine all our days, we, our wives, our sons, and our
- 8 daughters; Nor to build houses for us to dwell in; neither have we vineyard, nor
- 9 field, nor seed; But we have dwelt in tents, and obeyed and done according to all that
- 10 Jonadab, our father, commanded us. But it came to pass, when Nebuchadnezzar, king of Babylon, was coming up against the land, that we said, Come, and let us enter into Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians, and let us dwell in Jerusalem.

CHAP. XXV. or XXXV. 1. *In the days of Jehoiakim*] All the intermediate prophecies from ch. xxvi. according to the Hebrew arrangement, belong clearly to the reign of Zedekiah; and consequently are posterior to this chapter and the next, which are dated in the reign of Jehoiakim, together with ch. xlv. which is closely connected with the latter of these two chapters. The Rechabites appear to have retired within the walls of Jerusalem, on the approach of Nebuchadnezzar and his army, in the fourth year of Jehoiakim.

2. *The Rechabites*] The Rechabites, as may be collected from ver. 7, were not of the children of Israel, but strangers of another race that dwelt among them: From 1 Chron. ii. 55, they appear to have been Kenites, a people originally settled in that part of Arabia Petraea, which was called the land of Midian; and most probably the descendants of Jethro, the father-in-law of Moses, or of Hobab, who is

Then came the word of Jehovah to Jeremiah, saying, Thus saith Jehovah of hosts, 12 God of Israel; Go and say unto the men of Judah, and to the inhabitants of Jerusalem Will ye not receive instruction so as to hearken to my words? saith Jehovah. The 14 command of Jonadab, the son of Rechab, which he gave in charge to his sons not to drink wine, hath been performed; for they have drunk no wine unto this day, but have obeyed the command of their father: I also have spoken unto you, most urgently, but ye have not hearkened unto me. And I 15 have sent unto you all my servants, the prophets, early and constantly, saying, Return, I pray you, every one from his evil way, and amend your doings, and go not after strange gods, to serve them; and dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me. Because the sons of 16 Jonadab, the son of Rechab, have fulfilled the commandment of their father, which he commanded them, but this people hath not hearkened unto me: Therefore thus saith 17 Jehovah, God of hosts, the God of Israel; Behold, I am about to bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil which I have denounced against them; because I have spoken unto them, and they have not hearkened; and I have called unto them, and they have not answered

And unto the house of the Rechabites 18 said Jeremiah; Thus saith Jehovah of hosts, God of Israel; Because ye have hearkened unto the commandment of Jonadab, your father, and have observed all his directions, and have done according to all that he hath charged you; Therefore thus saith Jehovah 19 of hosts, God of Israel, There shall not want a man in the line of Jonadab, the son of Rechab, standing before me continually.

CHAPTERS XXXVI. XLV.

Baruch writeth Jeremiah's prophecy and readeth it; the king burneth the roll; his judgment; another copy is written.

AND it came to pass in the fourth year 1 of Jehoiakim, the son of Josiah, king of

called a Kenite. Compare Numb. x. 29—32, with Judges i. 16; iv. 11. Jonadab here mentioned, is the person to whom Jehu showed so much respect, 2 Kings x. 15. He appears to have been zealous for the purity of his people's morals, and on this ground to have recommended abstinence from wine.

3—11. *The whole house of the Rechabites*] This was done in the temple for the greater publicity, and that the people might hear how these men had faithfully adhered to the precept of their forefathers. Compare with verse 11, the 2 Kings xxiv. 2.

14. *The command of Jonadab*] So the Sept. read the singular. This removes the anomaly.

19. *Standing before me*] This promises the preservation of this family, and that some of them should ever be found among the worshippers of the true God, 1 Kings x. viii.

CHAP. XXVI. XXVII. or XXXVI. XLV. 1—10. In

- Judah, that this word came unto Jeremiah, from Jehovah, saying,
- 2 Take thee a book-roll, and write upon it all the words which I have spoken unto thee concerning Israel, and concerning Judah, and concerning all the nations, from the day that I began to speak unto thee, from the days of Josiah, even unto this day.
- 3 It may be that the house of Judah will attend to all the evil which I purpose to inflict upon them, so as to return every one from his evil way, that I may forgive their iniquity and their sin.
- 4 And Jeremiah called Baruch, the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a book-roll.
- 5 And Jeremiah commanded Baruch, saying, I am confined, I cannot go into the house of Jehovah:
- 6 But go thou, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the hearing of the people, in the house of Jehovah, upon a fast-day; and also in the hearing of all Judah, that come out of their cities, shalt thou read them.
- 7 It may be that they will prostrate themselves in supplication before Jehovah, and will return every one from his evil way: for great is the anger and the indignation which Jehovah hath denounced against this people.
- 8 And Baruch, the son of Neriah, did according to all that Jeremiah the prophet commanded him, reading in the book the words of Jehovah, in the house of Jehovah.
- 9 For it came to pass in the fifth year of Jehoiakim, the son of Josiah, king of Judah, in the ninth month, that all the people in Jerusalem, and all the people that came out of the cities of Judah, proclaimed a fast before Jehovah, in Jerusalem.
- 10 Then read Baruch in the book the words of Jeremiah, in the house of Jehovah, in the chamber of Gemariah, the son of Shaphan, the scribe, in the higher court, at the entrance of the new gate of the house of Jehovah, in the hearing of all the people.
- 11 And Micaiah, the son of Gemariah, the

son of Shaphan, heard all the words of Jehovah from out of the book. And he went down to the king's house, into the scribe's chamber; and, lo! all the princes were sitting there, Elishama, the scribe, and Delaiah, the son of Shemaiah, and Elnathan, the son of Achbor, and Gemariah, the son of Shaphan, and Zedekiah, the son of Hananiah, and all the princes.

12 Then Micaiah declared unto them all the words which he had heard, when Baruch read in the book, in the hearing of the people.

13 And all the princes sent Jehudi, the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, The roll wherein thou hast been reading in the hearing of the people, take in thy hand, and go.

14 And Baruch, the son of Neriah, took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our hearing.

16 And Baruch read it in their hearing.

17 And it came to pass, when they had heard all the words, they looked with consternation upon one another; and said unto Baruch, We will surely inform the king of all these matters.

18 And they asked Baruch, saying, Tell us now, How didst thou write all these words from his mouth?

19 And Baruch said unto them, With his mouth he repeated unto me all these words, and I wrote them in a book after him.

20 Then said the princes unto Baruch, Go hide thyself, thou and Jeremiah, and let no man know where ye be.

And they went in unto the king, into the court; but they laid up the roll in the chamber of Elishama the scribe; and they declared all the matters in the hearing of the king.

21 And the king sent Jehudi to fetch the roll; and he took it out of the chamber of Elishama, the scribe; and Jehudi read it in the hearing of the king, and in the hearing of all the princes who stood beside the king.

22 And the king was sitting in the winter apartment, in the ninth month, and there was set before him a hearth with burning coals.

23 And it came to pass, when Jehudi had read three or four sections, he cut it with the scribe's

the fourth year] Jeremiah was ordered to write out a copy of all his predictions, and to read, or cause them to be read to the people, that some impression might be made upon them.

I am confined] Some from this suppose that Jeremiah was in prison, but the history affords no ground for this opinion. He might be confined by sickness, and many other causes; and we may be assured that he had a just cause.

In the fifth year] Some time elapsed before a fit opportunity of reading the roll occurred. This fast in the ninth month is supposed to have been kept on account of Nebuchadnezzar having taken Jerusalem at that time in the preceding year.

Chamber of Gemariah] It is supposed that this chamber was either close to or over the gateway of the eastern gate, and that from thence the crowd in the court might hear what Baruch read.

12—19. *All the princes*] The privy counsellors of the king. What Baruch had read, was by some regarded as injurious to the state, perhaps as treason; yet the princes seem to have feared the prophet, and did not wish to expose him to the fury of their wicked king.

18. *In a book after him*] There is no authority for rendering ברך with ink. It is a participle, after him. I wrote, says Baruch, exactly as he suggested, neither more nor less.

22. *In the winter apartment*] Compare Amos iii. 15.—*A hearth with*] A pan with charcoal burning seems to be meant. See and compare Mark xiv. 54; John xviii. 18.

23. *Sections*] Or columns, the king's patience was soon exhausted, and his wrath kindled, so that he showed his unbelief and contempt of the prophet's words by burning his roll, even against the request of three of his counsellors.

knife, and cast it into the fire that was on
 24 the hearth, until all the roll was consumed
 in the fire that was on the hearth. But
 neither were the king, nor any of his
 servants, that heard all these words, afraid,
 25 nor rent they their garments. And al-
 though Elnathan, and Delaiah, and Ge-
 mariah, interceded with the king not to
 burn the roll, yet he would not hearken un-
 26 to them. And the king ordered Jerahmeel,
 the king's son, and Serziah, the son of Az-
 riel, and Shelemiah, the son of Abdeel, to
 apprehend Baruch, the scribe, and Jeremi-
 27 nah, the prophet: but Jehovah hid them.
 Then came the word of Jehovah to Jeremi-
 nah, (after that the king had burned the
 roll, and the words which Baruch had writ-
 ten from the mouth of Jeremiah,) saying,
 28 Take thee again another roll, and write upon
 it all the former words which were in the first
 roll, that Jehoiakim, king of Judah, hath
 29 burned. And to Jehoiakim, king of Judah,
 thou shalt say, Thus saith Jehovah, Thou
 hast burned this roll, saying, Why hast thou
 written thereon, saying, The king of Baby-
 lon shall surely come, and shall destroy this
 land, and shall cause to cease from it man
 30 and beast. Therefore thus saith Jehovah,
 concerning Jehoiakim, king of Judah, He
 shall not have one to sit upon the throne of
 David; and his dead body shall be cast forth
 to the heat by day, and to the frost by night.
 31 And I will visit upon him, and upon his
 seed, and upon his servants, their iniquity;
 and I will bring upon them, and upon the
 inhabitants of Jerusalem, and upon the men
 of Judah, all the evil which I have de-
 nounced against them, but they hearkened
 not.
 32 Then took Jeremiah another roll, and gave
 it to Baruch, the son of Neriah, the scribe;
 and he wrote thereon from the mouth of
 Jeremiah, all the words of the book, which
 Jehoiakim, king of Judah, had burned in
 the fire; and there was a further addition
 made unto them of many words of the same
 sort.

26. *But Jehovah hid them*] God in his providence, so ordered that the messengers could not find them; and soon after other things engaged the attention of the king, so that he let the prophet and his servant alone.

27—32. *Came the word of Jehovah*] The king had burnt the roll, but God's word was not destroyed; it must have its effect, and the judgments denounced will most assuredly come. Another roll must be written, and other denunciations added against this wicked king.

CHAP. XXVII. or XLV. 1—5. This chapter, though in the common order so far removed from the preceding, is clearly connected with it. Baruch seems to have been much alarmed at the apparent danger he was in; and to encourage him, God by his prophet assures him, that in the overthrow of the state, he should enjoy his life for a prey.

CHAP. XXVIII. or XXIV. 1. *Two baskets of figs*] We cannot be mistaken in placing this chapter at the very beginning of Zedekiah's reign, within the first year at least, since the vision is dated from after the carrying away of

CHAPTER XLV.

THE word which Jeremiah, the prophet, 1
 spoke unto Baruch, the son of Neriah, after
 he had written these words in a book, from
 the mouth of Jeremiah, in the fourth year of
 Jehoiakim, the son of Josiah, king of Judah,
 saying,

Thus hath Jehovah, God of Israel, spo- 2
 ken concerning thee, O Baruch; Thou hast 3
 said, Wo now unto me! for Jehovah hath
 added grief to my sorrow; I am wearied
 with my sighing, and have found no rest.
 Thus shalt thou say unto him, Thus hath 4
 Jehovah said; Behold, what I have builded,
 I will pull down; and what I have planted,
 I will pluck up, even the whole land itself:
 And seekest thou great things for thyself? 5
 Seek them not; for, behold, I will bring
 evil upon all flesh, saith Jehovah; but I
 will give thee thy life as spoil in all places
 whither thou goest.

CHAPTER XXIV.

*By the emblem of good and bad figs, is foreshown the return
 of some from captivity, and the ruin of Zedekiah and
 the rest.*

JEHOVAH showed me, and behold, two 1
 baskets of figs offered according to law, be-
 fore the temple of Jehovah, after that Nebu-
 chadnezzar, king of Babylon, had carried
 away captive Jeconiah, the son of Jehoiakim,
 king of Judah, and the princes of Judah, and
 the artificers, and the armourers, from Jeru-
 salem, and had conducted them to Babylon:
 One basket of figs, exceedingly good, like the 2
 figs of the early sort; and the other basket
 of figs exceedingly bad, which could not be
 eaten for badness. And Jehovah said unto 3
 me, What seest thou, Jeremiah? And I said,
 Figs: the good figs exceedingly good, and the
 bad exceedingly bad, which cannot be eaten
 for badness. Then came the word of Jehovah 4
 unto me, saying, Thus saith Jehovah, God 5
 of Israel; Like these good figs, so will I dis-
 tinguish the captives of Judah, whom I have
 sent out of this place into the land of Chal-
 dea, with kindness. And I will set my eyes 6

Jeconiah and the people with him into captivity, as from an event which happened but a little before, 2 Kings xxiv. 10—20.—*Offered according*] This is the sense of the term מוערים. The baskets of figs were brought as an offering of first-fruits as the law directed, Numb. xviii. 12, 13.

2. *Like figs of the early sort*] Dr. Shaw speaks of three sorts of figs; the first of which he calls the bocore, (being those here spoken of,) which come to maturity towards the middle or latter end of June; the second the hernez, or summer fig, which ripens seldom before August; and the third which he calls the winter fig. The first were most esteemed.—*Exceedingly bad*] These are most probably the last, which had been gathered before ripe, and were not therefore fit to be used.

5, 6. *So will I distinguish*] This was designed to support those good men who had been removed; and this promise was fulfilled to them. They were preserved, and some were brought back to their own land.

upon them for good, and I will bring them again to this land; and I will build them up, and not pull down; and I will plant them, and not pluck up. And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God; when they shall return unto me with their whole heart. But as the bad figs, which cannot be eaten for badness, surely thus saith Jehovah, So will I make Zedekiah, king of Judah, and his princes, and the residue of Jerusalem, those that are left in this land, and those that settle in the land of Egypt: And I will deliver them up to vexation and affliction in all kingdoms of the earth; to be a reproach, and a proverb, and a taunt, and a curse, in all places whither I shall drive them. And I will send among them the sword, and the famine, and the pestilence, until they be consumed from off the land, which I gave unto them, and to their fathers.

CHAPTER XXIX.

Jeremiah's letter to the captives in Babylon; a second, showing the awful end of two false prophets, Ahab and Zedekiah.

1 Now these are the words of the letter, which Jeremiah, the prophet, sent from Jerusalem, unto the residue of the elders of the captivity, and to the priests, and to the prophets, and to all the people, whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon. After the departure of Jeconiah, the king, and the queen, and the eunuchs, and the princes, of Judah and Jerusalem, and the artificers, and the armourers, from Jerusalem, By the hand of Elasah, the son of Shaphan, and Gemariah, the son of Hilkiah, (whom Zedekiah, king of Judah, sent unto Babylon, to Nebuchadnezzar, king of Babylon,) saying,
4 Thus saith Jehovah of hosts, God of Israel, unto all the captivity, whom I have caused to be carried away captive from Jerusalem unto Babylon; Build ye houses, and inhabit; and plant gardens, and eat the fruit of them. Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters unto husbands, that they may bear sons and daughters; and increase ye there, and be not diminished. And seek ye the peace of the

city whither I have caused you to be carried away captive, for in the peace thereof shall ye have peace. For thus saith Jehovah of hosts, God of Israel; Let not your prophets that are in the midst of you, nor your diviners, impose upon you, neither hearken ye to your dealers in dreams, whom ye cause to dream. For they prophesy falsely unto you in my name; I have not sent them, saith Jehovah. For thus saith Jehovah, Surely when seventy years have been completed at Babylon, I will visit you, and I will perform towards you my good promise, in bringing you again to this place. For I know the purposes which I have purposed respecting you, saith Jehovah. For they are purposes of peace, and not of evil; to give to you in the latter end, your hope. And ye shall call upon me, and shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and shall find me, when ye shall have sought me with your whole heart. And I will be found of you saith Jehovah: and I will reverse your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith Jehovah; and I will bring you again to the place whence I caused you to be carried away captive.

But thus hath Jehovah spoken concerning the king that sitteth upon the throne of David, and concerning all the people that dwell in this city, your brethren that went not forth with you into captivity: Thus saith Jehovah of hosts, Behold, I am about to send upon them the sword, and the famine, and the pestilence, and I will make them like the vilest figs, which cannot be eaten for badness. And I will persecute them with sword, and with famine, and with pestilence; and I will give them up to vexation in all kingdoms of the earth, for a curse, and for an astonishment, and for a hissing, and for a reproach among all nations, whither I have driven them: Because they have not hearkened unto my words, saith Jehovah, when I sent unto them my servants the prophets, early and constantly even as ye have not hearkened, saith Jehovah. Hearken ye therefore to the word of Jehovah, all ye of the captivity, whom I have sent from Jerusalem to Babylon.

8—10. *Zedekiah king*] The captivity of a part of the people did not lead him and others to repent of their sins; and hence their punishment is denounced.

CHAP. XXIX. 1. *The words of the letter*] This letter is contained in what follows from the 4th to the 24th verse; and the remaining part is clearly another letter, written after that. The messengers mentioned in the third verse, had returned and brought from Babylon the letter of Shemaiah, the substance of which we have in verses 26—29. This was the opinion of Grotius. There is one transposition in the text, the 15th verse ought to precede the 21st according to the Greek version.

5—14. *Build ye houses*] The false prophets at Babylon prophesied that the captives of Judah would soon be restored. God, by Jeremiah, assures them again that the captivity should endure for seventy years, and that after that period, he would visit them in mercy, and bring them back to their own land.

16—20. *That went not forth with you*] In this paragraph, the prophet shows that both prince and people were to be given up to every kind of calamity, for their continued disobedience to the divine admonitions. This is mentioned to induce the captives to adopt the measures, and follow the advice given in the former part of the letter.

15 Whereas ye have said, Jehovah hath
 21 raised up for us prophets in Babylon : Thus
 saith Jehovah of hosts, God of Israel, concern-
 ing Ahab, the son of Kolaiah, and concern-
 ing Zedekiah, the son of Maaseiah, who
 prophesy unto you in my name falsely ;
 Behold, I will deliver them into the hand of
 Nebuchadnezzar, king of Babylon ; and he
 22 shall slay them before your eyes : And from
 them shall be taken a curse among all the
 captives of Judah, that are at Babylon, say-
 ing, Jehovah, make thee like Zedekiah, and
 like Ahab, whom the king of Babylon roasted
 23 in the fire : Because they have practised vil-
 lany in Israel, and have committed adultery
 with their neighbours' wives, and have spoken
 a word in my name falsely, which I com-
 manded them not ; for I know and am a
 witness, saith Jehovah.

24 *And these are the words of the letter
 which he sent a second time to Babylon.*
 Also to Shemaiah, the Nehelamite, shalt
 25 thou speak, saying, Thus hath Jehovah of
 hosts, God of Israel, spoken, saying, Be-
 cause thou hast sent letters in thy name
 unto all the people that are at Jerusalem,
 and to Zephaniah, the son of Maaseiah, the
 26 priest, and to all the priests, saying, Jeho-
 vah hath made thee priest in the room of Je-
 hoiada, the priest, that ye should be officers
 in the house of Jehovah, in the case of any
 one that is mad, and giveth himself out for
 a prophet, and that thou shouldst commit
 him to the house of correction, and to close
 27 confinement. Now therefore why hast thou
 not rebuked Jeremiah, the Anathothite, who
 giveth himself out for a prophet among you ?
 28 Forasmuch as he hath sent to us at Babylon,
 saying, The term is long ; build ye houses,
 and inhabit ; and plant gardens, and eat of
 29 the fruit of them. (And Zephaniah, the
 priest, read this letter in the ears of Jere-
 30 miah, the prophet.) Therefore hath the
 word of Jehovah come unto Jeremiah, say-

ing, Send unto all the captivity, saying,
 Thus hath Jehovah spoken concerning She- 31
 maiah, the Nehelamite ; Because that She-
 maiah hath prophesied unto you, when I
 sent him not, but he hath caused you to trust
 in a falsehood : Therefore thus saith Jeho- 32
 vah, Behold, I will punish Shemaiah, the
 Nehelamite, and his seed, there shall not be
 one of his line dwelling among his people ;
 neither shall he behold the good which I
 will do unto my people, saith Jehovah ; be-
 cause he hath spoken prevarication concern-
 ing Jehovah.

CHAPTER XXX.

*The return of the Jews promised ; Jacob comforted, and
 the covenant fulfilled.*

THE word which came to Jeremiah, from 1
 Jehovah, saying,

Thus hath Jehovah, God of Israel, spo- 2
 ken, saying, Write thee all the words that
 I have spoken unto thee in a book. For, 3
 behold, the days are coming, saith Jehovah,
 when I will reverse the captivity of my peo-
 ple, Israel and Judah, saith Jehovah ; and
 I will bring them back to the land which I
 gave to their fathers, and they shall possess it.

And these are the words which Jehovah 4
 hath spoken concerning Israel and concern-
 ing Judah.

Surely thus saith Jehovah, 5
 A voice of trembling have we heard ;
 There is terror, and no peace.

Ask now, and see, if a male can bring forth ? 6
 Wherefore have I seen every man,
 His hands on his loins, as one that travaileth,
 And all faces are changed into paleness ? [it ;
 Alas ! for that day is great, there is none like 7
 It is even the time of Jacob's trouble,
 But he shall be saved out of it.

And in that day, saith Jehovah of hosts, 8
 I will break his yoke from off thy neck,
 And his bonds will I burst asunder ;
 And strangers shall no more enslave him.
 And they shall serve Jehovah their God, 9

15, 21—23. *Hath raised up*] Jeremiah, if the 9th verse be in its proper place, had heard what the false prophets Ahab and Zedekiah said to the people ; and he concludes his first letter with foretelling their destruction.—*Roasted in the fire*] It is not improbable that these pretended prophets, having excited disturbances among the people, were taken and slain, and their bodies burnt ; or that they were treated as it was intended to treat Shadrach, Meshach, and Abed-nego, Dan. iii. 20—21.

24. *And these are the words*] I have supplied what I am confident was once in the text. What follows shows that Shemaiah having heard or read the letter which Jeremiah had sent to Babylon, pretended that Jehovah had removed Jehoiada, that Zephaniah, as next to the high-priest, might with others punish all false prophets, or confine them ; and he presses him to treat Jeremiah in this manner, on account of the letter which he had sent to Babylon. Seraiah is said to have been the chief, or high-priest, and Zephaniah the second, when Jerusalem was taken, iii. 24 ; but we read nothing of Jehoiada. Zephaniah reading Shemaiah's letter to Jeremiah, he foretells his destruction, and that of his whole race.

CHAP. XXX. 1—4. *Write in a book*] That the interesting predictions may be preserved. There are many prophecies in various parts of the Old Testament, which announce the future restoration of Israel to their own land, and the complete re-establishment of both their civil and religious constitution. There is no particular date annexed to this prophecy, whereby to ascertain the precise time of its delivery. But it may not unreasonably be presumed to have followed immediately after the preceding one.

5, 6. *Terror and no peace*] The prophet adverts to the state of the people on the approach of the Chaldean army, and to the preferences of the false prophets. Men, even the stoutest and most valiant, cry out, like a woman in labour : their countenances show their inward anguish ; their paleness manifests their fear and terror.

7. *It is even the time*] There had not been such a day to them as that in which their city and temple were destroyed, and themselves led into captivity ; but they shall not be utterly destroyed, but saved out of it, and brought back to their own land.

8. *No more enslave him*] If we apply what is here said to the Chaldeans, this must signify that they, as strangers,

- And David their king, whom I will raise up
 10 Therefore fear thou not, [for them.
 O my servant Jacob, saith Jehovah;
 And be not thou dismayed, O Israel;
 For, behold! I will save thee from afar,
 And thy seed from the land of their captivity;
 And Jacob shall return and enjoy rest;
 He shall be secure, and none make him
 afraid. [thee;
 11 For I am with thee, saith Jehovah, to save
 Though I make a full end of all nations
 Among which I have scattered thee,
 Yet I will not make a full end of thee:
 But I will correct thee in moderation,
 And will not altogether destroy thee.
 12 Surely thus saith Jehovah,
 Thy bruise is desperate, thy wound grievous;
 13 None lendeth a helping hand for thy cure;
 No healing medicines are applied to thee
 14 All thy lovers have forgotten thee;
 They seek not after thee; [thee;
 For with an enemy's stroke I have smitten
 With a chastisement the most severe,
 Because of the multitude of thine iniquities,
 And of the number of thine offences.
 15 Why cryest thou because of thy bruise?
 Thy bruise is incurable;
 Because of the multitude of thine iniquities,
 And of the number of thine offences,
 I have done these things unto thee.
 16 Yet shall they that devour thee be devoured,
 And all thine enemies shall go into captivity;
 And they that spoil thee shall be a spoil,
 And they that plunder thee I will give up
 to plunder.
 17 For I will restore soundness unto thee,
 And heal thee of thy wounds, saith Jehovah;
 Although they have called thee An outcast,
 Zion, she whom no man regardeth.
 18 Thus saith Jehovah,
 Lo! I will reverse the captivity of Jacob's
 tents, [sion;
 And on his dwelling-places have compas-
 And the city shall be builded on its own
 hills, [manner.
 And the palace established in its former

And from them shall go forth thanksgiving, 19
 And the voice of those that are joyful;
 And I will multiply them, and they shall
 not be few, [small.
 And honour them, and they shall not be
 And their children shall be as aforetime, 20
 And their assembly shall be established be-
 fore me,
 And I will punish all that oppress them.
 And their prince shall be of their own race, 21
 And their ruler shall issue from amongst
 them; [to me;
 And I will draw him, that he may come near
 For who is he that hath engaged with his
 heart
 To draw near unto me, saith Jehovah?
 And ye shall be my people and I will be 22
 your God. [forth,
 Lo, a whirlwind of Jehovah in fury goeth 23
 A whirlwind pregnant with devastation;
 On the head of the wicked shall it grievously
 fall.
 The anger of Jehovah shall not turn back, 24
 Till he hath performed and completed
 All the purposes of his heart. [perfectly.
 In the latter days ye shall understand this
 At that time, saith Jehovah, I
 I will be a God to all the families of Israel,
 And they shall be my people.

CHAPTER XXXI.

The restoration of Israel; the new covenant; and the stability of its promises.

THUS saith Jehovah, [sword, 2
 The people, those who escaped from the
 Found favour in the wilderness;
 Israel marched on towards his rest.
 From of old Jehovah appeared for me, saying, 3
 With an everlasting love have I loved thee;
 Hence with loving-kindness did I draw thee.
 Again I will build thee, and thou shalt be 4
 O virgin of Israel; [built,
 Thou shalt yet be adorned with thy tabrets,
 And go forth in the dances of the joyful.
 Yet again shalt thou plant vineyards 5
 Upon the mountains of Samaria;

should not, on Jacob's deliverance, have it in their power to enslave them any more, but should themselves be a conquered people.

9. *David their king*] That David is one of the names of Messiah, is generally admitted; and he is so called, both as to the meaning of the name, (Beloved,) and in honour of his progenitor. Comp. Isa. lv. 3, 4. Ezek. xxxiv. 23; xxxvii. 24. Hos. iii. 5. The Jews after their captivity were preserved in their own land till Messiah came, and all those who received him, and obeyed him, became his spiritual subjects.

11. *Altogether destroyed*] God engages that however he may correct his people, he will not utterly destroy them as he would their enemies.

12-17. *Thy bruise is desperate*] The prophet in the name of Jehovah describes the afflicted state of Judah, and the cause of it. She was as a person wounded, to whom no one applies a proper remedy; but the wound is left to putrefy; and this came upon her for her many offences.

18. *And the palace*] Some suppose the temple to be intended; but it is more probable that as city may signify

any of the cities of Judah as well as Jerusalem, so palace may mean any of the more splendid mansions of the rich and great.

21. *For who is he that*] The connexion limits this to the ruler, respecting whom God had said, that he would draw him, that he might come near to him. For who is he that hath engaged with his heart, without divine influence, thus to obey and serve God? Compare John vi. 44, 45.

23, 24. *The whirlwind*] Compare ch. xxiii. 19, 20, and notes, &c.

CHAP. XXXI. 3. *From of old Jehovah*] This is the language of Israel, thankfully acknowledging the kindness and favour of Jehovah towards them in ancient times; to which Jehovah replies, in the next lines; and having asserted his everlasting love, proceeds to state what he would yet do for his people. From verse 26th it is clear that the prophet was in some kind of trance; yet I conceive the chief part of what is said refers to the return from Babylon, which was followed by the new covenant, which Paul applies to the gospel.

4-6. *With thy tabrets*] That it was usual for the women

- Plant ye planters, and eat ye of the fruit.
 6 For the day is come, cry watchmen on mount Ephraim; [God.
 Arise, and let us go to Zion, to Jehovah our
 7 Surely thus hath Jehovah said,
 Sing ye with gladness for Jacob,
 And shout among the chief of the nations;
 Publish ye, praise ye, and say,
 Jehovah hath saved "his" people, the remnant of Israel. [try,
 8 Lo! I will bring them from the north coun-
 And gather them from the sides of the earth;
 And with them the blind and the lame,
 Her with child, and she in travail together;
 A great company shall return hither.
 9 Behold! with weeping shall they come,
 And amidst supplications I will lead them;
 I will conduct them to streams of water.
 In a smooth way, wherein they shall not
 For I have been a father to Israel, [stumble;
 And Ephraim, he was my first-born.
 10 Hear the word of Jehovah, O ye nations,
 And declare in distant countries and say,
 He that scattered Israel will gather him,
 And will guard him as a shepherd his flock.
 11 For Jehovah hath redeemed Jacob, [he,
 And ransomed him from one stronger than
 12 And they shall come and sing on the heights
 of Zion, [hovah,
 And flow together to the goodness of Je-
 For corn, and for new wine, and for oil,
 And for the young of the flock and of the
 herd; [garden,
 And their soul shall be as a well-watered
 And they shall not pine for hunger any more.
 13 Then shall the virgin rejoice in the dance,
 And the young men and the old together;
 For I will change their mourning into joy,
 And comfort and cheer them after their
 sorrow. [fatness,
 14 And I will satiate the souls of the priests with

And satisfy my people with my goodness,
 Thus saith Jehovah, [saith Jehovah. 15
 A voice hath been heard in Ramah,
 Lamentation, and most bitter weeping;
 Rachel, weeping for her children, [not.
 Refuseth to be comforted, "because they are
 Thus saith Jehovah, 16
 Refrain thy voice from weeping,
 And thine eyes from tears; [vah,
 For thy work shall be rewarded, saith Jeho-
 And they shall return from the enemy's land.
 For there is hope as to thine end, saith Je- 17
 hovah, [border.
 And "thy" children shall return to their own
 Surely I heard Ephraim lamenting himself; 18
 Thou, said he, hast corrected me,
 And I was corrected, like a steer not broken;
 Turn thou me, and I shall be turned,
 For thou art Jehovah, my God.
 Surely after that I was turned, I repented; 19
 And after I was taught, I smote on my thigh.
 I was ashamed, yea, even confounded,
 Because I bore the reproach of my youth.
 Is Ephraim my dear son? a child of delight? 20
 That so soon as I speak with him,
 I should again so earnestly remember him?
 Therefore are my bowels moved for him;
 I will surely have mercy on him, saith Je-
 hovah. poles;
 Set thee up way-marks—fix up tall 21
 Set thy heart towards the highway;
 In the way thou wentest, return;
 Virgin of Israel, return to these thy cities.
 How long wilt thou hesitate, backsliding 22
 daughter? [earth;
 For Jehovah createth a new thing in the
 A woman shall put to flight the mighty man.
 Thus saith Jehovah of hosts, God of Israel, 23
 Yet shall they speak this word in the land
 of Judah, [vity,
 And in its cities, when I reverse their capti-

of Israel to go forth with tabrets and dancing in times of public rejoicing and prosperity. See Exod. xv. 20. Judg. xi. 34. 1 Sam. xviii. 6. These times were now to be renewed.

7. *Among the chief—Hath saved*] The Sept. and Chald. are followed in translating in the third person preterit, and not in the imperative, for this gives us the reason and ground of the praise and exultation before mentioned.

9. *Behold, with weeping*] It is probable that *הנה* was repeated at the beginning of this verse.—*And amidst*] When the people should be restored they should exercise repentance, and especially enjoy and manifest a spirit of prayer. Compare Ps. cxxvi. 5, 6. Isa. xliii. 19, 20.

10—14. *He that scattered*] These kind declarations could not fail to support the hope of God's people in their lowest state; nor was their hope frustrated.

15—17. (o) *For her children*] These words are wanting in the Sept., Syr., and Malt., and are clearly repeated without any necessity. Ramah was a city of Benjamin, near which Rachel, the mother of Joseph and Benjamin was buried; who is here in a beautiful figure of poetry represented as come forth out of her grave, and lamenting bitterly for the loss of her children, none of whom presented themselves to her view, being all either slain or gone into exile. The evangelist Matthew, ii. 17, 18, hath applied this to the massacre of the children at Bethlehem, as illustrating the sorrow which that tragic scene occasioned.

18—20. *Lamenting himself*] What is here said, is not meant of the ten tribes, but of all of Israel who returned from captivity; and as Ephraim had been first carried into captivity for his sin and idolatry, so he is mentioned as exercising true repentance.—*Smote on my thigh*] Smiting upon the thigh was an indication of inward sorrow and compunction. See Ezek. xxi. 12.—*Speak with him*] Or of him, &c. So the preposition here signifies. This tender parent cannot speak with or of his undutiful child, but instantly his bowels are moved for him; like the father of the prodigal son, he is ready to pardon his faults, and to embrace him.

21. *Set thee up way-marks*] These words are a call to Israel to prepare for their return to their own land.

22. *Wilt thou hesitate*] Turn this way and that in thy mind, that is, hesitate from the difficulties of accomplishing so long a journey, and from contending with the enemies which may attack thee.—*A woman shall put*] The Jews are addressed in the first line as a backsliding daughter, hesitating through fear; and in the next, God promises that he will create a new thing, that is, work some miracle; and this new thing, this miracle, is contained in this last line, which I take to mean, that Israel, weak as a woman, and hesitating through fear, God would enable to surmount all difficulties, and to put to flight those who impeded her return, or her re-establishment. The sense given is agree-

Jehovah bless thee, habitation of righteous-
O mountain of the most Holy One. [ness,
24 Judah shall dwell in it, and in all its cities;
Husbandmen together with such as tend
25 For I have refreshed the thirsty soul, [herds.
And every pined soul have I satisfied.
26 Upon this I awoke, and I perceived;—
And my sleep had been sweet unto me.
27 Behold! the days come, saith Jehovah,
That I will increase with men and cattle
The house of Israel, and the house of Judah.
28 And it shall be that as I have watched over
them, [throw,
To pluck up, and pull down, and over-
And to destroy, and to afflict;
So will I also watch over them,
To rebuild, and to replant, saith Jehovah.
29 In those days they shall no more say,
The fathers have eaten a sour grape,
And the children's teeth are set on edge;
30 But every man shall die for his own iniquity;
Every man that hath eaten the sour grape,
Even his teeth shall be set on edge.
31 Behold! the days come, saith Jehovah,
That I will make with the house of Israel,
And with the house of Judah, a new cove-
nant; [their fathers,
32 Not like the covenant that I made with
In the day that I took them by the hand,
To bring them out of the land of Egypt;
Which covenant of mine they violated,
And "I regarded" them not, saith Jehovah.
33 But this is the covenant which I will make
With the house of Israel;
After those days, saith Jehovah,
I will put my law into their inward parts,
And upon their hearts I will write it;
And I will be their God, and they shall be
my people.
34 And they shall not teach any more,
One his neighbour, and another his brother,
Saying, Know Jehovah; for they shall all
know me,

From the lowest to the greatest, saith Je-
For I will pardon their iniquity, [hovah;
And their sin I will remember no more
Thus saith Jehovah, [day, 35
Who hath appointed the sun for a light by
The ordinances of the moon and stars for a
light by night; [roar;
Who maketh still the sea when its waves
Jehovah of hosts is his name: me,
If these ordinances shall depart from before 36
Then shall the seed of Israel also cease
From being a nation before me perpetually.
Thus saith Jehovah, 37
If the heavens above can be measured,
Or the foundations of the earth below
searched out;
Then will I cast off all the seed of Israel,
For all that they have done, saith Jehovah.
Behold! the days come, saith Jehovah, 38
That the city shall be rebuilt through Jeho-
vah, from the tower of Hananeel, unto the
corner-gate; And the measuring-line shall 39
yet go straight on, over the hill Gareb, and
encompass Gotha, And the whole valley of 40
dead bodies and of ashes, and all the fields
unto the brook Kedron, as far as to the an-
gle of the horse-gate eastward; holy to Je-
hovah it shall not be plucked up, nor thrown
down any more for ever.

CHAPTERS XXVII. XXVIII

Under the type of bands and yokes, Jeremiah foretells the subjugation of the neighbouring kings by Nebuchadnezzar; false prophets reprove; the death of Hananiah foretold.

In the beginning of the reign of "Zede- 1
kiah," the son of Josiah, king of Judah,
came this command unto Jeremiah, from
Jehovah, to say,

Thus said Jehovah to me, Make thee 2
bands and yokes, and thou shalt put them
upon thy neck; And thou shalt send them 3
to the king of Edom, and to the king of
Moab, and to the king of the Ammonites,

able to the idiom and context; and in fact is the new thing
a miracle—that the weaker should prevail over the stronger.

23. *Mountain of the most holy*] The text is ambiguous,
and admits either the version given, or that of the com-
mon one.

27. *With men and cattle*] The ense is preferred to the
idiom here; for 'sowing with the seed of men, and with
the seed of beast,' is neither elegant in our language, nor
proper; we do not use the verb 'to sow' in any other sense
than to scatter grain, seeds, &c.

29, 39. *Fathers have eaten*] That is, the fathers have
sinned, and the children are punished.

32. *And I regarded them not*] This is the version of the
Sept. and of the Apostle, Heb. viii. 9, and is supported by
the Syr. here.

33, 31. *I will put my law*] The Sept. and Paul have
'laws,' but the other versions read in the singular. This
refers to the more abundant knowledge of the divine will,
in consequence of the appearance and teaching of our Lord,
and the more plentiful effusion of the spirit. This covenant,
as applied to the Jews in general, must be understood in
this sense; but as it regards those who believed, it had,
and still has, a literal accomplishment.—*They shall not
teach*] This must not be understood too strictly, as if there

would be no need of ordinary means of instruction; for
God works by such means; but the sense is that they
would be less necessary, in consequence of the clearer
light of the christian dispensation, and that knowledge
would much more prevail in the world.

35—37. *Maketh still the sea*] The sense of 'dividing' is
unsupported.—*From being a nation*] From being a distinct
people, and however separated in place, yet bound together
as a nation. Hitherto this hath been wonderfully fulfilled.
Though they have been cast off as a church, they are pre-
served as a people; and the whole seed has not been
rejected.

39—40. *Rebuilt through*] Some render, 'the city of Je-
hovah,' considering the 'v' as used only as the sign of the
genitive; but as this is not common, I consider it as mean-
ing through his aid, kindness, and providence. In this
paragraph, there can be no doubt that the city of Jerusalem,
rebuilt after the captivity in Babylon, is intended.

CHAP. XXXII. XXXIII. or XXXVII. XXXVIII. 1—3.
Reign of Zedekiah] Had we no other authority, the conclu-
sion of the third verse proves that we have in the common
text a palpable error, Jehoiakim for Zedekiah; for Jehoia-
kim had been slain, and his son Jehoiachin advanced to the
throne, and carried captive to Babylon before Zedekiah,

and to the king of Tyre, and to the king of Sidon, by the hand of the ambassadors, that are come to Jerusalem, to Zedekiah, king of Judah. And thou shalt charge them with a message unto their masters, saying, Thus saith Jehovah of hosts, God of Israel, Thus shall ye say unto your masters; I have made the earth, with man and beast which are upon the face of the earth, by my great power, and by my out-stretched arm; and I will give it unto whomsoever it seemeth meet unto me. And now I have given all these lands into the hand of Nebuchadnezzar, king of Babylon, my servant, and the beasts of the field also have I given unto him, to serve him. And all nations shall serve him, and his son, and his son's son, until the time of his own land come, when many nations and great kings shall exact service of him. And it shall be that the nation and kingdom which will not serve him, Nebuchadnezzar, king of Babylon, and will not submit its neck to the yoke of the king of Babylon, with sword and with famine, and with pestilence, will I punish that nation, saith Jehovah, until I have consumed them by his hand. Therefore hearken ye not to your prophets, and to your diviners, and to your dealers in dreams, and to your astrologers, and to your sorcerers, that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy falsehood unto you, so as to remove you far from your own land, and that I should drive you out, and that ye should perish. But the nation which shall bring its neck under the yoke of the king of Babylon, and shall serve him, I will even leave them undisturbed in their own land, saith Jehovah, and they shall cultivate it, and shall dwell therein. And I spoke to Zedekiah, king of Judah, according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by sword and by famine, and by pestilence, according as Jehovah hath spoken concerning the nation which will not serve the king of Babylon. And hearken ye not unto the words of the prophets that speak unto you,

saying, Ye shall not serve the king of Babylon; for they prophesy falsehood unto you. For I have not sent them, saith Jehovah, but they prophesy in my name falsely, that I might drive you out, and that ye might perish, ye, and the prophets who prophesy unto you.

Also to the priests, and to all the people, I spoke I, saying, Thus saith Jehovah, Hearken not unto the words of your prophets, that prophesy unto you saying, Behold, the vessels of the house of Jehovah shall be brought back again from Babylon, now shortly: for they prophesy unto you falsehood. Hearken ye not unto them; serve the king of Babylon, and live: wherefore should this city become a desolation? But if they be prophets, and if the word of Jehovah be with them, let them now intercede with Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and in Jerusalem, may not go to Babylon. For thus saith Jehovah of hosts, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that are left in this city, Which Nebuchadnezzar, king of Babylon, took not, when he carried away captive, Jeconiah, the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem: Surely thus saith Jehovah of hosts, God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of Judah, and in Jerusalem; They shall be carried to Babylon, and there they shall be until the day that I shall visit them, saith Jehovah; when I will bring them up, and restore them to this place.

CHAPTER XXVIII.

AND it came to pass in the same year, in the beginning of the reign of Zedekiah, king of Judah, in the fourth year, in the fifth month, that Hananiah, the son of Azur, the prophet, who was of Gibeon, spoke unto me in the house of Jehovah, in the presence of the priests and of all the people, saying, Thus hath Jehovah of hosts, God of Israel, spoken, saying, I have broken the

who was only thus called when he began to reign.—(v) Syr. Arab, 3 MSS.

7. *The time of his own land come*] There was a time when Babylon should fall, and her king and people be reduced to bondage. This had been often foretold, and was fast approaching, notwithstanding the present prosperity of their state.

8—11. *The nation and kingdom*] Opposition to the present power of Babylon would be unwise and destructive; and the small states had only to submit, and to become tributaries, in order to obtain security.

12—15. *Spoke to Zedekiah*] Not to hearken to the pro-

posals made by the ambassadors, nor to the false prophets who urged him to revolt against the king of Babylon; as this would be attended with desolation and ruin.

16—22. *Vessels of the house of Jehovah*] Nebuchadnezzar had taken many of the choice vessels of the temple to Babylon, on his taking the city, when he made Zedekiah king; and the false prophets pretended, that these, together with those taken as captives would soon be restored; but Jeremiah strongly urges them to prevent by their prayers and intercessions, those left in the city from being taken.

CHAP. XXXIII. or XXXVIII. 1. *In the beginning of*] See note, ch. xxvi. 1.

3 yoke of the king of Babylon. Within two full years will I bring again to this place all the vessels of the house of Jehovah, which Nebuchadnezzar, king of Babylon, took from this place, and carried them to Babylon.

4 And Jeconiah, the son of Jehoiakim, king of Judah, and all the captives of Judah, that went to Babylon, will I bring again to this place, saith Jehovah; for I will break the yoke of the king of Babylon.

5 Then Jeremiah, the prophet, spoke unto Hananiah, the prophet, in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah.

6 And Jeremiah, the prophet, said Amen; so let Jehovah do; let Jehovah confirm thy words which thou hast prophesied, in bringing back the vessels of the house of Jehovah, and all the captives from Babylon unto this place. Nevertheless, hear now this word which I speak in thy hearing, and in the hearing of all the people. The prophets, who have been before me and before thee from ancient time, have also prophesied concerning many nations, and concerning great kingdoms, of war, and of calamity, and of pestilence. Whatsoever prophet shall prophesy of peace, by the word of the prophet coming to pass shall the prophet be discerned, whom Jehovah hath sent indeed.

10 Then Hananiah, the prophet, took the yoke from off the prophet Jeremiah's neck, and broke it. And Hananiah spoke in the presence of all the people, saying, Thus saith Jehovah, After this manner will I break the yoke of Nebuchadnezzar, king of Babylon, from off the neck of all the nations within the space of two full years. And the prophet Jeremiah went his way.

12 Then came the word of Jehovah to Jeremiah, after that Hananiah, the prophet, had broken the yoke from off the neck of

13 Jeremiah, the prophet, saying, Go and tell Hananiah, saying, Thus saith Jehovah, Thou hast broken yokes of wood, but thou shalt make instead of them yokes of iron.

14 For thus saith Jehovah of hosts, God of Israel; A yoke of iron have I put upon the

neck of all these nations, that they may serve Nebuchadnezzar, king of Babylon; and they shall serve him; and also the beasts of the field have I given unto him.

The prophet Jeremiah also said unto 15 Hananiah, the prophet, Hear now, Hananiah; Jehovah hath not sent thee; but thou hast made this people to trust in a lie. Therefore thus saith Jehovah, Behold, I am about to cast thee from off the face of the ground; this year thou shalt die, because thou hast spoken rebellion against Jehovah. And 17 Hananiah, the prophet, died in the same year, in the seventh month.

CHAPTER XXI.

Zedekiah inquireth the event of the war; a distressing siege foretold.

THE word which came to Jeremiah, from 1 Jehovah, when king Zedekiah sent unto him Pashur, the son of Melchijah, and Zephaniah, the son of Maasseiah, the priest, saying,

Entreat, we pray thee, Jehovah for us, because Nebuchadnezzar, king of Babylon, maketh war against us; if so be that Jehovah will deal with us according to all his wondrous works, and he may go up from us.

And Jeremiah said unto them, Thus shall 3 ye say to Zedekiah; Thus saith Jehovah, 4 God of Israel, Behold, I will turn aside the weapons of war, which are in your hand, wherewith ye fight against the king of Babylon, and against the Chaldeans, that besiege you from without the wall, and I will assemble them into the midst of this city. And I myself will fight against you with an outstretched 5 hand, and with a strong arm, and with anger, and with fury, and with great wrath. And 6 I will smite the inhabitants of this city, both man and beast; of a great pestilence shall they die. And after this, saith Jehovah, 7 Zedekiah, king of Judah, and his servants, and the people, even those that are left in this city from the pestilence, from the sword, and from the famine, I will deliver into the hand of Nebuchadnezzar, king of Babylon, and into the hand of their enemies, and into

2-4. *Within two full years*] Nothing could be more agreeable to the wishes of the people than this pretended prophecy: for they considered Jeconiah as their lawful king, and Zedekiah, his uncle, as only the viceroy of the king of Babylon. It equally gratified their wishes to be informed that the sacred vessels should be restored.

5-9. *Jeremiah saith Amen*] This showed that Jeremiah sincerely sought the peace and welfare of the state; and he was ready to allow the pretensions of Hananiah to the character of a true prophet, in case his prediction were accomplished according to what God had said, Deut. xviii. 22.

10-11. *Took the yoke from off*] This action of Hananiah shows his boldness, and probably his great enthusiasm; having thought on the subject until he was persuaded that it would be as he had said.

12-14. *The word of Jehovah*] God now assures the prophet that Hananiah had spoken falsely, and that as he had

broken a yoke of wood, one of iron should be substituted in its stead, and that all the nations around should still be in subjection to the king of Babylon. He then foretells the death of Hananiah, which accordingly came to pass.

CHAP. XXXIV. or XXI. 1. *When Zedekiah the king*] This chapter contains the first of those prophecies, which were delivered by Jeremiah subsequent to the revolt of Zedekiah, and the breaking out of the war thereupon, and which are continued on to the taking of Jerusalem, related in ch. xxxix., in the following order, ch. xxi. xxxiv. xxxvii. xxxiii. xxxviii. xxxix.

2. *Entreat, we pray thee*] The verb *דרש* signifies to seek or apply to God by prayer and supplication, as well as to inquire any thing of him. See Isa. lv. 6, and the former sense is most suitable in this place.

3-7. *I will turn aside*] This answer is clear and explicit, yet they obstinately persisted in their revolt, relying

- the hand of those that seek their life; and he shall smite them with the edge of the sword; he shall have no pity on them, neither shall he spare, nor shall he show mercy.
- 8 And unto this people shalt thou say, Thus saith Jehovah, Behold, I set before you the way of life, and the way of death.
- 9 He that abideth in this city shall die by sword, and by famine, and by pestilence; but he that goeth out, and surrendereth himself to the Chaldeans that lay siege round about you, he shall even live, and his life
- 10 shall be unto him as spoil. For I have set my face against this city for evil, and not for good, saith Jehovah; into the hand of the king of Babylon shall it be delivered, and he shall burn it with fire.
- 11 And with regard to the house of the king
- 12 of Judah, hear ye the word of Jehovah. O house of David, thus saith Jehovah, Execute judgment early, and deliver him that is spoiled out of the hand of the oppressor, lest my wrath go forth like fire, and it be kindled, and there be none to quench, because of the evil of your doings. Behold, I am against thee, O thou inhabitant of the deeply levelled rock, saith Jehovah; ye who say, Who shall make a breach upon us? Or who shall enter into our habitations?
- 14 And I will punish you according to the fruit of your doings, saith Jehovah; and I will kindle a fire in the "forest thereof," and it shall burn all around it.

CHAPTER XXXIV.

A prophecy of Zedekiah's captivity; and a severe reproof of the king and princes for their breach of the covenant made with the people.

- 1 THE word which came unto Jeremiah, from Jehovah, when Nebuchadnezzar, king of Babylon, and all his army, and all the kingdoms of the earth that were under his dominion, and all the peoples, made war against Jerusalem, and against all the cities thereof, saying,
- 2 Thus saith Jehovah, God of Israel, Go and speak to Zedekiah, and thou shalt say unto him, Thus saith Jehovah, Behold, I

will deliver this city into the hand of the king of Babylon, and he shall burn it with fire. And thou shalt not escape out of his hand, but shalt surely be taken, and into his hand shalt thou be delivered; and thine eyes shall behold the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon. Nevertheless, hear the word of Jehovah, O Zedekiah, king of Judah; Thus hath Jehovah spoken concerning thee, Thou shalt not die by the sword. In peace shalt thou die, and according to the burnings of thine ancestors, the former kings that were before thee, so shall they burn for thee: and they shall lament for thee, (saying,) Ah Lord! for I have spoken the word, saith Jehovah. And Jeremiah, the prophet, spoke unto Zedekiah, king of Judah, all these words in Jerusalem, when the forces of the king of Babylon were making war against Jerusalem, and against all the cities of Judah that remained, against Lachish, and against Azekah; for these remained of the cities of Judah, fortified cities.

The word which came to Jeremiah, from Jehovah, after that king Zedekiah had entered into covenant with all the people that were in Jerusalem, to proclaim liberty unto them; That every one should let his bond-man, and every one his bond-woman, that was a Hebrew man, or Hebrew woman, go free, and not exact service of them, every one of a Jew his brother.

And all the princes hearkened, and all the people, who entered into covenant to let every one his bond-man, and every one his bond woman, go free, and not to exact service of them any more, they hearkened, I say, and let them go. But they returned afterwards, and took back the bond-men and the bond-women, whom they had let go free; and compelled them to serve as bond-men and bond-women. Then came the word of Jehovah to Jeremiah, from Jehovah, saying, Thus saith Jehovah, God of Israel, I made a covenant with your fathers, in the day that I brought them forth out of

on two things, the strength of the city, and the powerful assistance of the king of Egypt.

8—10. *The way of life*] The only way to save your lives, is to depart from this devoted city, and to go over to the Chaldeans.

13. *Deeply levelled rock*] The address is certainly continued on to the house of David, whose place of residence was mount Zion, called the city of David. This was a very high and steep rocky mountain on every side, and in the opinion of the Jebusites, deemed impregnable, 2 Sam. v. 6, 7, and both he and his successors improved considerably its natural strength.—14. (v) *Your city*.] Syr. Chald.

CHAP. XXXV. or XXXIV. 1. *Made war against Jerusalem*] This chapter contains two distinct prophecies. The first of which is dated at the time when Nebuchadnezzar was engaged in carrying on the siege of Jerusalem, and of the cities of Lachish and Azekah, most probably towards

the latter end of the ninth year of Zedekiah, the siege having been begun in the tenth month of that year. The second prophecy was delivered some time after, when the Chaldeans had broken off the siege, and marched off to meet the Egyptian army, which made a show of coming to the relief of Jerusalem.

5. *The burnings of thy fathers*] See 2 Chron. xvi. 14; xxi. 19, from whence it appears to have been customary for the Jews to burn a large quantity of spices at the interment of their kings; an honour not refused to Zedekiah, though he died in captivity.—*Saying, Ah, Lord*] Compare ch. xxii. 18.

8, 9. *Into covenant with*] Compare Exod. xxi. 2. Deut. xv. 12—13, &c. What was Zedekiah's design, whether he acted from some remorse of conscience, or out of policy, that the people might be roused to make a more brave defence, does not appear.

the land of Egypt, out of the house of bond
 14 men, saying, At the end of seven years ye shall let go every man his brother, an Hebrew, who shall have been sold unto thee; when he shall have served thee six years, then thou shalt let him go free from thee. But your fathers hearkened not unto me, nor
 15 inclined their ear. And when ye had turned at this time, and had done what was right in mine eyes, in proclaiming liberty, every one to his neighbour, and had entered into a covenant before me in the house which is
 16 called by my name: Then ye returned, and profaned my name, and took back every one his bond-man, and every one his bond-woman, whom ye had let go free to do their own pleasure; and ye have compelled them to be bond-men and bond-women unto you.
 17 Therefore, thus saith Jehovah, Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every one to his neighbour; behold, I proclaim liberty in regard to you, saith Jehovah, unto the sword, and to the pestilence, and to the famine; and I will give you up to vexation
 18 in all kingdoms of the earth. And I will give the men that have transgressed my covenant, who have not fulfilled the terms of the covenant which they made in the presence of the calf, which they cut in twain,
 19 and passed between the parts thereof; The princes of Judah, and the princes of Jerusalem, and the eunuchs, and the priests, and all the people of the land, that passed
 20 between the parts of the calf; I will even give them into the hand of their enemies, and into the hand of them that seek their life; and their dead bodies shall be for meat unto the fowls of the air, and to the beasts
 21 of the earth. And Zedekiah, king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, even into the hand of the king of Babylon's army, which are
 22 gone up from you. Behold, I will give the command, saith Jehovah, and will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and the cities of Judah will I make a desolation without an inhabitant.

17. *Liberty to the sword*] This turn on the word 'liberty,' is at once beautiful and highly alarming.

18. *Cut in twain*] Compare Gen. xv. 9—18, and note. The meaning of this rite was that they consented to be treated in like manner, if they violated the terms of the covenant.

CHAP. XXXVI. or XXXVII. 1—3. *Jehucal*] In the beginning of this chapter certain preliminary facts are related, tending to fix the time and occasion of Zedekiah's second message to Jeremiah, ver. 1—5. In the first message, Pashur was one of those sent.

6—10. *That sent you to me*] The advance of Pharaoh's

CHAPTER XXXVII.

The siege being raised by the approach of the Egyptians, Zedekiah sendeth to Jeremiah, who foretelleth the return of the Chaldeans; he is beaten and committed to prison.

Now king Zedekiah, the son of Josiah, 1 reigned instead of Jeconiah, the son of Jehoiakim, whom Nebuchadnezzar, king of Babylon, made king in the land of Judah. But neither he, nor his servants, nor the 2 people of the land, regarded the words of Jehovah, which he spoke by the prophet Jeremiah. And Zedekiah, the king, sent 3 Jehucal, the son of Shelemiah, and Zephaniah, the son of Maaseiah, the priest, to Jeremiah, the prophet, saying, Pray now to Jehovah, our God, for us. For Jeremiah 4 came in, and went out among the people, and they had not cast him into prison. 5 Pharaoh's army was come forth out of Egypt, and the Chaldeans who laid siege to Jerusalem, when they heard the report of them, marched off from before Jerusalem.

Then came the word of Jehovah unto 6 Jeremiah, the prophet, saying, Thus saith 7 Jehovah, God of Israel; Thus shall ye say to the king of Judah that sent you to me, to seek me; Behold, Pharaoh's army, which is come forth to your assistance, shall return to their own land, to Egypt. And the Chal- 8 deans shall come again, and fight against this city, and they shall take it, and burn it with fire. Thus saith Jehovah, Deceive not 9 yourselves, saying, The Chaldeans shall surely go away from us; for they shall not go. But, although ye had smitten the 10 whole army of the Chaldeans, that fight against you, and there remained of them wounded men, every one in his tent, they should rise up, and burn this city with fire.

And it came to pass, when the army of 11 the Chaldeans were marched off from before Jerusalem, because of Pharaoh's army, that Jeremiah went forth out of Jerusalem, To go into the land of Benjamin, to the 12 possession which he had among the people. And as he was in the gate of Benjamin, 13 a captain of the ward was there, whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on Jeremiah, saying, Thou art going over to the Chaldeans. And Jeremiah said, It is false, 14

army had inspired both the king and people with the hope of final deliverance; but it seems that the Egyptians retreated to their own country without hazarding any engagement.

11—15. *To the possession which he had*] See note F. Bib. To suppose that Jeremiah was withdrawing among others, for any bad purpose, is improbable; but he might desire to visit his paternal property in Anathoth, and probably to collect some of the produce for his support in Jerusalem.—*Irijah*] He was the grandson of Hananiah, whose death Jeremiah had predicted, and might on this account seize and treat the prophet with more severity.

I am not going over to the Chaldeans. But he hearkened not to him. And Irijah laid hold on Jeremiah, and brought him unto
 15 the princes. And the princes were incensed against Jeremiah; and smote him and committed him to prison in the house of Jonathan, the scribe; for they made that a prison.
 16 When Jeremiah had entered into the dungeon, and into the cells, and had abode there many days; then Zedekiah, the king, sent, and took him; and the king asked him in his house privately, and said, Is there
 17 any word from Jehovah? And Jeremiah said, There is: for he hath said, Into the hand of the king of Babylon shalt thou
 18 be delivered. And Jeremiah said unto king Zedekiah, What offence have I committed against thee, or against thy servants, or against this people, that ye have cast me
 19 into prison? And where are your prophets, that prophesied unto you, saying, The king of Babylon shall not come against you, nor
 20 against this land? But now hear, I pray thee, O my Lord, the king; let my supplications, I pray thee, fall down before thee, and cause
 21 me not to return to the house of Jonathan, the scribe, nor let me die there. And Zedekiah, the king, commanded, and they committed Jeremiah into the court of the prison, and allowed him a loaf of bread every day, out of the bakers' street, until all the bread in the city were spent. And Jeremiah remained in the court of the prison.

CHAPTER XXXII.

Jeremiah still confined in prison; the prophecy of the captivity is confirmed; a gracious promise of a return.

- 1 THE word which came to Jeremiah, from Jehovah, in the tenth year of Zedekiah, king of Judah: the same was the eighteenth year of Nebuchadnezzar:
- 2 And at that time the army of the Chaldeans laid close siege to Jerusalem, and Jeremiah, the prophet, was confined in the court of the prison, which belonged to the

16. *The dungeon and into the cells*] From comparing this place with ch. xxxviii. 6, it seems likely that 'the dungeon' was a deep pit, sunk perpendicularly like a well, in the middle of the open court or quadrangle around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgement of the unfortunate persons who were let down there. Hence also it may be, that the same word בור is frequently put for the grave; the ancient repositories of the dead being often constructed with niches in the same manner, in which the bodies were placed separately.

17—21. *Hand of the king of Babylon*] The prophet still faithfully addresses the king, and assures him that he should be made prisoner. The king seems to have had some respect for him, and on this occasion showed him some favour; he changed his prison for a more comfortable one.

CHAP. XXXVII. or XXXII. 1—5. *Zedekiah, king of Judah*] The date of the following transaction and prophecy is ascertained at the beginning of this chapter to have been in the tenth year of Zedekiah's reign, whilst the Chaldeans

house of the king of Judah. For Zedekiah, 3 king of Judah, had put him in confinement, saying, Wherefore hast thou prophesied saying, Thus saith Jehovah, Behold, I am about to give this city into the hand of the king of Babylon, and he shall take it? And 4 Zedekiah, king of Judah, shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and he shall speak with him mouth to mouth, and his eyes shall behold his eyes. And he shall transport Zedekiah to Babylon, and there shall he be until I visit him, saith Jehovah. When ye shall fight against the Chaldeans, ye shall not prosper.

And Jeremiah said, The word of Jehovah 6 came unto me, saying, Behold, Hanameel, 7 the son of Shallum, thine uncle, will come unto thee, saying, Buy thee my field which is in Anathoth, for by the law of redemption it belongeth to thee to buy it. And Hana- 8 meel, my uncle's son, came unto me, according to the word of Jehovah, to the court of the prison, and said unto me, Buy, I pray thee, my field which is in Anathoth, which is in the land of Benjamin; for by law, the inheritance and the redemption belongeth to thee; buy it for thyself. Then I knew that this was the word of Jehovah. I bought, 9 therefore, the field, which was in Anathoth, of Hanameel, my uncle's son, and I paid him the money, seven shekels of gold, and ten of silver. And I had a deed drawn up 10 and sealed, and I caused witnesses to witness, and I weighed the money in scales. And 11 I took the purchase deed, that which was sealed, (containing) the assignment and the limitations, and that which was open. And I 12 delivered the purchase deed to Baruch, the son of Neriah, the son of Maaseiah, in the presence of Hanameel, my uncle's son, and in the presence of the witnesses who were written in the purchase deed, and in the presence of all the Jews, who sat in the court of the

invested the city, and Jeremiah was confined in the court of the prison. These circumstances show that it must have been after that the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time.

7. *By the law of redemption*] Compare Lev. xxv. 24, &c.

9. *Seven shekels*] It is not probable that a field should be bought for about forty shillings. The literal version is seven shekels, — and ten of silver. If we suppose the word gold dropped, the sum paid will be more agreeable to the nature of things. This would amount to near 14*l.* which, considering that the land was not to be enjoyed until after the captivity was its full value.

10. *Deed drawn up*] This version arises from reading the verb in *hiphil*, which appears to be necessary.

12. *Who were written*] Read the participle in the passive, as 16 MSS. and some editions, the Syr. Chald. and Vulg. read. This transaction showed the confidence of the prophet in his own predictions, and was designed to comfort those pious individuals who might be taken captive to Babylon.

13 prison. And I charged Baruch in their
 14 presence, saying, Thus saith Jehovah of
 hosts, God of Israel, Take these writings,
 this purchase deed, both the sealed, and this
 open deed, and deposit them in an earthen
 15 vessel, that they may endure many days. For
 thus saith Jehovah of hosts, God of Israel,
 Yet again shall houses and fields and vine-
 yards be recovered in this land.
 16 Then prayed I unto Jehovah, after I had
 delivered the purchase deed to Baruch, the
 17 son of Neriah, saying, Ah, Lord Jehovah!
 Behold, thou hast made the heavens and
 the earth, by thy great power, and by thy
 outstretched arm; there can be nothing
 18 too hard for thee; Who showest mercy
 unto thousands, and recompense the in-
 iquity of the fathers into the bosom of their
 children that come after them; the greatest,
 the mighty God, whose name is Jehovah
 19 of hosts: Great in counsel, and manifold in
 operation, whose eyes are open upon all the
 ways of the children of men, to give to every
 one according to his ways, and according to
 20 the fruit of his doings: Who hast displayed
 signs and wonders in the land of Egypt,
 even unto this day, and in Israel, and
 among men; and hast made thyself a name,
 21 as at this day: And hast brought forth thy
 people Israel out of the land of Egypt, with
 signs and with wonders, and with a strong
 hand, and with an outstretched arm, and
 22 with great terribleness; And hast given unto
 them this land, which thou sworest unto
 their fathers to give them, a land flowing
 23 with milk and honey: And they have en-
 tered in, and possessed it; but they have
 not obeyed thy voice, nor walked according
 to thy law; all that thou commandest them
 to do, they have not done; therefore hast
 thou caused all this evil to befall them.
 24 Behold, the mounts are advanced unto the
 city to take it, and the city is given into the
 hand of the Chaldeans, that war against it,
 by means of the sword, and of the famine,
 and of the pestilence; and what thou hast
 spoken is come to pass; and, behold, thou
 25 seest. Yet hast thou said unto me, O Lord
 Jehovah, Buy thee the field for money, and
 cause witnesses to attest; whereas the city
 is given into the hand of the Chaldeans.
 26 Then came the word of Jehovah unto
 27 Jeremiah, saying, Behold, I, Jehovah, am
 the God of all flesh; can any thing be too
 28 hard for me? Therefore, thus saith Jehovah,

Behold, I will give this city into the hand
 of the Chaldeans, and into the hand of
 Nebuchadnezzar, king of Babylon, and he
 shall take it. And the Chaldeans, that war
 29 against this city, shall enter, and shall set
 this city on fire, and shall burn it, and the
 houses, upon the roofs of which they have
 burned incense to Baal, and have poured
 out libations unto strange gods, so as to
 provoke me to anger. For the sons of Is- 30
 rael, and the sons of Judah, have been doing
 only that which is evil in my sight from
 their youth: surely the sons of Israel have
 been but provoking me to anger with the
 work of their own hands, saith Jehovah.
 For mine anger and mine indignation hath 31
 this city excited, from the day that they built
 it, even unto this day, to remove it from
 before me, Because of all the wickedness of 32
 the sons of Israel, and of the sons of Judah,
 which they have committed, to provoke me
 to anger, they, their kings, their princes,
 their priests, and their prophets, and the
 men of Judah, and inhabitants of Jerusalem.
 For they have turned unto me the back, and 33
 not the face; and when I taught them early
 and constantly, they none of them hearkened
 so as to receive instruction. And they have 34
 set up their abominations in the house
 which is called by my name, to defile it. And 35
 they have erected the high-places of Baal,
 which are in the valley of Ben-Hinnom,
 to cause their sons and their daughters to
 pass through unto Molech, which I strictly
 forbid, and altogether condemned; practis-
 ing this abomination for to bring guilt upon
 Judah.

But now after this, thus saith Jehovah, 36
 God of Israel, concerning this city, of which
 ye say, It is delivered into the hand of the
 king of Babylon by sword, and by famine,
 and by pestilence: Behold, I will gather 37
 them out of all the countries whither I have
 driven them in mine anger, and in mine in-
 dignation, and in great wrath; and I will
 bring them again unto this place, and I will
 cause them to dwell securely. And they 38
 shall be my people, and I will be their
 God. And I will give them one heart and 39
 one way, to fear me continually, for the
 good of them, and of their children that
 come after them. And I will make an ever- 40
 lasting covenant with them, that I will not
 turn from their posterity, to do good unto
 them; and my fear will I put into their

6—23. *Made the heavens*] Jeremiah acknowledges God's power as displayed in creation, as a ground of hope even in the darkest seasons. He then calls to mind what he had done in delivering Israel from Egypt; and confesses that the present distresses were a just recompense of their sins.

24. *Mounts are advanced*] In modern terms the lines and ramparts of the enemy were advanced to the city, and they were ready to enter it, as it follows.

27. *Be too hard for me.*] God assures the prophet that he was able and would do what he had revealed, both in a way of judgment and of mercy.

35. *It hath I strictly forbid*] Compare ch. xix. 5, and note.

40. *Their posterity*] So the textual word is rendered, 1 Kings xxi. 21. Literally, 'those that come after them.'

- heart, that they shall not depart from me.
 41 And I will rejoice over them in doing them good, and I will plant them in this land assuredly, with all my heart, and with all my
 42 soul. For thus saith Jehovah, As I have brought upon this people all this great evil, so will I bring upon them all the good
 43 which I speak concerning them. And the fields shall be bought in this land, of which ye say, It is desolate, without man or beast; it is given into the hand of the Chaldeans.
 44 Fields shall men buy with money, drawing up writings also, and sealing, and causing witnesses to attest, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the hill country, and in the cities of the plain, and in the cities of the south; for I will reverse their captivity, saith Jehovah.

CHAPTER XXXIII.

A return from captivity promised; a settled government, and in due time, Christ, the Branch of righteousness.

- 1 THE word of Jehovah came also to Jeremiah a second time, whilst he was still confined in the court of the prison, saying,
 2 Thus saith Jehovah, who made 'the earth,' [blish it; Who formed it in order that he might establish Jehovah is his name.
 3 Call unto me, and I will answer thee, And I will show thee great things, And hidden things which thou knowest not.
 4 For thus saith Jehovah, God of Israel, Concerning the houses of this city, And the houses of the kings of Judah, Which are thrown down by the mounts and the sword, [them;
 5 Of those who are come to fight against The Chaldeans who shall fill them with the dead bodies of men: [my wrath, Whom I have smitten in mine anger and in And on account of all whose wickedness I have hidden my face from this city.
 6 Yet lo, I bring health and cure, and will heal them, [truth. And display to them abundant peace and
 7 And I will reverse the captivity of Judah And the captivity of Israel;

And I will build them up as at the first.
 And I will purify them from all their iniquity 8 Whereby they have sinned against me; And I will pardon all their iniquities Whereby they have sinned against me, And whereby they have transgressed against me. [joy, And through me they shall be for a name of A praise and glory, among all nations of the earth, [them; Who shall hear of the good that I do unto And they shall fear and tremble for all the good,
 And all the prosperity that I procure for them. Thus saith Jehovah, [ye say, 10 Yet shall be heard in this place, of which It is desolate, without man and without beast; [saalem, In the cities of Judah and streets of Jerusalem That are altogether desolate without man, Even without an inhabitant, and without beast,
 The voice of joy and the noise of mirth, 11 The voice of the bridegroom and of the bride! [of hosts, The voice of those who say, Praise Jehovah For Jehovah is good—for his mercy endureth for ever; Of such as bring the thank-offering Unto the house of Jehovah; For I will restore the captivity of the land as at first, saith Jehovah.
 Thus saith Jehovah of hosts, 12 Yet again shall there be in this place That is desolate without man and beast, And in all the cities thereof, A habitation of shepherds, folding flocks. In the cities on the hills, and in the cities on 13 the plain, [of Benjamin, And in the cities of the south, and in the land And in the places about Jerusalem, And in the cities of Judah, the flocks shall yet pass Under the hand of him that numbereth them, saith Jehovah.
 Behold, the days come, saith Jehovah, 14 That I will perform that good thing Which I have promised to the house of Israel, And to the house of Judah, in those days.

CHAP. XXXVIII. or XXXIII. 2. *Made the earth* With other critics the reading of the Sept. and Arab. is adopted as more common.

4. *By the mounts* I have adhered to the usual sense of מַסְלֵלוֹת, as denoting the mounts raised by the besiegers, in order to attack the besieged on the walls and ramparts of the city, and from which missile and destructive things appear to have been east, as well as affording means to scale the walls, and then enter the city.

6—9. *I bring health and cure* Amidst the threatened desolation, God kindly promises hereafter to effect a wonderful deliverance for Zion and her citizens; not a national only, but a spiritual, pardoning their iniquities, and purifying them so that they should be the praise of the whole earth.

10—13. *Yet again in this place* Some complained of the desolation threatened, and in despair concluded, that the land would abide in that state, without man and without beast; but the prophet assures such that it should again be filled with inhabitants, and with flocks and herds; and that the temple service should be restored, and psalms sung to Jehovah's name.

14—16. *That good thing* The good thing promised is what follows, 'making to grow up to David, the branch of righteousness,' &c. There is a difference between this and the parallel place, ch. xxiii. 5, 6. As there are variations in the terms used, and in the form and construction, the text is followed, only adding what must have been omitted. שְׁמִי, his name, and reading לוֹ לְהַלֵּל for לוֹ.

15 For in those days and at that time,
I will cause to grow up unto David,

THE BRANCH OF RIGHTEOUSNESS,

And he shall execute judgment and justice
in the land.

16 In those days, Judah shall be saved,
And Jerusalem shall dwell in security;
And this "is his name" whereby he shall be
JEHOVAH OUR RIGHTEOUSNESS, [called,

17 Surely thus saith Jehovah,
There shall not fail unto David a man,
Sitting on the throne of the house of Israel;
18 Nor shall there fail to the priests, the Le-
vites,

A man offering before me burnt-offerings,
And burning *part* of the wheaten-offering;
And performing sacrifice continually.

19 The word of Jehovah, which came to
20 Jeremiah, saying, Thus saith Jehovah;

If ye can make void my covenant of the day,
And my covenant of the night,
So that there should not be day and night
in succession; [vane, be made void,

21 Then shall my covenant with David, my ser-
vant, That he shall not have a son reigning on his
throne! [shall not minister to me.

And with the Levites, the priests, that they
22 As the hosts of heaven cannot be numbered,
Neither the sand of the sea measured;
So will I multiply the seed of David, my
servant,

And of the Levites, who minister unto me.

23 The word of Jehovah came also to Jer-
emiah, saying, [speak,

24 Hast thou not observed what this people
The two families which Jehovah had chosen,
Them he hath even cast off!

And they have treated my people with scorn,
As if they should be no more a nation before
them.

25 Thus saith Jehovah, [more—
If my covenant as to day and night be no
If the ordinances of heaven and earth I abo-

26 Then will I cast off the seed of Jacob, [lish;
And that of David, my servant,
So as not to take of his seed to be rulers
Over the seed of Abraham, Isaac, and Jacob:

Surely I will reverse their captivity, and
have mercy on them.

CHAPTER XXXVIII.

*Jeremiah is put into a dungeon; Ebed-melech intercedes
for him, and getteth him out; his counsel to the king.*

AND Shephatiah, the son of Mattan, and 1
Gedaliah, the son of Pashur, and Jucal, the
son of Shelemiah, and Pashur, the son of Mal-
chijah heard the words which Jeremiah used
to speak unto all the people, saying, Thus 2
saith Jehovah, He that remaineth in this
city shall die by the sword, and by famine,
and by pestilence: but he that goeth forth
to the Chaldeans shall live; and his life
shall be unto him as spoil, and he shall 3
live. Thus saith Jehovah, This city shall
surely be delivered into the hand of the army
of the king of Babylon, who shall take it.
Then said the princes unto the king, Let 4
this man, we pray thee, be put to death, for-
asmuch as he weakeneth the hands of the
men of war that remain in this city, and the
hands of all the people, in speaking unto
them according to these words: surely this
man is not one that seeketh the welfare of
his people, but the hurt. And Zedekiah, 5
the king, said, Behold, he is in your power;
for the king can do nothing against you.
Then took they Jeremiah, and cast him 6
into the dungeon of Malchijah, the king's
son, which was in the court of the prison;
and they let Jeremiah down with cords:
and in the dungeon there was no water, but
mire: and Jeremiah sunk in the mire.

And Ebed-melech, the Cushite, an eunuch 7
who was then in the king's house, heard that
they had cast Jeremiah into the dungeon;
and the king was sitting in the gate of Ben-
jamin. Then Ebed-melech went forth out 8
of the king's house, and spoke to the king,
saying, My lord, the king, these men have 9
done evil in all that they have done unto
Jeremiah the prophet, whom they have
caused to be thrown into the dungeon: for
he will die in the place for hunger, when
there is no longer any bread in the city.

16. (a) 3 MSS. chap. xxiii, 6.

17, 18. *Not fail unto David*] This must not be understood too strictly, but explained as denoting that the kingdom of David, and the priesthood, should be continued. After the captivity, Zerubbabel was of the line of David, and most probably on the female side, most of the high-priests, who, until the time when Herod the Great, seem to have had the chief direction of Jewish affairs. In this way both the kingdom and priesthood were continued, until our Lord came, in whom they have been, and will be perpetuated. While the temporal kingdom and typical priesthood have ceased, the spiritual one and the real priesthood have endured.

24. *The two families*] Some by this understand the houses of Israel and of Judah; and some confine it to the families of Aaron and David. Those who thus spoke, must have been the weak or the wicked; either such as could not believe, or such as made a banter of divine promises.

CHAP. XXXIX. or XXXVIII. 1. *Jeremiah used to speak*] This chapter (to which should be subjoined the four last verses of ch. xxxix. on account of their obvious connexion) contains the last transaction in which Jeremiah was prophetically concerned before the taking of Jerusalem.

5. *For the king can*] The king had already shown great respect to the prophet; but the princes had determined to confine, if not destroy him, and Zedekiah speaks this in some degree of resentment against them.

6. *The king's son*] Compare ch. xxxvii. 26.—*In the dungeon*] Compare ch. xxxvii. 16. and note.

7—13. *And Ebed-melech*] The conduct of this eunuch, and the readiness of the king to grant his request, show that they both in some degree believed his word. His accusing the conduct of the princes, and the king's acquiescence, show that the turn given to verse 5 is the true one.

- 10 Then the king commanded Ebed-melech, the Cushite, saying, Take hence along with thee thirty men, and take up Jeremiah, the prophet, out of the dungeon, before he die.
- 11 And Ebed-melech took the men along with him; and went into the king's house, under the store-room, and took thence torn rags, and worn-out rags, and let them down by
- 12 cords into the dungeon of Jeremiah. And Ebed-melech, the Cushite, said to Jeremiah, Put now these torn and worn-out rags, under thine arm-holds, under the cords.
- 13 And Jeremiah did so. And they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.
- 14 And king Zedekiah sent, and took Jeremiah, the prophet, unto him, into the chief entrance, which is in the house of Jehovah. And the king said unto Jeremiah; I am about to ask thee a question; hide not any
- 15 thing from me. And Jeremiah said unto Zedekiah, When I have told thee, wilt thou not surely put me to death? and when I shall have given thee counsel, thou wilt not hearken unto me. Then king Zedekiah
- 16 swore unto Jeremiah, in secret, saying, As Jehovah liveth, who made us this soul, I will not put thee to death, nor will I deliver thee into the hand of these men, that seek
- 17 thy life. And Jeremiah said unto Zedekiah, Thus saith Jehovah, "of hosts, God of Israel, If thou wilt indeed go forth unto the princes of the king of Babylon, then shall thy soul live, and this city shall not be burned with fire; but thou shalt live, thou and thy
- 18 family. But if thou wilt not go forth unto the princes of the king of Babylon, then shall this city be delivered into the hand of the Chaldeans, and they shall burn it with fire; and thou thyself shalt not escape out
- 19 of their hand. And king Zedekiah said unto Jeremiah, I am afraid of the Jews, who are gone over to the Chaldeans, lest they deliver me into their hand, and they
- 20 insult me. And Jeremiah said, They will not deliver thee. Hearken, I beseech thee, unto the voice of Jehovah, in what I speak

unto thee, that it may go well with thee, and that thy soul may live. But if thou refuse 21 to go forth, this is the thing that Jehovah hath revealed unto me: Even, behold, all 22 the women that are left in the house of the king of Judah shall be brought forth unto the princes of the king of Babylon, and these shall say, Thy familiar friends have set thee on, and prevailed over thee; they have set thy foot fast in the mire, and are turned away back. And all thy wives, and thy 23 children, shall they bring out to the Chaldeans; and thou thyself shalt not escape out of their hand, but by the hand of the king of Babylon shalt thou be taken, and thou shalt cause this city to be burnt with fire. Then said Zedekiah unto Jeremiah, 24 Let no man know of these words, and thou shalt not die. But if the princes shall hear 25 that I have conversed with thee, and shall come unto thee, and shall say unto thee, Tell us, we pray thee, what thou hast spoken unto the king, conceal it not from us, and we will not put thee to death; and what the king hath said unto thee: then shalt thou say unto them, I offered humbly my supplica- 26 tion before the king, that he would not cause me to return to the house of Jonathan to die there. Accordingly all the princes 27 came to Jeremiah, and questioned him; and he told them according to all these words, which the king had commanded. And they said no more, for the conversation was not heard. And Jeremiah remained 28 in the court of the prison, until the day that Jerusalem was taken, and he was there when Jerusalem was taken.

And the word of Jehovah came unto Je- 15 remiah, whilst he was confined in the court of the prison, saying, Go, and speak unto 16 Ebed-melech, the Cushite, saying, Thus saith Jehovah of hosts, God of Israel, Be- hold! I am about to bring my words upon this city for evil, and not for good; and they shall be performed before thee in that day. But I will deliver thee in that day, 17 saith Jehovah; and thou shalt not be given

14. *Chief entrance*] Or principal entrance, as the margin renders. This was most probably that ascent out of the king's house into the temple, mentioned 1 Kings x. 5; for it is scarcely probable, that Jeremiah being in prison in the court of the palace, the king should take him out along with him to some entrance of the temple for the sake of privacy, as that was constantly filled with the priests and people.

15. *Thou wilt not hearken*] The progress of the siege seems to have affected the king, and he was now anxious to learn the event; yet the prophet was assured that he would not hearken to his advice.

16—23. *As Jehovah liveth*] The king having given a solemn pledge to the prophet, he foretells what was about to happen. If the king surrendered, the city would be preserved, but if not, it would be taken and burnt, and his children and wives be made captives. The king seems to have been moved, but through, the obstinacy of the leading

men, was induced to persist, until wrath came upon the city to the uttermost.

17. (o) God. MSS. Chald. Syr. Vulg.

24—28. *Let no man know*] This shows that the king really feared the princes, and was apprehensive of some attempts upon his life, if they should know what he had said. It is probable that Jeremiah, in the course of conversation, might request not to be cast again into the dungeon, or sent to the house of Jonathan, (compare ch. xxxvii. 15,) and that the king laid hold on this as an answer to the princes on their hearing of this interview. In this case, the answer of the prophet was true, though not the whole truth.

15—18. *He was confined in the*] This remark justifies Blayney, whom I have followed in joining these verses to the preceding chapter. They contain the same truth as what our Lord has taught us, that what is done to his people, he considers as done to himself, Matt. xxv. 10.

into the hand of the men of whom thou art afraid. But I will surely rescue thee, and thou shalt not fall by the sword; but thy life shall be unto thee as spoil; because thou hast trusted in me, saith Jehovah.

CHAPTER XXXIX.

Jerusalem is taken; Zedekiah has his eyes put out and sent to Babylon; the city is destroyed, and the people led away captive.

- 1 IN the ninth year of Zedekiah, king of Judah, in the tenth month, came Nebuchadnezzar, king of Babylon, and all his army unto Jerusalem, and they laid siege to it.
- 2 In the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month,
- 3 the city was broken into. And all the princes of the king of Babylon entered, and posted themselves in the gate of the centre; Nergal-Sharetzar, Samgar-Nebo, Sarsechim, chief eunuch, Nergal-Sharetzar, a chief magi, and all the rest of the princes of the
- 4 king of Babylon. And it came to pass, when Zedekiah, king of Judah, and all the men of war, saw them, they fled, and went forth out of the city by night, by the way of the king's garden, through the gate between the two walls: and they went forth
- 5 towards the plain. And the army of the Chaldeans pursued them, and overtook Zedekiah, in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar, king of Babylon, at Riblah, in the land of Hamath: and he pronounced judgment upon him. And the king of Babylon
- 6 slew the sons of Zedekiah, at Riblah, before his eyes, and all the nobles of Judah did the
- 7 king of Babylon slay. And he put out the eyes of Zedekiah, and bound him with fetters of brass, to carry him to Babylon. And the house of the king, and the houses of the people, did the Chaldeans burn with fire, and they broke down the walls of Jerusalem.
- 8 And the residue of the people that remained in the city, and the deserters who had come

over to him, even the residue of the people, those that remained, Nebuzaradan, captain of the guards, transported to Babylon. But 10 the meanest of the people who had no property, Nebuzaradan, captain of the guards, left in the land of Judah, and gave them at the same time vineyards and fields.

And Nebuchadnezzar, king of Babylon, 11 had given a charge concerning Jeremiah, to Nebuzaradan, captain of the guards, saying, Take him, and treat him kindly, and do him 12 no manner of harm; but according as he shall say unto thee, so deal thou with him. So Nebuzaradan, captain of the guards, 13 sent, and Nebushasban, chief eunuch, and Nergal Sharetzar, a chief magi, and all the commanders of the king of Babylon; they sent, and took Jeremiah out of the court of the prison, and delivered him to Gedaliah, the son of Ahikam, the son of Shaphan, to conduct him home; and he dwelt among the people.

CHAPTERS XL. XLI.

Jeremiah being set free, goeth to Gedaliah; the dispersed Jews return to him; Ishmael's conspiracy; Gedaliah slain, the captives recovered.

THE word which came to Jeremiah, from 1 Jehovah, after that Nebuzaradan, captain of the guards, had taken him, and let him go from Ramah; for he had been bound with chains among all the captivity of Jerusalem and Judah, who were carried away captive to Babylon.

And the captain of the guards took Jeremiah, and said unto him, Jehovah, thy God, hath denounced this calamity against this place. And Jehovah hath come and done 2 according as he spoke; because ye had sinned against Jehovah, and not obeyed his voice; therefore hath this thing befallen you. And now, behold, I have loosed thee 3 this day from the chains which were upon thy hands. If it seem good unto thee to come with me to Babylon, come; and I 4

CHAP. XL. or XXXIX. 3. *Gate of the centre*] The city of Jerusalem stood upon two hills, Zion to the south, and Acra to the north, with a deep valley between them. 'The gate of the centre,' as the term seems plainly to import, was a gate of communication in the middle of the valley between the two parts of the city, sometimes called the higher and the lower city. The Chaldeans entered the city on the north side by a breach in the walls, and immediately rushing forward, and posting themselves in this gate, in the very heart or centre of the city, they became thereby masters at will of the whole. Zedekiah with his troops, perceiving this, fled out of the opposite gate on the south side.—*Nergal-Sharetzar*] So Dathe and Michaelis divide and render these words, which are allowed to be difficult.

5. *He pronounced judgment*] The readings given are the true ones. Compare 2 Chron. xxxvi. 13. Ezek. xvii. 16.

17. *He put out Zedekiah's eyes*] Thus two prophecies were fulfilled, that he should not die by the sword, ch. xxiv. 4; and that of Ezekiel, that he should not see Babylon, Ezek. xii. 13.

9. *Residue of the people*] Two sorts of persons are here

distinguished, first, The residue of the people that remained in the city, when it was taken; second, Those who had deserted during the siege; and these together are included under one general name, 'even the residue of the people, those that remained.' Compare ch. lii. 15.

12. *Treat him kindly*] The Hebrew, 'set thine eyes upon him.' The sense is preferred to the idiom.

CHAP. XLI. XLII. or XL. XLI. 1. *Had taken him and let him go*] It does not appear that Nebuzaradan was at Jerusalem when it was taken; but I think from the 13th verse of the foregoing chapter, he sent to the other chiefs to take care of Jeremiah, or if we suppose that he was at Jerusalem, he might depart after Zedekiah, and having conducted him to Riblah, then return to Ramah, and send for the prophet to be brought to him there, that he might grant him a full release; and it appears that he was conducted there like other captives.

3. *Hath come and done*] God is frequently said to come in person to execute his purposes. See Exod. xx. 24. And indeed the word visit implies coming, either to show mercy or to inflict punishment.

will treat thee kindly; but if it seem evil unto thee to come with me to Babylon, forbear; behold, the whole land is before thee, according as it seemeth good, and according as it seemeth right in thine eyes, to go, 5 go thither; And while he made no reply, he said, Abide, therefore, with Gedaliah, the son of Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or else, whithersoever it seemeth right in thine eyes to go, go. And the captain of the guards gave him provisions, and a gratuity, and dismissed him. 6 And Jeremiah went unto Gedaliah, the son of Ahikam, to Mizpeh, and dwelt with him among the people that were left in the land. 7 Now when all the captains of the forces, which were in the open country, they, and their men, heard that the king of Babylon had made Gedaliah, the son of Ahikam, governor over the land, and that he had committed to his charge men, and women, and children, even certain of the poor of the land, of those who were not carried away 8 captive to Babylon: Then they came to Gedaliah, in Mizpeh, even Ishmael, the son of Nethaniah, and Johanan, and Jonathan, the sons of Kareah, and Seraiah, the son of Tanhumeth, and the sons of Ephai, the Netophathite, and Jezaniah, the son of "Hoshaiah," the Maachathite, they, and their 9 men. And Gedaliah, the son of Ahikam, the son of Shaphan, swore unto them, and to their men, saying, Fear not to serve the Chaldeans; dwell in the land, and serve the king of Babylon, and it shall be well with you. As for me, behold, I will reside at Mizpeh, to stand before the Chaldeans, who shall come to us; but do ye gather in wine, and summer fruits, and oil, and put into your vessels; and dwell in your cities, which ye have occupied. 11 Also when all the Jews that were in Moab, and among the Ammonites, and in Edom, and that were in all the countries, heard that the king of Babylon had given a remnant to Judah, and that he had made Gedaliah, the son of Ahikam, the son of Shaphan, governor over them; Then all the 12 Jews returned from all the places whither they had been driven, and came to the land

of Judah, unto Gedaliah, to Mizpeh; and they gathered in wine and summer fruits in great abundance.

And Johanan, the son of Kareah, and all 13 the captains of the forces that were in the open country, came unto Gedaliah, to Mizpeh; and they said unto him, Art thou well 14 aware that Baalis, the king of the Ammonites, hath sent Ishmael, the son of Nethaniah, to take away thy life? But Gedaliah, the son of Ahikam, believed them not. And Johanan, the son of Kareah, spoke to 15 Gedaliah, in private, at Mizpeh, saying, Let me go, I pray thee, and smite Ishmael, the son of Nethaniah, and no one shall know. Wherefore should he take away thy life, and all Judah be dispersed, those that are gathered unto thee, and the remnant of Judah perish? But Gedaliah, the son of 16 Ahikam, said unto Johanan, the son of Kareah, By no means do this thing; surely thou speakest falsely of Ishmael.

CHAPTER XLI.

AND it came to pass in the seventh 1 month, that Ishmael, the son of Nethaniah, the son of Elishama, of the seed royal, and great officers of the king, even ten men, with him, came unto Gedaliah, the son of Ahikam, to Mizpeh; and they eat bread there together in Mizpeh. Then Ishmael, 2 the son of Nethaniah, arose, and the ten men that were with him, and they smote Gedaliah, the son of Ahikam, the son of Shaphan, with the sword, and slew him, whom the king of Babylon had made governor over the land. And all the Jews that were 3 with him, with Gedaliah, in Mizpeh, and the Chaldeans that were found there, the men of war, did Ishmael smite. And it 4 came to pass, the second day after he had murdered Gedaliah, whilst no one knew it. That there came men from Shechem, and 5 from Shiloh, and from Samaria, four-score persons, having their beards shaven, and their clothes rent, and having cut themselves, with an oblation and incense in their hand, to bring to the house of Jehovah. And Ishmael, the son of Nethaniah, went 6 out to meet them from Mizpeh, weeping all along as he went; and it came to pass when

5. *And while he made no reply*] So many render, and that *וַיִּשְׁמַע* may have this sense is certain. The common version is not clear.

8. *The son of Hoshaiah*] As a Maachathite was a descendant from Maacah, it is clear the name of his immediate father has been dropped.

14. *Dost thou certainly know*] They seem to have had some just grounds to suspect Ishmael; and anxious to secure Gedaliah, they give him this information. He perhaps thought, that considering the desolation of the country that no one could think of adding to its miseries, by such a horrid crime. He would not, therefore, believe the report.

CHAP. XLII. or XLI. 5. *Beards shaven.*] All these signs of mourning and great affliction (see Job i. 20, and notes on ch. xvi. 6) seem to have been manifested on account of the calamity which had befallen the city and temple.—*To the house of Jehovah*] Though the temple was destroyed, it may be presumed that the people continued to offer up sacrifices and offerings on the spot where it stood, as long as they remained in the land; for we find this began to be their practice soon after their return, before the temple was rebuilt. See Ezra iii. 2, 3, &c.

6. *Weeping as he went*] How artful, as well as wicked, was this wretch, that he could put on the forms of mourning, when meditating only murder and death.

- he met them, that he said unto them, Come ye to Gedaliah, the son of Ahikam. And it came to pass, when they had come into the midst of the city, that Ishmael, the son of Nethaniah, slew and cast them into the pit, he, and the men that were with him.
- But ten men were found among them, that said unto Ishmael, Slay us not, for we have hidden stores in the fields, wheat, and barley, and oil, and honey. He forbore therefore, and slew them not among their brethren. Now the pit, into which Ishmael cast all the dead bodies of the men whom he had smitten along with Gedaliah, the same which king Asa had made on account of Baasha, king of Israel, Ishmael, the son of Nethaniah, filled with the slain. And Ishmael took captive all the residue of the people that were in Mizpeh, the king's daughters, and all the people that remained in Mizpeh, whom Nebuzaradan, captain of the guards, had committed to the charge of Gedaliah, the son of Ahikam; even Ishmael, the son of Nethaniah, took them captive, and set forth to pass over to the Ammonites.
- But when Johanan, the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael, the son of Nethaniah, had done, They took all the men, and went to fight with Ishmael, the son of Nethaniah, and came up with him at the great waters that are in Gibeon. And it came to pass, when all the people that were with Ishmael, saw Johanan the son of Kareah, and all the captains of the forces, that were with him, they rejoiced. And all the people that Ishmael had taken captive from Mizpeh, faced about, and came back again to Johanan, the son of Kareah. But Ishmael, the son of Nethaniah, escaped from Johanan, with eight men, and went to the Ammonites. Then took Johanan, the son of Kareah, and all the captains of the forces that were with him, all the remnant of the people, whom he had recovered from Ishmael, the son of Nethaniah, from Mizpeh, after the murder that had been committed upon Gedaliah, the son of Ahikam, strong men, men of war, and women, and children, and eunuchs, whom he had brought back from Gibeon; And they went, and dwelt in Geruth-Chimham, which is near Bethlehem,

in order to proceed to go into Egypt, Out of the reach of the Chaldeans; for they were afraid of them, because that Ishmael, the son of Nethaniah, had slain Gedaliah, the son of Ahikam, whom the king of Babylon had made governor over the land.

CHAPTERS XLII. XLIII.

Jeremiah consulted; his answer to Johanan; their hypocrisy reproved; their disobedience in going down to Egypt.

THEN all the captains of the forces, and Johanan, the son of Kareah, and Jezaniah, the son of Hoshaiah, and all the people, from the least even unto the greatest, came near, And said unto Jeremiah, the prophet, Let, we beseech thee, our supplication come before thee, and pray for us unto Jehovah, thy God, in behalf of all this remnant, (for we remain a few out of many, as thine eyes do see us,) That Jehovah thy God may show us the way wherein we should walk, and the thing which we should do. And Jeremiah, the prophet, said unto them, I have heard; behold, I will pray unto Jehovah, your God, according to your words; and it shall be, that whatsoever thing Jehovah shall answer you, I will declare to you; I will not keep any thing from you. And they said to Jeremiah, Let Jehovah be a true and faithful witness between us, if, according to whatsoever Jehovah, thy God, shall send thee to say to us, we do not so act. Whether good or bad, we will obey the voice of Jehovah, our God, to whom we send thee; that it may be well with us, when we shall have obeyed the voice of Jehovah, our God.

And it came to pass, at the end of ten days, that the word of Jehovah came unto Jeremiah. Then called he for Johanan, the son of Kareah, and for all the captains of the forces that were with him, and for all the people, from the least even unto the greatest, and said unto them. Thus saith Jehovah, God of Israel, unto whom ye sent me to present your supplication before him: If ye will indeed remain in this land, then will I build you up, and will not pull down; and I will plant you, and will not pluck up; for I repent of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid; be not afraid of

8. *Slay us not*] This shows that little had been left in the land; and that even Ishmael, for the sake of the booty mentioned, was willing to spare their lives.

9. *Now the pit*] A large pit for receiving rain water, which Asa, who built and fortified Mizpeh at the time he was at war with Baasha, king of Israel, (1 Kings xv. 22,) caused to be made in the midst of the city, in order that the people might not be in want of so necessary an article in case of a siege. Each private family seems also to have had one of these pits or reservoirs for its own use; 'Drink ye every one of the waters of his own cistern'; בִּירֵי, 'his

pit,' or reservoir, says Rabshakeh, to the people of Jerusalem, Isa. xxxvi. 16.

12. *Waters of Gibeon*] Called the pool or lake of Gibeon, 2 Sam. ii. 13.

CHAP. XLII. XLIV. or XLII. XLIII. 1-6. *Then all the captains*] From this application to the prophet, we are ready to conclude that the people left were now humbled, and would assuredly obey the command of God; they appear to be sincere, and solemnly promise to do so.

10. *If ye will indeed remain*] I have followed the old versions, as our translators did, in considering the true text

him, saith Jehovah; for I will be with you, to save you, and to deliver you out of his hand. And I will show mercies unto you; and he shall have mercy upon you, and shall settle you in your own land. But if ye say, We will not remain in this land, so as not to hearken unto the voice of Jehovah, your God, saying, No; for we will go into the land of Egypt, that we may not see war, nor hear the sound of the trumpet, nor hunger for bread; and we will reside there: Even now, therefore, hear the word of Jehovah, O remnant of Judah; Thus saith Jehovah of hosts, God of Israel, If ye will altogether set your faces to enter into Egypt, and will go to sojourn there, Then it shall be that the sword of which ye are afraid, shall overtake you there in the land of Egypt; and the famine, of which ye are afraid, shall there follow close after you into Egypt; and there ye shall die. And it shall be that all the men, who have set their faces to go into Egypt to sojourn there, shall die by sword, and by famine, and by pestilence; and there shall not one of them remain, or escape from the evil that I bring upon them. For thus saith Jehovah of hosts, God of Israel; As mine anger and my wrath hath been poured out upon the inhabitants of Jerusalem, so shall my wrath be poured out upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall not see this place any more. The word of Jehovah concerning you, O remnant of Judah is, Go ye not into Egypt; ye shall assuredly know that I have testified it to you this day. Surely ye have practised deceit against your own souls: for ye sent me unto Jehovah, your God, saying, Pray for us unto Jehovah, our God, and according to all that Jehovah, our God, shall say, so declare unto us, and we will do. And I have declared unto you this day, but ye have not hearkened unto the voice of Jehovah, your God, nor to any thing for which he hath sent me unto you. Now, therefore, ye shall assuredly know, that by sword, and by famine, and by pestilence, shall ye die in the

place, whither ye have chosen to go to sojourn.

CHAPTER XLIII.

AND it came to pass when Jeremiah had made an end of speaking unto all the people, all the words of Jehovah, their God, with which Jehovah, their God, had sent him unto them, all these words; That 'Jezaniah,' the son of Hoshaiah, and Johanan, the son of Kareah, and all the proud men, said, speaking unto Jeremiah, Thou speakest falsehood; Jehovah, our God, hath not sent thee to say, Ye shall not go into Egypt, to sojourn there. But Baruch, the son of Neriah, setteth thee on against us, to deliver us into the hand of the Chaldeans, to slay us, and to carry us away captive to Babylon. So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of Jehovah, to remain in the land of Judah. But Johanan, the son of Kareah, and all the captains of the forces, took all the remnant of Judah, who were returned from all the nations, whither they had been driven, to dwell in the land of Judah; The men and the women, and the children, and the king's daughters, and every person whom Nebuzaradan, captain of the guards, had left with Gedaliah, the son of Ahikam, the son of Shaphan, and Jeremiah, the prophet, and Baruch, the son of Neriah; And they went into the land of Egypt; for they obeyed not the voice of Jehovah: and they came as far as Taphanhes.

Then came the word of Jehovah, unto Jeremiah, in Taphanhes, saying, Take in thy hand great stones, and hide them in the clay, in the brick-kiln, which is at the entrance of the house of Pharaoh, in Taphanhes, in the sight of some men of Judah. And thou shalt say unto them, Thus saith Jehovah of hosts, God of Israel; Behold, I will send and take Nebuchadnezzar, king of Babylon, my servant, and I will set his throne above these stones which I have hid, and he shall spread forth his foot-skin over them. And he shall come, and smite the

to be *שבת חשב*; for it is difficult to make any sense of the text.

12. *Shall settle you*] This version arises from reading with different points, and is supported by the Syr. and Vulg. and the sense of the passage requires it; for the persons addressed are supposed not to have left their own land; the king of Babylon therefore might more probably be said to let them remain, or to confirm their settlement there, than to bring them back to a place which they had never quitted.

19. *The word of Jehovah*] Blayney justly considers *דבר* as a noun, and not as a verb; and this makes the sense and construction more easy and plain.

20—22. *Practised deceit*] The prophet most probably, from the looks of his hearers, perceived that what he had

said was far from being acceptable. Hence he charges them with their sin, and denounces divine judgments.

CHAP. XLIV. or XLIII. 2. *Jezaniah*] He is so called often before; and as the Syriac has this name here, Azariah is the mere blunder of scribes.—*The proud men*] Their pride was the effect of their unbelief; and they could easily find a pretence for their conduct, by charging the prophet with speaking falsehood in the name of Jehovah. No evidence of his divine mission, no proof from what had occurred could convince these men.

10. *His footskin*] So Michaelis, who from the Arabic shows that *שפיר* signifies *corium orbiculare*, which was spread on the ground, over or upon which the throne was placed. Some of the ancients render 'tent,' others, 'arms,' and Blayney, 'his splendour.'

land of Egypt, those that are for death, with death; and those that are for captivity, with captivity; and those that are for the sword, 12 with the sword. And I will kindle a fire in the houses of the gods of Egypt; and he shall burn them, and shall carry them away captive; and he shall clothe himself with the land of Egypt, as a shepherd clotheth himself with his garment; and he shall go 13 forth from thence in peace. And he shall break in pieces the images of the house of the sun, which is in the land of Egypt; and the houses of the gods of Egypt he shall burn with fire.

CHAPTER XLIV.

Jeremiah describes the sins of Judah; he predicts the destruction of those in Egypt for the like sins; the destruction of Egypt foretold.

- 1 THE word which came to Jeremiah, concerning all the Jews that dwelt in the land of Egypt, that dwelt at Migdol, and at Taphanhes, and at Noph, and in the country of Pathros, saying:
- 2 Thus saith Jehovah of hosts, God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the
- 3 cities of Judah; For, behold they are a desolation this day, and there is no inhabitant in them, because of their wickedness which they have committed to provoke me to anger, in going to burn incense for to serve strange gods, whom they knew not; they,
- 4 ye, and your fathers. I sent also unto you all my servants, the prophets, early and constantly, saying, Do not, I pray you, this abominable thing which I hate. But they
- 5 hearkened not, nor inclined their ear, to turn from their wickedness, so as not to burn incense unto strange gods. Therefore
- 6 hath my wrath and mine anger been poured out, and hath been kindled against the cities of Judah, and against the streets of Jerusalem; and they are become a desolation and
- 7 a waste, as at this day. And now thus saith Jehovah of hosts, God of Israel; Wherefore do ye commit great evil against your own souls, to the cutting off among you of man and woman, child and suckling, out of the midst of Judah, without leaving a rem-

nant of you; In provoking me to anger 8 with the works of your own hands, in burning incense to strange gods in the land of Egypt, whither ye are gone to dwell; that there may be a cutting of you off, and that ye may become a curse and a reproach among all nations of the earth? Have ye 9 forgotten the wickednesses of your fathers, and the wickednesses of the kings of Judah, and the wickednesses of the princes thereof, and your own wickedness, and the wickednesses of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem? They have not been 10 contrite unto this day, neither have they feared, neither have they walked in my law, nor in my statutes, which I set before you, and before your fathers. Therefore thus 11 saith Jehovah of hosts, God of Israel, Behold, I set my face against you for harm, even to cut off all Judah. And I will take the rem- 12 nant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed in the land of Egypt; they shall fall by the sword, and by famine shall they be consumed, from the least even unto the greatest; by the sword and by famine shall they die; and they shall become an execration, and an astonishment, and a curse, and a reproach. And I will 13 punish them that dwell in the land of Egypt, as I have punished Jerusalem, with sword, and with famine, and with pestilence. And 14 none of the remnant of Judah shall escape or remain, who are come to sojourn here in the land of Egypt, and to return into the land of Judah, on which they set their heart to return to dwell there; for only a few that escape shall return.

Then all the men, who knew that their 15 wives had burned incense unto strange gods, and all the women that stood by, a great company, even all the people that dwelt in the land of Egypt, in Pathros, answered Jeremiah, saying, As for the word which 16 thou hast spoken unto us in the name of Jehovah, we will not hearken unto thee. But we will surely perform what is gone 17 forth out of our mouth, in burning incense unto the queen of the heavens, and pouring

13. *House of the sun*] Called by the Greeks from this, Heliopolis. The Egyptians celebrated a grand festival annually in honour of the sun, who had a temple there. But *בית שמש* seems rather to mean the temple itself, in which the images of their deity were erected.

CHAP. XLV. or XLIV. 1. *At Migdol*] The city of Magdolos is placed by Antoninus at the entrance of Egypt from Palestine. Its situation in the neighbourhood of Taphanhes, or Daphnæ, and its distance from Judea, favour the supposition of its being the Migdol here spoken of.

3. *They, ye and your fathers*] The last words seem explanatory of whom the prophet was speaking, namely, says he, both ye and your fathers.

9. *Of the princes thereof*] It is very evident that the

present reading, *נשי*, 'his wives,' must be wrong. That the wickednesses of the princes or subordinate magistrates should follow the mention of the wickednesses of the kings, is very natural; see ver. 17, 21.—(v) Sept.

14. *And none of the*] It is evident from ver. 28, that some Jews were to escape the general destruction in Egypt, and to return into their own country, although but a few; and the same thing is implied in the latter sentence of this verse. But the former part of this verse excludes out of the number of escapers every individual of those that were called properly 'the remnant of Judah,' those that had set their faces to enter Egypt to sojourn there in opposition to the express command of God. The few then who were destined to escape, and to return back to the land of Judah,

- out libations unto her; like as we did, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem, when we had plenty of bread, and were prosperous, and saw no adversity.
- 18 But from the time we left off to burn incense unto the queen of the heavens, and to pour out libations unto her, we have been in want of every thing, and have been consumed by the sword and by famine. And when we burned incense unto the queen of the heavens, pouring out libations also unto her, did we, exclusively of our men, make cakes for her, worshipping her, and pouring out libations unto her?
- 20 Then spoke Jeremiah unto all the people, to the men, and to the women, even to all the people, who had returned him an answer, saying, The incense which ye have burned in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land with them, hath not Jehovah remembered, or hath it been acceptable unto him? But Jehovah could no longer bear, because of the wickedness of your doings, because of the abominations which ye have committed; therefore is your land become a desolation, and an astonishment, and a curse, so as to be without an inhabitant at this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not obeyed the voice of Jehovah, nor walked according to his law, and to his statutes, and to his testimonies; therefore hath this calamity befallen you as at this day.
- 24 Moreover Jeremiah said unto all the people, and to all the women, Hear ye the word of Jehovah, all Judah that are in the land of Egypt: Thus hath Jehovah of hosts, God of Israel, spoken, saying, As for you and your women, they have even spoken with your mouths, and with your hands have they fulfilled, saying, We will surely perform our

vows, which we have vowed, to burn incense to the queen of the heavens, and to pour out libations unto her; they will surely make good your vows, they will surely accomplish your vows. Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith Jehovah, that my name shall no more be called upon by the mouth of any man of Judah, saying, As Jehovah liveth, throughout all the land of Egypt. Behold, I will watch over them for evil, and not for good; and they shall be consumed, every man of Judah, which is in the land of Egypt, by the sword and by famine, until there be an end of them. And they who escape from the sword, that shall return out of the land of Egypt, into the land of Judah shall be few in number; and all the remnant of Judah, that are come into the land of Egypt, to sojourn there, shall know whose word shall stand good, mine, or theirs. And this shall be the sign unto you, that it is I that punish you in this place, to the end that ye may know that my words shall be surely established in respect to you, to your hurt: Behold, I will deliver Pharaoh-Hophra, king of Egypt, into the hand of his enemies, and into the hand of them that seek his life; like as I have delivered Zedekiah, king of Judah, into the hand of Nebuchadnezzar, king of Babylon, his enemy, and who sought his life.

CHAPTER XLVI

The overthrow of Pharaoh's army; Nebuchadnezzar's conquest of Egypt; Jacob comforted under his chastisement.

THE WORD OF JEHOVAH WHICH CAME TO JEREMIAH CONCERNING THE NATIONS.

CONCERNING EGYPT.

Concerning the army of Pharaoh-necho, king of Egypt, which was by the river Euphrates at Carchemish, in the fourth year of Jehoiaquim, son of Josiah, king of Judah.

were to be such as had come into the land of Egypt in a less offensive manner, and chanced to be there when the storm burst upon them.

19. *Exclusively of our men*] By the law of Moses, the men had an independent power of binding themselves by any religious vow or obligation; but the vows of the women were not binding, without the knowledge and consent of their fathers and husbands, Num. xxx. 1—16. Accordingly that thing is said to 'ascend' or 'come unto, or upon the heart' of any one, which he approves or delights in. Thus 'all that came into Solomon's heart,' 2 Chron. vii. 11, means all that was agreeable to him, or that he liked to do. Compare ch. vii. 31, and note.

21. *Or hath it been acceptable*] That is said to be 'near,' or 'according to the heart' of any one, which is pleasing or acceptable to him, Ruth ii. 13. 2 Sam. xix. 7. Accordingly that thing is said to 'ascend' or 'come unto, or upon the heart' of any one, which he approves or delights in. Thus 'all that came into Solomon's heart,' 2 Chron. vii. 11, means all that was agreeable to him, or that he liked to do. Compare ch. vii. 31, and note.

25. *As for ye and your women*] The different genders have not been sufficiently attended to in the explications

that have been hitherto given of this verse. Though the women were the immediate actors in the idolatrous vows and service, the men would still be considered as having a principal share in the guilt, forasmuch as they made the acts of the women their own, by not preventing what without their allowance could not have been carried into effect. See note on ver. 19.

30. *Pharaoh-Hophra*] This prince is the same that is called by profane authors 'Apries;' and his unfortunate end, in exact conformity with this prediction, is related by Herodotus, lib. ii. c. 169.

CHAP. XLVI. 1. *The word of Jehovah*] This verse is a general title to the collection of prophecies contained in this and the five following chapters. The nations spoken of are the same of whom an enumeration is made, ch. xxxv. 19—26. These prophecies were not delivered all at the same time. To some the date is annexed; in others it is left uncertain.

2. *Concerning Egypt*] We have in this chapter two distinct prophecies. This verse points out the time of the first. The time of the second is not mentioned, but refers to the same event as Ezek. ch. xxix. 32.

- 3 Order ye the buckler and the shield,
And approach ye to the battle.
- 4 Harness the horses, and mount ye horsemen,
And stand forth with your helmets;
Make bright the spears, put on coats of mail.
- 5 Wherefore have I seen these dismayed?
Turned back, even their mighty ones beaten
down?
They are fled away, they looked not back.
Fear is on every side, saith Jehovah:
- 6 Let not the swift flee away;
Neither let the mighty escape;
In the north, by the side of the Euphrates,
They have stumbled and fallen.
- 7 Who is he that riseth up like a river,
Whose waters rush along like floods?
- 8 Egypt riseth up like a river,
And like floods his waters rush along.
He saith, I will arise, I will cover the land,
I will destroy the city and its inhabitants.
- 9 Mount ye the horses, and deal furiously;
The chariots, and let the warriors go forth;
Cush and Phut who handle the shield,
And the Ludites expert in using the bow.
- 10 But this is the day of the Lord,
A day of vengeance from Jehovah of hosts,
To avenge himself of his enemies;
And the sword shall devour them,
It shall also be satiated and drunk with
their blood; [fice
For the Lord Jehovah of hosts hath a sacri-
In the north country, by the river Euphrates.
- 11 Go up to Gilead, and take balm,
O virgin daughter of Egypt;
In vain hast thou multiplied medicines;
There is no cure for thee.
- 12 The nations have heard of thy disgrace,
And thine outcry hath filled the earth:
For warrior against warrior have stumbled;
They are both of them fallen together.
- 13 The word which Jehovah spoke to Jere-
miah, the prophet, concerning the coming
of Nebuchadnezzar, king of Babylon, to
smite the land of Egypt. [Migdol;
- 14 Declare ye in Egypt, and publish in
Publish ye also in Noph and Taphanhes;

Say ye, Stand firm and prepare thyself,
For the sword shall devour those around
thee.

Wherefore is thy mighty one overthrown? 15
He stood not, for Jehovah pushed him down;
He hath caused many to stumble, yea to fall; 16
They said therefore one to another,
Arise, and let us return to our people,
And to the land of our nativity,
Because of the sword of the oppressor.
They cried there, O Pharaoh, king of Egypt, 17
A tumult prevented the appointed meeting.
As I live, saith the king, whose name is 18
Jehovah of hosts,
Surely like Tabor, among the mountains,
And like Carmel, by the sea, shall one come.
Get ready thy utensils for removing, 19
O daughter that dwellest in Egypt;
For Noph shall become a desolation,
And be destroyed without inhabitant.
Like a very beautiful heifer is Egypt; [her. 20
But a gad-fly from the north cometh against
Her hired men amidst her are as fatted 21
steers;
Yet even these have turned their backs;
They have fled together, they made no
stand; [come;
Because the day of their destruction had
The time of their visitation was upon them.
Her voice shall sound like that of a serpent, 22
When they march on with force and with
axes; [trees.
When they come against her as sellers of
Cut down her forest, saith Jehovah, 23
Although it cannot be searched out;
For they exceed in multitude the locusts,
Which are beyond all computation.
The daughter of Egypt is confounded; 24
She is given into the hand of the northern
people.
Jehovah of hosts, God of Israel, hath said, 25
Behold! I will punish Ammon of No,
And Pharaoh and Egypt, with her gods and
kings;
Even Pharaoh, and all that trust in him.
And I will deliver them up into the hand 26

3-12. *Order ye the buckler*] Few parts of the prophets excel this in style, energy, and poetic colouring. In the third and fourth verses the mighty preparations of the Egyptians for war are described; which occasion the prophet, who foresees the defeat, to express his astonishment at an event so contrary to what might have been expected; but he accounts for it by ascribing it to the disposition of the Almighty, who had spread terror all around.

9. *Cush—Phut—Ludites*] Compare Gen. x. 6; where the two first are mentioned as the sons of Mizraim, the father of the Egyptians.

13. *To smite the land of Egypt*] The event here foretold came to pass in the twenty-seventh year of Jehoiakim's captivity, (that is, the sixteenth year after the destruction of Jerusalem,) as may be collected from Ezek. xxix. 17.

16. *He hath caused*] That is, Jehovah, mentioned in the preceding verse. So the Greek translators render, and construe the text. Hence the allies of Egypt encourage each other to return to their own lands, as they could afford no effectual assistance.

17. *O Pharaoh, king of Egypt*] The common version is obscure, and so are the old ones. I have adopted the clear rendering of Blayney. Those mentioned in the preceding verse send a message to Pharaoh, alleging what had prevented their joining him at the time and place appointed.

18. *Like Tabor—Carmel*] Tabor and Carmel were two of the most considerable mountains in the land of Israel. Carmel formed the principal headland all along the sea-coast. Nebuchadnezzar is compared to these, on account of his superiority over all others.

20. *A gad-fly*] This sense is best supported, and agrees with the comparison in the former line.

21, 22. *Her hired men*] These should possess no courage to face the enemy, but should fly and leave Egypt to her fate. Hence her voice shall be indistinct, and only heard as that of a serpent.

23-26. *Cut down*] This charge given to the enemy is faithfully executed, so that none escaped ruin. For the two last verses compare ch. xxx. 10, 11.

- Of those that seek to take away their lives;
Into the hand of Nebuchadnezzar, king of
And into the hand of his servants; [Babylon,
Yet shall it afterwards be inhabited,
As in the days of old, saith Jehovah.
- 27 But fear thou not, O my servant Jacob,
Neither be thou dismayed, O Israel; [afar,
For, behold! I will bring thee safe from
And thy seed from the land of their captivity;
And Jacob shall return and be at rest;
He shall be secure and none make him
28 Fear thou not, O my servant Jacob, [afraid.
Saith Jehovah, for I will be with thee;
Though I make a full end of all nations
Whither I have driven thee;
Yet I will not make a full end of thee;
I will correct thee with moderation,
And will not altogether destroy thee.

CHAPTER XLVII.

The destruction of the Philistines foretold.

- 1 THE word of Jehovah, which came to
Jeremiah, the prophet, concerning the Phi-
listines, before that Pharaoh smote Gaza.
- 2 Thus saith Jehovah,
Behold! waters are coming from the north,
And shall become an overflowing torrent.
And shall overflow the land, and all therein;
The city, and those that dwell in it;
And the men shall cry aloud,
And every inhabitant of the land shall wail.
- 3 At the noise of the hoofs of his galloping
steeds; [of their wheels,
At the rushing of his chariots, the rumbling
The fathers look not back to their children;
Through terror their hands became useless.
- 4 Because of the day that is coming
To lay waste all the Philistines;
To cut off from Tyre and from Sidon
Every helper that remaineth;
For Jehovah will lay waste the Philistines,
The remnant of the country of Caphtor.
- 5 Baldness is coming upon Gaza;
Askelon shall be put to silence.

CHAP. XLVII. 1. *Smote Gaza*] Among the other nations who were doomed to suffer by the hostilities of Nebuchadnezzar, king of Babylon, the Philistines are enumerated ch. xxv. 20, and the calamities foretold in this present chapter most probably befell them during the long siege of Tyre, when Nebuchadnezzar ravaged their country, in order, as it is said, ver. 4, to cut off from Tyre and Sidon all chance of assistance from that quarter. By this he secured his rear.

2. *Waters from the north*] The troops of Nebuchadnezzar, which like a restless torrent should bear down whatever opposed them.

4. *Country of Caphtor*] From Deut. ii. 23, we learn that the Caphtorites expelled the Avites and dwelt in the country about Gaza.

5. *Put to silence*] This was one sign of excessive grief. Compare Job ii. 13.—*Remnant of their valley*] The Sept. read as a proper name, 'Anakites,' and this is not improbable. Compare Josh. xi. 22.

6. *Ho! thou sword*] The Babylonish monarch seems to be here addressed by this title, as the Assyrian was by that of the rod of God's anger; Isa. x. 5, such conquerors

- O thou remnant of their valley,
How long wilt thou cut thyself for grief?
Ho! thou sword of Jehovah,
How long will it be ere thou be at rest?
Retire into the sheath; rest, and be still.
- 6 How can it rest and be still,
7 When Jehovah hath given it a charge?
Against Askelon, and against the sea-coast,
There hath he appointed it to destroy.

CHAPTER XLVIII.

The judgment of Moab for her many offences, yet she should be restored.

CONCERNING MOAB

- THUS saith Jehovah of hosts, God of Is- 1
Wo unto Nebo! for it is spoiled; [rael;
Kiriathaim is confounded, and is taken;
Misgab is confounded and broken down.
Heshbon shall no more be the praise of 2
Moab;
They have devised evil against her, saying,
Come and let us cut her off from being a
nation. [lence;
Thou also, O Madmena, shall be put to si-
The sword shall follow after thee.
- A loud cry is heard from Horonaim; 3
Desolation and great destruction.
Moab is utterly destroyed; 4
Her little ones make their cry to be heard.
Surely at the ascent of Luhith 5
They shall ascend with continual weeping;
Surely at the descent of Horonaim,
They cause to be heard a cry of destruction.
- Flee ye, and endeavour to save your lives, 6
Though ye be as a leafless tree in the desert.
For because thou trustest in thy acquisi- 7
tions, [taken.
And in thy treasures, thou also shalt be
And Chemosh shall go into captivity;
His priests and his princes together.
- And a spoiler shall come to every city, 8
And there shall not a city escape; [stroyed,
The valley shall perish, and the plain be de-
According as Jehovah hath spoken.

being the appointed executioners of the divine judgments. Compare Ezek. xiv. 17; xxi. 3.

CHAP. XLVIII. 1. *Concerning Moab*] The following prophecies concerning the Moabites, Ammonites, Edomites, and other neighbouring nations, are supposed to have been fulfilled about the same time with that concerning the Philistines in the preceding chapter, namely, during the siege of Tyre. Many passages and expressions will be found in this chapter similar to Isa. xv. and xvi.—*Misgab*] Or high fortress; but perhaps it was so called on account of its situation.

2. *Heshbon shall no*] So Michaelis; and unless we admit Heshbon as part of the hemistich, there is no subject of praise mentioned.

5. *At the ascent of Luhith*] At Luhith the hill country of Moab appears to have begun, and here the people are represented as mounting the hill successively in their flight before the enemy, weeping as they follow one after another. At Horonaim they again descended into the plain. Compare Isa. xv. 5, and note.

6. *A leafless tree*] Compare ch. xvii. 6, and note. This is a proper emblem of one robbed of all his fortune, and just able to escape with life by fleeing into the desert.

- 9 Give wings to Moab, that she may flee away;
And let her cities become a desolation,
So that there be no inhabitant in them.
- 10 Cursed is he that doeth Jehovah's work remissly; [blood.
Cursed is he that keepeth his sword from
- 11 Moab hath been at ease from his youth,
And he hath settled upon his lees,
And not been drawn off from vessel to vessel;
Neither hath he gone into captivity;
Therefore hath his taste remained in him,
And his flavour hath not been changed.
- 12 Yet behold, the days are coming, saith Jehovah, [off,
That I will send those who will draw him
And empty his vessels, and break his bottles.
- 13 And Moab shall be ashamed of Chemosh,
As the house of Israel is ashamed of Bethel,
their confidence.
- 14 How can ye then say, We are mighty,
And men of strength for the war?
- 15 The spoiler of Moab and her cities hath gone up, [slay,
And his chosen men are gone down to
Saith the king, whose name is Jehovah of hosts,
- 16 The calamity of Moab approacheth near,
And his affliction rapidly hasteth on. [him;
- 17 Bemoan him, all ye that are round about
And all ye that know his name, say,
How is the strong sceptre, the beautiful rod broken? [ground.
- 18 Come down from thy glory, sit on the dry
O daughter, that inhabitest Dibon; [thee,
For the spoiler of Moab ascendeth against
And he shall destroy thy strong-holds.
- 19 Stand by the way side, and look out,
O thou that inhabitest Aroer;
Ask him that fleeth, and her that escapeth,
And say, What hath been done?
- 20 Moab is confounded; for he is broken down;
Howl ye, and cry aloud;
Publish ye in Arnon, that Moab is spoiled.
- 21 Judgment is come upon the plain country,
On Holon, on Jahazah, and on Mephaath;
- 22 And on Dibon and Nebo, and Beth-diblahthaim;
- And Kiriathaim and Beth-gamul, and Beth-meon;
And upon Kiriath, and upon Bozrah, 24
And upon all the cities of the land of Moab,
Those that are far off, and those that are near.
The horn of Moab is cut off, 25
And his arm is broken, saith Jehovah.
Make ye him altogether drunken, [self; 26
Because against Jehovah he magnified him
And clap ye at Moab, while he is vomiting;
And let him also be an object of derision.
For was not Israel the object of thy derision? 27
Was he indeed found among thieves,
That thou didst insult him with thy words?
Leave the cities, and dwell in the rock, 28
O inhabitants of Moab, and be like a dove,
That nesteth beside the pit's mouth.
We have heard of the pride of Moab: 29
His haughtiness is exceedingly great;
His pride, arrogance, and elation of heart.
I know, saith Jehovah, his fierce wrath; 30
But he is not able to do what he intends.
Therefore for Moab I will wail; 31
Even for all Moab I will cry out;
For the men of Kir-hares will I mourn.
With the weeping of Jazer will I weep for 32
thee; [sea;
Vine of Sibmah, thy shoots have passed the
Unto Jazer have they extended; [fallen.
On thy fruits and vintage a spoiler hath
And joy and gladness are taken away 33
From the fruitful field, from the land of
Moab; [cease;
And wine from the presses I have made to
The treader treadeth not; the shouting is no
shouting.
From Heshbon to Eleale, a cry is heard; 34
Unto Jahaz have they sent forth their voice,
From Zoar to Horonaim like a prime heifer;
For the waters of Nimrim shall be desolate.
And I will make to cease in Moab, saith 35
Jehovah,
Him that ascendeth to the high place,
And that burneth incense to his gods.
Hence shall my heart sound like pipes for 36
Moab; [of Kir-hares;
My heart shall sound like pipes for the men

11. *Settled on his lees*] Compare Isa. xxv. 6, and note. By this allegory Moab is represented as having enjoyed singular advantages from having constantly remained in his own country, ever since he became a people.

13. *Of Bethel*] That is, the calf set up there for an object of divine worship, to which the Israelites trusted for protection, 1 Kings xii. 28, 29. Hos. x. 6.

15. *Hath gone up*] The conqueror of Moab is here represented as having gained an eminence above her, and from thence sending down the choice of his troops to massacre there below.

18. *Come down from thy glory*] From sitting on a throne and sit as a mourner or captive on the dry ground.

19—25. *Stand by the way*] These verses paint the consternation of the Moabites, and strongly represent the desolation of the whole country. Judgment fell on every place.

26. *Make ye him*] The versions read the verb in the

plural; and the image is common, to be drunk with wine of God's wrath, but it is here heightened by the circumstance, that Moab should be so filled as to vomit it up.

29, 30. *Pride of Moab*] Compare Isa. xvi. 6, where the sense is nearly the same.—*But he is not able*] The Hebrew is, 'not so his sufficiency, not so his doing.' The common version is neither literal nor clear. Having mentioned the praise of Moab, the prophet observes that his conduct would answer to his fancied sufficiency and ability.

31—34. *Therefore for Moab*] Compare Isa. xvii. 8—12, and notes. Though these passages are parallel in sense, they differ in some terms, and in the form of arrangement; yet Jeremiah must have had the prediction of his predecessor in mind.—(v) Vulg.

35—39. *And I will make to cease*] The prophet describes the altars of their idols as deserted, and upon all persons tokens of deep mourning for the public calamities.

- Because the riches acquired are perished.
 37 Surely every head is made bald,
 And every beard is shorn ;
 And upon all hands are cuttings for grief,
 And upon all loins are sackcloths.
 38 Upon all the house-tops of Moab,
 And in her streets, all is lamentation ;
 For I have broken Moab like a vessel,
 In which no one hath pleasure, saith Jeho-
 vah. [out !
 39 How is he broken down, have they howled
 How hath Moab turned the back in disgrace !
 And Moab shall be an object of derision,
 And of terror to all that are round about him.
 40 For thus hath Jehovah said,
 Behold like an eagle shall one fly,
 And spread forth his wings over Moab ;
 41 The cities are taken, the fortresses surprised ;
 And the heart of the brave of Moab shall
 then be,
 As the heart of a woman in her pangs.
 42 And Moab shall be destroyed from being a
 people,
 Because he exalted himself against Jehovah.
 43 The terror, the pit, and the snare are upon
 O inhabitant of Moab, saith Jehovah. [thee,
 44 He that fleeth from the terror shall fall into
 the pit ; [caught in the snare ;
 And he that getteth out of the pit, shall be
 For I will bring upon her, even upon Moab,
 The year of their visitation, saith Jehovah.
 45 The fugitives stood under the shade of Hesh-
 bon But a fire went forth from Heshbon, [bon ;
 And a flame from the midst of Sihon,
 And hath consumed the quarters of Moab,
 And the crown of the sons of tumult.
 46 Wo unto thee, O Moab !
 Thou art undone, O people of Chemosh !
 For they have taken thy sons into captivity ;
 Thy daughters also are gone into captivity.
 47 But I will reverse the captivity of Moab,
 In the latter days, saith Jehovah.

CHAPTER XLIX.

The judgment of Ammon, Edom, Damascus, Kedar, Hazar, and Elam.

I CONCERNING THE AMMONITES, THUS saith Jehovah,

40. *Shall one fly* The Babylonish commander is meant, who with rapidity should overrun the land, and take and destroy the cities.

45, 46. *But a fire went* Compare Numb. xxi. 28, 29, and xxiv. 17, and notes. There are some variations in the prophet, which might be intentionally made.

CHAP. XLIX. 1. *Concerning the Ammonites* Besides Jeremiah, this downfall of the Ammonites is foretold also by Ezekiel xxv. 2—7. Amos i. 13—15. Zeph. ii. 8—11. For the presumptive date of the delivery of this prophecy, see note on ch. xlvii. 1, and for the time of its completion, see note on ch. xlviii. 1.—*Why then doth Milcom possess the land of Gad* It is probable from hence, that when the king of Assyria carried away captive the Gadites and their brethren who dwelt beyond Jordan, 2 Kings xv. 29. 1 Chron. v. 26, the Ammonites took possession of their vacant country, to which they had no pretensions of right.—*Milcom* So the versions render, and not their king ! This was the name of their chief idol, 1 Kings xi. 5.

- Hath Israel no sons ? Hath he no heir ?
 Why then doth Milcom possess the land of
 Gad ?
 And his people dwell in the cities thereof ?
 Therefore behold the days come, saith Je- 2
 hovah,
 That I will cause to be heard in Rabbah
 Of the Ammonites, the alarm of war ;
 And she shall become a heap of desolation,
 And her daughters shall be destroyed by fire :
 And Israel shall possess the possessions of
 those
 Who have possessed his, saith Jehovah.
 Howl, O Heshbon, for Ai is spoiled ; 3
 Cry aloud, ye daughters of Rabbah ;
 Gird ye on sackcloth and lament,
 And run to and fro among the fences ;
 For Milcom shall go into captivity,
 His priests and his princes together.
 Wherefore dost thou glory in valleys ? 4
 Be thy valley fruitful, O revolting daughter,
 Who glorieth in her treasures,
 "And who saith," Who shall come unto me ?
 Behold, I will bring a terror upon thee, 5
 Saith the Lord Jehovah of hosts,
 From all those that are round about thee ;
 And ye shall be driven every one before it ;
 And none shall rally again him that fled.
 But after this I will reverse the captivity 6
 Of the Ammonites, saith Jehovah.

CONCERNING EDM, 7

- Thus saith Jehovah of hosts,
 Is there no more any wisdom in Teman ?
 Is counsel perished from the prudent ?
 Hath their wisdom passed away ?
 Flee, turn your backs, go deep to dwell, 8
 O ye inhabitants of Dedan ;
 For the calamity of Esau have I brought on
 him,
 Even the time of his visitation.
 If grape gatherers come unto thee, 9
 They shall not leave any gleanings ;
 If thieves by night,
 They shall plunder enough to suffice them.
 For I have laid Esau bare ; 10
 I have exposed his hiding-places,
 So that he cannot conceal himself ;

2. *Israel shall possess* This was accomplished under Judas Maccabeus. 1 Mac. 5, 6. Compare Zeph. ii. 9.

3. *Ai is spoiled* Ai must be a different city from that taken by Joshua, ch. viii. which lay on the west side of Jordan ; for all the country of Ammon lay on the east.—*Milcom shall go* Here the same is said of Milcom, as was of Chemosh, ch. xlviii. 7, which shows that Milcom is properly used as the name of the Ammonitish idol.

4—6. *Be thy valley* That is, admitting the fruitfulness of thy valley, and the abundance of thy resources, yet the enemy shall plunder thee, but not wholly destroy thee.—(a) The versions.

7. *Concerning Edom* The destruction of Edom, or Idumea, is likewise foretold by Ezekiel xxv. 12—14 ; xxxv. 2, &c. Joel iii. 19. Amos i. 11, 12, and by the prophet Obadiah.

8. *Go deep to dwell* The meaning of this is, that they should go into those deep caverns to hide themselves from the enemy, whither the people of those parts used to retire

- His seed is spoiled, and his brethren,
And his neighbours, and he is no more !
- 11 Leave thy orphans, I will preserve them
alive,
And let thy widows put their trust in me.
- 12 Surely thus hath Jehovah said,
Behold, they whose right it was not to drink,
Have indeed drunk of the cup ;
And shalt thou altogether go unpunished ?
Thou shalt not go unpunished,
But thou shalt assuredly drink of it.
- 13 For I have sworn by myself, saith Jehovah,
That an astonishment, a reproach, a waste,
And an execration, shall Bozrah become ;
And all her cities shall be perpetual wastes.
- 14 I have heard a report from Jehovah,
That an ambassador is sent to the nations,
saying,
Assemble yourselves, and come against her ;
And arise ye to the battle.
- 15 Behold, I have made thee small among
nations ; [thee].
And despised among men who are a terror to
- 16 The pride of thy heart hath deceived thee,
Thou that dwellest in the clefts of the rock,—
That occupiest the height of a hill ; [eagle,
Though thou make thy nest on high like the
Thence will I bring thee down, saith Jeho-
vah.
- 17 And Edom shall become an astonishment,
And every passenger shall be astonished at
her,
And shall hiss because of all her plagues.
- 18 As in the overthrow of Sodom and Gomorrah,
And the neighbouring cities, saith Jehovah,
There shall not a man dwell there,
Nor shall the son of man sojourn in her.
- 19 Behold, as a lion from the swelling of Jor-
dan, [tation ;
He shall come up against the strong habi-
Surely I will cause him suddenly to run
upon it ;
And who is the chosen one who can defend it ?

Who is like me ? or who can prescribe to
me ? [fore me ?
Or who is that shepherd that can stand be-
Therefore hear ye the counsel of Jehovah, 20
Which he hath taken against Edom ;
And his purposes which he hath purposed
Against the inhabitants of Teman :
Surely the least of the flock shall drag them
away ; [them].
Surely their abode shall be astonished at
At the noise of their fall the earth trembleth ; 21
It crieth, at the Red-sea the sound is heard.
Behold, he shall mount and fly like an 22
eagle,
And shall spread his wings over Bozrah ;
And the heart of the mighty of Edom in
that day [pangs].
Shall be as the heart of a woman in her
CONCERNING DAMASCUS. 23
Hamath is confounded together with Ar-
phad,
Because they have heard evil tidings ;
They are dissolved with fear as the sea,
Which can never be at rest.
Damascus hath become feeble ; 24
She hath turned herself to flee,
And fear hath seized on her ;
Distress hath laid hold on her,
And pangs as a woman in travail.
Why is nothing left of a city so celebrated ? 25
Of a city which was full of joy ?
Hence her young men shall fall in her streets, 26
And all her men of war shall be cut off
In that day, saith Jehovah of hosts.
And I will kindle a fire in the wall of Da- 27
mascus, [hadad.
And it shall consume the palaces of Ben-
Concerning Kedar, and concerning the 28
kingdoms of Hazor, which Nebuchadnezzar,
king of Babylon, smote.
Thus saith Jehovah,
Arise, go up to Kedar, and spoil the men of
Kedem.

on the like occasions. See Judg. vi. 2. 1 Sam. xiii. 6. Isa. ii. 10, 19.

11. *Leave thy orphans*] There is some difficulty as to the sense of this verse, considered in reference to the context. Edom is addressed, and, as a descendant of Abraham, is invited to commit his orphans and widows to the care and mercy of Jehovah ; for their fathers and husbands should perish.

12. *Right not to drink*] This must be understood comparatively ; for it cannot be said, that the Jewish people did not deserve to be punished ; but in comparison with the Edomites, and other neighbouring nations, they were less deserving of the evil that befell them. Compare Prov. xi. 31. 1 Pet. iv. 17, 18.

16. *Clefts of the rock*] Either caverns, or prominences of rocks, which afforded protection in danger, seem to be meant.

19. *Behold as a lion*] As the swelling and overflowing of the Jordan, forced the wild beasts out of the thickets on its banks, and drove them to infest the neighbouring plains ; so should an enemy come and destroy Edom. He is compared to a lion, which comes swiftly, and rushes on its prey. See note Heb. Bib.—*Who is like me*] Who hath power like me ? Who can prescribe to me what I shall do ? Is there

any shepherd or ruler that can resist my will ? God having determined to subvert Edom, by these questions intimates that their opposition would be vain ; for the least of the flock, or of the troops of the enemy should drag them away.

23. *Concerning Damascus*] Isaiah had before uttered a prophecy concerning it of a calamitous import, ch. xvii. which had been fulfilled by Tiglath-Pileser's taking it, and carrying the people captives to Kir, 2 Kings xvi. 9. Amos also had foretold the same event, ch. i. 3—5. But it had recovered itself after the fall of the Assyrian empire, and is here doomed to suffer again the like calamities from the resentment of Nebuchadnezzar, probably about the same time with the other neighbouring nations, 2 Kings xviii. 34 ; xix. 13. Isa. x. 9.

24. *Pangs as a*] It seems clear both from the grammar and metre, that the words מַחֲמָה וּמַחֲמָה have been transposed in the text, as it stands at present. Compare ch. i. 43.

25. *Of a city which was*] Neither the Vulg. nor Syr. nor Chald. have the prenominal affix. They render as if they had read מְשֻׁמֵּשׁ ; and the sense requires this ; for what can be meant by a city of my joy.

28. *Concerning Kedar*] As by Kedar all the descendants of Ishmael are probably here designed ; so all the other

- 29 Their tents and their flocks shall they take,
Their curtains, and all their utensils;
And their camels shall they take for themselves, [side.
And shall bring on them terror on every
- 30 Flee, get afar off; dwell in deep solitude,
O ye inhabitants of Hazor, saith Jehovah;
For Nebuchadnezzar, king of Babylon,
Hath taken counsel against you,
And hath purposed a purpose against you.
- 31 Arise ye, go up against a nation at ease,
That dwelleth in security, saith Jehovah,
Which have neither gates nor bars;
They dwell apart by themselves.
- 32 And their camels shall be for plunder,
And the abundance of their cattle for spoil,
And I will scatter them into every quarter,
Even those who cut short the hair;
And from all sides I will bring their calamity,
saith Jehovah.
- 33 And Hazor shall be a dwelling for dragons,
A desolation even to eternity;
There shall not a man dwell there,
Nor shall a son of man sojourn therein.
- 34 The word of Jehovah which came to Jeremiah, the prophet, concerning Elam, in the beginning of the reign of Zedekiah, king of Judah, saying,
- 35 Thus saith Jehovah of hosts,
Behold, I will break the bow of Elam,
The principal part of their strength.
- 36 And I will bring against Elam four winds,
From the four extremities of the heavens;
And will scatter them before all those winds:
And there shall be no nation,
Whither the outcasts of Elam shall not come.
- 37 And I will terrify Elam before their ene-
and before them that seek their life; [nies;
And I will bring evil upon them,
The fierceness of mine anger, saith Jehovah;
And I will send after them the sword,
Until I have utterly consumed them.
- 38 And I will set my throne in Elam,
And destroy thence king and princes, saith
- 39 But in the latter days, it shall be, [Jehovah,
That I will reverse the captivity of Elam,
Saith Jehovah of hosts.

CHAPTER L

The judgment of Babylon, with promises of deliverance to Israel.

- THE word which Jehovah spoke concern- 1
ing Babylon, and concerning the land of
Chaldea, by Jeremiah, the prophet.
Declare among the nations, and pub- 2
lish; [not;
And lift up a standard, publish and conceal
Say ye, Babylon is taken, Bel is confounded,
Merodach is broken, her idols are con-
founded.
Her abominations are broken to pieces.
For from the north a nation is come against 3
her,
Which shall make her land a desolation,
So that none shall dwell therein;
Both man and beast are fled, are gone.
In those days, and at that time, saith Je- 4
The children of Israel shall come, [hovah,
They, and the children of Judah together;
They shall go, weeping as they go along,
And shall seek Jehovah, their God.
They shall inquire for the way to Zion, 5
With their faces thitherward, saying,
Come, and let us join ourselves to Jehovah,
In a perpetual covenant, not to be forgotten.
Lost sheep have my people been; [tains; 6
Their shepherds led them astray on the moun-
Turning aside from mountain to hill,
They went on and forgot their resting-place.
All that found them devoured them; 7
And their adversaries said, We offend not,
Because they have sinned against Jehovah,
The lawful fold and hope of their fathers.
Remove ye out of the midst of Babylon, 8
And go forth out of the land of Chaldea,
And be like he-goats before the flocks.
For lo, I will raise up and bring against 9
Babylon,
An assembly of great nations from the north
And they shall array themselves against her,
And by them shall she be taken; [rior;
Their arrows are like those of a skillful war-
They shall not return empty.
And Chaldea shall be for a spoil. 10

branches of the family of Joktan may likewise be included under the general name of Hazor.

29. *Tents and flocks*] These were the riches of the Arabs of the desert at that period, as they have ever been.

31. *Arise ye*] This is addressed to the Babylonians, the commissioned instruments of divine wrath; and what follows shows the habits of these shepherds of the wilderness. They dwell in tents, not in towns.

31. *Concerning Elam*] Elam we find to have been an independent, and even powerful kingdom in the days of Abram, Gen. xiv. 1. Elam seems to have been, as the name itself would lead us to suppose, the country called by heathen writers *Elymais*, which Pliny, in conformity with Daniel viii. 2, describes as separated from Susiana by the Eulaus, or Ulay.

35. *The bow of Elam*] Isaiah speaks of the Elamites in this manner, ch. xxii. 6. 'And Elam bare the quiver.' Strabo also says the mountainous part of Elymais bred chiefly archers.

39. *I will set my throne*] That is, God would give his commissioned instrument power over Elam.

CHAP. L. 2. *Bel is confounded*] Compare Is. xlv. 1. and note.—*Merodach*] We know nothing of this idol. Some have thought that it may have been the representative of some deceased king. We find the name of it as part of the name of the king who sent ambassadors to Hezekiah, Is. xxxix. 1.

3—6. *Weeping as they go*] While the Babylonians are in their turn to suffer, God's Israel are to be brought to repentance, and restored to their own land.

7. *The lawful fold*] I agree with Blayney in thinking that the allegory is still kept up, and that צדק ניה denotes that the lawful fold, where they were secure and safe.

8—16. *Remove ye out*] This address to Israel introduces naturally the following description of the approach of the Medes and Persians, and of their success. The Chaldeans are reproached for destroying God's heritage; and as they had done to others, so it should be done to them.

- All that spoil her shall be satisfied, saith Jehovah.
- 11 When ye have rejoiced, when ye have exulted, O ye destroyers of mine inheritance ; When ye have grown fat as the treading heifer, And have neighed like high-mettled steeds ;
- 12 Your mother shall be greatly confounded ; She that bare you shall be greatly ashamed ; Behold, she shall be the last of the nations, A desert, a dry land, and a wilderness,
- 13 Through the wrath of Jehovah it shall not abide, But shall become altogether a desolation ; All that pass by Babylon shall be astonished, [ties.
- And shall hiss on account of all her calamities.
- 14 Array yourselves against Babylon round about, All ye that are accustomed to bend the bow ; Shoot at her, spare not the arrows, Because she hath sinned against Jehovah.
- 15 Shout ye that are round about over her ; She hath surrendered, her battlements are Her walls are thrown down ; [fallen ; Because it is the avenging of Jehovah, Take ye vengeance upon her ; As she hath done so do ye unto her.
- 16 Cut off the sower from Babylon, [time ; And him that useth the sickle in harvest Because of the sword of the destroyer, They shall turn every one to his own people, And they shall flee every one to his own land.
- 17 A scattered sheep is Israel ; lions dispersed him ; First the king of Assyria hath devoured him, And this latter hath picked him to the bone, Nebuchadnezzar, the king of Babylon.
- 18 Therefore thus saith Jehovah, God of Israel, Lo, I will punish the king of Babylon, and his land, As I have punished the king of Assyria ;
- 19 But I will bring back Israel to his own fold, And he shall feed on Carmel and in Bashan ; And on mount Ephraim, and in Gilead Shall his appetite be satisfied in those days.
- 20 And at that time, saith Jehovah, Shall the iniquity of Israel be sought for, And there shall be none, And the sin of Judah, and none shall be found ; [served.
- For I will pardon them whom I have re-
- 21 Against the land of bitterness go up ; Punish it and its inhabitants, O sword ; And utterly destroy their posterity, saith Jehovah, [thee.
- And do according to all I have commanded 22 There is a sound of battle in the land, Even of a great destruction. 23 How is the hammer of the whole earth Cut off and broken to pieces ! How is Babylon an astonishment among nations ! [caught, I laid a snare for thee, and thou also wert 24 O Babylon, when thou wast not aware ; Thou wast found, and wast also taken, Because thou didst contend against Jehovah.
- Jehovah hath opened his armoury, 25 And brought forth the weapons of his anger ; For this is the work of the Lord, Of Jehovah of hosts, in the land of Chaldea. Come against her from the remotest parts ; 26 Open ye her storehouses for corn ; Tread her as heaps and utterly destroy her ; Let nothing of her remain. [slaughter ; Slay all her steers ; let them go down for 27 Wo to them ! for their day is come, The time of their visitation.
- The voice of them that have fled and escaped out of the land of Babylon, to declare in Zion the vengeance of Jehovah, our God, the vengeance of his temple.
- Call together the archers against Babylon, 29 All those accustomed to bend the bow ; Encamp against her round about ; Let none that belong to her escape ; Recompense her according to her work ; According to all that she hath done, do to her : [Jehovah, the Holy One of Israel. Because she hath acted proudly against Jehovah, Therefore shall her young men fall in her 30 streets ; [day, saith Jehovah. And all her warriors shall be cut off in that Behold, I am against thee, O proud one, 31 Saith the Lord Jehovah of hosts ; [tion. For thy day is come, the time of thy visitation, And the proud one shall stumble and fall, 32 And there shall be none to raise him up ; And I will kindle a fire in his cities, And it shall devour all round about him.
- Thus saith Jehovah of hosts, 33 Oppressed have been the children of Israel, And the children of Judah together ; All that took them captive held them fast ; They refused to let them go.

17—20. *A scattered sheep*] The Assyrians and Babylonians had treated those whom they had vanquished with great severity ; and God, for the sake of his people, determined to punish them, and in their turn did punish them, but his people he pardoned and saved.

21. *Land of bitterness*] Or of rebellions, as some render ; I prefer the former, and suppose that Chaldea is so called, on account of her bitter treatment of the Israelites. Our translators have rendered this and another word as proper names, without any support except the Chaldee. By reading כרר

as a noun, every difficulty is removed. See note Hebrew Bible.

22—23. *There is a sound of*] The prophet sees the enemy encountering with, and vanquishing the Babylonians, taking the city, and destroying the people. With astonishment he says, How is the hammer of the 'whole earth,' &c. The Israelites regarded her ruin as an event indicative of divine vengeance for the destruction of the temple.

33—40. *Oppressed have been*] Cyrus was raised up, and

- 34 Their Redeemer is strong, Jehovah of hosts
is his name :
He will surely maintain their cause,
So as to cause a commotion in the earth,
And make the inhabitants of Babylon trem-
ble. [Jehovah,
- 35 A sword shall be on the Chaldeans, saith
And on all the inhabitants of Babylon ;
Upon her princes and upon her wise men.
- 36 A sword on her impostors, and they shall
dote ; [fear ;
A sword on her mighty ones, and they shall
- 37 A sword on her horses, and on her chariots,
And on the mingled race which are amidst
And they shall become like women ; [her,
A sword on her treasures, and they shall be
a spoil ; [dried up ;
- 38 A draught on her waters, and they shall be
Because it is the land of graven images,
And of idols do they make their boast.
- 39 Therefore shall wolves dwell with jackals ;
The daughters of the ostrich shall dwell in
And it shall not be restored for ever, [her,
Nor inhabited from generation to generation.
- 40 As when God overthrew Sodom and Go-
morrah,
And the neighbouring cities, saith Jehovah,
There shall not a man dwell there,
Nor shall a son of man sojourn therein.
- 41 Lo, a people come from the north, a great
nation, [roused up ;
And many kings' from remote lands are
- 42 They hold fast the bow and the spear ;
They are cruel, and will show no mercy ;
Their voice shall roar like the sea,
And upon horses shall they ride,
In orderly array, as men for battle,
Against thee, O daughter of Babylon.
- 43 The king of Babylon heard the report of
And his hands have become feeble ; [them,
Anguish seized him, pangs as one in travail.
- 44 Behold, as a lion from the swelling of Jor-
dan,
He shall come against the strong habitation ;
Surely I will cause him suddenly to run
upon it ; [fend" it ?
And who is the chosen one, who can "de-
Who is like me ? or who can prescribe to me ?

And who that shepherd that can stand be-
fore me ?

Therefore hear ye the counsel of Jehovah, 45
Which he hath taken against Babylon ;
And his purposes which he hath purposed
Against the inhabitants of Chaldea ;
Surely the least of the flock shall drag them
away ; [them.
Surely their abode shall be astonished at
At the sound Babylon is taken, the earth is 46
moved ;
And the cry is heard among the nations.

CHAPTER LI.

God's severe judgments on Babylon, in revenge of Israel.

THUS saith Jehovah, 1
Behold I will raise up against Babylon,
And against those that dwell in her,
Who rise up against me, a destroying wind.
And I will send against Babylon winnowers, 2
And they shall winnow her, and empty her
land ;
For they shall be against her round about,
In the day of her calamity. [bow
Against the archer let the archer bend his 3
And not raise up himself in his coat of mail ;
And spare ye not her young men ;
Destroy ye utterly her whole army.
Thus they shall fall slain in the land of 4
Chaldea,
Even those thrust through, in her streets.
For Israel is not forsaken, nor Judah, 5
Of his God, Jehovah of hosts ;
But their land is filled with trespass
Against the Holy One of Israel.
Flee ye out of the midst of Babylon, 6
And save ye every man his life,
That ye be not cut off in her punishment.
For it is the time of Jehovah's vengeance ;
He will render unto her a recompense.
Babylon is a golden cup in Jehovah's hand, 7
Making the whole earth drunk ;
Of the wine thereof nations have drunk ;
Therefore shall nations glory, saying,
Babylon is suddenly fallen and perished ; 8
Howl ye over her, take balm for her pain,
If so be she may be healed. [not healed ;
We would have healed Babylon, but she is 9

sent to deliver God's Israel. With this paragraph compare
Is. xlv. 24—28, and xlv. 1—4, and xiv. 19—22.

41—46. *Come from the north*] The valour of the Medes
and Persians, and especially that of their cavalry, is strongly
represented. Comp. chap. xlix. 19, 20.

41. (v) Sept.

CHAP. LI. 2. *Winnowers*] Having compared God's
judgment to a destroying wind, he describes the instru-
ments of it as winnowers, separating the chaff and consum-
ing it.

3. *Against the archer*] Read דרך for ירך ; and I sup-
pose that the archers of the enemy are directed to attack
those of Babylon. The second line is parallel to this in
sense, if the posture of him that stoops to bend the bow be
considered. For in using the large and strong steel bows,
which could not be bent by the force of the arms, they rested
one end upon the ground, and pressing the other with the foot

or knee, they drew back the arrow with their hands as far as
ever they could, in order that it might fly with greater force.

5. *But their land*] This refers to the land of Babylon,
the measure of whose iniquities was now full. In this land,
Israel and Judah were not forsaken.

6. *Punishment*] This sense of נָּ is here necessary, as
it is governed by the verb, cut off, and what follows, sup-
ports it.

7. *A golden cup*] In what sense Babylon is called a cup,
may be seen by comparing chap. xxv. 15. She was a splen-
did instrument of vengeance ordained by God against the
neighbouring nations ; and as all these had suffered by her,
all are represented as ready to glory over her, or to rejoice
when her turn of suffering came.

9. *We would have*] The nations that had been subject to
Babylon, are evidently the speakers here ; they had en-
deavoured, they say, to support her sinking cause, but all

- Leave her, and let each go to his own land ;
For her judgment reacheth to the heavens,
And is raised even to the skies.
- 10 Jehovah hath brought to light our just cause ;
Come ye, and let us declare in Zion,
The work of Jehovah, our God.
- 11 Make bright the arrows, fill the quivers ;
Jehovah hath roused the spirit of the Median kings ; [it ;
For his purpose against Babylon is to destroy
Surely it is the vengeance of Jehovah,
The vengeance *on account* of his temple.
- 12 Near the walls of Babylon set up a standard ;
Keep a strong guard, place the sentinels,
Prepare ye liers in ambush ;
For as Jehovah purposed, so hath he done,
What he spoke against the inhabitants of Babylon. [waters,
13 O thou that dwellest by the side of many
Thou that aboundest in treasures,
Thine end is come, thy destruction is certain.
- 14 Jehovah of hosts hath sworn by himself,
I will surely fill thee with men, as with locusts,
And they shall raise a shout against thee.
- 15 He hath made the earth by his power,
He hath established the world by his wisdom,
By his understanding stretched out the heavens.
- 16 When he exerteth his voice, abundance of water is in the heavens, [of the earth ;
And he raiseth the vapours from the ends
He produceth lightnings with rain,
And bringeth forth the wind out of his store-houses.
- 17 Every man is stupid by acknowledging,
Every founder is shamed, by the graven image ;
Surely his molten image is a falsehood,
For in them there is no breath.
- 18 Vanity are they, the work, of those greatly erring ; [perish.
In the time of their visitation they shall
- 19 Not like these is the portion of Jacob ;
For he is the former of all things,
And Israel is the rod of his inheritance :
Jehovah of hosts is his name.
- 20 O battle-axe, thou art my weapon of war ;
And with thee will I destroy the nations ;
And with thee will I desolate kingdoms ;
- And with thee destroy the horse and his rider ; [driver ;
And with thee destroy the chariot and its
And with thee will I destroy husband and wife ; [boy ;
And with thee will I destroy old man and
And with thee will I destroy young man.
and maid ;
And with thee the shepherd and his flock, 23
And with thee destroy the driver and his team ; [rulers.
And with thee will I destroy captains and
And I will render unto Babylon, 24
And to all the inhabitants of Chaldea,
All their evil which they have done in Zion,
Before your eyes, saith Jehovah.
Lo, I am against thee, O destroying mountain- 25
tain, [earth ;
Saith Jehovah, that destroyest the whole
And I will stretch out my hand over thee,
And will roll thee down from the rocks,
And will make thee a burning mountain :
And they shall not take of thee 26
A stone for a corner, or a stone for foundations ; [hovah.
But thou shalt be desolate for ever, saith Je-
Raise ye up a standard in the land, 27
Sound a trumpet among the nations ;
Prepare the nations against her ;
Assemble against her the kingdoms,
Ararat, Minni, and Ashkenaz ;
Appoint a commander against her ;
Cause horses to come like the bristled locust.
Prepare the nations against her, 28
Together with the kings of the Medes,
With their captains, and with their rulers,
And all the land under their dominion.
And the land shall tremble and be in pain, 29
For Jehovah's purpose as to Babylon standeth sure,
To make the land of Babylon a desolation,
So that there shall be no inhabitant.
The mighty of Babylon have ceased to fight, 30
They abide in strong-holds, their strength faileth ;
They are become even like women ;
Her habitations are burned, her bars broken
Courier shall run to meet courier, 31
And messenger to meet messenger,
To inform the king of Babylon,
That his city is taken from end to end ;

in vain ; and therefore as the case was desperate, they advise every one to shift for himself.

10, 11. *Jehovah hath*] The Jews are here the speakers, who with the other conquered people, acknowledge that this was the work of Jehovah.

12—19. *Set up a standard*] The enemy is ordered to commence the siege of Babylon ; and Jehovah gives this order, who does what he speaks.

20—24. *O battle-axe*] Either Cyrus, or the army which he commanded, is doubtless meant.

25. *Destroying mountain*] Any nation or prince, that rises in power above others, may be called, metaphorically,

'a mountain ;' and the Babylonish nation is accordingly here to be understood by 'the destroying mountain.' 'The rocks,' from whence it was to be rolled, were its strong-holds.

27. *Ararat, Minni*] The two former of these Bochart reasonably concludes to be the greater and lesser Armenia ; and the latter to be a part of Phrygia, near the Hellespont. — *Like the bristled locust*] Locusts are said to have the appearance of horses and horsemen, Joel ii. 4 ; Rev. ix. 7. Bochart speaks of the head and face of the locust as resembling those of a horse.

31. *Courier shall*] That is, they shall run from different parts, and so fall in with one another, all carrying the same

- 32 That the passages have been surprised,
That the reeds have been burned with fire,
And the men of war are stricken with terror.
- 33 For thus saith Jehovah of hosts, God of Israel, [floor;
The daughter of Babylon is like a thrashing-
In a little while the time of her thrashing
will come,
For the time of harvest will come upon her.
- 34 Nebuchadnezzar, the king of Babylon,
Hath devoured and destroyed me!
He hath made me like empty vessels;
He hath swallowed me up like a dragon;
He hath filled his maw with my delicacies,
and cast me out. [Babylon,
- 35 The violence done to my flesh be upon
Shall the inhabitant of Zion say;
And my blood on the inhabitants of Chaldea,
Shall the inhabitant of Jerusalem say.
- 36 Therefore thus saith Jehovah:
Behold, I am about to plead thy cause,
And to avenge the vengeance taken on thee,
And I will drain her sea, and dry up her
- 37 And Babylon shall become heaps, [spring.
The abode of dragons—an astonishment,
And a hissing, without inhabitant.
- 38 They shall roar together like lions;
They shall rouse themselves like lions'
whelps
- 39 In their heat I will make their banquets,
And make them drunk that they may re-
joice,
And may sleep an everlasting sleep,
And not wake again, saith Jehovah. [ter;
- 40 And I will lead them as lambs to the slaugh-
Like rams together with he-goats.
How is Sheshach taken!
- 41 And the praise of the whole earth surprised!
How is Babylon an astonishment among
nations!
- 42 The sea is come up over Babylon;
With the abundance of its waves she is co-
- 43 Her cities are become a desolation, [vered.
A land of draught, and a wilderness;
There shall not any man dwell therein.
Nor a son of man pass through them.
- 44 And I will punish Bel in Babylon,
And will bring forth out of his mouth,
That which he hath swallowed up;
And nations shall no more flock unto him;
The wall also of Babylon is fallen.

Go forth out of the midst of her my people; 45
And save ye every one his own life,
From the fierce anger of Jehovah.
And let not your heart faint or be afraid, 46
Because of the rumour heard in the land.
For year after year shall rumours come;
Violence shall be in the land, ruler against
After this, behold, the days come, [ruler. 47
That I will punish the idol-gods of Babylon,
And her whole land shall be confounded,
And all her slain shall lie in the midst of her.
Then shall the heavens and the earth, 48
And all that is therein, sing over Babylon;
For from the north shall there come against
The spoilers, saith Jehovah. [her
As Babylon hath made to fall the slain of 49
Israel, [earth.
So in Babylon shall fall the slain of all the
Ye that have escaped from the sword, 50
March on, stand not still;
Call to mind Jehovah from afar,
And remember Jerusalem with delight.
We are ashamed, when we hear reproach; 51
Confusion hath covered our faces,
Because strangers have entered
The holy place of the temple of Jehovah.
Therefore, lo! the days come, saith Jehovah, 52
That I will punish her idol-gods,
And in all her land the wounded shall groan.
Though Babylon hath mounted to the hea- 53
vens,
And hath fenced her strong-hold on high,
From me shall spoilers come against her,
saith Jehovah.
The sound of a cry is heard from Babylon, 54
And of great destruction from the land of
Chaldea:
Because Jehovah spoileth Babylon, [noise; 55
And destroyeth out of her the boisterous
Though their waves roar like mighty waters,
And their rushing noise resoundeth:
For a spoiler is come against her, against 56
Babylon,
And her mighty men shall be taken,
Every one of their bows shall be broken;
For an avenging God is Jehovah, he will
surely requite. [men,
And I will make drunk her princes and wise 57
Her captains, and rulers, and mighty men;
And they shall sleep an everlasting sleep
And not wake again, saith the king,

intelligence to the same person, that the city was taken on the side every one came from.

32. *That the passages*] These were most probably the entrances into the city from the river side.—*That the reeds*] These may refer to some slighter kind of fortifications on the banks of the river made of reeds, which the enemy set on fire.

34—36. *Hath devoured*] The Jew speaks and complains of the tyranny of the king of Babylon; but Jehovah assures him that vengeance shall be taken of Babylon. What is said, I will drain her sea, was literally fulfilled by Cyrus.

37—43. *Become heaps*] The prophet describes the noisy mirth and drunkenness of the Babylonians, which occasioned their ruin. Compare Dan. v. 3, &c.

41. *Hath swallowed up*] Meaning the offerings made him out of the spoils of the conquered countries, and more particularly the sacred vessels out of the temple of Jerusalem, 2 Chron. xxxvi. 7. Dan. i. 2.

46. *Year after year*] Babylon was subject to many civil disorders and commotions; some of her provinces frequently revolting.

50. *Remember, Jerusalem*] The sense is preferred. Compare chap. iii. 16; vii. 31; xlv. 21. The ransomed Jews are addressed.

55. *Boisterous noise*] When cities are populous, they are of course noisy. See Is. xxii. 2. Silence is therefore a mark of depopulation, Rev. xviii. 22, 23.

Whose name is Jehovah of hosts.

- 58 Thus saith Jehovah of hosts, [razed,
The broad walls of Babylon shall be utterly
And her lofty gates shall be burned with fire :
And peoples shall have laboured in vain,
And nations wearied themselves for the fire.
- 59 The word which Jeremiah, the prophet,
commanded Seraiah, the son of Neriah, the
son of Maaseiah, when he went on the behalf
of Zedekiah, king of Judah, to Babylon,
in the fourth year of his reign ; for Seraiah
carried a present.
- 60 And Jeremiah wrote all the evil that was
to come upon Babylon, in one book, all
these words that are written concerning
- 61 Babylon. And Jeremiah said to Seraiah,
When thou comest to Babylon, then thou
shalt see, and read all these words: and
- 62 thou shalt say, O Jehovah, thou hast spoken
concerning this place, of cutting it off, so
that there shall not be in it an inhabitant,
either man or beast ; but there shall be per-
- 63 petual desolation. And it shall be, when
thou hast made an end of reading this book,
thou shalt bind a stone to it, and shalt cast
it into the middle of Euphrates: and thou
shalt say, Thus shall Babylon sink, and not
rise again, because of the evil which I bring
upon her.

THUS FAR THE WORDS OF JEREMIAH.

CHAPTER LII.

An account of Zedekiah's rebellion, Jerusalem taken and destroyed ; brass of the temple and other utensils carried to Babylon.

- 1 ZEDEKIAH was twenty and one years old
when he began to reign, and he reigned
eleven years in Jerusalem : and his mother's
name was Hamital, the daughter of Jere-
miah, of Libnah. And he did that which
was evil in the sight of Jehovah, according
to all that Jehoiaquim had done. For it
was so because of the anger of Jehovah
against Judah and Jerusalem, until he had
cast them out of his sight. Zedekiah also
rebelled against the king of Babylon.

58. *The broad wall*] Historians have related that the breadth of the walls of Babylon would admit chariots to be driven side by side upon them, and that their height was above two hundred feet.

59. *On behalf of Zedekiah*] The common version is unsupported by the history, or by the text. The Greek version is 'from him or by his order ; for we have no reason to suppose that Zedekiah went in person to Babylon at that time.—*For Seraiah*] In these words is specified the business on which Seraiah was sent. He was employed to carry the present, or customary tribute, which Zedekiah was obliged to pay to the king of Babylon in acknowledgment of his subjection and vassalage. For the text and version, see note Fam. Bih.

61. *Bind a stone*] This action, with the words which accompanied it, was to assure the Israelites of the certainty of the prediction, Rev. xviii. 21.—*Thus far the words*] These words seem to notify that the following chapter is not to be attributed to Jeremiah.

CHAP. LII. 1. *Zedekiah was*] This chapter was confessedly added by some one after Jeremiah's time, probably

And it came to pass in the ninth year of 4
his reign, in the tenth month, on the
tenth day of the month, that Nebuchad-
nezzar, king of Babylon, came, he and
all his forces, against Jerusalem, and en-
camped against it, and built forts against
it round about. And the city was besieged 5
until the eleventh year of Zedekiah's reign,
In the fourth month, the ninth day of the 6
month ; when the famine was great in the
city, and there was no bread for the people
of the land. And the city was broken into ; 7
and all the men of war fled, and went out
of the city by night, by the way of the gate
between the two walls, which is by the
king's garden ; (whilst the Chaldeans were
before the city round about :) and they went
towards the plain. But the forces of Chal- 8
dea pursued after the king, and overtook
Zedekiah in the plains of Jericho ; and all
his troops were scattered from him. And 9
they took the king, and brought him up to
the king of Babylon, at Riblah, in the land
of Hamath : and he pronounced judgment
upon him. And the king of Babylon slew 10
the sons of Zedekiah before his eyes ; and
he slew also all the princes of Judah, in
Riblah. And he put out the eyes of Zede- 11
kiah, and bound him with fetters of brass ;
and the king of Babylon carried him to Ba-
bylon, and put him in prison till the day of
his death.

And in the fifth month, on the tenth day 12
of the month, (it was the nineteenth year of
the reign of Nebuchadnezzar, king of Baby-
lon,) came Nebuzaradan, captain of the
guards, one that stood in the presence of the
king of Babylon, to Jerusalem. And he 13
burned the house of Jehovah, and the king's
house, and all the houses of Jerusalem,
even every great house, burned he with fire.
And all the army of the Chaldeans, that 14
was with the captain of the guards, broke
down all the walls of Jerusalem round
about. And some of the poor of the people, 15

by Ezra, after the return of the Jews from Babylon. It contains a brief history of the captivity, nearly the same word for word, as is related in the second book of Kings, chap. xxiv. 18—20, and chap. xxv. together with some few additions.

3. *Because of the anger*] The historian assigns a reason for what went before, namely, why Zedekiah succeeded Jehoiaquim both in the throne and in wickedness. This happened, it is said, 'because of the anger of Jehovah ;' not that Jehovah instigated either them or any man else to do wickedly ; but the thing was of his special order and appointment, for the punishment of a wicked people, that men of such perverse and evil dispositions were advanced to be their kings.

12. *On the tenth day*] In the parallel place, 2 Kings xxv. 8, we read on the seventh, instead of on the tenth. This difference some attempt to reconcile by supposing that one may speak of the day Nebuzaradan set out from Riblah, and the other of the day that he arrived at Jerusalem ; or else that he came on the seventh, but did not set fire to the buildings till the tenth.

and the rest of the people that were left in the city, and the deserters that had gone over to the king of Babylon, even the remains of the multitude, did Nebuzaradan, captain of the guards, carry away captive. 16 But some of the poor of the land did Nebuzaradan, captain of the guards, leave for vine-dressers and for husbandmen. And the pillars of brass that were in the house of Jehovah, and the bases, and the brazen sea, that was in the house of Jehovah, the Chaldeans broke, and carried all the brass of them 18 to Babylon. The caldrons also, and the shovels, and the snuffers, and the bowls, and the spoons, and all the vessels of brass, which they used in ministering, did they 19 take away. And the basins, and the censers, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups, whatsoever was of gold, the gold, and whatsoever was of silver, the silver, did the captain of the guards take 20 away. The two pillars, the one sea, and the twelve brazen oxen, that were underneath, the bases which king Solomon had made for the house of Jehovah, the brass from all these vessels was without weight. 21 For the pillars, eighteen cubits in height, was the one pillar, and a line of twelve cubits measured it round; and the thickness of it was four fingers, being hollow. 22 And the chapter upon it was of brass; and the height of the one chapter was five cubits; and there was wreathen work, and pomegranates upon the chapter all round, the whole of brass; and in like manner, the 23 other pillar had also pomegranates. And the pomegranates were ninety and six towards every wind; all the pomegranates, a hundred upon the wreathen work round 24 about. And the captain of the guards took Seraiah, the chief-priest, and Zephaniah,

the second priest, and the three keepers of the door; And out of the city he took an 25 eunuch, who had the charge over the men of war, and "five" of the king's ministers, who were found in the city, and the principal scribe of the host, who mustered the people of the land, and sixty of the people of the land, who were found in the midst of the city; Even Nebuzaradan, captain of the 26 guards, took them, and brought them to the king of Babylon, at Riblah. And the king 27 of Babylon smote them, and put them to death in Riblah, in the land of Hamath; and carried Judah away captive out of their own land.

This is the people whom Nebuchadnezzar carried away captive, in the seventh year, three thousand and twenty-three Jews. In the eighteenth year of Nebuchadnezzar, 29 he carried away captive from Jerusalem, eight hundred and thirty-two persons. In 30 the three and twentieth year of Nebuchadnezzar, Nebuzaradan, captain of the guards, carried away captive Jews, seven hundred and forty-five persons. All the persons were four thousand and six hundred.

And in the thirty-seventh year of the 31 captivity of Jehoiachin, king of Judah, in the twelfth month, on the twenty-seventh day of the month, Evil-merodach, king of Babylon, in the year that he began to reign, released Jehoiachin, king of Judah, out of prison; And he spoke kindly to him, and 32 set his throne above the throne of the kings who were with him in Babylon; And he 33 changed his prison garments: and he ate bread continually before him all the days of his life. And his allowance was a con- 34 tinual allowance given him by the king; an appointed rate for every day, all the days of his life.

21. *Eighteen cubits*] The common text, 2 Chron. iii. 15, makes them thirty-five cubits, which Blayney supposes was the height of both, which I conceive inadmissible; and as the writer clearly intended to describe what was the height of each, I have therefore followed the more correct reading of this and the other place.

23. *Ninety-six*] In 1 Kings vii. 42; and 2 Chron. iv. 13, it is said there were four hundred pomegranates for the two networks or wreaths, two rows of pomegranates for each network or wreath. The mode of expression here is different, but amounts to exactly the same. For in each row must have been four angular pomegranates, that could not be said to be opposite to any one of the four winds, consequently sixteen angular ones in the four rows; which six-

teen being added to three hundred and eighty-four, make up the number of pomegranates, in all four hundred.

25. (v) 2 Kings xxv. 19.

28—30. These verses are not in the parallel place, 2 Kings xxv. nor in the common edition of the Sept. but they are found in the other versions. They contain an account of three lesser deportations of the Jews to Babylon. Some were carried away in the first year of his reign, Dan. i. 3—6; and many in the eighth year, 2 Kings xxiv. 12—16; and Jerusalem was taken in his nineteenth year. Those mentioned here were carried away in the seventh, eighteenth, and twenty-third year of his reign, and could not be the same as mentioned above. Besides vast numbers of Jews were carried away in those other periods.

LAMENTATIONS OF JEREMIAH.

INTRODUCTION.

Never, says an unquestionable judge, was there a more rich and elegant variety of beautiful images and adjuncts arranged together within so small a compass, nor more happily chosen and applied. The prophet's peculiar talent lay in working up and expressing the passions of grief and pity; and unhappily for him, as a man and a citizen, he met with a subject but too well calculated to give full scope for his genius.

The Lamentations of Jeremiah are very properly distributed into five Chapters, each of them containing a distinct elegy, consisting of twenty-two periods, according to the number of letters in the Hebrew alphabet; although it is in the four first Chapters only that the several periods begin, acrostic-wise, with the different letters following each other in alphabetical order. The fourth Chapter resembles the three former in metre, but the periods are only couplets. In the fifth Chapter the periods are couplets, but of a considerably shorter measure.

CHAPTER I.

Miseries of Jerusalem; she acknowledges her sins, and implores forgiveness.

"AND it came to pass after that Israel had been carried away captive, and Jerusalem had become desolate, that Jeremiah sat weeping, and lamented with this lamentation over Jerusalem, and said,"

1 **κ** How doth she sit solitary, the city once full of people!

She that was great among nations, is become as a widow!

She that was a princess over provinces, is made tributary!

2 **ς** She weepeth sore in the night, and her tears are on her cheeks;

She hath none to comfort her, from among all her lovers;

All her friends have dealt treacherously, they are her enemies.

3 **ι** Judah is gone into exile, because of affliction and of great servitude;

She dwelleth among the nations, she findeth no rest;

All her pursuers have overtaken her in the straits.

4 **τ** The ways of Zion mourn, because none come to the feast;

All her gates are desolate; her priests sigh; Her virgins are afflicted, and she is in bitterness.

5 **η** Her adversaries are chief, her enemies have prospered,

Because Jehovah hath afflicted her, for her many offences;

Her children are gone into captivity before the enemy.

1 And from the daughter of Zion is all her beauty departed;

Her princes are become as harts that find no pasture;

And they are gone without strength before the pursuer.

1 Jerusalem remembered in the days of her affliction and misery

All her desirable things that she had in the days of old;

When her people fell into the hand of an enemy, and she had no helper;

Her adversaries saw, and laughed at her destruction.

2 Jerusalem hath sinned greatly, therefore is she removed;

All that honoured her, despise her, because they have seen her shame;

Even she herself sigheth and turneth backward.

3 Her pollution was in her skirts, yet she remembered not her last end;

Hence she is brought down wonderfully, and hath no comforter:

See, O Jehovah, how the enemy hath increased my affliction.

4 An adversary hath spread his hand over all her desirable things;

Surely she hath seen nations enter into her sanctuary,

Whom thou didst forbid to enter even into thy congregation.

5 All her people sigh; they seek bread;

CHAP. I. 1. *Great among nations*] See what is said of David's conquests and sovereignty over the neighbouring states, 2 Sam. viii. 1—14; x. 6—19, of the extent of his son Solomon's dominions, 1 Kings iv. 21, 24, of the power of Judah in the reign of Jehoshaphat, 2 Chron. xvii. 10, 11, and also in that of Uzziah, 2 Chron. xxvi. 6, 7, 8.

2. *All her friends*] Several of the neighbouring princes sent their ambassadors to Zedekiah, Jer. xxvii. 3, &c. to engage him, as appears from the context, to join them in a confederacy against the power of the king of Babylon. But they not only universally failed and deserted Judah in the time of need, but most of them turned against her, and took a malignant pleasure in aggravating her misfortunes. See Jer. xlviii. 27. Ps. cxxxviii. 7, Ezek. xxv. 3—15.

3. *Gone into exile*] Great multitudes of the people fled on the approach of the Chaldeans, to the neighbouring nations, especially to Egypt.

5. *Are chief*] Or the head over her. For the sins of his people, God so ordered it, Deut. xxviii. 13—44.

7. *All her desirable things*] This is a natural and an affecting circumstance. While we possess good things, we rarely set a proper value on them; but when deprived of them, we remember them, and the remembrance adds to our grief, Job xxix. and xxx.

10. *Whom thou didst forbid*] The sense is given, and not the idiom. Compare Deut. xxiii. 3.

12. *Is it nothing to you?* Does it not move you? This abrupt address I consider as admirably expressing the grief

- They have given their valuable things for food to sustain life;
 See, O Jehovah, and consider how vile I am become!
- 12 **Is it nothing to you?** all ye that pass by look and consider,
 If there be any sorrow like to my sorrow, which is caused to me,
 Whom Jehovah hath afflicted in the day of his fierce anger!
- 13 **From on high he sent fire, and it penetrateth into my bones.**
 He spread a net for my feet; he turned me backward;
 He hath made me desolate, languishing all the day long.
- 14 **The yoke of my transgression is bound by his own hand;**
 His yoke he hath twisted on my neck, he hath cast down my strength;
- 15 **Jehovah hath given me into the hands of those whom I cannot resist.**
 Jehovah hath trodden down my brave men in the midst of me;
 He called an assembly against me, to crush my young men;
 Jehovah hath trodden as in a wine vat, the virgin daughter of Judah.
- 16 **For these things do I weep, mine eye poureth down water,**
 Because a comforter, a restorer of my life is far from me;
 My children are desolate, because the enemy hath prevailed.
- 17 **Zion spreadeth forth her hands, but she hath no comforter;**
 Jehovah hath given up Jacob to his surrounding enemies;
 Jerusalem is become as one set apart for unclean among them.
- 18 **Righteous is Jehovah, for I rebelled against his command;**
 Hear, I pray you, all ye people, and consider my sorrow;
 My virgins, and my young men, are gone into captivity.
- 19 **I called upon my lovers, but they proved false to me;**
 My priests and my elders have expired in the city,
 While they sought food for themselves to support their life.

- Behold, O Jehovah, how I am distressed; 20**
 my bowels are troubled;
 My heart is turned within me; because I have greatly rebelled,
 Abroad a sword bereaveth, at home as it were death only.
- They heard how I sighed, but there was 21**
 none to comfort me;
 All mine enemies heard of my trouble, they were glad that thou hadst done it;
 Thou bringest the day that thou hast named, when they shall be even as I.
- Let all their wickedness come before thee, 22**
 and deal with them,
 As thou hast dealt with me for all my transgressions.
- For my sighings are many, and my heart is faint.**

CHAPTER II.

The prophet laments the misery of Jerusalem, and directs her to seek for mercy.

- How doth Jehovah cloud with his 1**
 anger the daughter of Zion!
 He hath cast down from heaven to earth the glory of Israel;
 And remembered not his footstool in the day of his anger.
- Jehovah swallowed without pity the abodes 2**
 of Jacob;
 He threw down in his wrath, the strongholds of the daughter of Judah;
 He brought them to the ground, he profaned the kingdom and its princes.
- He cut off in his fierce anger every horn 3**
 of Israel;
 He turned back his right hand from the face of the enemy;
 And burned against Jacob as a flaming fire that devoureth around.
- He bent his bow as an enemy; he stood 4**
 with his hand as an adversary,
 And slew every youth, all that were desirable to the age;
 On the tent of the daughter of Zion, he poured out his fury as fire.
- Jehovah was as an enemy; he hath swal- 5**
 lowed up Israel:
 He hath swallowed up all his palaces, he hath destroyed his strongholds,
 And increased in the daughter of Judah mourning and lamentation.

of Zion. Is it possible that any can see my distress and be unaffected? All ye travellers, look and consider.

15. *Trodden down*] As the grapes were crushed, and the juice flowed out, so had Jehovah made the blood of the daughter of Zion to stream forth. Compare Isa. lxiii. 2, 3. Rev. xiv. 20; xix. 15.

20. *As it were death only*] Meaning the pestilence. Death is personified, and the prophet sees him ravaging the city.

21. *The day that thou hast named*] That day when the exulting enemy should in like manner be vanquished; that day which the prophet had so repeatedly foretold.

CHAP. II. 1. *His footstool in the*] The ark of the covenant is called God's footstool, 1 Chron. xxviii. 2. Ps. xcix. 5; cxxxii. 7. And for this obvious reason, that when the glory of God appeared sitting as it were enthroned upon the mercy-seat between the cherubim, the ark below was as it were a base, or footstool to the throne. See Exod. xxv. 21, 22.

3. *He turned his right hand*] That is, the right hand of Israel was turned away, so that he could do nothing to stop the ravages of the enemy.

- 6 **†** And he hath removed his hedge as that of a garden, he destroyed his congregation; Jehovah hath made to be forgotten in Zion the solemn feast and the sabbath; And hath despised in his indignant anger the king and the priest.
- 7 **†** Jehovah hath rejected his altar, his sanctuary is accursed; He hath delivered up to the enemy the walls of his palace; They made a noise in the house of Jehovah, as on a solemn feast day.
- 8 **†** Jehovah purposed to destroy the wall of the daughter of Zion; He stretched out a line, he withdrew not his hand from destroying; He made the rampart and wall to mourn; they languished together.
- 9 **†** Her gates are sunk to the ground; he hath destroyed and broken her bars; Her king and princes are among the nations; the law is no more; Her prophets also have found no vision from Jehovah.
- 10 **†** They sit on the ground, the elders of Zion's daughter are silent; They put dust on their heads, they girded on sackcloth; The virgins of Jerusalem hang down their heads to the ground.
- 11 **†** Mine eyes are wasted with tears, my bowels are troubled; My liver is poured on the ground for the breach of the daughter of my people; While infants and sucklings faint away in the streets of the city.
- 12 **†** To their mothers they say, 'Where is corn and wine?' While they swooned as one wounded in the streets of the city, While their soul departeth in their mother's bosom.
- 13 **†** What shall I testify to thee? what liken to thee, O daughter of Jerusalem! To what compare thee, that I may comfort thee, O virgin daughter of Zion? Surely great as the sea is thy breach, who can heal thee?
- 14 **†** Thy prophets have predicted to thee vain and absurd things; They have not exposed 'to thee' thy iniquity so as to reverse thy captivity; They have predicted to thee burdens of vanity, when thou wast cast out.
- 15 **†** All travellers smite their hands on account of thee; They hiss and shake their head at the daughter of Jerusalem, saying, Is this the city called, Perfect in beauty, the joy of the whole earth?
- 16 **†** Jehovah hath done what he purposed, he hath fulfilled his word; What he had appointed in days of old he hath destroyed without pity, And made the enemy to rejoice over thee, and exalted the horn of thy foes.
- 17 **†** All thine enemies have opened their mouths against thee; They hissed and gnashed their teeth; they said, We have swallowed her up; Surely this is the day that we expected; we have found and seen it.
- 18 **†** Their heart cried to Jehovah; O wall of the daughter of Zion, Let tears run down like a torrent, by day and by night; Give thyself no rest; let not the daughter of thine eye stand still.
- 19 **†** Arise, cry out in the night, at the beginning of the watches; Pour out thy heart like water, before the face of Jehovah; Lift up thy hands to him for the life of thy young children, Who faint away for hunger at the head of every street, saying,
- 20 **†** Behold, O Jehovah, and consider with whom thou didst thus. Shall women eat the fruit of the womb, their little nurslings?
- 21 **†** Shall the priest and prophet be slain in the sanctuary of Jehovah?
- 22 **†** The boy and old man have lain on the ground in the streets; My virgins and my young men are fallen by the sword;

6. *He hath removed his*] God's protection is often expressed by this metaphor, and the withdrawing of his protection is meant by breaking down the hedge that he had made. Compare Ps. lxxx. 12. Isa. v. 2-5.

7-10. *Rejected his altar*] Suffered the enemy to overthrow it, and enter, and burn his palace and sanctuary. How affecting this description of the desolation of the temple and circumstances of it.

11. *My liver is poured on*] Grief and distress for what he saw, dissolved, as it were, his liver into bile. It is known that grief does promote a redundancy of vitiated bile, and this is what is meant.

12. *Their soul departeth*] The words cannot mean, 'pouring forth their desire,' but expiring in the bosom of their mothers for want of bread. This follows swooning as one wounded. How distressing to mothers to witness such a sight!

14. *The prophets have*] The false prophets encouraged them to resistance, by the hope of deliverance, which proved the occasion of their ruin.—(v) Syr.

15, 16. *All travellers*] Those opposed to God's Israel must be meant; their enemies.—*Perfect in beauty*] Compare Ps. xlviii. 9; 1. 2. It was at least a pardonable partiality in the Jews, which led them to bestow these encomiums upon their capital, and to suppose that all strangers would be equally delighted with its beauty as they themselves were.

18. *O wall of the*] The text is followed as this may be the language of Zion's enemies, and then she is called on to weep for the ruin of her rampart, and wall of defence.—*Daughter of*] By this seems to be meant the tears, in perfect consistency with other Hebrew metaphors.

19-22. *Arise, cry out*] This address to the people, exhorting them to pray fervently for divine aid amidst their

In the day of thine anger, thou slewest and killedst them without pity.

22 **n** Thou caldest as on a set day terrors to surround me;

So that in the day of Jehovah's anger none escaped or remained;

They whom I had fostered and brought up, were all mine enemies.

CHAPTER III.

The prophet mourns the state of the people, recommends submission, patience, and trust in the divine mercy, from a review of past mercies.

- 1 **κ** I am the man that hath seen affliction by the rod of his wrath;
- 2 **κ** Me he hath led, and caused to walk in darkness and not in light;
- 3 **κ** Surely against me he again turned his hand all the day.
- 4 **ζ** He wasteth away my flesh and my skin, he hath broken my bones;
- 5 **ζ** He hath built around, and compassed me with misery and travail;
- 6 **ζ** In dark places he hath caused me to dwell, as those dead of old.
- 7 **ι** He hath hedged me about that I cannot go forth, he hath made my chains heavy;
- 8 **ι** Also when I call and cry aloud, he shutteth out my prayer;
- 9 **ι** He hath blocked up my way with hewn stone, he hath made my path crooked.
- 10 **γ** A bear lying in wait, was he unto me, a lion in lurking places;
- 11 **γ** He turned full upon me and tore me, he made me desolate;
- 12 **γ** He bent his bow and set me up as a butt for the arrow.
- 13 **η** He caused the arrows of his quiver to enter into my reins;
- 14 **η** I was a derision unto all my people, their music all the day long;
- 15 **η** He hath filled me with bitterness, he hath made me drunk with a bitter potion.
- 16 **ι** He hath also broken my teeth with grit, he hath laid me low in ashes;

calamities, is most pertinent, and this was the most likely method to obtain some mitigation of their uncommon sufferings. The Sept. Chald. and Arab. read 'fruit of the womb.'

CHAP. III. 1. *I am the man*] The prophet reminds his countrymen that he has seen or experienced affliction as much as any of them, that the distress and trouble he had painfully felt, was equal to that of any of his fellow-citizens.

3. *Again turned his hand*] Not only once smote me, but hath done so again and again. He repeated his blows all the day long.

5. *With misery*] I conceive the first terms are military, the prophet considering himself as a city besieged, and God as the besieger, building ramparts around to assail him; but these very ramparts are misery and travail.

8. *Shutteth out*] Does not regard me, nor return any answer to my requests. This peculiarly afflicted the prophet's mind.

11. *Turned full upon me*] So Blayney, who has given the sense though not the idiom. The former line supports the version given.

And my soul was far removed from peace, 17 I forgot prosperity;

Then I said Jehovah hath destroyed my 18 strength and my hope.

The remembrance of my affliction and 19 misery is wormwood and gall;

My soul cannot but remember them, and 20 sinketh within me.

This I revolve in my mind, therefore shall 21 I have hope;

That the mercies of Jehovah are not 22 exhausted, that they fail not;

His compassions are new every morning; 23 great is thy faithfulness.

Jehovah is my portion, saith my soul, 24 therefore will I hope in him.

Jehovah is good to him that waiteth for 25 him, to the soul that seeketh him,

He is good, hence let him hope and quietly 26 wait for the salvation of Jehovah;

He is good to a man that beareth the 27 yoke in his youth.

Let him alone and be silent, when it is 28 laid upon him;

Let him put his mouth in the dust, if so be 29 there may be hope;

Let him give his cheek to the smiter, let 30 him be filled full with reproach.

For Jehovah will not cast off for ever; 31

But though he afflict, he will also pity, according to the multitude of his mercies;

For he doth not afflict willingly, nor 33 grieve the children of men.

To crush under his feet all the prisoners 34 of the land!

To turn aside the judgment of a man in 35 the sight of a superior;

To subvert a man in his cause, Jehovah 36 by no means approveth.

Who is he that speaketh, and it cometh to 37 pass, when Jehovah commandeth not?

At the command of the Most High doth 38 not good and evil proceed?

Why should a living man complain, a man 39 for the punishment of his sin?

14. *Their music*] He was the subject of their mirth; they played on him as on some musical instrument.

21. *This I revolve*] Here the prophet begins to suggest motives of patience and consolation.

26. *He is good*] The construction requires that טוב should be referred to Jehovah, and so in the next verse.

28. *When it is*] That is, the yoke. By which is meant submission to the will of God, both as it is expressed in his word, and by his providence, even in afflictive dispensations.

30. *Give his cheek*] Compare Matt. v. 39.

31—33. *For Jehovah*] In these verses the grounds of submission and patience are stated, as an encouragement to the discharge of the duty.

34—36. *To crush under*] In these verses certain acts of injustice are specified, of which men are guilty, but of which God cannot approve, and much less imitate in his conduct towards men.

37—39. *Who is he that*] Here God's sovereignty is asserted, and good and evil, prosperity and adversity, are noticed as coming from his hand; and in case of the latter,

- 40 **Let us search and try our ways, and let us return to Jehovah ;**
- 41 **Let us lift up our hearts with our hands, to God in the heavens, saying,**
- 42 **We have transgressed and rebelled ; thou hast not pardoned.**
- 43 **Thou hast covered with anger and chased us, thou hast killed without pity ;**
- 44 **Thou hast covered thyself with a cloud, that prayer may not pass through.**
- 45 **An offscouring and refuse thou hast made us in the midst of peoples.**
- 49 **Mine eye trickleth down without intermission, and ceaseth not ;**
- 50 **Until Jehovah look down and regard from the heavens ;**
- 51 **Mine eye distresseth my mind because of all the daughters of my city.**
- 46 **All our enemies have opened their mouth against us ;**
- 47 **The terror and snare are upon us, desolation and destruction.**
- 48 **Mine eye poureth down streams of water for the destruction of the daughter of my people.**
- 52 **They that are mine enemies without cause, chased me greatly as a bird ;**
- 53 **They cut off my life in the pit, they lifted a stone upon me ;**
- 54 **Waters flowed over my head ; I said, I am cut off ;**
- 55 **I called on thy name, O Jehovah, out of the pit beneath ;**
- 56 **Thou heardest my voice, saying, Hide not thine ear at my cry for relief ;**
- 57 **Thou drewest near in the day I called on thee, thou saidst, Fear not.**
- 58 **Thou pleadest, O Jehovah, the causes of my soul, thou redeemedst my life ;**
- 59 **Thou hast seen, O Jehovah, the wrong done to me ; maintain thou my right :**
- 60 **Thou hast seen all their revenge, all their devices against me.**
- 61 **Thou hast heard their reproach, O Jehovah, all their devices against me,**
- 62 **The speeches of my adversaries and their muttering against me all the day.**
- At their sitting down and rising up, behold, I am their music.**
- Thou wilt render to them a recompense, O Jehovah, after the work of their hands ;**
- Thou wilt give them up to obduracy of heart ; thy curse will come upon them.**
- Thou wilt pursue with anger and destroy them, from under thy heavens, O Jehovah.**

CHAPTER IV.

The state of Zion bewailed, her sins confessed, and Edom threatened.

- How is the gold tarnished ! the most fine gold changed !**
- The hallowed stones scattered at the top of every street !**
- The precious sons of Zion, of worth equal to the purest gold,**
- How are they esteemed as earthen pitchers, the work of the potter's hands !**
- The sea-monsters draw out the breast ; they suckle their young ones ;**
- But the daughter of my people became cruel as the ostriches of the desert.**
- The tongue of the suckling clave to the roof of its mouth for thirst ;**
- Children asked for bread, and no one broke it unto them.**
- Those that fed on dainties lay forlorn in the streets ;**
- Those that were brought up in scarlet, embraced dunghills.**
- The punishment of the daughter of my people was greater than that of Sodom, Which was overthrown as in a moment, without the hands of men.**
- Her nobles were purer than snow ; they were whiter than milk ;**
- They were more ruddy in body than rubies ; their veining was that of sapphires.**
- Now their visage is more dark than blackness, they are not known in the streets.**
- Their skin cleaveth to their bones ; it is withered and become like a stick.**
- Much better are those slain by the sword, than those slain by famine ;**

no living man has any just ground to complain, for he receives not according to his sins.

40—51, *Let us search*] The prophet now points out the method of reconciliation to Jehovah, by reformation and prayer ; and complains of the afflictions he endured, arising from those of his people.

52, *They that are*] Here the prophet begins to celebrate the deliverance he had experienced from former dangers and difficulties, from whence he is led to trust, that the same good providence will again be his support and avenge him of his present persecutors.

53, *In the pit*] See Jerem. xxxviii. 6, &c.

54, *Waters flowed over*] A metaphor taken from a person ready to be drowned, to denote imminent danger and distress. See Ps. lxxix. 1, 2, cxxiv. 4, 5.

59, *Thou hast seen*] Here the prophet adverts to his present sufferings and ill usage.

64—66, *Thou wilt render*] He assures himself that God

would be his support, and render to his unjust and causeless foes, a due recompense.

CHAP. IV. 1. *How is the gold*] This refers to the temple, as appears from the next line. The house of Jehovah was as gold among the other parts of Jerusalem ; but now, alas ! it was tarnished ; the hallowed stones of it were a heap of rubbish.

3. *Cruel as the ostriches*] Compare Job xxxix. 14—16, and notes. Distress made even mothers treat their offspring as if they had no affection for them, as it follows.

5. *Embraced dunghills*] They were deprived of all their enjoyments, and instead of the carpets on which they had been accustomed to repose, they were reduced to lie on dunghills.

6. *Without the hands of men*] Hebrew, 'no hands rested on her,' that is, no human hands were employed in her overthrow ; it was done by the hand of God alone.

7. *Her nobles*] From the use of נָדִיב, Gen. xlix. 26, as

- For those pierced pass away, but these for want of the fruits of the fields.
- 10 The hands of compassionate women have boiled their own children;
They were food for them in the destruction of the daughter of my people.
- 11 Jehovah accomplished his fury, he poured out the fierceness of his anger;
And kindled a fire in Zion that hath consumed its foundations.
- 12 The kings of the earth did not believe, nor any of the inhabitants of the world,
That an adversary or enemy should have entered the gates of Jerusalem.
- 13 This is for the sins of her prophets, the iniquities of her priests,
Who shed in the midst of her the blood of the righteous.
- 14 They wandered as if blind in the streets, they were stained with blood,
So that their very garments could not be touched.
- 15 Depart, ye unclean, men cried to them; depart, depart, touch not;
When they fled and wandered, men said among the nations, they shall not sojourn.
- 16 The face of Jehovah dispersed them, he will no more look on them;
As they respected not the face of priests, and to elders showed no favour.
- 17 As for us, our eyes failed with looking for our help;
In vain on our watch-tower did we watch for a nation that could not save.
- 18 They hunted our steps, that we could not pass along in our streets;
Our end drew near; our days are fulfilled; our end is come,
- 19 Our pursuers were swifter than the eagles of the heavens;

applied to Joseph, it is here employed, not as denoting those who had taken the vow of Nazariteship, but all those distinguished by their wealth and their rank.

9. *For those pierced*] That is, with the sword, pass away, or die speedily, but those who die for want, die a most lingering death, and perhaps one of the most distressing and miserable.

10. *Compassionate women*] Compare ch. ii. 20; Deuter. xxviii. 5, and 2 Kings vi. 29.

12. *Did not believe*] Jerusalem was so strong by nature and art, and had such a powerful protector, that among the neighbouring nations, it was considered impregnable.

13. *This is for the sins*] The prophet assigns the cause of Jerusalem being given up to desolation.

14. *Wandered as if blind*] They wandered about the streets as the blind were accustomed to do, but not to beg bread, but to shed blood.

15. *Among the nations*] Whither some of these sinners fled, on the taking of the city. As they had been so guilty of shedding blood, even heathens refused them an asylum; they said, 'they shall not sojourn,' that is, with us.

16. *Respected not the face*] That is, of those priests and elders who faithfully served God, and who were anxious to promote his glory; called righteous in the 13th verse.

17. *Watch for a nation*] The Egyptians are meant.

18, 19. *They hunted*] The Chaldeans are intended, who during the siege adopted every method to annoy and destroy them.

20. *The breath of our*] Zedekiah's fate is here alluded to.

- On the mountains they have chased us, in the wilderness they laid in wait for us.
- 1 The breath of our nostrils, Jehovah's 20 anointed, was taken in their pits.
Under whose shadow we said we should live among the nations.
- 2 Rejoice and be glad, O daughter of Edom, 21 that dwellest in the land of Uz;
To thee also shall the cup pass; thou shalt be made drunk and naked.
- 3 Thy punishment is at an end, O daughter 22 of Zion, he will no more expose thee;
He will visit thy iniquity, O daughter of Edom, he will expose thy sins.

CHAPTER V.

A humble prayer, representing their great misery; confession of their sin, and petitions for deliverance.

- REMEMBER, O Jehovah, what hath be- 1
fallen us!
- Look down, and consider our reproach.
Our inheritance is transferred to strangers; 2
Our houses to foreigners.
We are become orphans without father; 3
Our mothers are widows.
We have drunk our water for money;
Our wood cometh for price.
The yoke is on our neck, we are pursued, 5
We labour, and no rest is allowed us.
Unto Egypt we have submitted ourselves, 6
And to Assyria, to be satisfied with bread.
Our fathers have sinned, and are no more; 7
And we bear the punishment of their iniqui-
Servants have dominion over us, [ties. 8
Nor is there any to deliver out of their hand.
At the peril of our lives we get our bread, 9
Because of the sword in the wilderness.
Our skin is become dry as an oven, 10
Through the stormy blasts of famine.

to, upon whose being taken prisoner, all the hopes, which the people had entertained of living safe under his protection, fell of course to the ground. To live among the nations probably means to exist in a national capacity, or as one among them.

21, 22. *Rejoice and be glad*] An ironical mode of address, like that, Eccles. xi. 9. The Edomites, we find, had with a malicious joy exulted over the ruin of their brethren the Jews. See Ps. cxxxvii. 7. Obad. 10—12.

CHAP. V. 2, 3. *To strangers*] To the Chaldeans, who now had the right and the possession of the land of promise.

4. *Water for money*] Perhaps this alludes both to the state of some left in Judea, and to those carried away captive, who were obliged to buy both their wood and water, which shows a state of great misery.

5. *The yoke is on*] Symmachus thus renders, and this sense depends only on the vowel which we read.

6. *Unto Egypt*] So the Vulg. renders, as if he had read *למִצְרַיִם*, &c. Those who had escaped the general massacre, were obliged for support to become servants or slaves to one or the other of the people mentioned.

7. *We bear the*] Compare 2 Kings xxi. 11—16; xxiii. 26, 27, &c. They do not say this to excuse themselves, but to lament the sins of their fathers as well as their own.

9. *Peril of our lives*] This seems to refer to the few who remained in the land, and who were exposed to the sword of the Arabs, who dwelt in the wilderness.

10. *Stormy blasts of famine*] Both in this place and Ps. xi. 6, the ancient interpreters give it the sense of

- 11 The women in Zion have they ravished ;
The virgins in the cities of Judah.
12 Princes were hung up by the hand ;
The persons of elders were not honoured.
13 They took young men to grind at the mill,
And boys fell under burdens of wood.
14 The elders have ceased from the gate ;
The young men from their music.
15 The joy of our heart hath ceased ;
Our dance is turned into mourning.
16 The crown of our head is fallen ;
Wo unto us ! because we have sinned.

Because of this our heart is faint ; 17
Because of these things our eyes are dim ;
Because of mount Zion, which is desolate, 18
So that jackals walk upon it.
But thou, O Jehovah, abidest for ever ; 19
Thy throne from generation to generation.
Wherefore wilt thou wholly forget us ? 20
Wilt thou forsake us for so long a time ?
Turn us to thee, O Jehovah, so shall we 21
Renew our days as of old. [return ;
For wilt thou altogether cast us off ? 22
Thou hast been exceedingly wrath with us.

storms and tempests. In the latter of these passages it seems not improbable, that by רוח ולעפוף the hot scorching wind may be alluded to, which produces such fatal effects in the desert. In this place the violent operations of hunger may be called its 'stormy blasts,' from the effects thereby produced in emaciating the body, and drying the skin, as if the blasts of a hot wind had passed over it.

11—15. *The women*] The prophet describes in affecting language the miseries of the people when Jerusalem was

taken, women ravished, princes and elders murdered and hung up, the youth slain, and all made solitary.

16—18. *The crown of*] Now they were stripped of what was their glory ; and Zion now only awakened commiseration for its fallen and desolate condition.

19—22. *But thou, O Jehovah*] This was the comfort of the prophet, that Jehovah was unchangeable, that his throne cannot be subverted ; and from this he prays that he would remember them, and turn them to him, and save them.

EZEKIEL.

INTRODUCTION.

We learn from chapter i. 4. that Ezekiel was a descendant of Aaron ; and as he dates his prophecies from the captivity of Jehoiachin, it is probable that he was carried away captive at the same period. The king of Chaldaea planted his Jewish captives at Tel-abib, and other places on the river Chebar ; which flows into the east side of the Euphrates, at Circesium, or Carchemish, near two hundred miles northward of Babylon. This was the scene of Ezekiel's prophecies, which were continued through a course of twenty-two years : here he was present in body, though in visionary representation he was sometimes taken to Jerusalem. While the people in Judea were given up to every vice and delusion, the exiles on the river Chebar continued rebellious and idolatrous. In vain did their great prophet Ezekiel endeavour to attract and win them by the charms of his flowing and insinuating eloquence ; in vain did he assume a more vehement tone, to awe and alarm them by heightened scenes of calamity and terror.

CHAPTER I.

The time of Ezekiel's prophecy ; his vision of the four cherubs, the four wheels and the glory of Jehovah.

- 1 Now it came to pass in the thirtieth year,
in the fourth month, in the fifth day of the
month, as I was among the captives by the
river Chebar, that the heavens were opened,
2 and I saw visions of God. In the fifth day
of the month, (which was the fifth year of
3 king Jehoiachin's captivity.) The word
of Jehovah came expressly unto Ezekiel,
the son of Buzi, the priest, in the land of the
Chaldeans, by the river Chebar ; and the
hand of Jehovah was there upon him.
4 And I looked, and behold, a whirlwind

came from the north, a great cloud, and a fire
infoldding itself, and a brightness was round
about it ; and in the midst thereof there
was as the colour of amber, even in the
midst of the fire. Also in the midst thereof 5
appeared the likeness of four animals. And
this was their appearance ; they had the stature
of a man. And every one had four 6
faces, and every one had four wings. And 7
as to their feet, they were straight feet ; the
sole of their feet was like a calf's foot, and
they sparkled like the colour of burnished
brass. And they had the hands of a man
under their wings, on their four sides ; thus 8
they four had their faces and their wings.

CHAP. I. 1. *In the thirtieth year*] The prophet most probably dates from the era of Nabopolassar, an era followed by Ptolemy, and other writers on the affairs of Babylon and the Persians. In the next verse Ezekiel mentions the time according to the Jewish mode of reckoning, to be the fifth year of Jehoiachin's captivity.—*Chebar*] Ammianus calls this river Aboras, and Ptolemy, Chaboras. It falls into the Euphrates near Carchemish.

2. *The fifth year*] This was of course the fifth year of Zedekiah, who succeeded Jehoiachin : and as the city and temple were destroyed in the eleventh year of Zedekiah, 2 Kings xxv. 2, it follows that this vision appeared to Ezekiel six years before that event.

3. *And the hand of Jehovah*] For the hand of Jehovah to

be upon any one, signifies, that Jehovah by him exerts his power to punish, as Acts xiii. 11, or to endue him with such energy that he may do or speak whatever God wills.

4. *From the north*] That is supposed to denote the calamities which were to burst on Jerusalem from her northern enemies, the Chaldeans.—*Colour of amber*] Bochart shows that *χλωρον* (the word in the Sept.) signifies amber, crystal, and a metal compounded of gold and silver, or gold and brass ; and thinks that the last, called *χαλκολίθαιος*, Rev. i. 15, best suits this place.

5. *The stature of a man*] That is, of the body of a man ; they were erect, and not horizontal after the manner of beasts.

7. *Straight feet*] Their feet were not like those of men,

9 Their wings were joined one to another; they turned not when they went; they went
 10 every one straight forward. As for the likeness of their faces, they four had the face of a man, and a lion on the right side: and they four had the face of an ox, and the face of an eagle on the left side.
 11 And their wings were parted above; two wings of every one were joined, and two
 12 covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned
 13 not when they went. As for the likeness of the animals, their appearance was as burning coals of fire, as the appearance of lamps which went up and down among the animals; and the fire was bright, and out of the fire went forth lightning.
 14 And the animals ran, and returned as the appearance of a flash of lightning.
 15 Now as I beheld the animals, behold one wheel upon the earth by the animals with its
 16 four sides. The appearance of the wheels and their work, was as the colour of a beryl: and they four had one likeness: and their appearance and their work was, as it were, a
 17 wheel in the middle of a wheel. When they went, they went upon their four sides: and
 18 they turned not about when they went. As for their fellows and strakes, 'I beheld them;' and their strakes were full of eyes round
 19 about them four. And when the animals went, the wheels went by them: and when the animals were lifted up from the earth,
 20 the wheels were lifted up. Whithersoever the spirit was to go, they went,^o and the wheels were lifted up beside them: for the
 21 spirit of the animals was in the wheels. When those went, these went; and when those stood, these stood; and when those were

lifted up from the earth, the wheels were lifted up beside them; for the spirit of the animals was in the wheels.

And there was the likeness of the expanse 22 over the heads of the animals, which was as the colour of the terrible ice, stretched forth over their heads above. And under the 23 expanse their wings were straight, the one towards another: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the sound of 24 their wings, like the sound of great waters, as the voice of the Almighty; the sound of their speech was as the sound of a host: and when they stood, they let down their wings. And there was a voice from the 25 expanse which was over their heads.^o

And above the expanse which was over 26 their heads, was the likeness of a throne, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of am- 27 ber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and a brightness was round about him. As the appearance 28 of the bow which is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the glory of Jehovah. And when I saw it I fell upon my face.

CHAPTERS II. III.

CHAP. II. III. *Ezekiel's commission; the instruction and the roll of prophecy given unto him, which he eateth; his duty stated; the divine glory speaketh.*

THEN I heard the voice of one who spoke, I

horizontal, but like those of a calf, straight down to the soles.

9. *They turned not when*] This circumstance is repeated verse 12—17, and chap. x. 11, and is explained by its opposite, 'they went straight forwards.' In whatever way they moved, they kept the same relative position.

10. *They four had the face*] These living creatures are called cherubs, chap. ix. 3; and x. throughout. They cannot represent Jehovah, as Parkhurst contends, because John describes them as paying worship to him, Rev. iv. 8, and v. 8, 9. They cannot always represent angels alone; because they were redeemed by the blood of the Lamb, and are distinguished from angels, Rev. v. 6—11. As the elders represent the ministers of the church, so the four living creatures, in the Apocalypse, most probably represent the glorified state of the redeemed in heaven; who will serve God with reason, with strength of affection, with perseverance, and with swift obedience; qualities which seem to be signified by the emblem here described. Angels may have occasionally assumed this form; Gen. iii. 24; and they may have been represented under this form in the Holy of Holies; as it expresses their own nature, and that of those who will be like angels, *ἰσαγγέλους*, in heaven, Luke xx. 36.—(o) *Thus were their faces*] Sept.

12. *The spirit was to go*] These living creatures were animated by one spirit; and they obeyed his will as soon as made known to them.

14. *They ran and returned*] The Syriac has the negative,

'they ran and turned not;' but the text is consistent with verse 9; for though they ran and returned, it was always in a fixed relative position.

15. *Upon the earth*] Not lifted up, see verse 19.—*With its four faces*] One wheel intersected another at right angles, like the two colures; and the four spherical portions thus formed seemed to be called the four faces, or sides. See verses 16, 17. The Jews call this vision *כרכב*, or the chariot.

16. *A beryl*] A gem of a bluish green; and probably called in the text *tarshish*, from the place whence it came.

17. *They turned not*] The wheels are supposed to express the revolutions of God's providence; which are regular, though they appear intricate.

18. *Their fellows and strakes*] That is, the circumference of the wheels and the iron with which they appeared to be bound.—*I beheld them*] This reading is adopted by most critics. If the *vau* be genuine before *בבד*, the common version cannot be supported. What attracted his notice was, that they were full of eyes. Compare chap. x. 12; Rev. iv. 6. The eyes are thought to denote God's all-seeing providence.—20. (o) *Thither the spirit went*. Sept. Syr.

23. *Terrible ice*] Not in its common state, but when it astonishes by its magnitude and splendour.

25. *Over their heads*] I omit with the Sept. Syr. Arab. the three last words, as being clearly a mere repetition of the close of the preceding verse.

26—28. *Of a man above it*] The representation of the

and said unto me, Son of man, stand upon
 2 thy feet, and I will speak unto thee. And
 the spirit entered into me, when he spoke
 unto me, and set me upon my feet, and I
 3 heard him that spoke unto me. And he
 said unto me, Son of man, I send thee to the
 children of Israel, to a rebellious nation that
 hath rebelled against me: they and their
 fathers have transgressed against me, even
 4 unto this very day. Although they are im-
 pudent and stiff-hearted men, I send thee
 unto them; and thou shalt say unto them,
 5 Thus saith the Lord Jehovah. And they,
 whether they will hear, or whether they will
 forbear, (for they are a rebellious house,) yet
 shall know that there hath been a prophet
 among them.
 6 And thou, son of man, be not afraid of
 them, and of their words be not afraid,
 though they be stubborn and oppose thee,
 and thou dwell among scorpions: of their
 words be not afraid, nor be dismayed at
 their looks, though they be a rebellious
 7 house. But thou shalt speak my words
 unto them, whether they will hear, or whether
 they will forbear: for they are a rebellious
 8 house. And thou, son of man, hear what I
 say unto thee; Be not thou rebellious, like
 that rebellious house: open thy mouth, and
 eat that which I give thee.
 9 And when I looked, behold, a hand was
 put forth unto me; and, lo, a roll of a book
 10 was therein; And he spread it before me:
 and it was written within and without: and
 there was written therein, Lamentations,
 and mourning, and woe.
 11 MOREOVER Jehovah said unto me, Son
 of man, eat that which is presented, eat this
 roll, and go speak unto the house of Israel.
 2 So I opened my mouth, and he caused me
 3 to eat that roll. For he said to me, Son of
 man, Let thy stomach receive, and thy belly
 be filled with this roll which I give thee.
 Then I ate it; and it was in my mouth as
 honey for sweetness.

ever-blessed Jehovah, who at length assumed human nature.

CHAP. II. 1. *Son of man*] This phrase is peculiar to the prophets Ezekiel and Daniel, and according to the Syriac idiom, means only the same as man. Our Lord spoke of himself in the third person, as the 'son of man,' to denote his having assumed human nature, and that he was the person of whom Daniel prophesied.—*Stand on thy feet*] He had fallen prostrate in the eastern manner, chap. i. 28.

2. *The spirit entered*] The term רִיחַ, spirit, here seems to denote the power of God, strengthening him, so that he was able to listen to and to do what was said. Comp. Luke i. 35, and 1 Kings xviii. 12, and 2 Kings ii. 16, &c.

3. *Children of Israel*] The Sept. and Arab. have house for sons; and sometimes sons for house. The terms are synonymous, and deserve no more notice.

5. *Hath been a prophet*] One to warn them, so that they can have no pretext for their sin: and divine justice will be vindicated in their punishment.

6. *Though they be stubborn*] For the sense given, see the Syr. and Gesen. in verb.

And he said unto me, Son of man, go, get
 thee unto the house of Israel, and speak my
 words unto them. For thou art not sent to
 5 a people of a strange speech, and of a hard
 language, but to the house of Israel; Not
 6 to many people of a strange speech, and of
 a hard language, whose words thou canst
 not understand. Surely, had I sent thee to
 them, they would have hearkened unto thee.
 But the house of Israel will not hearken
 7 unto thee, for they will not hearken unto
 me: for all the house of Israel are impu-
 dent and hard-hearted. Behold, I have
 8 made thy face firm against their faces; and
 thy forehead firm against their foreheads.
 As an adamant firmer than flint, have I
 9 made thy forehead; fear them not; nor be
 dismayed at their looks, though they be a
 rebellious house.

Moreover he said unto me, Son of man, 10
 all my words which I shall speak unto thee
 receive in thy heart, and hear with thine
 ears. And go, get thee to them of the cap- 11
 tivity, unto the children of thy people, and
 speak unto them, and tell them, Thus saith
 the Lord Jehovah, whether they will hear,
 or whether they will forbear.

Then the spirit took me up, and I heard 12
 behind me a sound, as of a great shaking,
 saying, Blessed be the glory of Jehovah,
 from his place. I heard also the sound of 13
 the wings of the animals, which touched one
 another, and the sound of the wheels beside
 them, and the sound of a great shaking. So 14
 the spirit lifted me up, and took me away,
 and I went in bitterness, in the heat of my
 spirit; and the hand of Jehovah was strong
 upon me.

Then I came to them of the captivity at 15
 Telabib, who dwelt by the river Chebar,
 and I dwelt where they dwelt; I even dwelt
 there astonished among them seven days.
 And it came to pass at the end of seven 16
 days, that the word of Jehovah came unto
 me saying, Son of man, I have made thee a 17

8. *Open thy mouth*] Jarchi observes that this is figurative, and signifies, Attend and listen, and receive what I give thee.

CHAP. III. 1—3. *Let thy stomach*] Kimchi justly observes, that by this it was intimated that he was to lay up in his memory, and assiduously revolve in his thoughts what God said unto him.—*As honey*] Perhaps it was sweet, from the pleasure of being so honourably employed.

6. *Surely had I sent thee*] So the versions. The negative particle is interpolated. Compare Matt. xii. 58—42.

8. *Thy face firm*] So as not to be ashamed or cast down before them, however they might treat him. Compare Jer. i. 18.

12. *Took me up*] It is probable that he was conveyed to another place, and that as he went he heard as follows.—*The glory of Jehovah*] By the whole choir of his attendant angels, who were then in the place where his glory dwelt.

14. *In bitterness*] Because of the calamities which he was commissioned to foretell; and in the heat, &c. because of the rebellious conduct of the people.

15. *And I dwelt where*] So the Keri, and the verb is

watchman unto the house of Israel : therefore hear the word from my mouth, and
 18 warn them from me. When I say unto the wicked, Thou shalt surely die; and thou warnest him not, nor speakest to warn the wicked from his wicked way, to save his life; that wicked man shall die for his iniquity; but his blood will I require at thy hand.
 19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his evil way, he shall die for his iniquity; but thou hast delivered thy soul. Again, When the righteous turneth from his righteousness, and committeth iniquity, and I lay a stumbling-block before him, "and" he dieth, because thou hast not warned him; he shall die for his sin, and his righteousness which he hath done shall not be remembered, but
 21 his blood will I require at thy hand. Nevertheless if thou warn the righteous, that the righteous sin not, and he do not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.
 22 And the hand of Jehovah was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.
 23 Then I arose, and went forth into the plain: and behold, the glory of Jehovah stood there, as the glory which I saw by the river
 24 Chebar: and I fell on my face. Then the spirit entered into me, and set me upon my feet; and he spoke, and said unto me, Go shut thyself within thy house. And thou,
 25 O son of man, behold, hands shall be put upon thee, and thou shalt be bound therewith, and thou shalt not go out among them:
 26 And I will make thy tongue cleave to the roof of thy mouth, so that thou shalt be dumb, and shalt not be to them a reprover:
 27 for they are a rebellious house. But when I speak with thee, I will open thy mouth: and thou shalt say unto them, Thus saith the Lord Jehovah; He that heareth, let him

hear: and he that forbeareth, let him forbear: for they are a rebellious house.

CHAPTER IV.

The prophet draws on a tile Jerusalem, as besieged by the Chaldeans; by lying on his side, and by eating and drinking by weight and measure, shows the distress of the people.

THEN Jehovah said, Thou also, son of 1.
 man, take thee a tile, and lay it before thee, and engrave upon it the city Jerusalem: And lay siege against it, and build a tower 2
 against it, and cast a mount against it; set a camp also against it, and place battering-rams against it round about. Moreover take 3
 unto thee a plate of iron, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt distress it. This shall be a sign to the house of Israel. Lie 4
 thou also upon thy left side, and lay the punishment of the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear the punishment of their iniquity. For I have laid upon thee the years of the 5
 punishment of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the punishment of the iniquity of the house of Israel. And when thou hast accomplished them, lie 6
 again on thy right side, and thou shalt bear the punishment of the iniquity of the house of Judah forty days: each day for a year have I appointed thee. Therefore thou shalt 7
 set thy face towards the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it. And, 8
 behold, I will put hands upon thee, and thou shalt not turn thyself from one side to another till thou hast ended the days of thy siege.

Also take thou for thyself wheat and bar-

used in its secondary sense, to dwell, to abide.—*Astonished*] Doubtless at what he saw and heard.

18. *Surely die*] An immature death, if not a violent one.

19. *Delivered thy soul*] That is, thyself; thou wilt be free from blame. Compare chap. iv. 14. The opposite to this clause is, 'His blood will I require at thy hand; thou shalt be deemed guilty of his blood.'

20. *A stumbling-block*] Such a temptation or occasion of sin as in the course of providence often occurs; and which we may and ought to avoid. This mode of speaking often occurs. Chap. vii. 19; xiv. 3—7; xviii. 30; xxi. 20; xlv. 12.—(a) Syr. Arab.

21. *Warn the righteous*] I follow the versions, and 1 MS. which is certainly right; as two objective cases to the same verb is ungrammatical.

25. *Hands shall be put*] The verb is used impersonally, and is equivalent to the passive form. See Schroeder.

26. *Shalt be dumb*] That is, for some time God would withhold revelations from him, and he should not even reprove them. This was to be a sign unto them, to intimate that they were incorrigible.

CHAP. IV. 2. *And lay siege*] This prediction was given, when all was peaceful, at least four years before Jerusalem

was besieged, and when no human sagacity could possibly conjecture such an event.

4. *Lie thou*] In his own house, chap. iii. 24. This was to be his posture, not without intermission, but in the exercise of his prophetic office during that part of each day when the people were likely to observe his conduct.—*Lay the punishment*] Declare that you thus represent the punishment, &c.

5. *Three hundred*] This number of years, see verse 6, will take us back with sufficient exactness, from the year in which Jerusalem was sacked by Nebuchadnezzar to the first year of Jeroboam's reign, when national idolatry began in Israel.

6. *Judah forty days*] Reckon near fifteen years and six months in the reign of Manasseh, two years in that of Amon, three months in that of Jehoahaz, eleven years in that of Jehoiaquin, three months and ten days in that of Jehoiachin, and eleven years in that of Zedekiah; and there arises a period of forty years, during which gross idolatry was practised in the kingdom of Judah.

7. *Uncovered*] Disengaged from the upper garment worn in the east; and thus ready for action. See Is. lii. 10.

8. *I will put hands*] God is said to do what was done in consequence of his command. See on chap. iii. 25.

ley, and beans, and lentiles, and panic, and spelt, and put them in one vessel, and make of them food for thyself, according to the number of thy days that thou shalt lie on thy side; three hundred and ninety days 10 shalt thou eat thereof. And thy food which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou 11 eat it. Thou shalt also drink water by measure, the sixth part of a hin: from time to 12 time shalt thou drink. Thou shalt also eat a barley-cake; and with human dung thou 13 shalt bake it in their sight. And Jehovah said, Even thus shall the children of Israel eat their polluted food among the nations whither 14 I will drive them. Then said I, Ah, Lord Jehovah! lo, my soul hath not been polluted: for of that which dieth of itself, or was torn in pieces, I have not eaten from my youth up; neither hath abominable food come 15 into my mouth. Then he said unto me, Behold, I have given thee cow's dung for man's dung, and thou shalt prepare thy food there- 16 with. Moreover he said unto me, Son of man, lo, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care; and they shall drink water 17 by measure, and with astonishment: That they may want bread and water, and be astonished one with another, and pine away for their iniquity.

CHAPTER V.

The prophet being commanded to shave his head, and divide the hair, showed thereby the miseries of the Jews, for their rebellion, by famine, sword, and dispersion.

1 AND thou, son of man, take thee a sharp instrument, take thee a barber's razor, and shave thy head, and thy beard: then take thee balances to weigh, and divide the hair. 2 A third part thou shalt burn with fire, in the midst of the city, when the days of the siege are fulfilled: and thou shalt take a third part, and smite about it with the instrument: and a third part thou shalt scatter in the wind; and I will draw out a sword after 3 them. Thou shalt also take thereof a few

9. *Lentiles and panic*] They all serve to make a kind of bread, and they were mixed together in one vessel, to denote the coarse food which should be used in the siege.

10. *Twenty shekels*] Not ten ounces Troy weight. The Romans allowed a pound of bread to prisoners each day; so that the quantity allowed the prophet was only just sufficient to maintain life. The same may be said of the quantity of water. A hin was only about ten pints; and the sixth part of this was not a pint and a half. According to the humane Howard, three times this quantity is what a healthy man requires.

12. *Human dung*] The dung of oxen and camels was, and still is, commonly used in the east, as fuel for preparing their food. The command to use human dung, expressed extreme necessity.

16. *The staff of bread*] Compare Levit. xxvi. 26. It is so called, because that man leaneth on bread for his chief support. We may do without other things, but bread is necessary.

in number, and bind them in thy skirts. Then shalt thou take some of these again, 4 and cast them into the midst of the fire, and burn them in the fire; for from these shall come forth a fire into all the house of Israel.

Thus saith the Lord Jehovah; This is 5 Jerusalem: in the midst of the nations I have set her, and countries are round about her. And she hath wickedly rebelled against 6 my judgments more than the nations, and against my statutes more than the countries which are round about her; for they have refused my judgments, and as to my statutes, they have not walked according to them. Therefore thus saith the Lord Jehovah, Be- 7 cause ye have been more rebellious than the nations which are round about you, and have not walked according to my statutes, nor have kept my judgments, but have done according to the judgments of the nations that are round about you: Therefore thus 8 saith the Lord Jehovah; Behold, I, even I, am against you, and will execute judgments in the midst of you in the sight of the nations. And I will do among you that which 9 I have not done, and whereunto I will not do any more the like, because of all your abominations. Therefore the fathers shall 10 eat the sons in the midst of you, and the sons shall eat their fathers; and I will execute judgments upon you, and all that remain of you will I scatter towards all the winds. Therefore, as I live, saith the Lord Jeho- 11 vah; Surely, because ye have defiled my sanctuary with all your detestable things, and with all your abominations, even I also will diminish you, mine eye shall not spare, nor will I have any pity.

A third part of you shall die with the pestilence, or shall be consumed with famine in the midst of you; and a third part shall fall by the sword round about you; and a third part I will scatter towards all the winds, and I will draw out a sword after them. Thus shall mine anger be 13 accomplished, and I will cause my fury

CHAP. V. 3. *In the midst of the city*] That is, of the city which the prophet had engraven on the tile.—*Days of the siege*] That is, of the typical siege before described.—*Thy skirts*] This denotes the few that were left in the land by Nebuzar-adan. Jer. xlii. 4.

4. *And from it shalt*] In consequence of Ishmael's conspiracy against Gedaliah, destruction shall spread itself among the small residue of the Jews. See Jer. xlii. xliii. xlv.

6. *Wickedly rebelled*] I derive from מרד, to rebel; and consider לרשע as used adverbially in the same manner as לבטח, confidently, or לצדק, righteously.—*More than the nations*] That is, more than they have rebelled against their judgments and ordinances.

9. *Do any more the like*] The national punishment of the Jews, comprehending what they suffered from Nebuchadnezzar, Titus, and Adrian, has been remarkably signal.

10. *Eat the sons*] Compare 2 Kings ii. 20; Jerem. xix. 9; Lam. ii. 20; iv. 10.

to rest upon them, and I will be comforted :
and they shall know that I, Jehovah, have
spoken it in my jealousy, when I have ac-
14 complished my fury upon them. More-
over I will make you a desolation, and a
reproach among the nations which are round
about you, in the sight of all that pass by.
15 'And you shall be' a reproach, and a re-
viling, and an instruction, and an astonish-
ment, unto the nations which are round
about you, when I shall execute judgments
upon you in anger, and in fury, and in fu-
16 rious rebukes. I, Jehovah, have spoken it :
When I shall send upon you the evil arrows
of famine, which shall be for your destruc-
tion, and which I will send to destroy you :
And I will increase the famine upon you,
17 and will break your staff of bread : Thus
will I send upon you famine and evil beasts,
and they shall bereave you : and pestilence
and blood shall pass through you ; and I
will bring the sword upon you. I, Jehovah,
have spoken it.

CHAPTER VI.

The judgment of Israel for their idolatry ; a remnant shall be spared ; the faithful are exhorted to lament their calamities.

1 AND the word of Jehovah came unto me,
2 saying, Son of man, set thy face towards
the mountains of Israel, and prophesy against
3 them, and say, Ye mountains of Israel, hear
the word of the Lord Jehovah ; Thus saith
the Lord Jehovah, to the mountains and to
the hills, to the streams and to the valleys ;
Lo, I, even I, will bring a sword upon you,
4 and I will destroy your high places. And
your altars shall be desolate, and your sun-
images shall be broken : and I will cast
5 down your slain before your idols. And I
will lay the carcasses of the children of Israel
before your idols ; and I will scatter your
6 bones round about your altars. In all your
dwelling-places the cities shall be laid waste,
and the high-places shall be desolate ; that
your altars may be laid waste and destroyed,
and your idols may be broken and cease,
and your sun-images may be cut down, and

your works may be abolished. And the 7
slain shall fall in the midst of you, and ye
shall know that I am Jehovah.

Yet will I leave a remnant, that ye may 8
have some who shall escape the sword
among the nations, when ye shall be scat-
tered through the countries. And those of 9
you that escape shall remember me among
the nations whither they shall be carried
captives, when I have broken their heart,
which straying departed from me, and their
eyes, which went astray after their idols ;
and they shall loathe themselves for the evils
which they have committed, in all their abo-
minations. And they shall know that I, Je- 10
hovah, have not said in vain that I would do
this evil unto them.

Thus saith the Lord Jehovah ; Smite with 11
thy hand, and stamp with thy foot, and say,
Alas, for all the evil abominations of the
house of Israel ! for by sword, by famine,
and by pestilence, shall they fall. He that 12
is far off, shall die by the pestilence ; and
he that is near shall fall by the sword ; and
he that remaineth and is 'preserved,' shall die
by the famine : thus will I accomplish my
fury upon them. Then shall 'they who sur- 13
vive know' that I am Jehovah, when their
slain shall be among their idols round about
their altars, upon every high hill, on all the
tops of the mountains, and under every
green tree, and under every thick oak, the
place where they offered sweet savour to all
their idols. When I shall stretch out my 14
hand upon them, and make the land a deso-
lation and an astonishment, more than the
desert towards Diblath, in all their habit-
ations : they shall even know that I am Je-
hovah.

CHAPTER VII.

Israel's final desolation ; the distressed state of those that escape, who are destined to be made captives.

MOREOVER the word of Jehovah came 1
unto me saying, Also thou son of man, thus 2
saith the Lord Jehovah, concerning the land
of Israel ;
An end cometh, the end "cometh,"

13. *And I will be comforted*] Their sins were so provoking,
and God's anger so kindled against them, that he could not
rest or enjoy comfort (speaking after the manner of men)
until he had thus punished them.—15. (v) Versions.

16. *The evil arrows of famine*] This is poetical and sub-
lime. Famine might be inflicted various ways ; by locusts,
hail, showers, blasts, drought.

CHAP. VI. 2. *Mountains of Israel*] Israel being car-
ried captive, Judah is called Israel ; and perhaps possessed
a great part of the country.

3—5. *Mountains and hills*] That is, all the places where
they had erected altars, and worshipped idols. This was
following the custom of the heathens.

6. *In all your dwelling*] This seems to be addressed to
the people of this land. Wherever they should go, they
would only find ruined and desolate cities.

9. *When I have broken*] When I have subdued their

rebellious heart, and made them sensible of their sin in wor-
shipping idols, and rejecting me ; when they are brought to
repentance. Compare Ps. xxxiv. 18 ; li. 18.

13. *Then shall they*] To give the sense clearly, I have
added what is understood. The places where they had
practised idolatry, should be filled with slaughtered car-
casses.—(v) Syr. So ver. 12.

14. *More than the desert*] I have adopted the version of
the Syriac, and with many critics consider Diblath, the same
as Diblathaim, Num. xxxiii. 46 ; Jer. xlv. 22 ; which was
situated on the borders of that desert which Moses describes
Deuter. viii. 15.

CHAP. VII. 2, 3. *An end cometh*] Having prophesied
against the mountains of Israel, Ezekiel now asserts that an
end cometh on the whole land ; that the enemy would ra-
vage every part of it. The readings adopted are necessary.

—(a) Versions.

- Upon the four corners of the land.
 3 Now "cometh" the end upon thee ;
 And I will send mine anger upon thee,
 And will judge thee according to thy ways,
 And recompense to thee all thine abominations.
 4 And mine eye shall not spare, nor will I pity ;
 But thy ways will I recompense unto thee,
 And thine abominations that have been in
 And ye shall know that I am Jehovah. [thee ;
 5 Thus saith the Lord Jehovah,
 Lo, evil cometh after evil :
 6 An end cometh, the end cometh ;
 Lo, "the end" cometh unto thee :
 7 The morning cometh upon thee ;
 O inhabitant of the land, the time cometh :
 Near is the day of tumult, and not of festive noise.
 8 Now will I soon pour my fury upon thee,
 And accomplish against thee mine anger,
 And will judge thee according to thy ways,
 And recompense to thee all thine abominations. [pity :
 9 And mine eye shall not spare, nor will I
 According to thy ways will I recompense thee, [thee ;
 And thine abominations that have been in
 And ye shall know that I Jehovah smite you.
 10 Behold the day ! behold, it cometh !
 The morning hath gone forth.
 The rod hath blossomed, pride hath flourished ; [ness.
 11 Violence hath risen up to a rod of wicked-
 None of them, neither of their multitude,
 Nor of their concourse shall remain ;
 Nor shall there be wailing for them.
 12 The time cometh, the day draweth near :
 Let not the buyer rejoice ;
 Nor let the seller lament himself :
 For hot anger is upon all the multitude thereof. [sold,
 13 For the sellers shall not return to what is
 Although they should still be among the living.
- For the vision is against all her multitude :
 It shall not be unfulfilled, "saith Jehovah ;"
 Neither shall any one strengthen himself
 By the iniquity of his life.
 Blow ye the trumpet, and let all be ready · 14
 Yet none goeth forth to the battle ;
 For hot anger is on all the multitude thereof.
 The sword is without, and pestilence and fa- 15
 mine within.
 He that is in the field shall die by the sword,
 And him that is in the city, famine and pes-
 tilence shall devour. [escape,
 But those of them that are to escape, shall 16
 And be on the mountains as "moaning" doves,
 All of them groaning, each for his iniquity.
 All hands shall become feeble, 17
 And all knees shall be weak as water.
 They shall gird themselves with sackcloth, 18
 And horror shall cover them ;
 And shame shall be upon all their faces,
 And baldness upon all their heads.
 Their silver they shall cast into the streets, '9
 And their gold shall be as an unclean thing :
 Their silver and gold cannot deliver them,
 In the day of the wrath of Jehovah :
 Neither can they satisfy their appetites,
 Nor can these fill their own bowels :
 For their iniquity is their stumbling-block.
 For their beautiful ornaments they set for 20
 pride,
 And the images of their abominations,
 And their detestable things they made there-
 with : [thing.
 Hence I will make them as an unclean
 And I will give them into the hand of stran- 21
 gers for a prey,
 And to the wicked of the earth for a spoil,
 And they shall defile them.
 For I will turn my face from them ; 22
 And men shall defile my secret place ;
 Even robbers shall enter into it and defile it.
 Make thou a chain ; 23
 For the land is full of bloody judgment,

4. *That have been in thee*] The relative אשר is understood before בְּתוֹכָךְ, in thee, or in the midst of thee. By this construction the sense of the verb, 'recompense,' is transferred to this hemistich, and the two lines are parallel.

6. *Lo the end cometh*] I have admitted the reading of 2 MSS. in preference to the textual, as 'the end awaketh,' has no real sense, no such phrase occurring elsewhere.

7. *Festive noise*] The text is here doubtful. I retain the common reading, but render equivalently ; as דָּרִים is clearly in opposition with 'the day of tumult,' it must signify festive noise spread abroad, as arising from any happy occurrences.

10. *The rod hath*] The rod of oppression and wickedness prevailed.

11. *None of them*] With Jarchi I understand the former, 'their multitude,' to mean the common people, the mob ; and the latter, 'their concourse,' or as the margin renders, 'their tumultuous ones,' to signify, the better sort, the more wealthy and powerful. None of either should be free from punishment.

12. *Buyer rejoice*] That is, in his possession, for it will soon be taken from him ; nor the seller lament, for had he not sold, he would have been stripped of his property.

13. *Shall not return*] Though they should be alive at the year of Jubilee, they should not return to possess again the sold land.—*By the iniquity*] By his oppression, and the wealth which he acquires, he shall not escape ; nor shall he have courage to resist the enemy, as it follows in the next verse.—(a) MSS.

16. *Moaning doves*] So the Sept. Theodotion, and Houbigant. The cooing of the dove is plaintive, and may fitly represent the moans of the dispersed and suffering Israelites.

17. *Weak as water*] Jerom supposes that fear would so prevail, as to increase the natural discharge of water. Compare Gen. xlix. 4.

19. *These satisfy*] Their silver and their gold shall not remove the distresses of famine during the siege : because they have employed them to adorn their idols, the iniquitous causes of their fall. See verse 20, and chap. xvi. 17, xiv. 3, xlv. 12.

20. *Beautiful ornaments*] Jewels of gold and silver and other things made of gold and silver, they devoted to decorate their senseless idols.

23. *Make thou*] To denote that the people will be led away captive in chains.

- And the city is full of violence.
 24 Therefore will I bring cruel nations,
 And they shall possess their houses : [cease,
 And I will make the pride of the strong to
 And their holy places shall be defiled.
 25 Destruction cometh,
 And they shall seek peace, but find none
 26 Calamity shall come upon calamity,
 And rumour shall be upon rumour ;
 And they shall seek a vision from the prophet:
 But the law shall perish from the priest,
 And counsel from the elders.
 27 The king shall lament himself,
 And the prince shall be clothed with asto-
 nishment ; [shall be troubled.
 And the hands of the people of the land
 I will do unto them according to their way,
 And after their judgments will I judge them ;
 And they shall know that I am Jehovah.

CHAPTER VIII.

Ezekiel's vision of jealousy ; the chambers of imagery, &c.

- 1 AND it came to pass in the sixth year, in
 the sixth month, in the fifth day of the
 month, as I sat in my house, and the elders
 of Judah sat before me, that the hand of the
 2 Lord Jehovah fell there upon me. Then I
 beheld, and lo, a likeness as the appearance
 of 'a man,' from the appearance of his loins
 and downward, as if fire ; and from his loins
 and upward, as the appearance of brightness,
 3 as the colour of amber. And he put forth
 the form of a hand, and took me by a lock
 of my head ; and the spirit lifted me up be-
 tween the earth and the heavens, and brought
 me in the visions of God to Jerusalem, to
 the door of the inner-gate which looketh
 towards the north, where was the seat of the
 4 idol of jealousy.* And, lo, the glory of the
 God of Israel was there, according to the
 vision which I saw in the plain.
 5 Then said he unto me, Son of man, raise
 thine eyes now the way towards the north.
 So I raised mine eyes the way towards the

north, and lo, northward, at the gate of the
 altar, this idol of jealousy in the entry. He 6
 said also unto me, Son of man, seest thou
 what they do ? even the great abominations
 which the house of Israel commit here, that
 I should go far from my sanctuary ? but thou
 shalt yet again see greater abominations.
 And he brought me to the door of the court, 7
 and I looked, and lo, a hole in the wall.
 Then said he unto me, Son of man, dig now 8
 in the wall : and when I had digged in the
 wall, behold, a door. And he said unto me, 9
 Go in, and see the wicked abominations,
 which they do here. So I went in, and saw ; 10
 and lo, every form of creeping things, and
 of abominable beasts, and all the idols of the
 house of Israel, engraved upon the wall
 round about. And there stood up seventy 11
 men of the elders of the house of Israel
 and Jaazaniah standing amidst those who
 stood before them ; and every man had his
 censor in his hand, and a thick cloud of in-
 cense went up. Then said he unto me, Son 12
 of man hast thou, seen what the elders of the
 house of Israel do in the dark, every man in
 the chambers of his imagery ? for they say,
 Jehovah seeth us not ; Jehovah hath for-
 saken the earth.

He said also unto me, Thou shalt yet 13
 again see greater abominations which these
 do. Then he brought me to the door of the 14
 gate of Jehovah's house, which was towards
 the north ; and, behold, women sat there
 weeping for Tamuz. Then said he unto 15
 me, Hast thou seen this, O son of man ?
 Thou shalt yet again see greater abomina-
 tions than these. And he brought me into 16
 the inner-court of Jehovah's house, and be-
 hold, at the door of the temple of Jehovah,
 between the porch and the altar, were about
 five and twenty men, with their backs to-
 wards the temple of Jehovah, and their
 faces eastward : and they bowed eastward
 to the sun.

24. *Of the strong*] The Sept. read כֹּחַ, their strength, of which Secker approved, and supposed the temple to be meant ; but none of the other versions support this reading. It would, however, afford a better parallelism.

26. *Seek a vision*] Seek to know how long these calamities shall continue. Distress shall lead them to consult the prophets, whose messages they had despised.

CHAP. VIII. 2. *Appearance of a man*] This reading is admitted, because of what follows his loins. To talk of his loins, when nothing but the appearance of fire had been mentioned, is assuredly incongruous.—(v) Septuagint.

3. *Visions of God*] By mental representation : for it seems most probable that every thing to chap. xi. 24, passed while the prophet was in a trance. Chap. xi. 25, Ezekiel relates his vision to the elders who sat before him.—*Idol of jealousy*] What was the form of this idol we are not informed. Lightfoot thinks it was Molech ; and Jerom, Baal. Comp. Deut. xxxii. 21, and 2 Chron. xxxvi. 14.—(o) *Which maketh jealousy*] Versions.

5. *Gate of the altar*] Probably so called from the time of Ahaz ; who placed the brazen altar to the north of the

altar built according to the model of that which he had seen at Damascus, 2 Kings xvi. 14.

6. *That I should*] The text is ambiguous, and may be rendered 'so as to go far from my sanctuary : ' and thus rendered, it signifies that the Israelites should be dispersed. Comp. Jerom. xii. 7.

8. *Dig now in the wall*] That is to make the hole larger, that he might see into the apartments of the Levites, and observe the objects which they were worshipping.

10—12. *Of creeping things*] In these verses we have a description of the worship of Egypt. In that country the people worshipped beasts, birds, and various kinds of reptiles.

14. *Weeping for Tamuz*] He was the same as the Greeks and Latins called Adonis, the paramour of Venus. The Adonia, or feasts in honour of Adonis, were observed with the most impure rites, which Milton has described. Par. Lost, i. 453.

16. *Between the porch*] That is, the porch to the east of the outer court, and the altar of burnt-offerings. Compare 1 Kings vi. 3, and Joel ii. 7.—*Backs towards the temple*] This expressed their contempt of Jehovah.

- 17 Then he said unto me, Hast thou seen this, O son of man? Is it a light thing to the house of Judah, that they commit the abominations which they commit here? For they have filled the land with violence, and have repeatedly provoked me to anger; and lo, they send forth a scornful noise through their nostrils. Therefore will I act in fury: mine eye shall not spare, nor will I have pity: and though they cry in mine ears with a loud voice, yet will I not hear them.

CHAPTER IX.

A pious remnant to be preserved; the rest to be destroyed for their wickedness.

- 1 HE cried also in mine ears, with a loud voice, saying, Draw near, ye that have charge over the city, even every man with his destroying weapon in his hand. And behold, six men came from the way of the higher-gate, which looketh towards the north, and every man his slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel went up from the cherub, upon which it was, to the threshold of the house. And he called to the man clothed with linen, who had the writer's inkhorn by his side; And Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry out, for all the abominations that are done in the midst thereof.
- 2 And to the others he said in my hearing, Go ye after him through the city, and smite: let not your eye spare, nor have ye pity: Slay utterly old and young, and virgins and little children and women: but come not near any one upon whom is the mark; and begin at my sanctuary. Then they began at the elders who were before the house. And

he said unto them, Pollute the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city. And it came to pass, while they were smiting them, that I was left, and I fell upon my face, and cried, and said, Ah! Lord Jehovah! wilt thou destroy all the residue of Israel, in pouring out thy fury upon Jerusalem? Then said he unto me, The iniquity of the house of Israel and Judah is exceedingly great, and the land is full of blood, and the city full of perverseness: for they say, Jehovah hath forsaken the earth; and Jehovah seeth not. Therefore, as for me, mine eye shall not spare, nor will I have pity, but I will recompense their way upon their head. And behold, the man clothed with linen, who had the inkhorn by his side, returned answer, saying, I have done as thou didst command me.

CHAPTER X.

The vision of the coals of fire to be scattered over the city; and the vision of the cherubs.

THEN I looked, and lo, in the expanse which was above the head of the cherubs, there appeared over them as it were a sapphire-stone, as the appearance of the likeness of a throne. And Jehovah spoke unto the man clothed with linen, and said, Go in between the wheels which are under the cherub, and fill thy hands with coals of fire from between the cherubs and scatter them over the city. And he went in before mine eyes. (Now the cherubs stood on the right side of the house, when the man went in; and the cloud filled the inner-court. And the glory of Jehovah had gone up from the cherub, over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory. And the sound of the cherub's wings was heard even to the outer-court, as the voice of the Almighty God

17. *Provoked me*] By their transgressions and abominable idolatries; and hence the measure of their punishment was to be complete.

CHAP. IX. 1. *He cried also*] That is, God who had hitherto spoken to him. Compare ch. viii. 4.—*Draw near*] In the vision the prophet saw some as having the charge of the city, and six of these came forth to destroy; these represented the Babylonians.

2. *Inkhorn by*] According to Shaw, the people of the east wear it suspended from the girdle. This person was 'clothed with linen,' the dress of the priests, Levit. vi. 3. In the same dress the angel appeared to Daniel, chap. x. 5; xii. 6, 7.

3. *The cherub*] The prophet in the vision was in 'the most holy place, where the glory of God resided over the mercy seat, upon the cherubs. These are represented as his chariot, and from above them the glory ascended, chap. x. 2, 4.

4. *And set a mark*] The Jews have wearied themselves to find out what this mark was. Whatever it was, it was designed to denote their preservation and safety.

6. *Slay utterly old*] All those who are without the mark, and who of course were impenitent.

8. *Ah! Lord Jehovah*] The sight of the slaughter affected the prophet, and he was afraid that the whole of his people would be cut off. Jehovah replies that the greatness of their wickedness had brought this upon them; but to comfort him, the person commissioned to mark the pious, returned, and stated that he had done as commanded.

CHAP. X. 2. *Under the cherub*] Compare ch. ix. 3, and Ps. xviii. 11. The wheels were below the cherubs, and the firmament was above them.—*Scatter them over the city*] This was to signify that Jerusalem should be burnt by the Chaldeans.

3. *The right side*] The right side is the south: for the east is the front, or forepart, according to the Hebrews. The cherubs had moved from the situation mentioned, ch. viii. 3, 4.

5. *As the voice of the Almighty*] Michaelis supposed that thunder was intended. Compare Ps. xxix. 3—9. So also Symmachus and Theodotion explained.

6 when he speaketh.) And it came to pass, when he commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubs; then he
 7 went in, and stood beside the wheels. And one cherub stretched forth his hand from between the cherubs to the fire that was between the cherubs, and took thereof, and put into the hands of him that was clothed with linen; who took it, and went out.
 8 And the cherubs appeared to have the form of a man's hand under their wings.
 9 And when I looked, behold, the four wheels by the cherubs, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels was as the colour of a beryl stone. And as for their appearances, they four had one likeness; as if a wheel had been in the midst of a
 11 wheel. When they went, they went upon their four sides; they turned not about when they went; but to the place whither the head looked, to that they went; they
 12 turned not about when they went. And their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about, even their
 13 four wheels. As for the wheels, one cried unto them in my hearing, 'O wheel.' And every one had four faces: the first face was the face of an ox, and the second face was the face of a man, and the third the face of a lion, and the fourth the face of an
 15 eagle. And the cherubs were lifted up. (These are the animals which I saw by the
 16 river Chebar.) And when the cherubs went the wheels went by them: and when the cherubs lifted up their wings, to mount up from the earth, the wheels also turned not
 17 from beside them. When they stood, these stood; and when they were lifted up these were lifted up also: for the spirit of the
 18 animals was in them. Then the glory of Jehovah departed from off the threshold of the house, and stood over the cherubs.
 19 And the cherubs raised their wings, and mounted up from the earth, before mine eyes: when they went out, the wheels also

were beside them, and they stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over them above. These are the animals which I saw under the God of Israel by the river Chebar: and I knew that they were cherubs. Every one had four faces apiece, and every one four wings; and the likeness of the hands of a man was under their wings. And as for the likeness of their faces they were the faces which I saw by the river Chebar, their appearances and themselves: they went every one straight forward.

CHAPTER XI.

The presumption of the princes of Israel, and their punishment; the mercy designed for those already gone into captivity.

MOREOVER the spirit raised me up, and I brought me unto the east gate of Jehovah's house, which looketh eastward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah, the son of Azur, and Pelatiah, the son of Benaiah, princes of the people. Then said he unto me, Son of man, these are the men that devise iniquity, and give wicked counsel in this city: Who say, It is not near; let us build houses: this city is the caldron, and we are the flesh. Therefore prophesy against them, prophesy, O son of man. And the spirit of Jehovah fell upon me, and said unto me, Speak; Thus saith Jehovah; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain. Therefore thus saith the Lord Jehovah, your slain whom ye have laid in the midst of it, they are the flesh, and this city is the caldron: but I will bring you forth out of the midst of it. Ye have feared the sword; and I will bring a sword upon you, saith the Lord Jehovah. And I will bring you forth out of the midst thereof, and will deliver you into the hands of strangers, and will execute judgments upon you. Ye shall fall by the sword; on 10

8. *And the cherubs*] The common text is here unquestionably erroneous. That of the Sept. and Syr. versions is followed.

13. *O wheel*] The wheels were animated, therefore addressed; because capable of obeying the great chariot-*eer*, ch. i. 20.

14. *Face of an ox*] This must be intended by כרוב here, as is clear from ch. i. 10. Houbigant suspected that the term had been inserted by mistake for בקר.

20. *And I knew*] Either from having heard or read of those which were in the most holy place, or from some divine communication.

22. *Their appearances and themselves*] They were not only the same in appearance, but they were the same in reality.

CHAP. XI. 1. *Twenty-five men*] That these were persons of rank and authority is evident from the next verse.

3. *It is not near*] That is, the time when Jerusalem shall be destroyed; let us therefore repair and rebuild its decayed houses; for 'this city shall be the caldron, &c.' that is, we will share all fates with it; we will either be preserved or perish with it. This metaphor is taken from the manner of preparing the Jewish sacrifices. 1 Sam. ii. 13, 14.

5. *Thus have ye said*] Ye have advanced the assertion mentioned, ver. 3. 'You have rightly said what you say: The city is the caldron, and we are the flesh,' shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out, and elsewhere cut in pieces.

7—12. *I will bring you forth*] How exactly this was fulfilled we learn from Jer. lii. 27.

the border of Israel I will judge you; and
 11 ye shall know that I am Jehovah. 'This
 city shall not be your caldron, nor shall ye
 be the flesh in the midst thereof; on the
 12 border of Israel I will judge you; And ye
 shall know that I am Jehovah; because ye
 have not walked according to my statutes,
 nor have executed my judgments, but have
 done according to the manner of the na-
 tions which are round about you.
 13 And it came to pass, when I prophesied,
 that Pelatiah, the son of Benaiah, died. Then
 I fell down upon my face, and cried with a
 loud voice, and said, Ah, Lord Jehovah!
 wilt thou make a full end of the residue
 14 of Israel? And the word of Jehovah
 15 came unto me, saying, Son of man, "thy
 brethren, 'thy fellow-captives'" and all the
 house of Israel universally, are they to
 whom the inhabitants of Jerusalem have
 said, Remove ye far from Jehovah: unto
 16 us is this land given in possession. There-
 fore say, Thus saith the Lord Jehovah;
 Although I have cast them far off among the
 nations, and although I have scattered them
 among the countries, yet will I be to them
 for a little while a sanctuary in the countries
 whither they are come.
 17 Therefore say, Thus saith the Lord Je-
 hovah, I will even gather you from the
 people, and assemble you out of the coun-
 tries where ye have been scattered, and I
 18 will give you the land of Israel. And they
 shall come thither, and shall take away
 thence all the detestable things thereof, and
 19 all the abominations thereof. And I will
 give them one heart, and a new spirit I will
 put within "them"; and I will take away
 the heart of stone from their flesh, and will
 20 give them a heart of flesh: That they may
 walk according to my statutes, and keep
 mine ordinances, and do them; and they
 shall be my people, and I will be their God.
 21 But as for those whose heart goeth after

'all" their detestable things and their abo-
 minations, I will recompense their way
 upon their own heads, saith the Lord Je-
 hovah.

Then the cherubs raised their wings, and 22
 the wheels were beside them; and the glory
 of the God of Israel was over them above.
 And the glory of Jehovah went up from the 23
 midst of the city, and stood upon the mount
 which is by the east side of the city. And 24
 the spirit took me up, and brought me into
 Chaldea, to those of the captivity, in a
 vision by the spirit of God. And the vision
 which I had seen went up from me. Then 25
 I spoke unto them of the captivity all the
 things which Jehovah had showed me.

CHAPTER XII.

*The prophet representeth the captivity of Zedekiah; his
 eating and drinking with fear and trembling, sheweth
 the desolation of the Jews.*

THE word of Jehovah also came unto 1
 me, saying, Son of man, thou dwellest in 2
 the midst of a rebellious house; they have
 eyes to see, and see not; they have ears to
 hear, and hear not: for they are a rebel-
 lious house. Therefore, thou son of man, 3
 prepare thyself utensils for removing, and
 remove by day in their sight; and thou
 shalt remove from thy place to another
 place before their eyes; it may be they will
 consider, though they be a rebellious house.
 Then shalt thou carry forth thy utensils as 4
 utensils for removing before their eyes; and
 thou shalt carry forth in the evening before
 their eyes, as they carry forth who go into
 captivity. Dig thou through the wall before 5
 their eyes, and carry forth thereby. Before 6
 their eyes shalt thou bear the utensils upon
 thy shoulders; in the twilight thou shalt
 carry forth; thou shalt cover thy face and
 shalt not see the ground: for I have made
 thee a sign unto the house of Israel. And 7
 I did so, as I was commanded: I carried
 forth my utensils, by day, as utensils for

13. *When I prophesied*] When he appeared to himself
 to prophecy, he beheld Pelatiah expire, as an instance of
 what God would do to the rest.

15. *Remove ye far from*] They of Jerusalem reproach
 those who had surrendered themselves with Jeconiah, and
 were now in captivity, as if they had willingly removed
 from Jehovah; they even boast as if they were better,
 because they possessed the land.—(v) *Thy brethren* Sept.
 MSS. (v) Sept. Syr.

16. *For a little while a sanctuary*] Jehovah promises
 that he would be to those captives as a sanctuary, that is,
 a refuge and protection.

17—20. *I will assemble you*] These promises were de-
 signed to support the hope of the righteous.

19. (v) Vers. MSS.

21. *After all their*] I read with Houbigant, Dimock, and
 others לֵב for בָּל, as nothing is more certain than that this
 is the true reading.—(v) Vulg.

23. *On the mount*] On the mount of Olives, 2 Sam. xvi.
 36. Zech. xiv. 14. When the glory of Jehovah left the
 temple, it seemed to abide on that mount; and from this it
 was the opinion of the Jews, that the Messiah would fre-
 quent that mount, as we find he actually did, Luke xxi.

37; xxii. 39. As this glory of Jehovah departed to this
 mount, after having denounced the destruction of the tem-
 ple and city, so Christ from the same mount denounced a
 like destruction, Luke xix. 37; xli. 44.

CHAP. XII. 2. *Dwellest in the midst*] He was among
 them of the captivity in Chaldea; and these seem to have
 disbelieved the prophecies that Jerusalem should be smitten
 and burnt, and its inhabitants scattered abroad, ch. iv. 2;
 ix. 5.

3. *Utensils for removing*] Whatever was necessary for
 a long journey. They not only took provision, but every
 thing requisite for cooking, sleeping, &c.—*Removing by*
day] This represented that the greater part of the Jews
 would be openly sent away captives; while 'removing by
 night and digging through the wall,' represented Zedekiah
 and his soldiers as endeavouring secretly to escape. Com-
 pare 2 Kings xxv. 4, and ver. 11, 12.

6. *Made thee a sign*] A type and figure of what should
 actually happen. See ver. 12. Covering the face was a
 token of shame and grief.

7. *And I did so*] This repetition is in the true spirit of
 the ancients.

removing; and in the evening I digged through the wall with my hand; I carried forth in the twilight, I bore upon my shoulder before their eyes.

- 8 And in the morning came the word of
9 Jehovah unto me, saying, Son of man, hath not the house of Israel, the rebellious house,
10 said unto thee, What doest thou? Say thou unto them, Thus saith the Lord Jehovah, This heavy prediction is against the prince, against Jerusalem, and the whole house of Israel that are in the midst 'there-
11 of." Say, I am your sign: like as I have done, so shall it be done unto them: they shall remove, they shall go into captivity.
12 And the prince that is among them shall bear upon his shoulder, in the twilight 'he shall dig," he shall carry forth through the wall to carry out thereby; he shall cover his face, that he see not the ground with
13 his eyes. I will also spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon to the land of the Chaldeans; yet shall he not see it,
14 though he shall die there. And all that are about him to help him, and all his bands, will I scatter towards every wind; and I will draw
15 out a sword after them. And they shall know that I am Jehovah, when I shall scatter them among the nations, and dis-
16 perse them in the countries. But I will leave a few of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they come; and they shall know that I am Jehovah.
17 Moreover the word of Jehovah came to
18 me, saying, Son of man, eat thy bread with quaking, and drink thy water with trem-
19 bling and with anxiety; And say unto the people of the land, Thus saith the Lord Jehovah, concerning the inhabitants of Jerusalem, in the land of Israel; They shall eat their bread with anxiety, and drink their water with astonishment, that their land may be desolate from all that is therein, because of the violence of those that dwell

therein. And the inhabited cities shall be 20 laid waste, and the land shall become a desolation; and ye shall know that I am Jehovah.

And the word of Jehovah came unto me, 21 saying, Son of man, what is that proverb 22 that ye have concerning the land of Israel, saying, The days are prolonged, and every vision faileth? Therefore say unto them, 23 Thus saith the Lord Jehovah; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days draw near, and the fulfilment of every vision. For there shall 24 be no more any vain vision nor flattering divination within the house of Israel. For 25 I am Jehovah, I will speak the word, and when I speak it shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I speak the word, and will perform it, saith the Lord Jehovah.

Moreover the word of Jehovah came to 26 me, saying, Son of man, behold, the house of Israel say, The vision which he seeth is for many days to come, and he prophesieth of times afar off. Therefore say unto them, 28 Thus saith the Lord Jehovah; There shall none of my words be prolonged any more, but the word which I shall speak, shall be performed, saith the Lord Jehovah.

CHAPTER XIII.

Reproof of the false prophets, and of the flattering prophetesses.

THE word of Jehovah also came unto 1 me, saying, Son of man, prophesy against 2 the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of Jehovah; 3 Thus saith the Lord Jehovah; Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, 4 thy prophets are like the jackals among ruined places. Ye have not gone up into 5 the breaches, nor made up the wall for the house of Israel to stand in the battle, in the day of Jehovah. They have seen vanity 6

9. *Hath not the?* That is, I know that they have said, 'What doest thou.'

10. (v) Sept.

12. *He shall dig*] Compare Jerem. xxxix. 4; lli. 7. Michaelis conjectures that the gate through which the king fled, might have been walled up during the siege.—*Cover his face*] Agreeably to the custom of the Israelites, 2 Sam. xv. 30.—(v) Sept. Syr. Arab.

13. *He shall not see it*] This singular prediction was fulfilled; for his eyes were put out at Riblah, 2 Kings xxv. 7.

16. *That they may declare*] That they may confess that the judgments inflicted were deserved, on account of all their abominations.

17—20. *The word of Jehovah*] The action of the prophet was to denote the distress that would come upon all the country.

22. *The days are prolonged*] That is, God is wont to

exercise forbearance; he will not immediately punish. God answers that what he said should speedily be accomplished.

26—28. *The word of*] In the paragraph 21—25, there is a reference to the visions of all the prophets; but these verses refer particularly to those of Ezekiel.

CHAP. XIII. 2. *Out of their own hearts*] Those who were not inspired nor sent of God. Compare Nehem. vi. 8. 'Thou feignest this from thy own heart.'

4. *Among ruined places*] The jackal, as well as the common fox, frequents ruined places, and makes his haunt there. As the jackals enter the vineyards and gardens, and feed on the produce, so these false prophets destroyed by their lies the people, called God's vineyard, Jerem. xii. 10.

5. *Into the breaches*] A metaphor taken from a besieged place, in whose wall breaches had been made. These prophets had not sought the safety of the people, by exhorting them to amend their ways and turn to Jehovah.

and lying divination, saying, Jehovah saith; whereas Jehovah hath not sent them; yet they even hope that *their* word shall be established.

- 7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, Jehovah speaketh, although I have not spoken? Therefore thus saith the Lord Jehovah; Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord Jehovah. And my hand shall be against the prophets that see vanity, and that divine a lie: they shall not be in the assembly of my people, neither shall they be written in the record of the house of Israel, nor shall they enter into the land of Israel; and ye shall know that I am the Lord Jehovah. Because, even because they have seduced my people, saying, Peace; and *there was no peace*; and one built up a wall, and, lo, others daubed it with untempered mortar: Say unto them who daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hail-stones, shall fall; and a stormy wind shall rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye have daubed it? Therefore thus saith the Lord Jehovah; I will even rend it with a stormy wind in my fury; and there shall be an overflowing shower in mine anger, and great hailstones in my fury, to make a full end of it. Thus will I break down the wall that ye have daubed with untempered mortar, and will bring it down to the ground, so that the foundation thereof shall be discovered; and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am Jehovah. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar; and I will say unto them, The wall is no more, neither they that daubed it; Even the prophets of Israel who prophesy concerning Jerusalem, and who see visions of peace for her, and *there is no peace*, saith the Lord Jehovah.

9. *In the assembly of*] That is, they shall perish, and shall have no posterity enrolled in the genealogical tables.

10. *One built up*] They built up Jerusalem for their defence. Michaelis renders יָבִיט a wall of loose stones, which the false prophets daubed with unprepared mortar.

11. *Overflowing shower*] These terms express the judgments which were coming upon them by the Chaldeans. They should come like an overwhelming tempest.

15. *Upon the wall*] Upon Jerusalem, and upon her false prophets. The next verse explains the metaphor, 16-17.

17. *Set thy face*] This denotes to apply oneself to any thing involving both the exercise of the mind and the body, 2 Kings xii. 18. Jerem. xlii. 15-17. Luke ix. 51-53.—*Daughters*] Because some women were inspired, as Deborah, Hannah, and Huldah; others arrogated this honour to themselves, against whom the prophet was to denounce the divine judgments.

Likewise, thou son of man, set thy face 17 against the daughters of thy people, who prophesy out of their own heart; and prophesy thou against them, And say, Thus 18 saith the Lord Jehovah; Wo to the women who apply cushions to all arm-holes, and make coverings upon the head of every stature, to hunt souls! Will ye hunt the souls of my people, and will ye save alive the souls that listen to you? And will ye pollute me 19 among my people for handfuls of barley and for pieces of bread; to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my people that hearken to a lie? Therefore 20 thus saith the Lord Jehovah; Lo, I am against your cushions with which ye there hunt souls and ensnare them; and I will tear them from your arms, and will let go the souls, even the souls that ye hunt and ensnare. Your coverings also will I tear, 21 and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I am Jehovah. Because ye have grieved the 22 heart of the righteous by falsehood, whom I have not grieved; and strengthened the hands of the wicked, that he should not return from his evil way, that I should save his life: Therefore ye shall no more see 23 vanity, nor divine divinations: for I will deliver my people out of your hand: and ye shall know that I am Jehovah.

CHAPTER XIV.

The hypocrisy of many exposed, and the calamities which should come upon them.

THEN some of the elders of Israel came 1 unto me, and sat before me. And the 2 word of Jehovah came unto me, saying, Son of man, these men have set up their 3 idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto 4 them, Thus saith the Lord Jehovah; Every man of the house of Israel that setteth up his idols in his heart, and putteth the stum-

18. *Apply cushions*] This was both literally and figuratively true. They taught persons to recline at ease on their couches, and to partake of banquets; they soothed, and made them very easy to their own ruin.—*To hunt souls*] To destroy men, to expose them to God's vengeance by lulling them into security. Compare 1 Sam. xxiv. 12.—*That listen to you*] There seems to be an opposition between the souls which they hunted, the persons whom they sought to destroy, and those to whom they promised life, such as hearkened unto them.

19. *Handfuls of barley*] For the least possible reward they prophesied peace to the wicked, and denounced judgments on the righteous.

22. *Grieved the heart*] This and the next verse illustrate and explain the preceding.

CHAP. XIV. 3. *Set up their*] They are not only strongly inclined to idols, but have actually placed them in their houses before their face, in order to worship them.

bling-block of his iniquity before his face, and cometh to the prophet, I, Jehovah, will answer him that cometh according to the multitude of his idols ; That the house of Israel may be taken by their own heart, because they are all estranged from me, through their idols.

Therefore say unto the house of Israel, Thus saith the Lord Jehovah ; Repent, and turn from your idols, and turn away your faces from all your abominations. Forevery man of the house of Israel, or of the stranger that sojourneth in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to inquire of him concerning me ; I, Jehovah, will myself answer him : And I will set my face against that man, and will make him a sign and a proverb ; and I will cut him off from the midst of my people ; and ye shall know that I am Jehovah. And when a prophet is deceived as to the thing of which he hath spoken, I, Jehovah, have permitted that prophet to be deceived ; and I will stretch out my hand against him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity ; the punishment of the prophet's iniquity shall be even as the punishment of his iniquity that seeketh unto him ; That the house of Israel may go no more astray from me, neither be polluted any more with all their transgressions ; but that they may be my people, and I may be their God, saith the Lord Jehovah.

The word of Jehovah also came to me, saying, Son of man, when a land sinneth against me by trespassing grievously, and I shall stretch out my hand upon it, and shall break the staff of the bread thereof, and shall send famine upon it, and shall cut off from it man and beast : Though these three men were in it, Noah, Daniel, and Job, they should but deliver their own souls by their righteousness, saith the Lord

Jehovah. If I cause noisome beasts to pass through a land, and they spoil it, and it be desolate, so that no man passeth through because of the beasts : Though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters ; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, Sword, pass through the land ; so that I cut off from it man and beast : Though these three men were in it, as I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only should be delivered. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast : Though Noah, Daniel, and Job were in it, as I live, saith the Lord Jehovah, they should deliver neither son nor daughter ; they should but deliver their own souls by their righteousness. Therefore thus saith the Lord Jehovah ; How much more when I send my four grievous judgments against Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast ? Yet, behold, there- in shall be left a remnant that shall be brought forth, both sons and daughters : lo, they shall come forth unto you, and ye shall see their way and their doings : and ye shall be comforted concerning the evil which I have brought upon Jerusalem, even concerning all that I have brought upon her. And they shall comfort you, when ye see their way and their doings : and ye shall know that I have not done without cause all that I have done against her, saith the Lord Jehovah.

CHAPTER XV.

By the unfitness of the vine-branch for any work, is shown the rejection of Jerusalem.

THE word of Jehovah also came unto me, saying, Son of man, What is vine-wood better than the wood of a branch which is

4. *According to the]* I will answer him as such an idolater deserves to be answered.

5. *That the house]* May be caught or surprised in their own consciences, when they know that I am acquainted with all their secret crimes and idolatries.

6. *Turn your faces]* That is, from those stumbling-blocks of their iniquity, which they had put before their faces, verse 3.

7. *Every man]* Whether among the captives, or of those who yet remained in their own land, whether native Israelites, or one of those proselyted to them ; God would deal with such a man as it follows.

9. *And when a prophet]* A false prophet, who, influenced by the hope of gain, promised to the wicked peace and safety, which God in his providence permitted as a punishment, as it is explained in what follows.

12-14. *The word of Jehovah]* When the inhabitants of a land have filled up the measure of their iniquities, the few righteous shall not deliver it ; no, not such men as Noah, Daniel, and Job.

19. *Upon it in blood]* According to Grotius, this signifies every kind of immature death.

21. *How much more]* If it is just with respect to other countries, that the good alone should escape punishment ; how much more with respect to Jerusalem, after such repeated instructions and admonitions ?

22. *Be comforted]* When ye see their spirit and conduct, or when ye learn it by their confession of their past idolatries, ye shall be comforted with the thought that I have spared any ; for ye shall know that I have not thus dealt with them without cause.

CHAP. XV. 2-5. *Son of man]* Ezekiel foretells the subversion of Jerusalem, by a great variety of similitudes, as by drawing the picture of a siege, chap. iv. ; by shaving off his hair, and cutting one part of it to pieces, and burning another, chap. v. ; by the caldron in which flesh was boiled, chap. xi. ; by providing ' utensils for removing,' chap. xii., and here by ' the wood of the vine.'—*What is the vine wood]* The vine is the noblest of all trees, as long as it brings forth fruit ; but if it is

- 3 among the trees of the forest? Shall wood be taken of it to make any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned. Is it proper for any work? Behold, when it is whole, it is made into no work: how much less when the fire hath devoured it, and it is burnt, shall it be made into any work?
- 6 Thus therefore saith the Lord Jehovah; As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them; they shall go out from one fire, and another fire shall devour them; and ye shall know that I am Jehovah, when I set my face against them. And I will make the land desolate, because they have grievously trespassed, saith the Lord Jehovah.

CHAPTER XVI.

Under the emblem of an exposed female infant, which a good man finds, nurses, educates, and at length marries, but whose kindness is requited by ingratitude, and the most shameful unfaithfulness, is shown the sin of Israel, and the love of God.

- 1 THE word of Jehovah also came unto me, saying, Son of man, cause Jerusalem to know her abominations, And say, Thus saith the Lord Jehovah unto Jerusalem; Thy origin and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hethite. And as for thy nativity, in the day when thou wast born thy naval was not cut, neither wast thou washed in water to cleanse thee; thou wast not salted at all, nor swaddled at all. No eye pitied thee, to do any of these things unto thee, and to have compassion on thee; but thou wast cast out in the open field, to the loathing of thy life, on the day in which thou wast born. And when I passed by thee, and saw thee polluted in thine own

blood, I said unto thee when thou wast in thy blood, Live, yea, I said unto thee when thou wast in thy blood, Live. I have caused thee to increase as the growth of the field, and thou didst increase, and grew great, and thou becamest most excellent; thy breasts were formed, and thy hair grew, whereas thou wast naked and bare. But I then passed by thee, and saw thee, and lo, thy time was a time of love; for I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou becamest mine. Then I washed thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil; And clothed thee with broidered work, and shod thee with seal-skin, and wrapped thee about with fine linen, and covered thee with silk, And adorned thee with ornaments, and put bracelets upon thy hands, and a chain on thy neck. And I put a jewel in thy nostrils, 12 and ear-rings in thine ears, and a beautiful crown upon thy head. Thus wast thou adorned with gold and silver; and thy raiment was of fine linen, and of silk, and of broidered work; fine flour, and honey, and oil, didst thou eat: and thou wast exceedingly beautiful, and thou didst prosper into a queen. And thy renown went forth 14 among the nations for thy beauty; for it was perfect through the comeliness which I had put upon thee, saith the Lord Jehovah.

But thou hast trusted in thy beauty, and didst play the harlot because of thy renown, and gavest up thyself to thy harlotries with every one that passed by, which should not have been done. Thou hast also taken of thy garments and hast decked thy high-places with divers colours, and played the harlot thereupon, whither thou shouldst not have come, nor should this have been done. Thou hast also taken thy goodly jewels of my gold and of my silver, which I

cut down, its soft wood cannot be worked.—It is only fit for fuel.

6—8. *Appointed for the fire*] Here we have the application of the similitude. The inhabitants of Jerusalem became as an unfruitful vine, and like it appointed to be consumed; so that if they escaped one fire, yet they should fall into another.

CHAP. XVI. 3. *Thy origin*] Literally, 'thy diggings.' Compare Isa. li. 1, for a similar metaphor.—*Of Canaan*] Thou art so corrupt, that it would suppose thee descended from the Canaanites, and not from holy Abraham. It is usual in scripture, to call those the sons of such whose practices they imitated, Matt. iii. 7; xxiii. 33; John viii. 44.

4. *Thy naval was not cut*] The Chaldee paraphrast refers this to the state of Israel in Egypt, where they were exposed to danger, and ready to perish, &c.—*Not salted*] From this it appears that it was then usual to lave newborn children in water in which salt was dissolved; and Galen asserts that salt rendered the skin of the infant harder. The next verse shows the wretched condition of this outcast.

5. *Loathing of thy life*] Life in such a state was not desirable. Some render person, and others soul. The term *נפש* may be used for the pronoun.

6. *I said unto thee, Live*] Some omit the repetition of this clause, on the authority of some versions. Others regard it as more emphatical.

7. *As the growth of the field*] Their increase in Egypt was very great; and to this the prophet refers.

8. *Was a time of love*] God visited them in Egypt, and displayed the richest love and kindness towards them. He delivered them, and at Horeb entered into covenant with them, so that they became his acknowledged and professed people.

9—14. *Then I washed thee*] These verses represent the people of Israel, as a lady decked in all the usual ornaments, Isa. iii. 21, &c.

15. *Which should not*] The Sept. Alex. and Chald. are followed, which give a sense the most suitable.

16. *Whither thou shouldst*] Again the Sept. is followed, with which the Syr. agrees.

17. *Images of men*] Thus showing the most shameful profligacy. See note, Hosea ix. 10.

gave thee, and hast made to thyself images of men, and hast played the harlot with
18 them; And thou hast taken thy broidered garments, and covered them; and hast set
19 mine oil and mine incense before them. My food also which I gave thee, fine flour, and oil, and honey, wherewith I fed thee, thou hast even set these before them for a sweet savour. And it hath come to pass, saith the
20 Lord Jehovah, That thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them to be devoured. Are these thy
21 harlotries a small matter, That thou hast slain my children; and hast delivered them up to cause them to pass through the fire unto
22 them? Also in all thine abominations and thy harlotries thou hast not remembered the days of thy youth, when thou wast naked and bare,
23 and wast wallowing in thy blood. And it came to pass after all thy wickedness, (wo,
24 wo, unto thee! saith the Lord Jehovah.) That thou hast also built unto thee an arched place, and hast made thee a raised place in
25 every street. Thou hast built thy raised place at every head of the way, and hast made thy beauty to be abhorred, and hast admitted every passenger to cohabit with thee, and hast multiplied thy harlotries.
26 Thou hast also played the harlot with the Egyptians, thy neighbours, great of flesh; and hast multiplied thy harlotries, to pro-
27 voke me to anger. Therefore, behold, I stretched out my hand against thee, and diminished thine appointed portion, and delivered thee unto the will of those that hated thee, the daughters of the Philistines who were
28 ashamed of thy wicked way. Thou hast played the harlot also with the Assyrians, without being satisfied; yea, thou hast played the harlot with them, and yet thou couldest not be
29 satisfied. Thou hast moreover multiplied thy harlotries in the land of Canaan unto Chaldea; and yet thou wast not satisfied
30 therewith. How weak is thy heart, saith

the Lord Jehovah, in that thou doest all these things, the work of a woman playing the harlot, and bearing rule: In that thou
31 buildest thine arched place at the head of every way, and makest thy raised place in every street; and hast not been as one playing the harlot, in that thou scornest hire; But as a wife that committeth adultery, who
32 taketh strangers instead of her husband! To 33 all harlots men give a reward; but thou hast given thy rewards to all thy lovers, and hast hired them, that they may come unto thee on every side for thy harlotries, And 31 the contrary is in thee from other women in thy harlotries, and after thy manner none playeth the harlot; in that thou givest a reward and no reward is given unto thee; therefore thou art contrary.

Wherefore, O harlot, hear the word of 35 Jehovah: Thus saith the Lord Jehovah; 36 Because thou gavest thyself to impurity, and thy nakedness was discovered in thy harlotries with thy lovers, and with all thine abominable idols, and in the blood of thy children, whom thou hast given unto them: Therefore, behold, I will assemble all thy 37 lovers, to whom thou hast been pleasing, and all those whom thou hast loved, with all those whom thou hast hated; I will even assemble them unto thee round about, and will uncover thy nakedness unto them, that they may see all thy nakedness. And I 38 will judge thee with the judgments of adulteresses, and of them that shed blood; and I will give thee to drink the blood of fury and of jealousy. And I will also give thee 39 into their hand, and they shall destroy thine arched place, and shall cast down thy raised places: they shall also strip thee of thy raiment, and shall take thy goodly jewels, and shall leave thee naked and bare. They 40 shall also cause a company to come up against thee, and they shall stone thee with stones, and cleave thee asunder with their swords. And they shall burn thy 41

19, 20, *And it hath come*] The Sept. and Arab. thus divide and point; and if ירר be retained this is obviously right.

21. *Hast slain my children*] This verse explains the preceding. Here 'slaying, and causing to pass through the fire,' is equivalent to their sacrificing them.

24. *An arched place*] This answers to the Latin *fornix*, a low obscure place where harlots dwell; as 'high place' does to *lupanar* because, impure practices were frequent in high places dedicated to the worship of idols.

26. *Egyptians*] They were especially addicted to the worship of idols of every kind.

27. *Thine appointed portion*] That is, of food and raiment, which God, as her husband, had assigned for her support.—*Philistines*] God often gave them into the hand of the Philistines as a punishment for their idolatry; as under the Judges, x. 7; xiii. 1; and 1 Sam. iv. 2; and also under their kings, 2 Chron. xxi. 16, 17; xxviii. 18.

28. *With the Assyrians*] Not content with the idols of Egypt, they adopted those of a people far removed from them.

29. *Unto Chaldea*] They had borrowed from every neighbouring nation their gods and sinful rites.

30—34.] *How weak is Michaelis* from the Arabic, 'How ardently doest thou desire thy lovers,' &c. The paragraph shows this woman to be unrestrained in her spiritual fornication and adultery.

37. *Thy nakedness*] This is explained ver. 39; that Jerusalem should be given into the hand of her enemies.

38. *Of adulteresses*] Adultery and idolatry, which is spiritual adultery, were both capital offences by the law: Levit. xx. 10; Deut. xvii. 2—7.—*That shed blood*] This also was a capital offence, Exod. xxi. 12, and of this offence Jerusalem had been guilty. Comp. ver. 21, 36.—*Blood of fury*] This alludes to the waters of jealousy which the husband gave to the suspected wife; but instead of water, God would give Jerusalem blood to drink; that is, would drench her with blood.

40. *Stone thee*] This was the punishment of the adulteress, John viii. 5; and there seems also to be a reference to the military engines which were employed in the siege of Jerusalem.

houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from playing the harlot, neither shalt thou give hire any more.

42 So will I make my fury towards thee to rest, and my jealousy shall depart from thee, and I will be quiet, and will be no more angry. Because thou hast not remembered the days of thy youth, but hast provoked me, in all these things: behold, therefore, I will so recompense thy way upon thy head, saith the Lord Jehovah, that thou shalt not again practise this wickedness in all thine abominations.

44 Behold, every one that useth proverbs, shall use this proverb against thee, saying,

45 As is the mother, so is her daughter. Thou art the daughter of thy mother that loathed her husband and her children; and thou art the sister of thy sisters, that loathed their husbands and their children: your mother was a Hethite, and your father an Amorite.

46 And thine elder sister was Samaria, she and her daughters that dwelt at thy left hand: and thy younger sister, that dwelt at thy right hand, was Sodom and her daughters.

47 Yet hast thou not walked according to their ways, nor done according to their abominations: (that was loathed as a small thing:) but thou wast corrupted more than they in all thy ways.

49 As I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and secure prosperity had she and her daughters; yet she did not strengthen the hand of the poor

50 and needy. And they were haughty, and committed abomination before me; therefore I took them away as 'thou hast seen.'

51 Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations 52 which thou hast done. Do thou also bear

thy confusion, who hast pleaded for thy sisters by thy sins which thou hast committed more abominably than they: they are justified more than thou: therefore be thou also ashamed and bear thy confusion, in that thou hast justified thy sisters.

Yet I will bring again their captivity, even 53 the captivity of Sodom and her daughters, and the captivity of Samaria, and her daughters; and I will bring again thy captivity in the midst of them: That thou mayest 54 bear thy confusion, and mayest be founded because of all that thou hast done, in that thou hast comforted them. And thy 55 sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; and thou and thy daughters shall return to your former estate. Although 56 thy sister Sodom was not mentioned by thy mouth in the day of thy pride; Before thy 57 wickedness was discovered, as in the time of thy reproach from the daughters of Syria, and from all that were round about her, from the daughters of the Philistines, who despised thee round about. As to thy wickedness 58 and thine abominations, thou hast borne them, saith Jehovah. For thus saith the 59 Lord Jehovah; I will even do with thee as thou hast done, who hast despised the oath so as to break the covenant. Nevertheless 60 I will remember my covenant with thee in the days of thy youth, and I will establish with thee an everlasting covenant. Then 61 thou shalt remember thy ways, and be founded, when thou shalt receive thy sisters, thine elder, and thy younger sisters: and I will give them unto thee for daughters, but not by the covenant now made with thee. For I will establish my covenant with 62 thee, and thou shalt know that I am Jehovah. That thou mayest remember, and be 63 ashamed, and never open thy mouth any more because of thy confusion, when I am pacified toward thee for all that thou hast done, saith the Lord Jehovah.

42. *And I will be quiet*] The phrase signifies I will make my fury to rest upon, ver. 13, and xxiv. 13. And here it means not reconciliation, but the satisfaction which arises from vengeance, together with a subsequent neglect. So Jerom explains.

43. *This wickedness*] The words have this sense, Judg. xx. 6, and in other places.

45. *Of thy mother*] The Canaanites who inhabited the land before them he calls their mother, who rejected and loathed the true God, and sacrificed their children to idols, as the Israelites also did in imitation of them.

46. *Elder sister*] Samaria was the metropolis of a powerful kingdom. In determining the points, suppose the face to the east, as was the custom of the Jews, and the right hand will be the south, and the left the north, and in this manner were Samaria and Sodom situated in respect to Jerusalem.

49. *Secure prosperity*] Prosperity with quietness, so uninterrupted that she was in her own thoughts free from all danger; but how awful the judgment which awaited her!

50. (v) Vulg. Arab. 1 MS.

52. *Thy sisters by thy*] Thou hast shown that they are less guilty than thyself; and deserved to be spared more than thee, as the next verse proves.

53. *Captivity of Sodom*] The Moabites and Ammonites, descended from Sodom, are called by this name. So the Moabites are called the remnant of Adama: Is. lxx. 9.

56. 57. *Although thy sister*] The exemplary punishment of Sodom, was not duly considered, and spoken of, by thee in the time of thy prosperity and self-confidence; before thy humiliation showed thy wickedness, and defeats and distresses were brought on thee by the Syrian and Philistines.

60. *I will remember*] They had broken their covenant with him, but he mercifully engages to keep his towards them.

61. *Receive thy sisters*] Who restored with thee, shall join themselves to thee; which was fulfilled under the Macchabees, and especially by the preaching of the gospel, to which I think the next verses refer.—*Because thy*] The words added are clearly implied, as the Chaldee explains.

CHAPTER XVII.

Under the emblems of two eagles and a vine, is shown the punishment of Jerusalem; and by a cedar, her future celebrity.

- 1 AND the word of Jehovah came unto me,
2 saying, Son of man, put forth an enigma,
and speak a parable unto the house of Israel;
3 And say, Thus saith the Lord Jehovah;
A great eagle with great wings,
with long feathers full of plumage, which
had divers colours, came to Lebanon, and
4 took the highest branch of the cedar: He
cropped off the top of its young twigs, and
carried it into a land of traffick; he set it in
5 a city of merchants. He took also a shoot
of the land, and planted it in a fruitful field;
he placed it by great waters, and set it by
6 the willows. And it grew, and became a
spreading vine of low stature, whose branches
turned towards him, and its roots were under
him: so it became a vine, and brought
7 forth branches, and shot forth sprigs. There
was also another great eagle with great
wings and much plumage: and behold, this
vine bent its roots towards him, and shot
8 forth its branches towards him, that he might
water it from the beds of his plantation. It
was planted in a good soil by great waters,
that it might bring forth branches, and bear
fruit; that it might become a goodly vine.
9 Say thou, Thus saith the Lord Jehovah;
Shall it prosper? shall not one pull up its
roots, and cut off its fruit, that it wither? all its
newly spreading leaves shall wither, yet not
by a mighty arm, nor much people shall he
10 pluck up its roots. Yea, behold, being
planted, shall it prosper? Shall it not utterly
wither, when the east-wind toucheth it? in
the beds where it groweth shall it wither.
11 Moreover the word of Jehovah came unto
12 me, saying, Say now to the rebellious
house, Know ye not what these things
mean? tell them, Behold, the king of Babylon
came to Jerusalem, and took her king
and her princes, and led them with him to

Babylon: And took of the king's seed, and 13
made a covenant with him, and took an oath
of him: he took also the mighty of the land:
That the kingdom might be low, that it 14
might not lift itself up, but that by keeping
his covenant it might stand. But he rebelled 15
against him by sending his ambassadors
into Egypt, that they might give him horses
and much people. Shall he prosper? shall
he escape that doeth such things? or shall
he break the covenant, and be delivered?
As I live, saith the Lord Jehovah, surely 16
in the place where the king dwelleth that
made him king, whose oath he hath despised,
and whose covenant he hath broken, even
in the midst of Babylon shall he die. Nei- 17
ther shall Pharaoh with his mighty army
and great company make him successful in
the war, when mounts are cast up, and
forts are built to cut off many persons: Be- 18
cause he hath despised the oath by break-
ing the covenant, (when, lo, he had given
his hand,) and hath done all these things
he shall not escape. Therefore thus saith 19
the Lord Jehovah; As I live, surely mine
oath that he hath despised, and my cove-
nant that he hath broken, I will even recom-
pense upon his own head. And I will 20
spread my net upon him, and he shall be
taken in my snare, and I will bring him to
Babylon, and will plead with him there for
his trespass which he hath trespassed against
me. And all his fugitives with all his bands 21
shall fall by the sword; and they that re-
main shall be scattered towards every wind:
and ye shall know that I, Jehovah, have
spoken it.

Thus saith the Lord Jehovah; I will 22
also take of the highest branch of a lofty ce-
dar, and will set it; I will crop off from the
top of its young twigs a tender one, and
will plant it upon a mountain high and emi-
nent: In a lofty mountain of Israel will I 23
plant it: and it shall bring forth boughs,
and bear fruit, and be a goodly cedar: and

CHAP. XVII. 2. *An enigma*] This is explained in the next word to signify a parable.

3. *A great eagle*] Nebuchadnezzar: fitly represented by the eagle. The highest branch denotes Jehoiachin. Compare ver. 12, and 2 Kings xxiv. 12.

4. *He set it in*] Nebuchadnezzar took Jehoiachin to Babylon, which was then a city of great traffic.

5. *He took also a shoot*] As the vine is propagated by suckers, צֶמַח must here signify generally produce, or as rendered, a shoot of the produce, &c. By this shoot Zedekiah is meant. After the removal of Jehoiachin, he was appointed to rule in Jerusalem, 2 Kings xxiv. 17, over Judah, here called 'a fruitful land.'—*By the willows*] The term has this sense in the Arabic, and thus most have rendered.

6. *Of low stature*] This represents the low tributary state of Zedekiah, and what follows, points out his duty towards Nebuchadnezzar, towards whom its branches turned, and under whom were its roots.

7. *Another great eagle*] The king of Egypt, to whom Zedekiah looked for help and assistance against the king of Babylon.—*Beds of its*] That is, where it was planted.

9. *One pull up*] Impersonal verbs must often be rendered in the passive; but as there is a reference to Nebuchadnezzar the first great eagle, I have rendered, 'shall not one pull up; &c.—*Yet not by a mighty*] Coverdale rendered, Shall not its roots be plucked out, its fruit broken off, its green branches withered and fade away? Yea, without either strong arm, or many people, shall it be plucked up by the roots.

10. *In the beds*] This vine was to be blasted and plucked up from its own soil, as we find it was; for Zedekiah was vanquished, and taken in his own land.

12—15. *What these things mean*] The prophet now explains the preceding allegory, and with great force reprehends the sin of Zedekiah.

17—21. *Make him successful*] So as to deliver him from the king of Babylon. What follows was literally accomplished. Compare chap. xii. 13—16.

22—24. *Highest branch of*] Though the royal house of David was to be punished, it was not to be destroyed. One was to spring from it whose dominion was to be universal: and his power irresistible. Like the tall cedar he was to afford shade and shelter for all. What is said can agree to

under it shall dwell every fowl of every wing ; in the shadow of its branches shall they dwell. And all the trees of the field shall know that I, Jehovah, have brought low the high tree, have raised high the low tree, have dried up the green tree, and have made the dry tree to flourish. I, Jehovah, have spoken and will do it.

CHAPTER XVIII.

God reproves the proverb of sour grapes, displays his own justice, and exhorts to repentance.

- 1 THE word of Jehovah came to me again, saying, What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord Jehovah, ye shall not have occasion any more to use this proverb in Israel. Behold, all persons are mine ; as the person of the father, so also the person of the son is mine : the person that sinneth shall die.
- 5 But if a man be just, and do judgment and justice, If he have not eaten upon the mountains, nor raised his eyes to the idols of the house of Israel, nor hath defiled his neighbour's wife ; if he come not near to a woman removed, And do not oppress any : if he restore to the debtor his pledge, spoil none by violence, give his food to the hungry, and cover the naked with a garment ; Give not forth upon usury, and take not increase, withdraw his hand from iniquity, execute true judgment between man and man, Walk in my statutes, and keep my judgments, to deal truly, he is just, he shall surely live, saith the Lord Jehovah.
- 10 But if he beget a son who is a robber, a shedder of blood, and who doeth the like to any one of these things, And who doeth not any of those duties ; but hath even eaten upon the mountains, and defiled his neighbour's wife, Hath oppressed the poor and needy, hath spoiled by violence, hath not

restored the pledge, and hath raised his eyes to the idols, hath committed abomination, Hath given forth upon usury, and hath taken increase, shall he live? He shall not live. he hath done all these abominations ; he shall surely die ; his blood shall be upon him.

Now, lo, if he beget a son, that seeth all the sins which his father committed, and considereth, and doeth not such like ; Hath not eaten upon the mountains, nor raised his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, Nor oppressed any, hath not taken a pledge, nor spoiled by violence, but hath given his food to the hungry, and hath covered the naked with a garment, Hath turned away his hand from the poor, hath not taken usury nor increase, hath executed my judgments, hath walked in my statutes ; he shall not die for the iniquity of his father, he shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, he shall die for his iniquity.

Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done judgment and justice, and hath kept all my statutes, and hath done them, he shall surely live. The person that sinneth shall die. The son shall not bear the iniquity of the father ; neither shall the father bear the iniquity of the son : the righteousness of the righteous shall be upon him and the wickedness of the wicked shall be upon him. But when the wicked shall turn from all his sins which he hath committed, and keep all my statutes, and shall do judgment and justice, he shall surely live, he shall not die. As to all his transgressions which he hath committed, they shall not be remembered against him : by his righteousness which he hath done, he shall live. Have I indeed any pleasure in the death of the wicked, saith the Lord Jehovah? and not that he should return from his ways and

no one but our Lord ; for no king arose after the captivity of the house of David, who possessed any such power.

CHAP. XVIII. 2. *Eaten sour grapes*] The Chaldee explains the proverb rightly : ' the fathers have sinned, and the sons are smitten.'

3. *To use this proverb*] In the destruction by the Babylonians, the good were to escape, chap. ix. 4, 6 : but they were only to deliver themselves, chap. xiv. 14, 20, 21.

4. *Behold all persons*] The Hebrew is, souls ; but this is often used for the whole man. See Gen. ii. 7, and note there.

5-9. *If a man be just*] The duties and virtues here mentioned, are all of a civil kind, and might be, and often were, practised without any genuine religious principle. By practising them a man was just or righteous as far as respected such civil laws ; and God, as the king of Israel, engages to preserve him in safety.

6. *If he have not eaten*] That is, of the sacrifices offered there to idols, nor raised his eyes in prayer and adoration of them.

6, 7. *To a woman*] Comp. Lev. xx. 18.—*Do not oppress*] Exod. xxii. 21 ; Lev. xix. Deut. xv. 7, and Exod. xxii. 25.

9. *He shall surely live*] Grotius explains this to mean,— he shall be preserved from the sword, from pestilence, and famine.

10-13. *Beget a son*] If instead of obeying the civil laws of his country, he, on the contrary, violate them, and do such evils, ' he shall surely die ; his blood shall be upon him,' that is, his blood shall be shed for his crimes, or he shall be judicially put to death.

14-18. *If he beget a son*] This is a case opposed to the preceding. Such a son as is here described, shall not suffer for the iniquities of his father. He shall be preserved when God brings judgment on his father.

17. *Hath turned away*] In opposition to lifting it up against him, and thereby oppressing him.

19. *Yet ye say, why?*] Why sayest thou that the son shall not die for the iniquity of the father? Is not this contrary to what we experience? God replies, that now every man shall bear his own burden.

21. *Turn from all his sins*] If a man become a penitent, he shall escape the judgments which his previous offences have deserved, and on account of his righteousness, or present observance of the law, he shall be spared.

- 24 live? But when the righteous turneth from his righteousness, and committeth iniquity, and doeth according to all the abominations which the wicked man doeth, shall he live? All his righteousness that he hath done shall not be remembered: for his trespass which he hath trespassed, and for his sin which he hath sinned, for them shall he die.
- 25 Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? Are not your ways unequal? When the righteous man turneth away from his righteousness, and committeth iniquity, he shall die on account thereof; for his iniquity which he hath committed, shall he die. Also when the wicked man turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall preserve his own life. Because he considereth, and turneth from all his transgressions which he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel are not my ways equal? Are not your ways unequal? Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord Jehovah. Repent, and turn from all your transgressions; and let not iniquity be the cause of your falling. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn and live.

CHAPTER XIX.

A lamentation for the princes of Israel under the parable of lion's whelps taken in a pit; and for Jerusalem, under the parable of a wasted vine.

- 1 MOREOVER take thou up a lamentation for the princes of Israel, and say,
- 2 What was thy mother? A lioness; She lay down among young lions; In the midst of stout young lions, She nourished her own whelps.
- 3 And she brought up one of her whelps;

He became a stout young lion, [men.
And learned to seize the prey, to devour
The nations also heard concerning him; 4
And he was taken in their pit; [Egypt.
They brought him in chains to the land of
When she saw that he was become weak, 5
And that her expectation had perished,
She then took another of her whelps,
And appointed him to be a stout young lion,
And he went up and down among the lions; 6
He became a stout young lion,
And learned to seize the prey, to devour men.
And he brought evil on their palaces, 7
And he laid waste their cities;
And desolate was the land and all therein,
From the voice of his roaring.
Then the nations set themselves against him, 8
On every side from the provinces;
And they spread their net over him;
He was taken in the pit which they had made.
And they put him in ward in chains, 9
And brought him to the king of Babylon,
And he brought him into strong-holds;
That his voice might no more be heard
Upon the mountains of Israel. [nate,

Thy mother was like a vine or pomegra- 10
Planted near to the waters;
She was fruitful, and full of branches,
By reason of these many waters.
And she had strong rods, 11
For the sceptres of those that bear rule;
And her stature was high among the thick
boughs, [branches.
And she appeared high among many
But she hath been plucked up in fury; 12
She hath been cast down to the ground,
And the east wind hath dried up her fruit;
Her strong rods have been broken and dried
The fire hath consumed them. [up;
And now she is planted in the desert, 13
In a dry and thirsty land.
And a fire hath gone forth out of a rod, 14
One of her branches, which hath devoured
her fruit; [to rule;
And there is not in her a strong rod, a sceptre
This is the lamentation, and it shall be for a
lamentation.

24. *But when the righteous*] However long a man may have obeyed the law, when he comes to be a violator of it, an idolater, a robber, an adulterer, &c. his past obedience, or righteousness, shall not save him; but he shall suffer for his delinquency.

25. *Not equal*] They complained that God did not dispense rewards and punishments according to their conduct. He declares that he will treat all according to their deeds; even all should experience here that there was a God that judgeth in the earth.

30. *Turn from*] I conceive we have here a call to true repentance. Instead of accusing God's ways as unjust, he calls on them to think on the sins and injustice of their own, lest they should stumble, and fall and perish.

31. *Make you a new heart*] Pray to God to make you a new heart as David did, Ps. li. 10: for when God commands that which is impossible for us to do, he directs us to seek to him to do it for us; and hence in other places he promises to give a new heart, &c. Chap. xxxvi. 26.

CHAP. XIX. 2. *A lioness*] Grotius supposed that the prophet refers to Gen. xlix. 9. The sense is, that Judea had been like a lioness among the beasts of the forest, she had enjoyed strength and sovereignty.

3. *One of her whelps*] Jehoahaz is meant, whom Pharaoh Necho put into bonds, and took to Egypt, 2 Kings xxiii. 33, 34.

5-7. *Another of her whelps*] Jehoikim, or Eliakim succeeded Jehoahaz, 2 Kings xxiii. 34. For some time he possessed power and consequence under the influence of Pharaoh; but on the approach of Nabuchadnezzar became his tributary. For three years he remained faithful, but then relying on assistance from Egypt, rebelled and brought all the surrounding nations against him. 2 Kings xxiv. 2.

8-10. *Put him in ward*] The history in 2 Kings xxiv. 3, and 2 Chron. xxxiv. 6, &c. is the best commentary on the prophet.

10-14. *Like a vine*] Under another emblem the prophet sets forth the once happy and flourishing state of his coun-

CHAPTER XX.

God refuseth to be consulted by the elders of Israel; relates their offences, and promises their restoration.

- 1 Now it came to pass in the seventh year, in the fifth month, the tenth day of the month, that some of the elders of Israel came to inquire of Jehovah, and sat before me. Then came the word of Jehovah unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah; Are ye come to inquire of me? As I live, saith the Lord Jehovah, I will not be inquired of by you.
- 4 Wilt thou not judge them, wilt thou not judge them, son of man? cause them to know the abominations of their fathers: And say unto them, Thus saith the Lord Jehovah; In the day when I chose Israel, and swore unto the offspring of the house of Jacob, and made myself known to them in the land of Egypt, when I swore unto them, saying, I am Jehovah, your God: In that day when I swore unto them, to bring them out of the land of Egypt, into a land that I had searched out for them, flowing with milk and honey, which is the glory of all lands: I then said to them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am Jehovah your God. But they rebelled against me, and would not hearken unto me: they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt. Then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt. But I wrought for my name's sake, that it should not be polluted in the sight of the nations, among whom they were, in whose sight I made myself known unto them, by bringing them out of the land of Egypt,
- 10 And I brought them out of the land of Egypt, and led them into the desert. And I gave them my statutes, and my judgments I made known unto them, which if a man do, he shall even live by them. Moreover also I gave them my sabbaths, that they might be a sign between me and them; that they might know that I Jehovah sanctified

them. But the house of Israel rebelled against me in the desert: they walked not by my statutes, and they despised my judgments, which if a man do, he shall even live by them; and my sabbaths they greatly polluted. Then I said that I would pour out my fury upon them in the desert, that I would consume them. But I wrought for my name's sake, that it should not be polluted in the sight of the nations, in whose sight I brought them out. Yet also I swore unto them in the desert, that I would not bring them into the land which I had given them, flowing with milk and honey, which is the glory of all lands; Because they despised my judgments, and walked not by my statutes; and they greatly polluted my sabbaths: for their heart went after their idols. Nevertheless mine eye spared them that I did not destroy them, nor did I make a full end of them in the desert.

But I said to their sons in the desert, Walk not by the statutes of your fathers, neither keep their judgments, nor pollute yourselves with their idols: I am Jehovah, your God; walk by my statutes, and keep my judgments, and do them; And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am Jehovah, your God. But the sons rebelled against me; they walked not by my statutes, neither kept they my judgments to do them, which, if a man do, he shall even live by them; and they polluted my sabbaths. Then I said that I would pour out my fury upon them, that I would accomplish my anger against them in the desert. Nevertheless I kept back my hand, and wrought for my name's sake, that it should not be polluted in the sight of the nations in whose sight I had brought them forth.

I swore unto them also in the desert, that I would scatter them among the nations, and disperse them through the countries; Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes had been after their father's idols. Wherefore I gave them up also to observe statutes that were not good, and judgments whereby they

try. It was fertile, full of inhabitants, enjoyed its own kings and laws; it was like a fruitful vine; but now, alas! it was a tree of the desert, withered and perishing. The last verse refers to Zedekiah.

CHAP. XX. 1. *To inquire of Jehovah*] We are not told what their inquiry was; but from what is said, it must have been about something improper, if not sinful.

4. *Wilt thou not judge them*] Wilt thou not argue with them, reprove and condemn them, for their many idolatries and sins.

5-9. *In the day when*] Their forefathers were rebellious and idolatrous in Egypt; yet God spared and delivered them for his own name's sake.

10-17. *Led them into the desert*] In the desert God

gave them his good and holy laws, and instituted his ordinances, and thereby sanctified or separated them from other nations; but they rebelled and went after their idols; and for this, though he spared them as a people, he doomed them to die in the desert.

18-22.] *I said to their sons*] From this we learn that the sons were not better than the fathers; even they followed strange gods, and violated the law given unto them; yet did Jehovah spare them.

23-26. *I swore unto them also*] Though God spared them, he foretold in the desert that a time would come, when they should be led into captivity for their idolatries. See Levit. xxvi. 33, and Deuter. xxix. 1, &c.

25. *Gave them up to observe*] The text is elliptical, and

26 could not live; And to pollute themselves by their offerings, in that they caused to pass through the fire every first-born son, that I might make them desolate, to the end that they might know that I am Jehovah.

27 Therefore, speak to the house of Israel, Son of man, and say to them, Thus saith the Lord Jehovah; Moreover in this your fathers dishonoured me, in that they grievously transgressed against me: For when I had brought them into the land which I had sworn that I would give to them, then they saw every high hill, and every thick tree, and they offered there their sacrifices, and there they presented their provoking oblation: and there they placed their sweet savour, and there they poured out their drink-offerings.

29 Then I said unto them, What is the high-place to which ye go? Yea, its name, Bamah, [HIGH-PLACE,] is proclaimed unto this day.

30 Therefore say to the house of Israel, Thus saith the Lord Jehovah; Are ye polluted after the manner of your fathers? And do ye go astray after their abominations? For in that ye offer your gifts, in that ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: and shall I be inquired of by you, O house of Israel? As I live, saith the Lord Jehovah, I will not be inquired of by you.

32 And that which cometh into your mind shall not be at all, that which ye say, We will be as the nations, as the families of the countries, serving wood and stone. As I live, saith the Lord Jehovah, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I reign over you.

34 And I will bring you forth from the people, and will gather you from the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the desert of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the desert, "when I brought them out" of the land of Egypt, so will I plead with you, saith the Lord Jehovah. And I will cause you to pass under the rod, and I will bring you into

the discipline of the covenant: And I will separate from among you the rebels, even those that transgress against me: I will bring them forth out of the country where they sojourn; but they shall not enter into the land of Israel: and ye shall know that I am Jehovah.

As for you, O house of Israel, thus saith the Lord Jehovah; Go ye, serve ye every one his idols; yet hereafter ye shall surely hearken unto me, and ye shall pollute my holy name no more with your gifts, and with your idols. For in my holy mountain, in a lofty mountain of Israel, saith the Lord Jehovah, there shall all the house of Israel serve me, even all of them in the land: there will I accept them, and there will I require your heave-offerings, and the first fruits of your oblations, in all your holy things. In your sweet savour I will accept you, when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified among you in the sight of the nations. And ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country which I swore that I would give to your fathers. And there shall ye remember your ways, and all your doings, by which ye have been defiled; and ye shall loathe yourselves for all the evils which ye have committed. And ye shall know that I am Jehovah, when I deal with you for my name's sake; not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord Jehovah.

CHAPTER XXI.

Ezekiel prophesieth against Judea and Jerusalem; the sharp bright sword appointed to go forth against the whole kingdom, and against the Ammonites.

MOREOVER the word of Jehovah came unto me, saying, Son of man, set thy face towards the south, and drop thy word towards the south field; And say to the forest of the south, Hear the word of Jehovah; Thus saith the Lord Jehovah; Behold, I will kindle a fire in thee, and it shall de-

לכזר, or some synonymous verb, ought to be supplied.—*Statutes not good*] Or such as were very evil. The figure often occurs. See Prov. xvi. 29; xvii. 26; Rom. i. 28. The following verse explains this in the sense given.

27—31. *Fathers dishonoured me*] God reminds those who consulted him of the idolatries of their fathers, in their own land. The name of the high place was proclaimed, and to it they sought, instead of going to God's sanctuary.

32—33. *Shall not be at all*] They purposed to renounce the God of their fathers, and to follow altogether the idols of the nations around them; but he declares that he would show himself their God by punishing them.

35. *Desert of the peoples*] Michaelis explains this to be the desert in the neighbourhood of the Chaldeans, and the other nations among whom the Israelites were placed. The reading of the Sept. Arab. in the next verse is necessary to the sense of the author.

37. *Discipline of the covenant*] So the text most properly signifies, and so the Syriac renders. God would correct them, and teach them, as the nature of his covenant with them implied.

38. *Shall not enter*] Many suppose that the rebels are those Jews who fled to Egypt, after the murder of Gedaliah. Some of these were to be carried into Chaldea with the captive Egyptians, Jerem. xliii. 11; though the greater part were to be utterly destroyed, Jerem. xlv. 12.

39—41. *As for you*] God, in allusion to what they had purposed, v. 32, here addresses them, and foretells, that however idolatrous they might now be, they should be brought to repentance, and acknowledge their past offences, and his mercy towards them, on their restoration.

45—49. *Towards the south*] Ezekiel was in the northern part of Chaldea; and therefore Judea was to the south of him. Judea is represented under the image of a icrest;

vour in thee every green tree, and every dry tree: the flaming flame shall not be quenched, and all faces shall be burnt therein, from
46 the south to the north. And all flesh shall see that I, Jehovah, have kindled it: it shall
49 not be quenched. Then said I, Ah, Lord Jehovah! they say of me, Doth he not speak parables?

1 Also the word of Jehovah came unto me,
2 saying, Son of man, set thy face towards Jerusalem, and drop thy word towards the holy places, and prophesy against the land
3 of Israel, And say to the land of Israel, Thus saith Jehovah; Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the
4 righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from
5 the south to the north: And all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it shall not return
6 any more. Thou, therefore, son of man, sigh with the breaking of thy loins; and with
7 bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, On account of the rumour that cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord Jehovah.

8 Again the word of Jehovah came unto me, saying, Son of man, prophesy and say,
9 Thus saith Jehovah; Say a sword, a sword
10 is sharpened, and also furbished: It is sharpened, that it may make a great slaughter: it is furbished that it may glitter: alas! the sceptre of my son is destroyed: it despiseth
11 every tree. And it is given to be furbished, that it may be handled. This sword is sharpened, and it is furbished, to give it into the
12 hand of the slayer. Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my peo-

ple: smite therefore upon thy thigh. For 13 it is tried; and what if it despise the sceptre? This shall not remain, saith the Lord Jehovah. Thou therefore, son of man, prophesy 14 and smite the palms of thy hands together, and bring the sword twice, yea, bring it thrice; it is the sword of the slain: it is the sword of great slaughter, which entereth into their chambers. That their heart may 15 melt, and their overthrow may be multiplied, I have set the destroying sword against all their gates. Ah! thou that art made bright, 16 and furbished for slaughter, get thee different ways; go to the right hand, or to the left, whithersoever thine edge is directed. I will 17 also smite the palms of my hands together, and I will cause my fury to rest 'upon thee!' I, Jehovah, have said it.

Moreover the word of Jehovah came unto 18 me, saying, Also, thou son of man, appoint 19 thee two ways, by which the sword of the king of Babylon may come: from one country both of them shall go forth: and choose thou a place, choose it at the head of the way to the city. Appoint a way by which the sword 20 may come towards Rabbah of the Ammonites, and towards Judah, against Jerusalem the fenced city. For the king of Babylon 21 stood at the parting of the way, at the head of the two ways; to use divination he mingled his arrows, he consulted with images, he looked in the liver. Towards his right 22 hand fell the divination against Jerusalem, to appoint battering-rams, to open the mouth 'with clamour,' to raise the voice with shouting, to appoint battering-rams against the gates, to cast a mount, and to build a tower. But it shall appear to them 23 as a false divination, to them who had sworn oaths: but he will call to remembrance the iniquity, that they may be taken. There- 24 fore thus saith the Lord Jehovah; Because your iniquity is remembered, in that your transgressions are discovered, so that your sins appear in all your doings; because that ye are remembered, ye shall be taken with the hand.

And thou profane, wicked prince of Israel, 25

but in this forest a fire is to be kindled, and every tree burned.

CHAP. XXI. 1-7. *Also the word*] What the prophet had before expressed under the image of a forest, he now expresses literally. The sword of the enemy was to be unsheathed, and the righteous and the wicked, the green and dry tree, were alike to fall by it.

10. *The sceptre of my son*] Most of the versions render 'sceptre;' and 'my son,' may mean the people of Israel, as it does Exod. iv. 22, 23; Hosea xi. 1.—*It despiseth*] That is, the sword, which is given into the hand of the slayer.

13. *For it is tried*] The sword has been proved to be effectual for the purpose intended; and what if it destroy not only the common branches, but even the root of the sceptre. Will not this be just vengeance?—*It shall not remain*] That is, the 'sceptre' shall not remain; the regal succession shall end in Zedekiah.

11-17. *Smite the palms*] This action often denotes grief, 807

rage, or astonishment, see chap. vi. 11; xxii. 13; Numb. xxiv. 10; but many think that it here and ver. 17, denotes encouragement to the victorious Chaldeans. The following verses support this opinion, as the sword is to destroy on all hands.—17. (a) Sept.

19-22. *Appoint thee*] The king was to march on in his own land, until he came to the desert; and these two ways should claim his attention, one leading to the capital of the Ammonites, and the other direct to Jerusalem. Here he should divine by arrows, and by consulting his idols, and inspecting the liver of the sacrifices, in order to determine which way he should advance. Accordingly the decision was to go direct to Jerusalem.—22. (a) Sept.

23. *As a false divination*] The Jews will not believe that he will advance and destroy their city; but the prophet adds that he will come and punish those who had violated their oath of subjection to him.

25-27. *Thou profane*] The prophet speaks with bold-

whose day is come, the time when "thy" iniquity shall have an end. Thus saith the Lord Jehovah; Remove the diadem, and take off the crown: is not this, even this, he that hath abased the exalted, and exalted the abased? I will overturn, overturn, overturn it: and this kingdom of Judah shall be no more, until he come whose right it is; and I will give it him.

And thou, son of man, prophesy and say. Thus saith the Lord Jehovah, concerning the Ammonites, and concerning their reproach. Then shalt thou say, O sword, sword, drawn for slaughter, furbished to consume, because of thy glittering: While they see vanity concerning thee, while they divine a lie concerning thee, that I may bring thee upon the necks of those that are slain, of the wicked, whose day is come, the time when their iniquity shall have an end. Hath he caused it to return into its sheath? In the place where thou wast created, in the land of thy origin I will judge thee. And I will pour upon thee mine indignation, I will blow in the fire of my wrath upon thee, and deliver thee into the hand of brutish men, skilful to destroy. Thou shalt be for fuel to the fire, thy blood shall be in the midst of the land; thou shalt be no more remembered: for I, Jehovah, have spoken it.

CHAPTER XXII.

The sins of Jerusalem; her punishment; the general corruption of the prophets, priests, princes, and people.

1 MOREOVER the word of Jehovah came unto me, saying, Now, thou son of man, wilt thou not judge, wilt thou not judge the bloody city, and show her all her abominations? Thus saith the Lord Jehovah? The city sheddeth blood in the midst of it, that her time of punishment may come; and maketh idols to defile herself with them.

4 By the blood which thou hast shed, thou art become guilty, and by the idols which thou hast made, thou hast defiled thyself; and thou hast caused thy days to draw near, and hast brought on "the time" of thy years. Therefore have I made thee a reproach unto the nations, and a derision unto all coun-

tries. Those that are near, and those that are far from thee, shall deride thee, O thou whose name is polluted, who aboundeth in tumult. Behold, the princes of Israel, every one according to his power, were in thee shedding blood. In thee they have despised father and mother: in the midst of thee they have treated with violence the stranger: in thee they have oppressed the fatherless and the widow. Mine holy things thou hast despised, and my sabbaths thou hast profaned. In thee are men who slander that they may shed blood: and in thee have they eaten upon the mountains: in the midst of thee have they committed shameful deeds, in thee have they cohabited with their father's wife; in thee have they humbled a woman removed. And one hath committed abomination with his neighbour's wife; and another hath wickedly defiled his daughter-in-law; and in thee another hath humbled his sister, his father's daughter. In thee have they taken a reward to shed blood. Thou hast taken usury and increase, and thou hast gained of thy neighbours by violence, and hast forgotten me, saith the Lord Jehovah. Behold, therefore, I have smitten my hands together, at thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee. Can thy heart endure, or can thy hands be strong, in the days when I shall deal with thee? I, Jehovah, have spoken it, and will do it. I will even disperse thee among the nations, and scatter thee in the countries, and will consume thy pollution out of thee. And thee "I will take for an inheritance," in the sight of the nations, and thou shalt know that I am Jehovah.

Also the word of Jehovah came unto me, 17 saying, Son of man, the house of Israel is become to me as dross; they are all as brass, and tin, and iron, and lead in the midst of the furnace; they are as the dross of silver. Therefore thus saith the Lord Jehovah; 19 because ye are all become dross, therefore behold! I will gather you into the midst of Jerusalem. As men gather silver, and 20 brass, and iron, and lead, and tin, into the

ness of the person and the character of Zedekiah; a prince who merited the fate that awaited him. He was to lose the crown and the kingdom, and no longer have the power of practising the iniquity of oppression and idolatry. The royal power was to cease until the coming of one whose right to the throne of David should be unquestionable. This regards Messiah. Compare Gen. xlix. 10.

25. (a) Arab.

23-32. *Concerning the Ammonites*] Though for the present the king of Babylon had turned against Jerusalem, the prophet assures them that their day of punishment would soon come.

CHAP. XXII. 2. *Wilt thou not judge*] Compare ch. xx. 4. Some manuscripts do not repeat the verb, nor is it repeated in the Syriac and Arabic versions.

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4. *Time of thy years*] The time of punishment is meant, as the whole context proves.-(v) Versions.

6. *According to his power*] Every one of these men oppressed as many as he could.

7-12. *In thee they*] These verses show the high degree of depravity which now prevailed; no regard was paid even to the common decencies of life. Every part of the law was violated, by those whose office it was to have executed it.

16. *Thee I will take*] Jerom is followed in the version given; and the Sept have rendered in like manner.

17-22. *Word of Jehovah*] These verses represent God's design in his judgments to be to remove the dross, and to preserve the pure metal. This purifying process had become necessary from the general wickedness of the nation; as is manifest in the following verses

midst of the furnace, to blow the fire upon it to melt it; so I will gather you in mine anger, and in my fury, and I will blow upon you and melt you. Yea, I will gather you, and blow upon you, with the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, Jehovah, have poured out my fury upon you.

23 Again the word of Jehovah came unto me, saying, Son of man, say unto her, Thou art the land 'not watered with showers,' nor rained upon in the day of indignation.

25 There is a conspiracy of her prophets in the midst of her; they are like a roaring lion tearing the prey; they have devoured persons; they have taken treasure and precious things; they have multiplied her widows in the midst of her. Her priests have violated my law, and have polluted my sanctuary: they have not distinguished between the holy and polluted; neither have they made known the difference between the unclean and the clean; and they have suffered my sabbaths to be violated, and I am profaned among them. Her princes in the midst of her, are like wolves tearing the prey! they are intent to shed blood, and to destroy souls, that they may get gain. And her prophets have daubed for them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken. The people of the land have done violence, and have exercised robbery, and have oppressed the poor and needy: yea, they have done violence to the stranger without measure. And I sought for a man among them, that should make up the fence, and that should stand in the breach before me for the land, that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord Jehovah.

21. *Nor rained upon*] As a mark of the divine displeasure, Hag. i. 7—12.—(r) Sept.

25. *A conspiracy*] The prophets, those who had been educated in the schools of the prophets, had conspired to do evil; they had confederated for wicked purposes, instances of which follow.

26—31. *Her priests*] These were bound by their office to observe and enforce the law; but gross ignorance and criminal negligence prevailed among them. The princes were wolves; every order in society was depraved; the whole body politic was diseased.

CHAP. XXIII. 2. *Daughters of one mother*] They had the same origin.

3. *There did they first*] I have preferred the sense to a literal version, with other translators. The people of Israel began their idolatry in Egypt.

4. *Aholah and Aholibah*] These names are expressive of the two kingdoms of Israel and Judah. Aholah, her tent.

CHAPTER XXIII.

The idolatries of Samaria and Judah are represented by the harlotries and adulteries of two women; the judgments to be executed upon them.

MOREOVER the word of Jehovah came unto me, saying, Son of man, there were two women, the daughters of one mother: And they played the harlot in Egypt; in their youth they played the harlot: there did they first give up themselves to harlotry. And their names were Aholah, [*HER TABERNACLE,*] the elder, and Aholibah, [*MY TABERNACLE IS IN HER,*] her sister: and they were mine, and they bare sons and daughters. Moreover as to their names, Samaria is Aholah, and Jerusalem is Aholibah. And Aholah played the harlot when she was mine: and she doted on her lovers, on the Assyrians her neighbours, Who were clothed in blue, captains and rulers, all of them desirable young men, horsemen riding upon horses. And she committed her harlotries with them, with all the choice young men of Assyria, and with all on whom she doted: with all their idols she defiled herself. Neither forsook she her harlotries brought from Egypt; for in her youth they lay with her, and enjoyed her first embrace, and poured her harlotries upon her. Wherefore I delivered her into the hand of her lovers, into the hands of the Assyrians, upon whom she doted. These uncovered her nakedness; they took her sons and her daughters, and slew her with the sword; and she became infamous among women, when they executed judgment upon her.

And her sister, Aholibah, saw this, yet was she more corrupt in her inordinate love than she, and in her harlotries, than the harlotries of her sister. She doted on the Assyrians, her neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men. Then I saw that she was defiled, that they both took one way. And she increased her harlotries; for she saw men portrayed upon the wall, images of the Chaldeans portrayed with vermillion,

or tabernacle; idolatrous Samaria pitching her own tabernacle in opposition to God's dwelling-place at Jerusalem. For Aholibah signifies, my tabernacle is in her; because God had made Judah the seat of his own worship.

5—10. *And Aholah*] Samaria formed alliances with the Assyrians, and imitated their idolatries, though she professed regard to Jehovah. On this account God gave her up into the hands of her lovers, who exposed her to shame and contempt.

11—20. *And her sister.*] The plagues and judgments inflicted on Samaria did not lead Judah to repentance.

14, 15. *She saw men portrayed*] Some think that idols are meant, which were formed and adorned like the Chaldeans; for most of the gods of the nations were only deified men. Others consider that the Babylonian princes are intended, who first allured the Jews to form alliances with them, and then induced them to worship their gods.

15 Girded with girdles upon their loins, having various coloured turbans on their heads, all of them in appearance leaders after the manner of the Babylonians of Chaldea, the land of their nativity : And as soon as she cast her eyes on them she doted on them, and sent messengers unto them into Chaldea. And the Babylonians came unto her into the bed of love, and they defiled her with their harlotry ; and she was polluted with them, so that her mind was alienated from them. And she discovered her harlotries, and she discovered her nakedness ; and my mind was alienated from her, like as my mind had been alienated from her sister. For she multiplied her harlotries in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt. For she doted on cohabiting with those whose lust was as that of the ass, or as of horses.

21 Now since thou hast repeated the wickedness of thy youth, when the Egyptians embraced thee, and cohabited with thee, in thy youth ; Therefore, O Aholibah, thus saith the Lord Jehovah ; Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side ; The Babylonians and all the Chaldeans, Pekod, and Shoa, and Koa, and all the Assyrians with them : all of them desirable young men, captains and rulers, leaders and renowned, all of them riding on horses. And they shall come against thee with scythed cars, chariots, and other carriages, and with a great company of people ; and they shall appoint against thee the buckler, and the shield, and the helmet round about : and I will set judgment before them, and they shall judge thee according to their judgments. And I will set my jealousy against thee, and they shall deal furiously with thee : they shall take away thy nose and thine ears : and thy posterity shall fall by the sword : they shall take thy sons and thy daughters ; and thy posterity shall be devoured by the fire.

26 They shall also strip thee of thy clothes, and shall take thy goodly jewels. Thus will I make thy great wickedness to cease from thee, and thy harlotry brought from the land of Egypt : so that thou shalt not raise thine eyes unto them, nor remember

Egypt any more. For thus saith the Lord Jehovah ; Behold, I will deliver thee into the hand of them whom thou hatest, into the hand of them from whom thy mind is alienated : And they shall deal with thee in hatred, and shall take all the fruit of thy labour, and shall leave thee naked and bare : and thy shameless harlotries shall be discovered, and thy great wickedness. I will do these things unto thee, because thou hast gone astray after the nations, and because thou hast been polluted with their idols. Thou hast walked in the way of thy sister ; therefore will I give her cup into thy hand. Thus saith the Lord Jehovah ; Thou shalt drink thy sister's cup, which is deep and large ; thou shalt be a laughing stock and a derision ; it containeth much. Thou shalt be filled with drunkenness and grief, with the cup of astonishment and desolation, with the cup of thy sister Samaria. Thou shalt even drink it and suck it out ; and thou shalt break the sherds thereof, and pluck off thine own breasts ; for I have spoken it, saith the Lord Jehovah. Wherefore thus saith the Lord Jehovah ; Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy great wickedness and thy harlotries.

Moreover Jehovah said unto me, Son of man, wilt thou not judge Aholah and Aholibah ? Yea, declare unto them their abominations ; Because they have committed adultery, and blood is in their hands ; even with their idols have they committed adultery ; and also their sons, whom they bare unto me, have they caused to pass through the fire unto them, to be devoured. Moreover they did this unto me : they defiled my sanctuary on the same day, and my sabbaths they polluted ; For when they had slain their sons to their idols, then came they to my sanctuary on the same day, to pollute it ; and lo, thus they did in the midst of my house. And furthermore, ye sent for men to come from far ; unto whom a messenger was sent, and lo, they came : for whom thou didst wash thyself, paint thine eyes, and adorn thyself with ornaments, And didst sit on a stately bed, with a table prepared before it, whereupon thou didst place mine incense and mine oil. Also the voice of a great company at ease was with

17. *Alienated from them*] She loathed them through mere satiety ; but still turned to other idols, especially to those of Egypt.

19. *Whose lust*] They were as intent on their idols, as these animals, in their heat, were on their mates.

24—35. *Come against thee*] In these verses the prophet denounces the punishment of her harlotries and adulteries. To take away the nose and ears, was sometimes the punishment of adultery. See Virgil's *Æn.* vi. 492. As God had dealt with Samaria, so would he deal with Jerusalem.

37—39. *Blood is in their hands*] From these verses it is

manifest that the Jews did actually shed the blood of their children, when they offered them to Molech, and other similar idols ; and when they had thus polluted themselves they went into God's temple as if they were his people.

41. *Stately bed*] According to the custom of the east, the prophet describes the temple of some idol, and Aholibah, decked as a bride, sitting there and presenting such offerings as should have been presented to Jehovah.

42—49. *A voice of a great*] The prophet saw the idol temple filled with worshippers, and among these many Sabeans, a people of Arabia. Aholibah received these, and

her; and together with men of the common sort were brought Sabeans from the wilderness; who put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I concerning her that was old in adulteries, Will they now practise harlotry

44 with her, even with her? Yet they went in to her, as they go in to a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, those wicked women.

45 Therefore righteous men shall judge them after the manner of adulteresses, and after the manner of women that shed blood; for they are adulteresses, and blood is in their

46 hands. For thus said the Lord Jehovah; I will bring up a company upon them, and will give them up to be removed and spoiled.

47 And the company shall stone them with stones, and despatch them with their swords; they shall slay their sons and their daughters, and burn up their houses with fire.

48 Thus will I cause wickedness to cease out of the land that all women may be taught not to do according to your wickedness.

49 And they shall recompense your wickedness upon you, and ye shall bear the sins of your idols; and ye shall know that I am the Lord Jehovah.

CHAPTER XXIV.

Under the image of a boiling caldron is shown the destruction of Jerusalem; and by the sign of Ezekiel not mourning for the death of his wife is represented the calamity of the people to be beyond all sorrow.

1 AGAIN in the ninth year, in the tenth month, in the tenth day of the month, the

2 word of Jehovah came unto me, saying, Son of man, write thee the name of the day, even of this same day: the king of Babylon set himself against Jerusalem on this same

3 day. And utter a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah; Set on a caldron, set

4 it on, and also pour water into it: Gather the pieces thereof into it, even every good piece; and fill it with the thigh, and the

5 shoulder, and the choice joints. Take the choice of the flock, and pile also the bones

joined them in their idolatrous worship. Both these states should be treated as adulteresses.

CHAP. XXIV. 2. *Of this same day*] The prophet was informed what was doing by Nebuchadnezzar, and commissioned to make it known. Compare 2 Kings xxv. 1; Jerem. xxxix. 1; lli. 4.

3. *A caldron*] When the reference to the mode of preparing the Jewish sacrifices is considered, this image is more dignified than some readers would at first imagine. See note chap. xi. 3.

4. *Choice joints*] So Vatable and Houbigant render. These good pieces or choice joints, the choice of the flock, denote the great men of Jerusalem.

5. *Pile also the bones*] The useless bones, ver. 10, which the coals would consume. This was to show how many of the common people would be destroyed by the Chaldeans.

6. *To the bloody city*] To the city resembling a caldron, whose scum is in it. The scum denotes wickedness,—

under it; make it exceedingly hot, and boil well the bones of it therein.

Concerning this matter, thus saith the 6 Lord Jehovah; Wo to the bloody city, to the caldron whose scum is in it, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it. For her blood is in the midst of her; 7 she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust: That I might cause fury to 8 come up that I might take vengeance, I have set her blood upon the top of a rock, that it should not be covered. Therefore 9 thus saith the Lord Jehovah; Wo to the bloody city! I will even make the pile for fire great. Heap on wood, kindle 10 the fire, consume the flesh, and prepare it as a compound, and let the bones be burnt: Then place it empty upon its coals, 11 that its brass may be hot, and may burn, and that its pollution may be dissolved in the midst of it, and its scum may be wasted away. She is exhausted with miseries, yet 12 her great scum hath not gone out of her: her scum is not wasted away by the fire. In 13 thy pollution is great wickedness. Because I would have cleansed thee and thou wouldst not be cleansed, so thou shalt not be cleansed from thy pollution until I have caused my 14 fury to rest upon thee. I, Jehovah, have spoken it. It shall come to pass, and I will do it; I will not go back, neither will I spare, nor will I repent; according to thy ways, and according to thy doings, shalt thou be judged, saith the Lord Jehovah.

Also the word of Jehovah came unto me, 15 saying, Son of man, behold, I take from 16 thee the desire of thine eyes by a mortal stroke; yet thou shalt not mourn nor weep, nor shall thy tears run down. Sigh thou 17 in silence; make no mourning for the dead, bind the ornament of thy head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of mourners. And I spoke unto the people 18 in the morning; and in the evening my wife

Bring it out piece] That is, the choice pieces, all of which, without distinction, shall be the prey of the enemy.

7. *On the top of a rock*] She did not attempt to cover the blood which she had wickedly shed; alluding to Levit. xvii. 13. The Sept. reads in the first person.

8. *That I might*] As she had done, so God would do to her. Her blood should be shed, and exposed to all.

9—11. *Bloody city*] A great fire was to be kindled, the bones to be burnt, and the brass caldron itself to represent that not only the inhabitants, but the city should be destroyed.

12—14. *Her great scum*] Though Jerusalem had suffered much, yet she was not purified. Hence God threatens complete destruction.

16—18. *The desire of thine eyes*] How affecting the providence which was to befall the prophet; and yet he was not to appear to mourn under it. Events like these were designed to rouse the people to reflect on their impending ruin, and to repent of their multiplied offences.

died; and I did in the morning as I was commanded.

- 19 And the people said unto me, Wilt thou not tell us what these things are to us, that thou doest thus? Then I answered them, The word of Jehovah came unto me, saying,
- 21 Speak unto the house of Israel, Thus saith the Lord Jehovah; Behold! I will pollute my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul desireth may be spared; and your sons and your daughters whom ye have left shall
- 22 fall by the sword. And ye shall do as I have done: ye shall not cover your lips, nor eat
- 23 the bread of mourners. And your ornaments shall be upon your heads, and your shoes upon your feet: ye shall not mourn nor weep: but ye shall pine away for your
- 24 iniquities, and moan one to another. Thus Ezekiel shall be to you a sign: according to all that he hath done shall ye do, when this cometh; and ye shall know that I am the Lord Jehovah.
- 25 Also, thou son of man, shall it not be in the day when I take from them their strength, the joy of their glory, the desire of their eyes, and that on which their minds are set, "and" their sons and their daughters,
- 26 That one who escapeth in that day shall come unto thee, to cause thee to hear it with
- 27 thine ears? In that day shall thy mouth be opened to him who hath escaped, and thou shalt speak and be no more dumb: and thou shalt be a sign unto them; and they shall know that I am Jehovah.

CHAPTER XXV.

God denounces heavy judgments on the Ammonites, Moabites, Edomites, and Philistines for their treatment of his people.

- 1 The word of Jehovah came again unto me, saying, Son of man, set thy face against the Ammonites, and prophesy against them;
- 3 And say unto the Ammonites, Hear the word of the Lord Jehovah: Thus saith the Lord Jehovah: Because thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into cap-

tivity; Therefore, lo, I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make in thee their dwellings: they shall eat thy fruit, and they shall drink thy milk. And I will make Rabbah a stable for camels, and the Ammonites a couching-place for flocks: and ye shall know that I am Jehovah. For thus saith the Lord Jehovah; Because thou hast clapped thy hands, and stamped with thy feet, and rejoiced in heart with all thy despite against the land of Israel; Behold, therefore, I will stretch out my hand upon thee; and will deliver thee for a spoil to the nations; and I will cut thee off from among the people, and I will cause thee to perish from among the countries: I will destroy thee, and thou shalt know that I am Jehovah.

Thus saith the Lord Jehovah; Because that Moab saith, Behold the house of Judah is like all the nations; Therefore, behold, I will open the side of Moab from his cities, even from his borders I will open the glory of the country, Beth-jeshimoth, Baal-meon, and Kiriathaim. Unto the men of the east together with the Ammonites, I will give it for a possession, that "Rabbah" of the Ammonites may not be remembered among the nations. And I will execute judgments 11 upon Moab; and they shall know that I am Jehovah.

Thus saith the Lord Jehovah; Because Edom hath taken cruel vengeance on the house of Judah, and hath greatly offended, and avenged themselves upon them; Therefore thus saith the Lord Jehovah; I will stretch out my hand upon Edom, and will cut off from it man and beast; and I will make it desolate from Teman, and unto Dedan they shall fall by the sword. And I will lay my vengeance upon Edom by the hand of my people Israel: and they shall deal with Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.

Thus saith the Lord Jehovah; Because 15 the Philistines have dealt in revenge, and have taken vengeance with a despiteful

19—24. *Wilt thou not tell us*] The prophet replies to their inquiry and declares that as he had done, so should they; that the temple for which they entertained so high a regard, which was so desirable in their eyes, and in which they had practised their idolatries, God would now profane and destroy, and yet they should not be allowed to manifest their grief on the occasion. 25. (a) Syr. Arab. MSS.

27. *Mouth be opened*] It should seem from this, that Ezekiel did not prophesy any more until Jerusalem was taken and destroyed. See chap. xxxiii. 31—33.

CHAP. XXV. 1. *Son of man*] What is said in this chapter implies that Jerusalem had been taken, and that this had excited joy among the surrounding nations. Hence the order of this chapter, according to the series of events, would come in after the 34th.

2—7. *Set thy face*] The Ammonites were to become a spoil to the conqueror.

8—11. *That Moab*] The Moabites discovered their hatred of Israel, and they are informed that their cities would be taken, and their very name blotted out as a nation.

10. (a) Syr.

12—14. *Because Edom*] They seemed to have cut off those fugitives who had escaped the sword of the Babylonians, and for this were themselves to be cut off; yea, the Israelites, after their restoration were to repay them. And we find that they were subdued by the Maccabees.

15—17. *The Philistines*] These had often contended with the Israelites, and sometimes had oppressed them; but after the time of David, were tributaries. They now hoped to regain their former power; but this hope was vain.

heart, for destruction, with the old hatred; 16 Therefore thus saith the Lord Jehovah; Behold, I will stretch out my hand upon the Philistines, and I will cut off the Cherethites, and destroy the remnant of the sea- 17 ports. And I will execute great vengeance upon them, with furious rebukes; and they shall know that I am Jehovah, when I shall lay my vengeance upon them.

CHAPTER XXVI.

Tyre is threatened; Nebuchadnezzar appointed to overturn her; mourning over her fall.

1 AND it came to pass in the "twelfth" year, in the first day of the month, that the word 2 of Jehovah came unto me, saying, Son of man, because that Tyre hath said against Jerusalem, Aha, she is broken; the merchandise of the people is turned unto me; 3 she that was full is become desolate; Therefore thus saith the Lord Jehovah; Behold, I am against thee, O Tyre, and will cause many nations to come up against thee, as the sea causeth his waves to come up. 4 And they shall destroy the walls of Tyre, and break down her towers; and I will scrape off her earth from her, and make her 5 like the top of a rock. She shall be a place for the spreading of nets in the midst of the sea: for I have spoken it saith the Lord Jehovah. And she shall become a spoil to 6 the nations: And her daughters who are in the field shall be slain by the sword, and they shall know that I am Jehovah. 7 For thus saith the Lord Jehovah; Behold! I will bring upon Tyre Nebuchadnezzar, king of Babylon, a king of kings, from the north; with horses, and with chariots, and with horsemen, and with a company of much people. Thy daughters in 8 the field he shall slay with the sword: and he shall make a tower against thee, and cast up a mount against thee, and lift up the 9 buckler against thee. And he shall set his battering-rams against thy walls, and thy towers shall he break down with mattocks. 10 By the abundance of his horses their dust shall cover thee: at the sound of the horsemen, and of the carriages, and of the chariots,

thy walls shall shake, when he shall enter into thy gates, as men enter into a city after a breach hath been made. With the hoofs 11 of his horses shall he tread on all thy streets; he shall slay thy people by the sword, and thy strong fortresses shall be brought down to the ground. And they shall spoil thy 12 substance, and make a prey of thy merchandise; and they shall destroy thy walls, and break down thy pleasant houses: and thy stones, and thy wood, and thy earth, shall they lay in the midst of the waters. And I 13 will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard. And I will make thee like the top 14 of a rock; thou shalt be a place for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken it, saith the Lord Jehovah.

Thus saith the Lord Jehovah, to Tyre, 15 Shall not the isles shake at the sound of thy fall, when the wounded cry out, when great slaughter is made in the midst of thee? Shall not all the princes of the sea come 16 down from their thrones, and lay aside their mantles, and put off their embroidered garments? shall they not clothe themselves with trembling, and sit on the ground, and tremble every moment, and be astonished at thee? And shall they not utter a lamentation over thee, and say to thee, How art thou destroyed, that wast inhabited by seafaring men, the renowned city, which was strong in the sea, she and her inhabitants, who spread their terror on all the inhabitants "of the earth?" Now shall the isles 18 tremble in the day of thy fall; yea, the isles that are in the sea, shall be troubled at thy departure. For thus saith the Lord Jeho- 19 vah; When I shall make thee a desolate city, as the cities that are not inhabited; when I shall bring up the deep upon thee, and the great waters shall cover thee; When 20 I shall bring thee down with them that descend into the pit, to the people of old time; and shall set thee in the lower parts of the earth, in places desolate of old time, with them that descend to the pit, that thou be not inhabited; and I shall appoint glory

CHAP. XXVI. 1. *Twelfth year*] This reading is adopted, as this whole prophecy must have been delivered after what is said, chap. xxxiii. 21; and if that date be true, this must still be erroneous. There is much difference in the versions. (r) Sept. Syr.

2. *Aha, she is broken*] Tyre regarded Jerusalem as her rival in trade, and hence her joy on the destruction of that city.

3. *As the sea*] They shall be as loud, as numerous, as irresistible as the waves of the sea.

5. *Spreading of nets*] Maundrell observes that the present inhabitants of Tyre are only a few wretches, subsisting chiefly by fishing. The earth which industry had spread upon the rocks has long been removed; and Tyre abides as the prophet foretold it should be.

7—14. *Nebuchadnezzar*] According to Josephus, Nebuchadnezzar besieged old Tyre for thirteen years; and when

he took it the inhabitants fled in their ships, and there was little spoil found in it. It was appointed to utter desolation. Old Tyre was never restored.

15—21. *Shall not the isles*] Tyre and Sidon had sent out many colonies, into various parts of the coasts and islands in the Mediterranean; and by trade and commerce they were connected with distant nations. The report of her fall would excite grief and fear in distant countries; so that the people would sit on the ground, as was usual in a season of solemn mourning.

17. (a) Syr.

20. *Appoint glory*] Give glory to Nebuchadnezzar, thy conqueror. Others refer this to the restoration of Israel, which should become again a powerful people, and their land be a happy and glorious land.

21 in the land of the living: I will make thee a terror, and thou shalt be no more: and thou shalt be sought for, but shalt not be found any more for ever, saith the Lord Jehovah.

CHAPTER XXVII.

The prophet describes the trade, wealth, and glory of Tyre; and then declares her great and final overthrow.

1 THE word of Jehovah came again unto me, saying, Now, thou son of man, take up
3 a lamentation for Tyre; And say unto Tyre, O thou that art situated at the entering in of the sea, who art a merchant of the people to many isles; Thus saith the Lord Jehovah; O Tyre, thou hast said I am perfect in beauty. Thy borders are in the midst of the seas, thy builders have perfected thy beauty. They have made all thy ship-boards of fir trees from Senir: they have taken cedars from Lebanon to make
6 masts for thee. Of the terebinths of Bashan have they made thine oars; thy benches have they made of ivory, inlaid in box, from the isles of the Chittites. Fine linen with embroidered work from Egypt was spread forth to be thy standard; blue and purple from the isles of Elisha were thy covering.
8 The inhabitants of Sidon and Arvad were thy rowers, thy wise men, O Tyre, that were in thee, were thy pilots: The ancients of Gebal and the wise men thereof were thy calkers. All the ships of the sea with their mariners were in thee to trade in thy market.
10 Thy of Persia, and of Lud, and of Phut, were thy warriors, in thine army: they hanged the shield and helmet in thee; they set forth
11 thy glory. The men of Arvad with thine army were upon thy walls round about, and the Gammadites were in thy towers: they hanged their quivers upon thy walls round about;
12 they have made thy beauty perfect. Tarshish was thy trafficker, by reason of the

multitude of all thy substance; with silver, iron, tin, and lead, they traded in thy fairs. Javan, Tubal, and Meshech, these were thy 13 merchants in the persons of men, and with vessels of brass they furnished thy market. They of the house of Togormah 14 furnished thy fairs with horses and horsemen and mules. The men of Dedan were thy 15 merchants; many isles were the marts for thy manufactures: they returned thee for thy price, horns, ivory, and ebony. 'Edom' 16 was thy trafficker through the multitude of thy works; with rubies, purple, and embroidered work, and fine linen, and coral, and carbuncles they furnished thy fairs. Judah, and the land of Israel, were thy merchants: with wheat, myrrh, and panic, and honey, and oil, and balm, they furnished thy market. Damascus was thy trafficker through 18 the multitude of thy works, and the abundance of all thy substance; in the wine of Helbon, and in white wool. Dan also and 19 Javan from Uzal, were in thy fairs: they furnished wrought iron; cassia and sweet-reed were in thy market. Dedan was thy merchant in gorgeous apparel for horsemen. Arabia, and all the princes of Kedar, were 21 traffickers in thy manufactures: in lambs, and rams, and goats, in these they became thy merchants. The merchants of Sheba 22 and Raamah, they were thy merchants: with chief of all spices, and with all precious stones, and gold, they furnished thy fairs. Haran, and Canneh, and Eden were thy 23 merchants: Sheba, Asshur, and Chilmad were in thy markets. These were thy merchants in excellent wares; in mantles of blue and of embroidered work, and in chests of rich apparel, bound with cords, and made of cedar among thy merchandise. The ships 25 of Tarshish were thy chief traders in thy market; and thou wast replenished, and made very glorious in the midst of the seas.

CHAP. XXVII. 3. *Perfect in beauty*] Wanting nothing to induce the nations to seek thy friendship.

4. *In the midst of the seas*] This regards old Tyre, which was situated on an island, and not on the main land. See chap. xxvi. 5—19.

5. *From Senir*] This was a part of the ridge of Hermon, in the eastern half tribe of Manasseh. Deuter. iii. 9. and 1 Chron. v. 26.

6. *Isles of the Chittites*] From Italy, and from distant islands. Corsica was famous for the box-tree, in ancient times.

7. *Fine linen*] Egypt was famed for these articles, and the Tyrians bought and exported them.—*Isles of Elisha*] Peloponessus, called Helas, where was found the purple so much valued by the ancients.

8. *Arvad*] The island of Aradus, on the coast of Phœnicia. Compare Gen. x. 18.

9. *Gebal*] Bochart has made it probable that this is the place called by the Greeks Biblos, which was also on the coast of Phœnicia.—*All the ships*] Ships from all countries visited her harbour, for the purpose of trade.

10, 11. *Were thy warriors*] Tyre employed mercenaries from distant countries to defend her, and strengthen her against her enemies.—*Gammadites*] From the connexion

one would suppose these were the inhabitants of some district in Phœnicia. There is doubt respecting the text.

12. *Tarshish*] From Spain the following metals were brought. Pliny asserts that Spain was famous for her silver mines.

13. *Javan*] Greece, Dan. viii. 21.—*Tubal and Meshech*] Sons of Japhet. See Gen. x. 12, and note.

14. *Togormah*] See Gen. x. 3. Michaelis prefers Armenia, which was much celebrated for its fine breed of horses.

15. *Dedan*] Supposed to be a city in the Persian Gulf.

16. *Edom was*] As the Syrian trade is mentioned after, under the name of Damascus, it is not probable that it would be mentioned here. On this account the various reading of the Sept. Syr. Arab. is adopted.

17. *Wheat, myrrh*] The land of Judah produced more than sufficed the people, and Tyre took of them what of these articles they could spare. In this way the Jews acquired their wealth.

18. *The wine of Helbon*] Supposed to be the same as Chalybeonian wine, which was produced at Damascus.

19. *Dan and Javan*] Michaelis supposes both these were cities of Arabia Felix. Javan may be pronounced Yeman, and Uzal was a city of that district, Gen. x. 27.

20—23. *Dedan*] The various tribes which inhabited

26 The rowers have brought thee into great waters: the east wind hath broken thee in
 27 the midst of the seas. Thy substance and thy fairs, thy markets, thy sailors, and thy pilots, thy calkers, and the traders in thy market, and all thy warriors that are in thee, and all thy company that is in the midst of thee, shall fall into the midst of the seas in
 28 the day of thy fall. At the sound of the cry
 29 of thy pilots, the suburbs shall shake. And all that handle the oar, the sailors, and all the pilots of the sea, shall come down from their ships, and shall stand upon the shore;
 30 And shall cause their voice to be heard for thee, and shall cry bitterly, and shall cast dust upon their heads; they shall wallow
 31 themselves in ashes: And they shall make themselves utterly bald for thee, and gird themselves with sackcloth, and they shall weep for thee with bitterness of heart and bitter
 32 mourning. And in their wailing they shall take up a lamentation for thee, and shall lament over thee, saying, What city is like Tyre, which is cut off in the midst of the sea?
 33 When thy wares went forth from the seaports, thou didst satisfy many people; with the multitude of thy substance, and of thy merchandise, thou didst enrich the kings of
 34 the earth. Now thou art broken in the seas, and thy merchandise in the midst of the waters: and all thy company in the midst
 35 of thee are fallen. All the inhabitants of the isles are astonished at thee, and their kings are horribly afraid, they are troubled
 36 in their countenance. The traffickers among the people hiss at thee; thou art become a terror, and thou shalt not be restored any more for ever.

CHAPTER XXVIII.

God's judgment on the prince of Tyre; a lamentation over his glory lost by sin; the judgment of Sidon, and the restoration of Israel.

1 THE word of Jehovah came again unto
 2 me, saying, Son of man, say unto the prince of Tyre, Thus saith the Lord Jehovah; Because thy heart is lifted up, and thou hast

said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art a man and not God, though thou set thy heart as the heart of God: Behold, thou art wiser
 3 than Daniel: there is no secret which can be hidden from thee: By thy wisdom and
 4 by thine understanding thou hast gotten thee substance, and hast gotten gold and silver in thy treasures: By the greatness of thy
 5 wisdom and by thy traffick hast thou multiplied thy wealth, and thy heart is lifted up because of thy wealth: Therefore thus saith
 6 the Lord Jehovah; Because thou hast set thy heart as the heart of God; Therefore,
 7 behold, I will bring upon thee strangers, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and
 8 thou shalt die the death of the slain in the midst of the seas. Wilt thou yet say, I am
 9 a god, before them that kill thee? whereas thou art a man, and no God, in the hand of them that kill thee. Thou shalt die the death
 10 of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord Jehovah.

Moreover the word of Jehovah came unto
 11 me, saying, Son of man take up a lamenta-
 12 tion for the king of Tyre, and say unto him, Thus saith the Lord Jehovah;
 Thou art 'like a signet' curiously engraved;
 Thou art full of wisdom, and perfect in
 beauty.

Thou hast been in Eden, the garden of God. 13
 Every precious stone was thy covering,
 The ruby, the topaz, and the diamond,
 The beryl, the onyx, and the jasper,
 The sapphire, the emerald, and the carbuncle.
 And of gold was the work of thy tabrets
 and pipes.

They were prepared in the day of thy birth.
 I made thee as an anointed covering cherub; 14
 Thou wast upon the holy mount of God;
 Thou didst walk to and fro amidst stones of
 fire.

Arabia Petra, as well as the other called *Felix*, frequented the Tyrian ports and markets.

26. *The rowers*] The statesmen have brought her into the greatest danger, and her enemy was ready to overwhelm her.

29. *Stand upon the shore*] The shore of the adjoining island, from which they viewed the conflagration of their city.

30—34. *Their voice to be heard*] They shall be greatly distressed at the sight of thy calamities and destruction; they shall most bitterly lament thy fall.

CHAP. XXVIII. 2. *Prince of Tyre*] He was called *Ithobal*. His pride and arrogance appear in what is here said. — *I sit in the seat*] I am raised to such power that none can equal me; and to such rank that none can approach me.

3. *Wiser than Daniel*] See chap. xiv. 14, and note. He thought himself to be so, and that no matter could be too abstruse for him.

6. *As the heart of God*] That is, in thy own imagination thou supposest thyself to be invincible, and secure against all enemies, as God is.

7. *The terrible*] The most warlike, who strike terror into nations; and by their swords they shall prove that thy wisdom and glory cannot save thee.

9. *I am a god*] Wilt thou pretend to divinity, when thou fallest into the hands of men, who will put thee to death? This is a cutting sarcasm on his pride.

12. *A signet*] Or having an image upon it. I have followed the versions, as no sense can be made of the text.

13. *In Eden*] Thou hast enjoyed every delight.—*Thy covering*] In the canopy of thy throne, or thy garments have been adorned with them.

14. *As an anointed covering cherub*] The prophet describes the prince of Tyre by images taken from the temple. The cherubs were a part of the ark, and therefore anointed, *Exod. xxv. 18, 21; xxx. 26*. Their wings covered the mercy-seat. The prophet pursues the image. Such was thy eminence, that thou wast placed like the cherubs in the temple of God, on his holy mountain, and dwelt as if amid the splendours of the high-priest's breast-plate. Thinking

15 Thou wast perfect in thy ways from the day of thy birth.

Until iniquity was found in thee.

16 Through the abundance of thy merchandise Thou art filled with violence and hast sinned;

Hence will I cast thee as profane from the mount of God:

And I will destroy thee, O covering cherub, From amidst the stones of fire.

17 Thy heart was lifted up because of thy beauty; [brightness:

Thou hast corrupted thy wisdom by thy I will cast thee down to the ground;

I will lay thee before kings, to be despised.

18 Through the multitude of thine iniquities.

Through the unrighteousness of thy traffick, Thou hast profaned thy sanctuary:

Hence will I bring forth a fire from thee to devour thee, [earth:

And I will bring thee to ashes upon the Before the eyes of all that look upon thee.

19 All that know thee among the people,

Shall be astonished concerning thee:

Thou shalt become an object of terror, And not be restored any more for ever.

20 Again the word of Jehovah came unto

21 me, saying, Son of man, set thy face against

22 Sidon, and prophesy against it; And say,

Thus saith the Lord Jehovah; Behold, I am against thee, O Sidon; and I will be

glorified in the midst of thee; and they shall know that I am Jehovah, when I execute

judgments in her, and am sanctified in her.

23 For I will send upon her pestilence, and blood into her streets; and the wounded shall fall in the midst of her by the sword, which shall be upon her on every side; and they shall know that I am Jehovah.

24 And there shall be no more to the house of Israel, a pricking brier, or a grieving thorn of all that are round about them, that despised them; and they shall know that I am

25 the Lord Jehovah. Thus saith the Lord Jehovah; When I assemble the house of Israel from the people among whom they are scattered, then will I be sanctified through them in the sight of the nations, and they shall dwell in their own land which

I gave to my servant Jacob. And they shall dwell securely therein, and shall build houses and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despised them round about; and they shall know that I am Jehovah, their God.

CHAPTER XXIX.

Pharaoh threatened for his treachery; desolation and restoration of Egypt after forty years; spoil of Egypt a reward to Nebuchadnezzar; Israel to be restored.

IN the tenth year, in the tenth month, on the twelfth day of the month, the word of Jehovah came unto me, saying, Son of man, set thy face against Pharaoh, king of Egypt, and prophesy against him, and against all Egypt; Speak, and say, Thus saith the Lord Jehovah; Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, that saith, My river is mine own, and I have made it for myself. And I will put hooks in thy jaws, and I will cause the fish of thy river to cleave to thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall cleave to thy scales. And I will leave thee in the desert, thee and all the fish of thy rivers; thou shalt fall upon the open fields, thou shalt not be gathered together, nor assembled; I have given thee for food to the beasts of the field, and to the fowls of the air. And all the inhabitants of Egypt shall know that I am Jehovah, because they have been a staff of reed to the house of Israel. When they took hold of thee by the hand, thou wast crushed, and didst tear all their shoulder; and when they leaned upon thee, thou wast broken, and didst strain all their loins.

Therefore thus saith the Lord Jehovah; Behold, I will bring a sword upon thee, and cut off from thee man and beast. And the land of Egypt shall be desolate and waste; and they shall know that I am Jehovah. Because thou hast said, The river is mine, and I have made it. Therefore, lo, I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from Migdol to Syene, even unto the

himself to be more than mortal, is expressed by his being as Adam was in Paradise, or as the cherubs were in a place not to be approached.

16. *Cast thee as profane*] No supposed divinity shall protect thee, when the time of thy visitation cometh.

18. *From thee to devour thee*] That is, the city, as well as the king. Their counsels should be divided, and dissension should tend to destroy them.

21—23. *Sidon*] She was the mother-city of Tyre; and a similar fate awaited her.

24—26. *A pricking brier*] God would pardon his people, and restore them; and the contiguous nations should not be to them as the pricking brier, &c. Numb. xxxiii. 55.

CHAP. XXIX. 3. *The great dragon*] Or crocodile, which was among the ancients a symbol of Egypt, and appears so

on Roman coins.—*In the midst of his rivers*] The Nile had seven mouths; rivers also emptied themselves into it, and channels were cut from it.

4, 5. *Hooks in thy jaws*] The metaphor is continued in these verses. The dragon or crocodile was to be caught, together with the other fish, and their flesh given to the wild beasts and birds.

6, 7. *A staff of reed*] The Egyptians promised support to the Israelites, but disappointed them; they even occasionally proved most injurious to them.

10. *Migdol*] This place is mentioned Exod. xiv. 2; Num. xxxiii. 7; Jerem. xlv. 1; and was situated to the north, as Syene was to the south; so that the whole land is threatened.

- 11 border of Ethiopia. There shall not pass through it the foot of man, and the foot of beast shall not pass through it; neither shall
12 it be inhabited forty years. And I will make the land of Egypt waste in the midst of the countries that are wasted, and her cities in the midst of cities that are made desolate, shall be waste forty years; and I will scatter the Egyptians through the nations, and will disperse them through the lands.
- 13 Yet thus saith the Lord Jehovah; At the end of forty years will I assemble the Egyptians from among the people whither they
14 are scattered. And I will reverse the captivity of Egypt, and will cause them to return into the land of Pathros, unto the land of their origin; and they shall be there a low
15 kingdom. It shall be the lowest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, so that they shall no more rule over
16 the nations. And they shall be no more the confidence of the house of Israel, calling their iniquity to remembrance, when they turn after them; but they shall know that I am the Lord Jehovah.
- 17 And it came to pass in the seven and twentieth year, in the first month, on the first day of the month, that the word of Jehovah came
18 unto me, saying, Son of man, Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyre; every head was made bald, and every shoulder was made sore; yet neither he nor his army had any wages from Tyre, for the service
19 which he served against it; Therefore thus saith the Lord Jehovah; Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and share her spoil, and seize

her plunder; and she shall be wages for his army. I have given him the land of Egypt 20 for his labour wherewith he served against it: because of that which they have done against me, saith the Lord Jehovah.

In that day will I cause the horn of the 21 house of Israel to grow forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am Jehovah.

CHAPTER XXX.

The utter desolation of Egypt foretold; the army of Babylon strengthened to break the army of Egypt.

THE word of Jehovah came also unto me, 1 saying, Son of man, prophesy and say, Thus 2 saith the Lord Jehovah; Howl ye, alas for the day! Because the day is near, it is near: 3 the day of Jehovah shall be a day of clouds, it shall be the time of the nations. And the 4 sword shall come upon Egypt, and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be destroyed. Ethiopia, and Phut, and Lud, 5 and all Arabia, and Chub, and the men of every land that is in league, shall fall with them by the sword.

Thus saith Jehovah; They that uphold 6 Egypt shall fall; and the pride of her strength shall come down: from Migdol to Syene, shall they fall in her by the sword, saith the Lord Jehovah. And they shall be 7 wasted in the midst of the lands that are wasted, and her cities shall be in the midst of the cities that are made desolate. And they 8 shall know that I am Jehovah, when I shall set a fire in Egypt, and when all her helpers shall be destroyed. In that day messengers 9 shall go forth in ships to make secure Ethiopia afraid, and great pain shall come upon them in the day of Egypt; for lo, it cometh.

11. *Forty years*] Jeremiah calls the king of Egypt, Pharaoh-Hophra, chap. xlv. 30, and Herodotus, Apries. He went to assist the king of Lybia, to reduce to subjection the Cyrenians, who had revolted; but in this war Pharaoh lost many of his troops, which so provoked the Egyptians against him, that a civil war with Amasis followed; which was succeeded by the conquest of it by Nebuchadnezzar, and that by another under Cyrus. These wars and desolations continued for forty years.

12. *I will scatter*] Berosus informs us that Nebuchadnezzar carried many of the Egyptians captives to Babylon; and he transplanted others to Pontus.

14. *Unto Pathros*] Bochart shows that this signifies the Thebais, or Upper Egypt. See Jerem. xlv. 1, &c. What is here said might occur on the conquest of it by Cyrus, as he restored the captive Jews, and some of other nations.

15. *The lowest of the kingdoms*] It shall be in general tributary, and in subjection to strangers. It has been so ever since; first to the Babylonians, then to the Persians, Macedonians, Romans, Saracens, Mamelucs, and Turks; and thus it continues.

16. *Calling their iniquity*] Causing God to remember and punish it. His own people shall cease to rely on Egypt, or to worship its idols.

17. *Twenty-seventh year*] If this date be correct, and both the Versions and MSS. support it, this is the last prophecy Ezekiel uttered; and is appended to the preceding,

because it relates to the same kingdom. Prideaux argues that the Phœnician annals agree with this date. See Neb. xxxii. Cor.

18. *Made bald*] By the helmet, by labour or disease, as the shoulder was worn and galled by bearing burdens for so long a period.—*Yet neither he*] The Tyrians being masters at sea, took their most valuable property and escaped; so that when the city was taken, Nebuchadnezzar found nothing in it worthy of all his labour. Hence the spoil of Egypt was given to him.

21. *The horn of the*] The horn often denotes kingly power, or the royal race. Here it may refer to the power granted Daniel and others in Babylon, as well as refer to Zerubbabel, under whom the state began to be restored. These marks of favour encouraged the prophet in the execution of his office.

CHAP. XXX. 3. *The time of the*] The time appointed for Nebuchadnezzar to vanquish them.

5. *Ethiopia, Phut, and Lud*] See Gen. x. 1.—*Arabia and Chub*] This last occurs nowhere else. It is probable that the Egyptians employed the mercenaries of all the peoples mentioned.

9. *Messengers shall go*] Amidst the general confusion they shall send messengers in ships up the Nile to Ethiopia, as the most safe method of conveying intelligence; and the news they carry shall strike terror into the secure Ethiopians.—(o) *From me*] Sept. Arab.

- 10 Thus saith the Lord Jehovah ; I will also make the multitude of Egypt to cease, by the hand of Nebuchadnezzar, king of Babylon. He and his people with him, the terrible of the nations, shall be brought to make the land desolate : and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the country into the hand of evil men ; and I will lay waste the country, and all that is therein, by the hand of strangers : I, Jehovah, have spoken it.
- 13 Thus saith the Lord Jehovah ; I will destroy the idols, and I will cause the images to cease out of Noph ; and there shall be no more a prince of the land of Egypt : and I will cause fear in the land of Egypt. And I will lay waste Pathros, and will set a fire in Zoan, and will execute judgments in No.
- 15 And I will pour my fury upon Sin, the strength of Egypt ; and I will cut off the multitude of No. And I will set a fire in Egypt : Sin shall be greatly pained, and No shall be broken up, and Noph shall be straitened by day. The young men of On and of Pi-beseth shall fall by the sword : and the "women" shall go into captivity. At Tahapanes also the day shall be darkened, when I break there the yokes of Egypt : and the pride of her strength shall cease in her : as for her, a cloud shall cover her, and her daughters shall go into captivity.
- 19 Thus will I execute judgments on Egypt : and they shall know that I am Jehovah.
- 20 Now it came to pass in the eleventh year, in the first month, on the seventh day of the month, that the word of Jehovah came unto me, saying, Son of man, I have broken the arm of Pharaoh, king of Egypt ; and lo, it shall not be bound up in applying medicines ; and a bandage shall not be put about it, to strengthen it for holding the sword.
- 22 Therefore thus saith the Lord Jehovah ; Behold, I am against Pharaoh, king of Egypt, and will break his arms, the strong, and the "outstretched" arm ; and I will cause the sword to fall out of his hand.
- 23 And I will scatter the Egyptians among the nations, and will disperse them among the
- 24 countries. And I will strengthen the arms

of the king of Babylon, and will put my sword in his hand. But I will break the arms of Pharaoh, and he shall groan before him, with the groanings of a deadly wounded man. I will even strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down. And they shall know that I am Jehovah, when I shall put my sword into the hand of the king of Babylon, and shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries ; and they shall know that I am Jehovah.

CHAPTER XXXI.

Pharaoh compared to a tall cedar of Lebanon ; his fall through pride, and the consequences of it.

Now it came to pass in the eleventh year, I in the third month, on the first day of the month, that the word of Jehovah came unto me, saying, Son of man, say to Pharaoh, 2 king of Egypt, and to his multitude ; Whom art thou like in thy greatness ? Lo, he is as a tall cedar in Lebanon, 3 With lovely, shadowing branches, and of high stature ; And his top was among the thick boughs. The waters made him great, 4 The deep raised him up on high ; It brought its streams about his plantation, And sent forth its rivulets to all the trees of the field. Therefore his height was exalted above all the 5 trees of the field ; And his boughs were multiplied, And his branches were lengthened, By abundance of water when he shot forth. In his boughs nested all the fowls of the air, 6 And under his branches all the wild beasts brought forth ; And under his shadow dwelt many nations. Thus he was beautiful in his greatness, 7 And in the length of his branches : For his root was by many waters. The cedars in the garden of God could not 8 hide him ; The fir trees were not like his boughs, Nor the plane-trees like his branches ; Not any tree in the garden of God

12. *The rivers dry*] The fertility of Egypt depended on the rise of the Nile ; and this threatening implies that with the calamity of war, would be that of famine.—*Evil men*] The haughty and cruel Babylonians. Comp. chap. vii. 24.

13—18. *Destroy the idols*] Cambyses destroyed them with an unsparring hand. All the strong cities shall be taken and plundered ; none shall escape.

17. (a) Sept. Arab.

21. *I have broken*] God speaks as if this was already done, because the event was certain. So Jerem. xlviii. 20. Isa. xxi. 9, a future event is spoken of as past.—*The arm*] Jeremiah uses the same image, chap. xlviii. 25. His arm shall not be set again, or in plain language, he shall not recover his lost power. See Isa. i. 6.

22—26. *Break his arms*] Read 2 Kings xxiv. 7, as the fulfilment of what is here said.—(v) Sept.

CHAP. XXXI. 3. *Lo, he is as a tall*] I consider אשור as an epithet in this place, with Lowth and other critics. The exigence of the place requires this unusual sense, or else that we should suppose the word a mistake for some other.

4. *The deep raised*] The subterraneous waters supplied its root with moisture.—*Its streams*] This alludes to the manner of watering the gardens in the east. Ps. i. 3, and Isa. i. 20.

5—9. *His height was*] Nothing can exceed the force and beauty of this picture of growing prosperity. Every circumstance is added to give it effect.

- Was like unto him in his beauty.
 9 I made him lovely by his many branches;
 So that all the trees of Eden, [him.
 Which were in the garden of God, envied
 10 Therefore thus saith the Lord Jehovah;
 Because he was high in stature,
 And set his top among the thick boughs,
 And his heart is lifted up in his height;
 11 I have therefore delivered him up [tions;
 Into the hands of a mighty one of the na-
 Who hath exacted punishment of him:
 I have driven him out for his wickedness.
 12 And strangers, the terrible of the nations,
 Have cut him down and have left him:
 On the mountains and in all the valleys, his
 branches fell, [streams of the land;
 And his boughs were broken by all the
 And all the people of the earth went down
 From under his shadow, and have left him.
 13 Upon his ruin shall dwell all the fowls of
 the air,
 And all the wild beasts shall be upon his
 branches: [ters,
 14 So that none of all the trees by the wa-
 Exalt themselves on account of their stature,
 Neither set their top among the thick
 boughs; [height,
 Neither the terebinths stand up in their
 Nor any trees that drink water:
 For they are all delivered up unto death,
 Unto the lower parts of the earth,
 In the midst of the sons of mortal man,
 Unto them that go down to the pit.
 15 Thus saith the Lord Jehovah;
 In the day when he went down to hades,
 I caused the deep to mourn for him.
 And I restrained floods, and the great waters
 were stayed:
 And I clothed Lebanon in black for him,
 And for him all the trees of the field fainted.
 16 At the sound of his fall I made nations to
 shake,
 When I brought him down to hades,
 With them that descend into the pit;
 And all the trees of Eden, the choice,
 The chief and best of Lebanon, even all that
 drink water, [earth.
 Were comforted in the lower parts of the
 17 They also went down with him to hades,
 To them that were slain by the sword;

10. *And his heart*] The mixture of the true with the allegorical occurs in other instances; and though it detracts in some degree from the beauty of the allegory, yet it prevents our mistaking the sense of it.

11. *Who hath exacted*] Or, who hath treated him severely. See the verb in a like sense, chap. xx. 44; xxii. 14.

13. *Upon his ruin*] Even the fallen trunk and broken branches of this stately tree filled the land, and afforded shelter to birds and to beasts.

15. *I caused the deep*] Houbigant and others omit נסתר, which cannot be in any way reduced to grammar or propriety. Nothing can paint more forcibly the effect of the fall of Egypt on the contiguous nations.—(o) *I covered*, Sept.

16, 17. *At the sound*] This lofty tree goes down to hades

And "his seed" with those who abode under his shadow,
 Were destroyed in the midst of the nations.
 To whom art thou like in "strength," in 18 glory
 And in greatness among the trees of Eden?
 Yet thou shalt be brought down with the trees of Eden,
 Unto the lower parts of the earth: [cised,
 Thou shalt lie in the midst of the uncircum-
 With those that are slain by the sword.
 This is the lot of Pharaoh and all his multitude, saith the Lord Jehovah.

CHAPTER XXXII.

A lamentation for the fall of Egypt, by the sword of Babylon.

It came to pass also in the twelfth year, 1
 in the twelfth month, on the first day of the
 month, that the word of Jehovah came unto
 me, saying, Son of man, take up a lamenta- 2
 tion for Pharaoh, king of Egypt, and say
 unto him,
 Thou art like a lion among the nations,
 And thou art like a crocodile in the seas:
 And thou breakest forth in thy rivers,
 And troublest the waters with thy feet,
 And thou foulest thy streams.
 Thus saith the Lord Jehovah; 3
 I will therefore spread out my net over thee.
 Amidst an assembly of many people:
 And they shall bring thee up in my drag.
 And I will leave them on the land, 4
 I will cast thee on the open field, [on thee,
 And cause all the fowls of the air to remain
 And fill the beasts of the whole earth with
 thee.
 And I will lay thy flesh upon the mountains, 5
 And fill up the valleys with thy height.
 I will water the earth with thy gore; 6
 Some of thy blood shall be on the mountains,
 And the streams shall be filled with thee.
 And I will cover the heavens, when I 7
 quench thee.
 And I will clothe the stars thereof with black;
 I will cover the sun also with a cloud,
 And the moon shall not give her light.
 All the shining lights of the heavens 8
 I will clothe with black over thee;
 And I will set darkness upon thy land,

together with his allies, and with his own seed or branches. This allegory is not equal to the fine one of Isaiah, chap. xiv, respecting the king of Babylon.—(v) Sept. Syr.

18. (v) Sept.

CHAP. XXXII. 2. *In the seas*] Comp. chap. xxix. 3. Any large collection of water is called seas in the scriptures. The next clause is parallel to this.—*Breakest forth*] Rises above the water to seize his prey.

3—6. *My net over thee*] This crocodile shall be caught, and slain, and its carcass so given as food for wild beasts; while its blood is to drench the earth, and even to fill the streams.

7, 8. *Clothe the stars*] It has often been noticed that these images represent the fall and destruction of kings, princes, and nations. See Isa. xiii. 10.

- Saith the Lord Jehovah.
 9 I will also grieve the hearts of many people,
 When I bring thy 'captives' among the nations,
 Into countries which thou hast not known.
 10 Yea, because of thee I will astonish many people,
 [thee,
 And their kings shall be horribly afraid for
 When I shall brandish my sword before them;
 And they shall tremble every moment,
 Every one for his life, in the day of thy fall.
 11 For thus saith the Lord Jehovah;
 The sword of the king of Babylon shall come upon thee.
 12 By the swords of the mighty ones,
 I will cause thy multitude to fall.
 The terrible of the nations, all of them :
 And they shall spoil the pride of Egypt,
 And all her multitude shall be destroyed.
 13 I will also cause all her beasts to perish
 From beside the great waters ;
 And the foot of man shall not again trouble them,
 Nor shall the hoofs of beasts trouble them.
 14 Then will I make their waters clear,
 And will cause their rivers to run as oil,
 Saith the Lord Jehovah ; [late,
 15 When I shall make the land of Egypt desolate
 And the land shall be deprived of its fulness,
 When I shall smite all that dwell therein ;
 And they shall know that I am Jehovah.
 16 This is the lamentation which they shall utter :
 the daughters of the nation shall utter it,
 for Egypt, and for all her multitude, shall they utter it,
 saith the Lord Jehovah.
 17 It came to pass also in the twelfth year, on the
 fifteenth day of the month, that the word
 18 of Jehovah came unto me, saying, Son of man,
 wail for the multitude of Egypt, and cast them down,
 together with her, and the daughters of the famous nations,
 unto the lower parts of the earth, with them that go down into the pit,
 saying,
 19 Come down from the pleasant waters,
 And be thou laid with the uncircumcised.

They shall fall amidst those slain by the sword :
 She is delivered up to the sword : [sword :
 Draw her away and all her multitudes.
 The strongest of the mighty shall speak to 21
 him, [hades :
 Together with his helpers, from amidst
 They that have gone down, that lie uncircumcised,
 Among those slain by the sword.
 There is Ashur, and all her company : 22
 Their graves are round about her :
 All of them slain, fallen by the sword :
 Whose graves are set in the sides of the pit, 23
 And her company is round about her grave :
 All of them slain, fallen by the sword,
 Who caused "their" terror among the living.
 There is Elam and all her multitude, 24
 Round about her grave ;
 All of them slain, fallen by the sword,
 Who are gone down uncircumcised
 Into the lower parts of the earth,
 Who caused their terror among the living ;
 Yet have they borne their shame,
 With them that go down to the pit ;
 They are laid in the midst of the slain.
 She hath her bed among all her multitude ; 25
 Their graves are round about her :
 All of them uncircumcised, slain by the sword : [living,
 Though they caused their terror among the
 Yet have they borne their shame,
 With them that go down to the pit ;
 They are laid in the midst of the slain.
 There is Meshech, Tubal and all her multitude : 26
 Their graves are round about her :
 All of them uncircumcised, slain by the sword, [living,
 Though they caused their terror among the
 And "these" lie down with the mighty, 27
 Who are fallen of the uncircumcised,
 Who are gone down to the pit with their
 weapons of war, [heads :
 And have laid their swords under their
 And the punishment of their sin is upon them,

9. *Thy captives*] This reading of the Sept. is so apposite that I have adopted it with others. It is unusual to speak of bringing thy destruction among the nations, not to say wholly improper.

15. *From beside*] The banks of the Nile were very fertile, and abundance of cattle fed in the meadows ; but these should perish. The land should be so depopulated that the waters should not be fouled by man or beast.

19. *Come down*] This version arises from reading the text with other vowels than the Masorets have applied, and is that of the Sept. Alex. and Syr. The pleasant waters are those of the Nile, in which the Egyptians gloried.

20. *She is delivered up*] Egypt, and as one slain, draw her body away to the sepulchre.

21. *Speak to him*] To Pharaoh, as the head of Egypt. On his fall those who had departed into the unseen state should address him.

22. *Their graves*] I refer the affix *קבריהם* and *זמורה*, which nouns I consider to be of the common gender.

23. *In the sides of the pit*] Or, within the pit, or as some, 820

in the extreme parts of the pit.—*Who caused their terror*] Who excited terror in others, while they were 'among the living.' Hebrew, 'in the land of the living.' The Assyrian empire had been formidable, but had long ago perished.—(a) Sept. Arab.

24. *Elam and all*] Persia had been subdued by the force of Cyaxares and Nebuchadnezzar ; and the latter annexed it to the Babylonian empire.

26. *Meshech, Tubal*] Jackson, in his chronology, observes that this refers to the expulsion of the Scythians from Media by Cyaxares.

27. *And these lie*] I follow the Sept. and Syr. in omitting the negative particle. Some would preserve it, rendering interrogatively, 'and shall they not lie down with the mighty? Who are fallen, &c.' Instead of 'the uncircumcised,' the Sept. read *בְּעִלְיָהֶם*, 'of old,' and Dathe prefers this, whom Newcome follows. I have adhered to the text, because I conceive this verse clearly connected with the preceding, and not treating of a new subject.

Though they were the terror of the mighty while living. [uncircumcised,
 28 And thou also shalt be broken amidst the And shalt lie with those slain by the sword.
 29 There is Edom, her kings and all her princes, [by the sword :
 Who in their might are laid with those slain They lie down with the uncircumcised,
 With them that go down to the pit.
 30 There are the princes of the north,
 All of them, and all the Sidonians,
 Who are gone down with the slain,
 In their terror ashamed of their might ;
 And they lie uncircumcised with those slain by the sword, [to the pit.
 And bear their shame with those gone down
 31 Pharaoh shall see them, and be comforted,
 Over all his multitude slain by the sword ;
 Even Pharaoh and all his host, saith the Lord Jehovah. [living,
 32 Though I caused 'his' terror among the Yet shall he be laid amidst the uncircum-
 With those slain by the sword, [cised,
 Even Pharaoh and all his multitude,
 Saith the Lord Jehovah.

CHAPTER XXXIII.

Ezekiel admonished of his duty as a watchman ; God's ways are just ; mockers will be punished.

1 AGAIN the word of Jehovah came unto
 2 me, saying, Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, and the people of the land take a man out of their borders, and set him for their watchman, And he seeth the sword coming on the land, and bloweth the trumpet, and warneth the people, and they hear ; Whosoever heareth the sound of the trumpet, and taketh not warning ; and the sword cometh and taketh him away, his blood shall be put upon his own head : He heard the sound of the trumpet, and took not warning ; his blood shall be upon him : but he that taketh warning
 6 shall save his own life. But if the watchman see the sword coming, and blow not the

trumpet, and the people be not warned ; and the sword come, and take away any person from among them ; he is taken away for his iniquity, but his blood will I require at the watchman's hand.

So thou, Son of man, I have set thee a 7 watchman unto the house of Israel ; therefore hear the word from my mouth, and warn them from me. When I say unto the wicked, 8 O wicked man, thou shalt surely die ; and thou dost not speak to warn the wicked from his way ; that wicked man shall die for his iniquity ; but his blood will I require at thy hand. Yet if thou warn the wicked of his 9 way that he turn from it, and he turn not from his way, he shall die for his iniquity ; but thou hast delivered thy soul.

Thou also, Son of man, speak unto the 10 house of Israel ; Thus ye speak, saying, Surely our transgressions and our sins are upon us, and we pine away in them, how then shall we live ? Say unto them, As I live, 11 saith the Lord Jehovah, I have no pleasure in the death of the wicked ; but in that the wicked turn from his way and live : turn ye, turn ye, from your evil ways ; for why will ye die, O house of Israel ?

Thou also, Son of man, say unto the chil- 12 dren of thy people, The righteousnessness of the righteous shall not deliver him in the day of his transgression : and as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness ; neither shall the righteous be able to live for his righteousnessness in the day of his sin. When I say to the righteous, He shall surely 13 live ; and he trusteth to his own righteousnessness, and committeth iniquity, all his righteousnesses shall not be remembered, but for his iniquity which he hath committed, for it he shall die. Again, when I say unto the 14 wicked, Thou shalt surely die, and he turneth from his sin, and doeth judgment and justice ; And the wicked restoreth the pledge, 15 giveth that again which he had taken by violence, walketh in the statutes of life, without committing iniquity ; he shall surely

28. *And thou also*] This is addressed to the king of Egypt. Uncircumcised is used for all foreign nations, as distinguished from Israel.

29. *Who in their might*] That is, who in their strongest state were cut off, and laid, &c. It is generally supposed that Edom was subdued during the siege of Tyre.

30. *Princes of the north*] Probably the Syrian kings are intended, as the Sidonians are mentioned in connexion with them.

31. *Comforted*] See chap. xxxi. 16. It shall afford him some consolation that he only falls in the manner others have done.—(v) Sept. Syr. Arab.

CHAP. XXXIII. 1. *The word of Jehovah*] It is plain that this was delivered before Jerusalem was taken ; but how long before is uncertain.

2. *Out of their borders*] These were the proper stations for watchmen.

3—6. *And he seeth*] By thus acting, he performs the office of a faithful watchman, and if the people take not

warning, it is their own fault, and should they be cut off, their blood will be upon their own heads. But should the watchman be unfaithful, and neglect to give the warning, then will the loss which this may occasion be required of him.

7—9. *So thou, son of man*] Compare chap. iii. 17—21, and see notes.

10, 11. *We pine away in them*] We experience the bitter consequences in famine, disease, and exile ; and how can we live ? How can such assurances as thou givest us be true ? Compare chap. xviii. 23—32.

12—20. *The righteousness*] See chap. xviii. 1—30, and notes. While an apostate shall meet with the reward of his apostasy, the penitent offender shall obtain pardon. The man who trusts to some supposed righteousness, and becomes guilty of open transgression, for this he shall die ; while he who takes the warning of God, and shows his repentance by his deeds, shall assuredly live.

16 live, he shall not die. All his sins which he hath committed shall not be remembered against him : he hath done judgment and justice ; he shall surely live. Yet the children of thy people say, The way of the Lord is not equal : but as for them, their way is not equal. When the righteous turneth away from his righteousness and committeth iniquity, he shall die because of it. 17 And when the wicked turneth from his wickedness, and doeth judgment and justice, he shall live because of them. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one according to his own ways. 18 Now it came to pass in the twelfth year of our captivity, in the tenth month, on the fifth day of the month, that one who had escaped out of Jerusalem came unto me, saying, 19 The city is smitten. And the hand of Jehovah was upon me in the evening, before he that had escaped came ; and he had opened my mouth, until he came to me in the morning, and my mouth was opened, and I was no longer dumb. 20 And the word of Jehovah came unto me, 21 saying, Son of man, they that inhabit those wastes in the land of Israel speak, saying, Abraham was one, and he inherited the land ; but we are many ; unto us is the land 22 for an inheritance. Therefore say unto them, Thus saith the Lord Jehovah ; Ye eat with the blood, and raise your eyes towards your idols, and shed blood : and shall 23 ye possess the land ? Ye stand with your sword, ye commit abomination, and ye defile every one his neighbour's wife : and 24 shall ye possess the land ? Thus shalt thou say unto them, Thus saith the Lord Jehovah ; As I live, surely they that are in those wastes shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured ; and they that are in the strong holds, and in the caves, shall die of the pestilence. For I will make the land a desolation and an astonishment, and the pride of its strength shall cease ; and the mountains of Israel shall be made desolate, that

none shall pass over. Then shall they know 25 that I am Jehovah, when I make the land a desolation and an astonishment, because of all their abominations which they have committed.

Also, thou son of man, the children of thy 26 people are still speaking concerning thee, by the walls and in the doors of the houses, and speak one to another, every one to his neighbour, saying, Come, I pray you, and hear what is the word that goeth forth from Jehovah. And they come unto thee as my people 27 were wont to come, and they sit before thee as my people, and they hear thy words but they will not do them : for though with their mouth they show much love, yet their heart goeth after their gain. And lo, thou art 28 unto them as a very lovely song of one that hath a pleasant voice, and accompanied by an instrument, for they hear thy words, but they do them not. But when this cometh 29 to pass, (lo, it will come,) then shall they know that a prophet hath been among them.

CHAPTER XXXIV.

A reproof of the wicked shepherds ; judgments which must come upon them ; God's care of his flock ; the kingdom of Messiah foretold.

THE word of Jehovah came also unto me, 1 saying, Son of man, prophesy against the 2 shepherds of Israel, prophesy, and say unto them, O ye shepherds, Thus saith the Lord Jehovah ; Wo to the shepherds of Israel that feed themselves ! Should not the shepherds feed the flock ? Ye eat the fat, and 3 ye clothe you with the wool, and ye slay that which is fat : but ye feed not the flock. The 4 weak ye have not strengthened, and the sick ye have not healed, and that which was broken, ye have not bound up, and that which was driven away ye have not brought again, and ye have not sought that which was lost : but with force and with rigour have ye ruled them. And they were scattered because 5 there was no shepherd : and they became meat to all the beasts of the field, when they were scattered. My flock wandered 6 through all the mountains, and upon every

21. *Twelfth year*] The Syriac has the eleventh, which reading some prefer. I cannot determine which is right. Compare 2 Kings xxv. 3. 4.

24. *Abraham was one*] Yet God gave the land to him ; and will he not preserve us in it, when we are many ? The land had been laid waste ; and those that continued in it adopted this language. They supposed that when the Babylonians had departed, they would be suffered to remain in peace.

25, 26. *Ye eat with the*] They were not reformed by all that they had suffered, but still continued their impure practices.

27—29. *In those wastes*] What is here denounced occurred on the slaughter of Gedaliah. See Jerem. xli.

30. *By the walls*] Of their houses where they had benches, and where sometimes they received visits.—*Come I pray*] Whatever might induce them to listen to the pro-

phet, whether the force of his eloquence, or the curiosity of knowing what would come to pass, they were still unreformed.

CHAR. XXXIV. 1. *The word of Jehovah*] It is probable that this prophecy immediately followed the preceding. At or before the coming of the messenger who brought the tidings that Jerusalem was taken, the prophet was commissioned to denounce judgments against the priests and governors, and to give the promise of returning to the people.

2. *Shepherds*] Not the priests and Levites only, but the king and other heads of the people are meant. They regarded their own interest, and not that of the flock.

3—6. *Ye eat the fat*] They ruled the flock with rigour, so that in effect the flock had none deserving the name of a shepherd.

high hill : yea, my flock was scattered upon all the face of the land, and none did search or seek after them.

- 7 Therefore, ye shepherds, hear the word
8 of Jehovah ; As I live, saith the Lord Jehovah, surely because my flock became a prey, and my flock became meat to every beast of the field, inasmuch as there was no shepherd, neither did my shepherds search after my flock, but the shepherds fed themselves, and fed not my flock ; Therefore, O ye shepherds, hear the word of Jehovah ;
10 Thus saith the Lord Jehovah ; Behold, I am against the shepherds ; and I will require my flock at their hand, and will cause them to cease from feeding the flock ; neither shall the shepherds feed themselves any more ; for I will deliver my flock from their mouth, that they may not be meat for them.
11 For thus saith the Lord Jehovah ; Behold, I, even I, will both search my sheep,
12 and seek them out : As a shepherd seeketh out his flock in the day when he is among his flock that are spread abroad ; so will I seek out my flock, and will deliver them out of all places where they have been scattered
13 in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries : and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the dwelling-places of the land.
14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be ; there shall they lie down in a good fold, and in a fat pasture shall they feed upon
15 the mountains of Israel. I will feed my flock, and I will cause them to lie down,
16 saith the Lord Jehovah. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen the sick ; and 'I will preserve' the fat and the strong, and will feed them with discretion.
17 And as for you, O my flock, thus saith the Lord Jehovah ; Behold, I will judge between cattle and cattle, even the rams and
18 the he-goats. Seemeth it a small thing unto you, that ye not only eat up the good pas-

ture ; but that ye tread down with your feet the remainder of your pastures ; and that ye not only drink the clear waters ; but that ye foul with your feet what remaineth ? And 19 as for my flock, they eat that which ye have trodden with your feet ; and they drink that which ye have fouled with your feet.

Therefore thus saith the Lord Jehovah 20 unto them ; Behold I, even I, will judge between the fat cattle and the lean cattle. Because ye thrust with your side and with 21 your shoulder, and push all the diseased with your horns, till ye scatter them abroad ; Therefore will I save my flock, and they 22 shall be no more a prey ; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David ; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their God, and my 24 servant David a prince among them ; I, Jehovah, have spoken it. And I will make 25 with them a covenant of peace, and will cause the evil beasts to cease out of the land ; and they shall dwell safely in the desert, and sleep in the woods. And I will make 26 them, and the places round about my hill, a blessing ; and I will cause the shower to come down in its season ; there shall be fertilizing showers. And the trees of the field 27 shall yield their fruit, and the earth shall yield her increase ; and they shall be secure in their land, and shall know that I am Jehovah, when I have broken the bands of their yoke, and delivered them out of the hand of those that exacted service of them. And they shall be no more a prey to the 28 nations, neither shall the beast of the land devour them ; but they shall dwell securely, and none shall make them afraid. And I 29 will raise up for them a renowned plantation, and they shall be no more consumed by famine in the land, neither bear the reproach of the nations any more. Thus shall they 30 know that I, Jehovah their God, am with them, and that they, even the house of Israel, are my people, saith the Lord Jehovah. For ye are my flock, the flock of my pasture,* 31 and I am "Jehovah" your God, saith the Lord Jehovah.

7-10. *Therefore ye*] Because they had been thus cruel and negligent, God would cut them off.

11-16. *Behold I, even I*] In the 16th verse, the various reading is adopted, because it is supported by all the versions, and because the designed opposition between the conduct of the bad shepherd, who slew the fat, ver. 3, and God as a good shepherd, is thus properly preserved.—(v) Vers.

17. *Between cattle and cattle*] God now addresses the flock, and assures them that he will judge between the rams and he-goats that used violence towards the sheep. Some of the people oppressed and injured others. See ver. 20.

23. *One shepherd*] Grotius would apply this prediction to Zerubbabel, but the circumstances mentioned will by no

means agree to him. What is said suits only the Messiah, who was to be the shepherd of Israel. Compare Isa. xl. 11, and John x. 1, &c.

25. *A covenant of peace*] This is the same covenant as is mentioned by Jeremiah, chap. xxxi. 31-34.

26. *Fertilizing showers*] Hebrew, 'showers of blessing.' I have given the sense, as the next verse proves. From this verse to the 31st, like Isa. xl. may under the image of a land peaceful, and abounding with the richest produce, be represented the spiritual state of those Jews who believed on and served the Lord Jesus. After the return of the Jews from Babylon, they became numerous, and the land was every where cultivated ; but the language of this passage seems to intimate higher objects.—(v) *men*, Sept. Arab.

CHAPTER XXXV.

The judgment of the Edomites for their hatred of Israel.

- 1 MOREOVER the word of Jehovah came
2 unto me, saying, Son of man, set thy face
against mount Seir, and prophesy against it,
3 And say unto it, Thus saith the Lord Je-
hovah; Behold I am against thee, O mount
Seir, and will stretch out my hand against
thee, and I will make thee a desolation and
4 an astonishment. Thy cities I will lay waste,
and thou shalt be desolate; and thou shalt
5 know that I am Jehovah. Because thou
hast borne the old hatred, and hast shed the
blood of the Israelites by the sword, in the
time of their calamity, and in the time that
6 their iniquity was punished; Therefore, as
I live, saith the Lord Jehovah, I will deal
with thee in blood, and blood shall pursue
thee; since thou hast not hated blood, blood
7 shall therefore pursue thee. Thus will I
make mount Seir a desolation and an asto-
nishment, and will cut off from it him that
8 passeth out and him that returneth. And
I will fill "thy" mountains with "thy" slain:
as for thy hills and thy valleys, and all thy
streams, they that are slain with the sword
9 shall fall therein. I will make thee perpetual
desolations, and thy cities shall not be inha-
bited: and ye shall know that I am Jeho-
10 vah. Because thou hast said, These two
nations and these two countries shall be
mine, and we will possess them: whereas
11 Jehovah was there: Therefore, as I live,
saith the Lord Jehovah, I will even do
according to thine anger, and according to
thine envy, which thou hast exercised through
thy hatred against them; and I will make
myself known among them, when I shall
12 judge thee. And thou shalt know that I,
Jehovah, have heard all thy blasphemies
which thou hast spoken against the moun-
tains of Israel, saying, They are laid deso-
late, unto us are they given to be devoured.
13 Thus with your mouth have ye boasted
against me, and have multiplied your words
against me: I have heard them, "saith the
14 Lord." Thus saith the Lord Jehovah;
When the whole land rejoiceth, I will pre-
15 pare desolation for thee. As thou didst
rejoice at the inheritance of the house of

Israel, because it was desolate, so will I do
unto thee: thou shalt be desolate, O mount
Seir, and all Edom, even all of it: and they
shall know that I am Jehovah.

CHAPTER XXXVI.

The land of Israel comforted by the promise of many blessings; as Israel was rejected for sin, so they will be restored freely; the blessing of Christ's kingdom.

Also, thou son of man, prophesy unto the
mountains of Israel, and say, Ye mountains
of Israel, hear the word of Jehovah. Thus
saith the Lord Jehovah; Because the enemy
hath said against you, Aha, even the ancient
high-places are in our possession: Therefore
prophesy and say, Thus saith the Lord Je-
hovah; Because they have made you deso-
late, and swallowed you up on every side,
that ye might be a possession unto the resi-
due of the nations, and ye are taken up in
the lips of talkers, and in the defaming of
the people; Therefore, ye mountains of
Israel, hear the word of the Lord Jehovah;
Thus saith the Lord Jehovah to the moun-
tains and to the hills, to the streams and to
the valleys, to the desolate wastes, and to
the forsaken cities, which are become a prey
and a derision to the residue of the nations,
that are round about; Therefore thus saith
the Lord Jehovah; Surely in the fire of my
jealousy have I spoken against the residue
of the nations, and against all Edom, who
have appointed my land to themselves for a
possession, with the joy of their whole heart,
and with a spiteful mind, to cast it out
for a prey. Prophesy, therefore, concern-
ing the land of Israel, and say unto the
mountains and to the hills, to the streams
and to the valleys, Thus saith the Lord
Jehovah; Behold, I have spoken in my
jealousy and in my fury, because ye have
borne the reproach of the nations. There-
fore thus saith the Lord Jehovah; I have
sworn saying, Surely the nations that are
round about you shall also bear their re-
proach.

But ye, O ye mountains of Israel, shall
shoot forth your branches, and yield your
fruit to my people Israel, who will soon re-
turn. For, behold, I am for you, and I will

CHAP. XXXV. 5. *The old hatred*] The ancient hatred of Esau towards Jacob is referred to. See chap. xxv. 15. — *Iniquity was punished*] Hebrew, 'has an end;' but as this is ambiguous, I have preferred the sense. The Edomites slew those Jews who were scattered; and as they had showed no pity, so God declares he would deal with them.

8. (r) Sept. Arab.

9. *Not be inhabited*] Thus the versions render, and many manuscripts yet so read, and the connexion requires it.

10. *These two nations*] Israel and Judah are meant. The Edomites hoped to obtain their land, and to rule over any that might remain. They forgot that Jehovah was there, that he had promised to preserve and to bring back his people.

12—15. *Unto us are they*] So they thought, but their

thoughts were vain; for God had determined to do with them, as they had done to his people.

13. (a) Sept. Arab.

CHAP. XXXVI. 1. *Ye 'mountains of Israel'*] The prophets addressed inanimate objects, to awaken the attention of the people. So Moses, Deuter. xxxii. 1, and Isa. i. 2.

2. *Ancient high places*] The hills of Zion and Jerusalem seem to be meant. Others suppose the mountainous country of Judea to be intended.

3—7. *Therefore prophesy*] While describing the designs and spirit of the surrounding nations, the prophet assures them that they would be properly rewarded.

8—15. *But ye, O mountains*] These are again to be cultivated, and to yield their fruit; and on them will be found both men and cattle. They should be no more reproached.

turn unto you, and ye shall be tilled and
 10 sown : And I will multiply men upon you, all the house of Israel, even all of it : and the cities shall be inhabited, and the waste
 11 places shall be built. And I will multiply upon you man and beast ; and they shall increase and bring forth : and I will cause you to be inhabited according to your ancient estate, and will do better unto you than at your beginning : and ye shall know that I
 12 am Jehovah. Yea, I will cause men to walk upon you, even my people Israel ; and they shall possess you, and ye shall be their inheritance, neither shall ye henceforth bereave
 13 them of men any more. Thus saith the Lord Jehovah, Because they say of you, Thou land devorest up men, and thou bereavest thy
 14 nation ; Therefore thou shalt devour men no more, neither bereave thy nation any
 15 more, saith the Lord Jehovah. Neither will I cause men to hear in thee the reproach of the nations any more, neither shalt thou bear the reviling of the people any more, neither shalt thou bereave thy nation any more, saith the Lord Jehovah.
 16 The word of Jehovah came also unto me,
 17 saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their way and by their doings : their way was before me as the defilement of a removed
 18 woman. Wherefore I poured my fury upon them for the blood which they had sined upon the land, and because they had polluted it with their idols. And I scattered
 19 them among the nations, and they were dispersed through the countries : according to their way and according to their doings I
 20 judged them. And when they came unto the nations whither they went, they polluted my holy name, when they said to them, These are the people of Jehovah, and they are gone forth out of his land.
 21 But I have had pity on them for my holy name, which the house of Israel have polluted among the nations, whither they are
 22 gone. Therefore say to the house of Israel, Thus saith the Lord Jehovah ; I do not this for your sakes, O house of Israel, but for my holy name's sake, which ye have profaned among the nations whither ye went.
 23 And I will sanctify my great name, which

hath been polluted among the nations, which ye have polluted in the midst of them ; and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified by you before their eyes. For 24 I will take you from among the nations, and gather you out of all countries ; and I will bring you into your own land.

Then will I sprinkle clean water upon you, 25 and ye shall be cleansed from all your defilements, and from all your idols will I cleanse you. A new heart I will also give you, and 26 a new spirit I will put within you : and I will take away the heart of stone from your flesh, and I will give you a heart of flesh. And my spirit I will put within you, and 27 cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land which I gave 28 to your fathers ; and ye shall be my people, and I will be your God. I will also save 29 you from all your defilements : and I will call for the corn, and will increase it, and will not send famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more the reproach of famine among the nations. Then shall ye remember your evil ways, 31 and your doings that were not good ; and ye shall loathe yourselves for your iniquities and for your abominations. Not for your 32 sakes do I this, saith the Lord Jehovah, be it known unto you : be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord Jehovah ; In the 33 day when I shall cleanse you from all your iniquities ; and shall cause the cities to be inhabited, and the waste places to be built, And the desolate land to be tilled, whereas 34 it lay desolate in the sight of all that passed by : Then shall it be said, This land that 35 was desolate is become as the garden of Eden ; and the cities that were waste and desolate and ruined are become fenced, and are inhabited. Then the nations that are 36 left round about you shall know that I, Jehovah, have built the ruined places, and planted the land which was desolate : I, Jehovah, have spoken it, and will do it. Thus saith the Lord Jehovah ; I will yet be 37 sought by the house of Israel, to do this for

for their barrenness ; the whole land should be fruitful, and covered with men as with a flock.

16-20. *The word of Jehovah*] God states the reason of his scattering his people.

21-24. *But I have had pity*] So as not wholly to destroy them ; but this has been out of regard to my own name. Hence God engages to sanctify his name, that is, he will show that it is holy, and that though he punish, he will yet be merciful, and will fulfil his promises to his people, and they shall sanctify his name also.

25-29. *Sprinkle clean*] There is an allusion in these words to the Mosaic rite of purification. See Num. xix ; but what follows justifies the inference that moral purity

is intended. Compare chap. xi. 19, 20, and Jeremiah xxxi. 33.

29, 30. *Call for the corn*] See Levit. xxv. 18, 19, and xxvi. 3, 12, &c.

31. *Your evil ways*] Then they shall become true penitents ; and they shall acknowledge the undeserved kindness and mercy of God.

33-36. *When I shall cleanse*] The restoration of the people, the re-cultivation of the land, and its flourishing state shall excite the attention of surrounding nations.

37. *I will yet be sought*] This implies that he would be ready to hear their prayers, and to do for them what they desired ; and especially to increase and multiply them.

them; and I will increase them with men
38 like a flock. As the holy flock, as the flock
of Jerusalem in her solemn feasts, so shall
the waste cities be filled with flocks of men:
and they shall know that I am Jehovah.

CHAPTER XXXVII.

By the resurrection of dry bones, the hope of the Israelites is revived; the union of Israel with Judah; promises of Christ's kingdom.

- 1 THE hand of Jehovah was upon me; and Jehovah carried me forth in the spirit, and set me in the midst of a valley which was
- 2 full of bones, And caused me to pass by them round about; and behold, there were very many on the face of the valley; and lo, they
- 3 were very dry. Then he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest.
- 4 Then he said unto me, Prophecy over these bones, and say unto them, O ye dry bones,
- 5 hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones; Behold, I will cause breath to enter into you, and ye
- 6 shall live: And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live, and ye shall know that I am Jehovah.
- 7 So I prophesied as I was commanded: and as I prophesied, there was a noise; and behold, a shaking, and the bones drew near,
- 8 bone to its bone. And when I looked, lo, there were sinews upon them, and the flesh came up, and the skin covered them above:
- 9 but there was no breath in them. Then said he unto me, Prophecy to breath, prophecy, son of man, and say to breath, Thus saith the Lord Jehovah; Come from the four winds, O breath, and breathe upon
- 10 these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood on their feet, a very great army.

CHAP. XXXVII. 1. *The hand of Jehovah*] It is probable that the vision contained in this chapter immediately followed the preceding, as the subject is the same, the restoration of Israel.

3. *Can these dry bones live*] The prophet answers in a doubting manner, because he knew not the scope of the vision.

4—6. *Prophecy*] Of, or concerning these dry bones. What he was to say follows; and we see what was the purpose of God respecting them.

7. *So I prophesied*] The prophet obeyed the divine command, and soon beheld a wonderful change effected.

9, 10. *Prophecy to breath*] In the vision, though they appeared as men, they wanted breath; and on his prophesying, this came.—*These slain*] Probably Jews slain in the Babylonian wars, as the valley represented in the vision might be one near Jerusalem.

11—14. *These bones are*] That is, they represent the whole house of Israel, and particularly the state of their minds. They thought there was no ground to hope for restoration: but the prophet tells them God could and would effect this for them. This representation implies that the

Then he said unto me, Son of man, these 11 bones are the whole house of Israel: behold, they say, Our bones are dried, and 12 our hope is lost; as for us we are cut off. Therefore prophesy and say unto them, Thus saith the Lord Jehovah: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am Jehovah when 13 I shall open your graves, O my people, and cause you to come up out of your graves, And will put my breath within you, and ye 14 shall live; and I will place you in your own land: then shall ye know that I, Jehovah, have spoken it, and have done it, saith Jehovah.

The word of Jehovah came also unto me, 15 saying, Moreover, son of man, take thee one 16 stick, and write upon it, For Judah and for the Israelites his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and all the house of Israel his companions: And join them one 17 to another into one stick; and let them become one in thy hand. And when the chil- 18 dren of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus 19 saith the Lord Jehovah; Behold, I will take the stick of Joseph, which was in the hand of Ephraim, and the tribes of Israel his companions, and will put them with it, even with the stick of Judah, and make them one stick, and they shall be one in 'the hand of Judah.'

And the sticks whereon thou writest shall 20 be in thy hand before their eyes. And say 21 unto them, Thus saith the Lord Jehovah; Behold, I will take the Israelites from among the nations whither they are gone, and will gather them from every side, and bring them to their own land. And I will make them 22 one nation in the land, upon the mountains of Israel; and one king shall be king over

doctrine of the resurrection was then admitted; or it would not have been used for illustration.

15—19. *The word of Jehovah*] These sticks, and the symbolical action of joining them, are explained.

19. *Which was in*] Which was a sceptre in the hand of Ephraim, and of the other nine tribes, his companions.—*In the hand of Judah*] I prefer this reading with Cappellus and others, as it shows that some of the ten tribes did return with Judah, and were under Zerubbabel, as their prince; and many of them in various parts embraced the gospel, and by owning Jesus as the Christ, were one under him as king of the tribe of Judah.—(v) Sept. Arab.

20—23. *And the sticks*] These verses establish the explanation above given. Dathe contends that what is said respecting gathering the people from every land, must be understood conditionally. Liberty was granted to all the people of Israel to return to their own country; and if they did not it was their own fault.

22, 23. *One nation*] So indeed they became, and we read no more of Israel and Judah as separate kingdoms; nor are they ever reproached for worshipping idols after their return.

them all: and they shall be no more two nations, neither shall they be divided into two
23 kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their abominations, nor with any of their transgressions: but I will save them from all their backslidings, wherein they have sinned, and will cleanse them: and they shall be my people, and I will be
24 their God. And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk by my judgments, and observe my statutes, and do
25 them. And they shall dwell in the land which I gave to Jacob my servant, wherein your fathers dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.
26 And I will make with them a covenant of peace; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the
27 midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people.
28 And the nations shall know, that I, Jehovah, sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

CHAPTER XXXVIII.

The army and malice of Gog; God's judgment against him.

1 THE word of Jehovah came also unto
2 me, saying, Son of man, set thy face against Gog, of the land of Magog, prince of Rhos, Meshech, and Tubal, and prophesy against
3 him, And say, Thus saith the Lord Jehovah; Behold, I am against thee, O Gog, prince
4 of Rhos, Meshech, and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine
5 army, horses and horsemen, all of them clothed in gorgeous apparel, even a great company with bucklers and shields, all of
6 them handling swords: Persia, Ethiopia, and Libya with them; all of them with shields

and helmets; Gomer, and all his bands; 6
the house of Togarmah from the north quarters, and all his bands, even many people with thee. Prepare, even prepare thyself, 7
thou, and all thy company that are assembled unto thee; and be thou a guard unto them. After many days thou shalt number them: 8
in the latter years thou shalt come into the land brought back from the sword, and gathered out of many people unto the mountains of Israel, which have been long desolate: but its inhabitants shall be brought forth from among the people, and they shall dwell securely all of them. Thou shalt go 9
up as a storm cometh, thou shalt be as a cloud to cover the land, thou and all thy bands, and many people with thee.

Thus, saith the Lord Jehovah; It shall 10
come to pass at the same time that things shall come into thy mind, and thou shalt think an evil thought. And thou shalt say, 11
I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, To take 12
a spoil, and to divide a prey; to turn thy hand upon the desolate places that become inhabited, and against a people gathered out of the nations, possessing cattle and goods, dwelling in the midst of the earth. Sheba, 13
and Dedan, and the merchants of Tarshish, with all the "villages" thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to divide a prey? to carry away silver and gold, to take away cattle and goods, to divide a great spoil?

Therefore, son of man, prophesy and say 14
unto Gog, Thus saith the Lord Jehovah; In that day when my people Israel dwelleth securely, shalt not thou "rise up," And come 15
from thy place, from the north quarters, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty host? Yea thou shalt come up against 16
my people Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the nations may

24. And David my] A future king was predicted under this name, by Is. lv. 3, 4; Jerem. xxx. 9; Hos. iii. 5, and by Ezekiel, chap. xxxiv. 23, 24, and here. This king was to come after the captivity; and his reign is to endure for ever and ever. These things cannot be fulfilled in any of the race of David, unless Messiah.

CHAP. XXXVIII. 2. Against Gog] It is generally admitted that this relates to Scythia or Tartary, and that Gog was the common name of their kings, as Pharaoh was of those of Egypt. They ruled over Media for some time, and the Russians, Turks, &c. have sprung from them. If this prophecy followed that in the preceding chapter, and refer to times after the union of Israel and Judah, under David, or Messiah, their king, then it will relate to events under the Christian dispensation, and which are most probably yet to be accomplished. Compare Rev. xx. 8, 9. Or if by these people be meant the enemies of Messiah and his church, which is not improbable, then their malice, and attempts

against them, are denoted. I am not able to explain it literally, from any events which history has recorded.

5. Persia, Ethiopia] These various nations were settled from the Indus to the Borysthenes. Ethiopia here is supposed to be the Chusean.—Gagar] Michaelis judges the Cimmerians, who inhabited Crim Tartary, to be meant. chap. xxvii. 13, 14.

7—9. Prepare] Here permission is given to him to make ready for the intended invasion of God's people.

8. Number them] The forces, as the Chaldee explains it. The verb נקד is often used in the sense given. In the latter years] Or in the end of the years, in the last ages of the world.

10—13. Things shall come] What these are, the following verse explains.—(v) Sept. Syr.

14—23. Son of man] When Gog with his host cometh up from the north, God's anger will be kindled, and in a dreadful manner shall this enemy perish.—(v) Sept.

know me, when I shall be sanctified in thee, O Gog, before their eyes.

- 17 Thus saith the Lord Jehovah; Art not thou he of whom I have spoken in old time by my servants, the prophets of Israel, who prophesied in those days and years, that I would bring thee against them? And it shall come to pass in that day when Gog shall come against the land of Israel, saith the Lord Jehovah, that my fury shall come up in my anger and in my jealousy. In the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; So that the fishes of the sea, and the fowls of the air, and the beasts of the field, and all the reptiles that creep upon the earth, and all the men that are upon the face of the ground, shall shake at my presence; and the mountains shall be thrown down and the steep places shall fall, and every wall shall fall to the ground.
- 21 And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood: and with an overflowing shower, and great hail-stones, fire and brimstone, I will rain upon him, and upon his bands, and upon the many people that are with him. Thus will I magnify myself, and sanctify myself; and I will be known in the sight of many nations; and they shall know that I am Jehovah.

CHAPTER XXXIX.

God's judgment on Gog; his burial in Hamon-gog; Israel finally saved.

- 1 THEREFORE, thou son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah; Behold, I am against thee, O Gog, prince of Rhos, Meshech, and Tubal:
- 2 And I will turn thee and lead thee about when I cause thee to come up from the north quarters, and bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand, and will cause thine

arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the 'many' people that are with thee; unto the ravenous birds of every sort, and to the beasts of the field have I given thee to be devoured. Thou shalt fall upon the face of the field: for I have spoken it, saith the Lord Jehovah. And I will send a fire on Magog, and among them that dwell securely in the maritime regions: and they shall know that I am Jehovah. So will I make my holy name known in the midst of my people Israel; neither will I cause my holy name to be polluted any more: and the nations shall know that I am Jehovah, the Holy One in Israel.

Behold! it cometh to pass, and shall be done, saith the Lord Jehovah; this is the day of which I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire and burn the armour, the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears; and they shall burn them with fire seven years: So that they shall take no wood from the field, neither cut down any from the forests; for they shall burn the armour with fire: and they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Jehovah.

And it shall come to pass in that day, that I will give unto Gog a renowned place, a place of burial in Israel, the valley through which men pass to the east of the sea: and it shall stop the nostrils of those that pass: and there shall they bury Gog and all his multitude: and they shall call it THE VALLEY OF HAMON-GOG. And seven months shall the house of Israel be burying them, that they may cleanse the land; Yea, all the people of the land shall bury them; and it shall be renown to them in the day when I shall be glorified, saith the Lord Jehovah. And they shall set apart men whose constant employment shall be passing through

17. *Art not thou he?* There are many prophecies which foretell the destruction of the enemies of Israel, even from Moses; and does not this rather lead us to understand what is said here, as referring to the enemies of his people in general?

18, 19. *Come up in mine anger* The punctuation of the Syriac is followed, with many other critics. In this and ver. 20, an earthquake is described, which shall excite terror in whatever liveth.

21—23. *Call for a sword* God will give courage to his people to attack these invaders, and will aid them as he did of old, Compare Rev. xx. 8, 9.

CHAP. XXXIX. 2. *Turn thee, and lead* In this rendering the Sept. and Chald. are followed, and the Vulg. favours the same sense. See note Heb. Bib.

4. (a) Syr. MSS.

6. *Magog* The country of Gog; and on the maritime regions, whether on the Mediterranean, or the Red Sea, or the Euxine, or the Caspian.

7. *Cause my holy name* I will not give occasion to men to pollute it by their reproaches, as if I did abandon and destroy the people who serve me.

9. *Shall go forth* It should seem that these enemies are to be destroyed by a miracle, as the people are not said to go forth to fight, but to burn their armour.—*Seven years* It is doubtful whether this must not be interpreted, as meaning, 'for a long while,' or literally. It is scarcely possible to conceive that the armour of the vanquished could literally serve for fuel for so long a period; but the idea suggested is, that the slaughter would be immense.

11. *A place of burial* He will find a grave, where he hoped to find spoil. The valley must refer to the east of the sea of Genesareth.

12—16. *And seven months* The Jews were commanded to bury the dead, and as the touching a bone of the dead defiled them, it was necessary to cleanse the land, by burying all that could be found. To commemorate this overthrow a city should be called Hamonah. 'the multitude.'

the land, even passing through and burying those that remain upon the face of the land, to cleanse it : after the end of seven months
 15 shall they search. And those that are appointed shall pass through the land ; and when any seeth a man's bone, then shall he set up a mark by it, till the buriers have
 16 buried it in the valley of Hamon-gog. And also the name of a city shall be Hamonah. Thus shall they cleanse the land.
 17 And thou, son of man, thus saith the Lord Jehovah ; Say unto every winged bird, and to every beast of the field, Assemble yourselves, and come : gather yourselves from every side, to my sacrifice which I make for you, even a great sacrifice upon the mountains of Israel ; and ye shall eat
 18 flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth ; of rams, of bulls, and of he-goats ; of bulls all of them fatlings
 19 of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of
 20 my sacrifice which I make for you. Thus ye shall be filled at my table with horses and with their riders, with mighty men, and with all warriors, saith the Lord Jehovah.
 21 And I will set my glory among the nations ; and all the nations shall see my judgment which I have executed, and my hand which
 22 I have laid upon them. So the house of Israel shall know that I am Jehovah their
 23 God, from that day and forward. And "all" the nations shall know that the house of Israel went into captivity for their iniquity : because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies : and all of them
 24 fell by the sword. According to their pollution and according to their transgressions have I done unto them, and hid my face from them.
 25 Therefore thus saith the Lord Jehovah ; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name ;
 26 And they shall forget their reproach, and all

their trespasses whereby they have trespassed against me, when they dwelt securely in their land, and none made them afraid ; When I 27 bring them back again from the people, and gather them from the lands of their enemies, and am sanctified in them in the sight of many nations, Then shall they know that I 28 am Jehovah their God, who caused them to be led into captivity among the nations ; and have gathered them into their own land. And none of them will I leave there any more, Neither hide my face any more from 29 them, when I have poured out my spirit upon the house of Israel, saith the Lord Jehovah.

CHAPTERS XL. XLI. XLII.

A vision of a new temple ; its outer wall about its courts ; the four gates ; the tables and chambers, &c. ; the temple, rooms for priests, &c.

IN the five and twentieth year of our 1 captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the city was smitten, on the self-same day, the hand of Jehovah was upon me, and brought me thither : In the 2 visions of God he brought me into the land of Israel, and set me upon a very high mountain, by which was the frame of a city on the south. And he brought me thither, and 3 behold there was a man, whose appearance was as the appearance of brass, with a line of flax in his hand, and a measuring reed ; and he stood in the gate. And the man 4 said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall show thee ; for to the intent that I might show them unto thee art thou brought hither : declare all that thou seest to the house of Israel.

And behold a wall on the outside of the 5 house round about, and in the man's hand a measuring reed of six cubits long, by the cubit and a hand-breadth : and he measured the breadth of the building one reed ; and the height, one reed. Then came he to the 6 gate which looked towards the east, and went up the steps thereof, and measured the upper threshold of the gate, which was one reed

17—20. *To my sacrifice*] This bold imagery is founded on the custom of invitations to feasts after sacrifices, Gen. xxi. 54, and 1 Sam. xvi. 3 ; Zeph. i. 7. We have a reference to this passage, Rev. xix. 17, 18.

21—24. *Set my glory*] I will make it manifest, so that they shall fear me, and not dare to attack my people again. They shall learn that I gave up my people because of their sin, for a season, but not for ever.—(a) Sept. Arab.

25—29. *Now will I bring*] The prophet returns to what was pleasing to him, the future restoration of the people, who are not to be led captive any more. They shall be obedient, and eat the good of the land ; they shall be holy, for God will give them his sanctifying spirit in a richer abundance.

CHAP. XL. 2. *A high mountain*] So mount Moriah might be called ; but Michaelis thought that this might mean that Jerusalem and the true worship of God would be very much exalted, and made known to the world. See Is. ii. 2.

4. *Son of man*] The prophet is called to attend to what

he saw, that he might describe it. The real design of this vision it is difficult to determine. I feel inclined to the opinion of Secker, that it should be understood literally, except the waters which issued from the threshold of this sanctuary. This vision of a new temple, in most respects like that of Solomon's, would give assurance to the captive Jews that they should be restored, and again worship God in his holy temple. See an accurate plan of this temple in Rosenmüller's Scholia upon Ezekiel.

5. *Behold a wall*] This wall surrounded the whole area of the courts and of the temple. According to the vision it was exactly square, each side of the wall measuring 3000 cubits, or 500 reeds. See chap. xliii. 15—20. This wall was three yards high, and three broad ; for it is of it he speaks, he measured the breadth of the building or wall, &c.

6—8. *Then came he*] He passed the large space called the court of the Gentiles, and did not measure it. See Rev. xi. 1 ; and went to the east gate which he measured, and its breadth was equal to the wall. On each side of this gate—

7 broad; and the other threshold of the gate one reed broad. And every chamber was one reed long, and one reed broad; and between 8 the chambers were five cubits; And the threshold of the gate by the porch of the gate 9 within was one reed. Then measured he the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch of 10 the gate was inward. And the chambers of the gate, eastward, were three on this side, and three on that side; they three were of one measure, and the pillars had one measure on 11 this side and on that side. And he measured the breadth of the entry of the gate, ten cubits; and the length of the entry of the gate, 12 thirteen cubits. The border also before the chambers was one cubit on this side, and the border was one cubit on that side; and the chambers were six cubits on this side, and 13 six cubits on that side. Then he measured the gate from the roof of one chamber to the roof of another: the breadth was twenty-five cubits; and door was over against door. 14 He measured also the pillars, sixty cubits; and they were by the pillars of the court of 15 the gate round about. And from the front of the gate of the entrance unto the front of the porch of the inner gate, were fifty cubits. 16 And there were narrow windows to the chambers, and to their pillars within the gate round about; and likewise to the porches were windows round about within: and upon each pillar were palm-trees. 17 Then he brought me into the outer court; and lo, there were rooms, and a pavement made for the court round about: thirty 18 rooms were upon the pavement. And the pavement towards the side of the gates, by the length of the gates, was the lower pavement. Then he measured the breadth from 19 the front of the lower gate, unto the front of the inner-court without, a hundred cubits eastward. 20 "Then he brought me" northwards, and

the gate of the outward court that looked towards the north, he measured the length thereof, and the breadth thereof. And the 21 chambers thereof were three on this side and three on that side; and the pillars thereof and the porches thereof, were as the measure of the former gate: the length thereof was fifty cubits, and the breadth five and twenty cubits. And the windows thereof, 22 and the "pillars thereof," and their palm-trees, were as the measure of the gate that looketh toward the east: and they went up unto it by seven steps; and the porches thereof were in front. And there was a gate of 23 the inner-court over against the gate, towards the north, as towards the east; and he measured from gate to gate, a hundred cubits.

Then he led me towards the south; and 24 behold, a gate towards the south: and he measured the pillars thereof and the porches thereof, according to those measures. And 25 there were windows in it, and in the porches thereof round about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits. And there were 26 seven steps in going up to it, and the porches thereof were in front: and it had palm trees, one on this side, and another on that side, upon the pillars thereof. And there was a 27 gate of the inner-court towards the south: and he measured from gate to gate towards the south, a hundred cubits.

And he brought me to the inner-court 28 by the south gate; and he measured the south gate according to these measures. And the chambers thereof, and the pillars 29 thereof, and the porches thereof were according to those measures: and there were windows in it and in the porches thereof round about: the length was fifty cubits, and the breadth five and twenty cubits. And the 30 porches round about were five and twenty cubits long, and five cubits broad. And the 31 porches thereof were towards the outer-

way were porters' lodges each one reed square, or three yards; and between each lodge were walls five cubits thick.

The eighth verse is probably spurious; consisting only of the same words as end the 7th, and begin the 9th verses.—[He measured also the porch of the gate within, one reed.]

9. The porch of the gate] This portico looked inward, that is, into the first court, the court of the women, or of Israel. It was eight cubits or four yards wide.—And the pillars] These were side pillars of stone, which supported the lintels, and were each one cubit broad.

10, 11. And the chambers] The porters' lodges. These verses are only a recapitulation of the former.

12. The border] Something like a plinth, which projected from the wall as much as the pillars of the porch did.

13. Twenty-five] The chambers were each six cubits; to these twelve add ten, the width of the gateway, and three cubits for the breadth of the walls, on which the roof-beams rested, and the whole will be twenty-five cubits.

14. Sixty cubits] The pillars were arranged within the area of the court, on each side of the porch thirty cubits.

15. Front of the gate] The out porch was thirteen cu-

bits, ver. 11; the length of the inner-porch or vestibule fifty.

16. Narrow windows] The flat pillars mentioned ver. 10, had windows with narrow openings outward, but widening within.

17. And lo, there] Newcome supposes that these rooms were on each side of the portico, extending the whole length of the building.—Upon the pavement] Or over the paved cloister, upon the higher pavement; as the lower was on a level with the gates, and as broad, as the length between the two gates, ver. 18.

19. Front of the lower] This contains the measure of the outer court, which was fifty yards square, or a hundred cubits.

20—23. Then he brought me] From the east, he who measured, proceeded to the north gate and measured it, which was of the same dimensions, and in other respects similar to the former. This gate led to the court of the priests, or to the sanctuary.—20. (a) Sept. 22. (v) Syr.

24—27. Towards the south] This gate was directly opposite the north; and led into the same court.

28—31. And he brought me] These ten verses contain

court; and palm trees were upon the pillars thereof: and in the going up thereof were eight steps.

- 32 And he brought me into the inner-court towards the east: and he measured the gate according to these measures. And the chambers thereof, and the pillars thereof, and the porches thereof, were according to these measures: and there were windows in it and in the porches thereof round about: the length was fifty cubits, and the breadth 34 five and twenty cubits. And the porches thereof were towards the outer-court; and palm-trees were upon the pillars thereof, on this side, and on that side: and in the going up to it were eight steps.

- 35 And he brought me to the north gate, and measured it according to these measures; The chambers thereof, the pillars thereof, and the porches thereof, and there were windows to it round about: the length was fifty cubits, and the breadth five and 37 twenty cubits. And the porches thereof were towards the outer-court; and palm-trees were upon the pillars thereof, on this side, and on that side: and in the going up to it were eight steps. And as for the rooms and their entries "in the porch" of the gates, there they washed the burnt-offering. 39 And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering, and the trespass-offering. 40 And on the side without, at the going up to the entry of the north gate, were two tables; and on the other side, which was at the 41 porch of the gate, were two tables. Four tables were on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew their sacrifices. 42 And the four tables for the burnt-offering were of hewn stone, their length was a cubit and a half, and their breadth was a cubit and a half, and their height one cubit: whereupon also they laid the instruments wherewith they slew the burnt- 43 offering and the other sacrifices. And there were edges of a hand-breadth, prepared within round about: and upon the tables was the flesh of the offering.

the same measures, &c. but refer to the inner porches, which were in all respects like the outer.—*There they washed*] See Lev. i. 11.—37. (v) Sept. Vulg. 33. (v) MSS.

39—43. *Two tables*] In the outer and in the inner porch of the north gate on each side were eight stone tables for slaughtering the sacrifices, and where were laid the slaughtering instruments.—*Edges*] So most of the versions; the Chaldee and Jarchi, *hooks*, but without any authority.

44. *Two rooms*] The next two verses refer to this, and support the reading of the Sept. and the conjecture of Houbigant. The rooms could not be for singers, when they were for the priests who had the charge of the altar, and the most holy place. (v) Sept.

47. *The court*] The court of the priests, which was

And "he brought me to" the inner-gate, 44 and lo, there were "two rooms" in the inner-court, one on the side of the north gate, and its prospect was towards the south: and one on the side of the east gate, and the prospect was towards the north. And 45 he said unto me, This room, whose prospect is towards the south, is for the priests, that keep the charge of the house. And 46 the room whose prospect is towards the north is for the priests, that keep the charge of the altar: these are the sons of Zadok, who come from among the sons of Levi, near to Jehovah, to minister unto him. So he measured the court, the length was a 47 hundred cubits, and the breadth was a hundred cubits, it was square; and the altar was before the temple.

CHAPTER XLI.

THEN he brought me to the porch of the 48 temple, and measured the pillars, five cubits on this side, and five cubits on that side; and the breadth of the gate was three cubits on this side, and three cubits on that side. The length of the porch was 49 twenty cubits, and the breadth "ten" cubits; and they went up to it by "ten" steps: and there were columns by the porch, one on this side, and another on that side.

Afterward he brought me to the temple, and he measured the pillars, six cubits was the breadth on this side, and six cubits was the breadth on that side, which was the breadth of the tabernacle. And 2 the breadth of the door-way was ten cubits; and the sides of the door-way were five cubits on this side, and five cubits on that side: and he measured the length thereof, forty cubits; and the breadth, twenty cubits.

Then went he inward, and measured the 3 pillars of the door, two cubits; and the door, six cubits; and the breadth of the door-way, "seven cubits on this side, and seven cubits on that side." So he mea- 4 sured the length thereof, twenty cubits; and the breadth, twenty cubits; according to the front of the temple: and he said unto me, This is the most holy place.

square, and of the same dimensions as that of the court of Israel, ver. 27.

48. *Measured the pillars*] It is probable they were similar in their use to the brass ones in Solomon's temple, 1 Kings vii. 15—21. These stood forward five cubits, and the breadth of the folding doors was three cubits each. Compare 1 Kings vi. 3, &c.—49. (v) (a) Sept.

CHAP. XLI. 1. *Of the temple*] Compare EXOD. xxvi. 16—23.

2. *Door-way*] Or entrance filled up by the folding gates.—*The sides*] The walls on each side the door-way were five cubits. This portico of the temple, or most holy place, was of the same dimensions as that of Solomon's temple. 1 Kings vi. 20.—3. (a) Sept. Arab.

- 5 Then he measured the wall of the house, six cubits; and the breadth of every side-cell, four cubits round about, round about the house. And the side-cells were one over another, three stories, thirty in rows; and they entered into the wall which adjoined the house for the side-cells round about, that they might have hold, but they had no hold in the wall of the house.
- 7 And there was a widening, and a winding stair-case to the side-cells: for the stair-case of the house still widened upward round about the house: therefore the breadth of the house widened upward and increased; from the lowest story they went to the highest by the middle one. I saw also the height of the house round about: the foundations of the side-cells were a full reed to each cell. The thickness of the wall which was for the side-cell without, was five cubits: and the space which was left was the place of the side-cells which belonged to the house. And between the rooms was the breadth of twenty cubits, round about the house on every side.
- 11 And the doors of the side-cells were towards the space which was left, one door towards the north, and another door towards the south: and the breadth of the space which was left was five cubits round about.
- 12 Now the building which was before the separate place at the side towards the west, was in breadth seventy cubits; and the wall of the building was five cubits thick round about, and the length thereof ninety cubits. So he measured "before" the house a hundred cubits long; even the separate place, and the building, with the walls thereof, a hundred cubits long. Also the breadth towards the front of the house, and of the separate place towards the east, a hundred cubits. And he measured the length of the building before the separate place and that which was behind it, and the galleries thereof on this side and on that side, a hundred cubits. And the inner
- 16 temple, and the porches of the court; The thresholds and the narrow windows and the galleries round about their three stories, over against every threshold, were over-

laid with wood round about, from the ground up to the windows; and the windows were covered.

Upon the space above every door, and upon the inner house, and without, and by all the wall round about within and without "the house," Were made cherubs and palm-trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces; And that the face of a man was towards a palm-tree on one side, and the face of a lion towards the palm-tree on the other side: it was made upon all the house round about. From the ground unto above the door were cherubs and palm-trees made on the wall of the temple. As to the temple, the posts were squared; and as to the front of the sanctuary, the appearance of the one was as the appearance of the other.

As to the altar of wood, its height was three cubits, and the length thereof two cubits; and the breadth thereof two cubits, and the corners thereof, and the "base" thereof, and the walls thereof were of wood. And he said unto me, This is the table that is before Jehovah.

And the temple and the sanctuary had two doors. And the doors had two leaves a piece, turning leaves: two leaves for one door, and two leaves for the other door. And there were made on them, on the doors of the temple, cherubs and palm-trees, like as were made upon the walls; and there were beams of wood upon the front of the porch without. And there were narrow windows and palm-trees on this side and on that side, on the sides of the porch, and on the side-chambers of the house; and also beams.

CHAPTER XLII.

THEN he led me forth into the outer-court, the way towards the north; and he brought me to the rooms which were before the separate place, and which were before the building towards the north. The length was a hundred cubits towards the north gate, and the breadth was fifty cubits. Before "the gates" which belonged to the in-

5—11. *Wall of the house*] Six cubits was the thickness of the temple wall, as it ran even with the lowest story of the chambers. In these verses there is much obscurity; but the description of the temple, 1 Kings vi. 5—10, affords some assistance towards understanding it. It appears that each story increased one cubit in dimensions, as the wall decreased in thickness; the lowest wall, called, ver. 8, the foundation, being a reed, or six cubits thick. The space left was five cubits, ver. 11, and answers to the galleries in the temple of Solomon.

12—20. *The building*] Or wall, as chap. xl. 5. This wall at the west end of the temple, measured seventy cubits from north to south. For the breadth of the temple, ver. 2, was twenty cubits; of the two side-cells, ver. 5, twelve cubits; of the two side-cells, eight cubits; of their

outer walls, ver. 9, ten cubits; of the space which was left, or the gallery, ver. 11, ten cubits; and of their outer wall on each side ten, which together make seventy cubits.—The length was ninety cubits, including the walls, and rooms, &c. Like Solomon's temple this was ceiled with wood; and cherubs and palm-trees were carved therein.

13. (a) Sept. Arab. 17. (v) Houbigant.

22. *The altar*] The altar of incense is meant. Compare Exod. xxx. 1, 2. The Arabic version here has the length and breadth, one cubit.—(a) Sept.

CHAP. XLIII. 1, 2. *Outer-court*] Or that of the priests, not that of the people, is meant. A range of buildings as long as the gateway, separated these two courts, being fifty cubits, and the length northwards, one hundred.

3. (v) Sept.

ner-court, and before the pavement which belonged to the outer-court, were side-buildings against side-buildings in three stories. And before the rooms was a walk of ten cubits' breadth inward, and of a hundred cubits long; and their doors were towards the north. Now the upper rooms were shorter: for the galleries took from those more than from the lowest and the middlemost of the building. For they were in three stories, but had not pillars as the pillars of the courts: therefore they were straitened more than the lowest and the middlemost from the ground. And as to the wall that was without over against the rooms, towards the outer-court, which was before the rooms, the length thereof was fifty cubits. For the length of the rooms that were in the outer-court was fifty cubits: also of those opposite to them: in a hundred cubits. And from the bottom of these rooms was the entry on the east side, as one came to them from the outer-court.

In the breadth of the wall of the court towards the south, before the separate place and before the building, were rooms. And the way before them was like the appearance of the rooms which were towards the north, as long as they, and as broad as they: and all their goings out were both according to their fashions, and according to their doors. For in like manner were the doors of the rooms that were towards the south; there was a door in the head of the way, even the way before the wall which looked to the east, as one came to them. Then he said unto me, The north rooms and the south rooms, which are before the separate place, they are holy rooms, where the priests that approach to Jehovah shall eat the most holy things: there shall they lay the most holy things, the wheaten-offering, and the sin-offering, and the trespass-offering; for the place is holy. When the priests enter therein, then shall they not go out of the holy place into the outer-court, but

there they shall lay their garments wherein they minister; for they are holy; and shall put on other garments, and shall approach to the place which belongeth to the people.

Now when he had made an end of measuring the inner-house, he brought me forth towards the gate whose prospect is towards the east, and measured it round about. He measured the east side with the measuring reed, five hundred cubits, with the measuring reed round about. He measured the north side, five hundred cubits, with the measuring reed round about. He measured the south side, five hundred cubits, with the measuring reed round about.

On the west side, he measured five hundred cubits with the measuring reed. He measured it on the four sides: it had a wall round about, five hundred cubits long, and five hundred broad, to make a separation between the sanctuary and the profane place.

CHAPTERS XLIII. XLIV.

The glory of God returns; exhortation to repentance and the keeping of the law; ordinances for the altar, for the priests, &c.

Then he led me to the gate, that looked towards the east. And, behold, the glory of the God of Israel came from the east: and the sound thereof was like the sound of many waters: and the earth shone with his glory. And the appearance which I saw, was as the appearance which I saw when he came to destroy the city: and the appearance of the chariot was as the appearance which I saw by the river Chebar; and I fell upon my face. And the glory of Jehovah came into the house by the way of the gate whose prospect was towards the east. Then the spirit took me up, and brought me into the inner-court; and, behold, the glory of Jehovah filled the house. And I heard one speaking unto me out of the house; and the man was standing by me. And he said unto me, Son of man, This is the place of my throne, and the

4. *And of a hundred cubits*] This was the length of the inclosing wall of the area in which the temple stood.—(v) Sept.

6. *Had not pillars*] To support the galleries, but the breadth of these was taken out of the middle and upper rooms themselves.

7—9. *And as to the wall*] As between these ranges of buildings there was the gateway, they must have extended beyond the wall which inclosed the temple.

8. (v) Sept. 10. (v) Sept. Arab.

10—12. *Were rooms*] The same range of rooms were on the south side as those before described on the north. They answered one to another.

13, 14. *Holy rooms*] None but the priests were allowed to go therein; and in them were to be deposited their holy garments. Compare Levit. vi. 4.

15—20. *Five hundred cubits*] So the Sept. and Arab. read, which most admit. These measures embrace the whole of the mount on which the temple stood, ch. xliii. 12.

13—19. (v) Sept. Arab.

CHAP. XLIII. 2. *From the east*] Compare chap. xi. 23, and x. 19. It had departed before the temple was destroyed, and was now returning. Before Solomon's prayer this glory entered into his temple, 1 Kings viii. 10, 11, and 2 Chron. v. 13, 14. After this we have no mention of it in the historical books. Isaiah had a vision of it, ch. vi.; and Ezekiel at the river Chebar; but we have no account of this glory appearing in the second temple, except in this vision. Nothing then seems to be hinted by it but God's favour to the people, unless we refer it to what Haggai said, chap. ii. 9.

3. *When he came*] Compare ii. 10; ix. 5, &c. This reading is preferred, though the text may be explained on the principle, that a prophet is said to do what he predicts. Jerem. i. 10.—(v) Versions.—(a) Vulg. MSS.

7. *This is the place*] Compare Isa. vi. 15. Perhaps this phrase is borrowed from the circumstance of the cherubs

place of the soles of my feet, where I will dwell amidst the Israelites for ever, and the house of Israel shall no more defile my holy name, neither they, nor their kings, by their harlotry, and by the carcasses of their kings, "and" by their high-places:

- 8 In that they set their threshold by my threshold, and their post by my post, and there was only a wall between me and them; and they defiled my holy name by their abominations which they committed: wherefore I have consumed them in mine anger. Now let them put away far from me their harlotry, and the carcasses of their kings, and I will dwell in the midst of them for ever.
- 10 Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, show them the form of the house, and the pattern thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the statutes thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house upon the top of the mountain: all the border thereof round about shall be most holy: behold, this is the law of the house.
- 13 And these are the measures of the altar by cubits; each cubit being a cubit and a hand-breadth; now the bottom shall be a cubit high, and a cubit broad, and the border thereof by the edge thereof round about shall be a span; and this shall be
- 14 the outer part of the altar. And from the bottom upon the ground to the lower ledge shall be two cubits, and the breadth one cubit; and from the lesser ledge to the greater ledge shall be four cubits, and the
- 15 breadth one cubit. And the hearth of the altar shall be four cubits: and from the hearth of the altar and upward shall be four
- 16 horns. And the hearth of the altar shall be twelve cubits long by twelve broad,
- 17 square in the four sides thereof. And the

ledge shall be fourteen cubits long by fourteen broad on the four sides thereof; and the border about it shall be half a cubit; and the bottom thereof shall be a cubit about, and its ascent shall look towards the east.

Then he said unto me, Son of man, thus saith the Lord Jehovah; These are the statutes of the altar; in the day when it shall be made to offer burnt-offerings thereon, and to sprinkle blood thereon. Then shalt thou give to the priests, the Levites, that are of the seed of Zadok, who approach unto me, saith the Lord Jehovah, to minister unto me, a steer for a sin-offering. And thou shalt take of the blood thereof, and put it on the four horns, and on the four corners of the ledge, and upon the border round about: thus shalt thou cleanse and expiate it. And thou shalt take the steer of the sin-offering, and one shall burn it in the appointed place of the house, without the sanctuary. And on the second day thou shalt offer a kid of the goats, without blemish, for a sin-offering; and they shall cleanse the altar, as they did cleanse it with the steer. When thou hast made an end of cleansing it, thou shalt offer a steer, without blemish, and a ram out of the flock, without blemish. And thou shalt offer them before Jehovah, and the priests shall cast salt upon them, and shall offer them up for a burnt-offering unto Jehovah. Seven days shalt thou sacrifice every day a goat for a sin-offering: they shall also sacrifice a steer, and a ram out of the flock, without blemish. Seven days shall they expiate the altar and purify it; and they shall consecrate it. And when these days are completed, it shall be, that on the eighth day, and forward, the priests shall sacrifice upon the altar your burnt-offerings, and your feast-offerings; and I will accept you, saith the Lord Jehovah.

CHAPTER XLIV.

THEN he brought me back the way of the gate of the outward sanctuary which looked towards the east; and it was shut. Then said

standing over the mercy-seat, which was God's throne.—*For ever*] This must be understood conditionally, if they and their kings defile, &c. See ver. 9.—*Carcasses of their*] Michaelis supposes that some monuments of their deceased kings were erected near the wall which surrounded the temple and the courts, and this was accounted a profanation. See 1 Kings xxi. 18—26.—(a) Sept. Syr.

8. *Set their threshold*] This refers to their idolatries practised in the court of the priests, and the parts of the temple adjoining the most holy place. See chap. viii. 16, &c. 2 Kings xvi. 14; xxi. 18—26.

10—12. *Show the house*] If thou perceive any evidence of repentance among them, describe to them this second temple, its dimensions and ordinances, that they may entertain hope of their restoration, and know what I require them to do when restored.—*This is the law*] The pun-

tuition is that of all the old versions. The first law of this house is that the whole area shall be accounted by you most holy.

13—17. *Of the altar*] The altar of burnt-offering meant. The altar of burnt-offerings, described Exod. xxvi. 1; xxxviii. 1, was smaller than this; because it was to be removed with the tabernacle.

18—27. *These are the statutes*] The manner of purifying and consecrating this altar is in a few particulars different from what we read of the consecration of the altar made for the tabernacle, Exod. xxix. 36, &c.

CHAP. XLIV. 1. *Outward sanctuary*] This was called the outward sanctuary, because none but priests entered into it. The gate is to be understood of the inner gate which immediately communicated with the court of the priests.

Jehovah unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; because Jehovah, the God of Israel, entered in by it, therefore it shall be shut. It is for the prince; the prince shall sit in it to eat food before Jehovah; he shall enter by the way of the porch of that gate, and by the same way he shall go out.

Then brought he me the way of the north gate before the house: and I looked, and, behold, the glory of Jehovah filled the house of Jehovah: and I fell upon my face. And Jehovah said unto me, Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah, and all the laws thereof; and mark well the enterings in of the house, with all the goings out of the sanctuary. And thou shalt say to the rebellious house of Israel, Thus saith the Lord Jehovah: O ye house of Israel, let all your abominations suffice you, in that ye brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, even my house, when ye offered my food, the fat and the blood; and ye broke my covenant with all your abominations. Neither did ye keep the charge of my holy place; but ye set for keepers of my charge in my sanctuary keepers for yourselves.

Thus saith the Lord Jehovah: No stranger uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary; of any strangers that are among the Israelites. But even the Levites who departed far from me, when Israel went astray, who went astray from me after their idols; they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house, and ministering at the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. Because they ministered unto them before their idols, and were a stumbling-block of iniquity to the house of

Israel; therefore have I sworn concerning them, saith the Lord Jehovah, and they shall bear their iniquity. And they shall not come near unto me, to do the office of a priest unto me, nor come near to any of my holy things, in the most holy place: but they shall bear their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein. But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the Israelites went astray from me, they shall draw near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah. They shall enter into my sanctuary, and they shall draw near to my table, to minister unto me, and they shall keep my charge.

And it shall come to pass that when they enter in at the gates of the inner-court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner-court, and within. They shall have beautiful linen turbans upon their heads, and linen drawers upon their loins; they shall not gird themselves with any thing that causeth sweat. And when they go forth into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy rooms, and they shall put on other garments; and they shall not sanctify the people with their garments. Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads. Neither shall any priest drink wine, when they enter into the inner-court. Neither shall they take for their wives a widow, nor her that is put away: but they shall take virgins of the seed of the house of Israel, or a widow that is the widow of a priest. And they shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean. And in controversy they shall stand to judge; and they shall judge

2. *It shall not be opened*] Unless at some particular seasons. See ch. xliii. 4; xli. 1, 2.

3. *For the prince*] The governor or king, or any magistrate may be meant. The kings had a place answering to this. See 2 Chron. vi. 13; xxiii. 15; xxiv. 31.

7. *Strangers*] In the times prior to the captivity, no regard was had to the law in general; and that which prohibited strangers from the sanctuary was not enforced.

13-15. *Even the Levites*] Not only must the uncircumcised be restrained from this temple, but even those levitical priests who had practised idolatry should not be admitted to the privileges of their pious fathers. They shall only be door-keepers and servants to others.

15, 16. *The sons of Zadok*] From this it should seem that some of the posterity of Zadok, who was high-priest when the first temple was built, had preserved their integ-

riety. These verses naturally refer to the times after the captivity.

17. *In at the gates*] Where they had chambers assigned to them for particular offices. See chap. xl. 35, 39.

18. *Linen turbans*] Compare Exod. xxxix. 28, and xxviii. 42. The turbans and drawers were to be of cotton; here of linen. Either kind might be meant as being white.

19. *Put off their*] Compare Levit. vi. 10; xvi. 23. As these garments were holy, they must only wear them in the sanctuary.

20-23. *Shave their heads*] See Levit. xxi. 5; x. 9; xxi. 14; Deut. xvii. 10, 11; xxxiii. 10. These precepts are only those which the priests had long neglected, and now again enforced by new considerations.

24. *Stand to judge*] See Deut. xvii. 8; xxi. 5, compared with 2 Chron. xix. 8.

it according to my judgments : and they shall keep my laws and my statutes at the appointed times ; and they shall hallow
 25 my sabbaths. And they shall come at no dead person to defile themselves ; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.
 26 And after he is cleansed, they shall reckon
 27 unto him seven days. And in the day when he goeth into the sanctuary, unto the inner-court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord Jehovah. And they shall have ^{no} inheritance : I am their inheritance : and ye shall give them no possession in Israel : I am their
 29 possession. They shall eat the wheat-offering, and the sin-offering, and the trespass-offering ; and every devoted thing in
 30 Israel shall be theirs. And the first fruits of all things, the first-born of all things and every heave-offering of all things, from all your heave-offerings, shall be the priest's : ye shall also give unto the priest the first of your dough, that he may cause a blessing
 31 to rest on thy house. The priest shall not eat of any thing that dieth of itself, or that is torn, whether it be of fowl or of beast.

CHAPTERS XLV. XLVI.

The portions of the land for the sanctuary, city, and prince ; ordinances for the prince, and for the people, &c.

- 1 **MOREOVER**, when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto Jehovah, a holy portion of the land : the length shall be five and twenty thousand cubits, and the breadth shall be ten thousand. This shall be a holy portion in all the borders thereof round about.
- 2 And of this there shall be for the sanctuary five hundred cubits in length, by five hundred in breadth, square round about ; and fifty cubits for the suburbs thereof round about.
- 3 Even of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand : and in it shall be the sanctuary, even the

25—27. *No dead body*] See Levit. xxi. 1—3 ; and iv. 3, &c.

23—30. *No inheritance*] Compare Num. xviii. 20 ; Deut. x. 9 ; xviii. 2 ; Josh. xiii. 14—33. In lieu of an inheritance they had the tithes and offerings, which were presented to God. Surely all these particulars refer to the Levitical priesthood.—(v) Vulg.

CHAP. XLV. 1. *Twenty-five thousand cubits*] Dimock, Houbigant, and others consider cubits meant, as the last clause of the next verse suggests.—*An oblation*] As if the first fruits of the land.

2. *Five hundred*] This agrees with chap. xlii. 16—20, as the text is there corrected.—*For the suburbs*] A place not inclosed within the walls. The next verse is a repetition of the first and second.

4. *This holy portion*] That is, what remains after taking from it the ground for the sanctuary ; and the Levites were

most holy place. This holy portion of the
 land shall be for the priests, the ministers of
 the sanctuary, who draw near to minister
 unto Jehovah ; and it shall be a place for
 their houses, and a holy place for the sanc-
 5 tuary. And five and twenty thousand in
 length, and ten thousand in breadth, shall
 be for the Levites, the ministers of the house
 for a possession for "cities to dwell in." And
 6 ye shall appoint the possession of the city,
 five thousand in breadth, and in length five
 and twenty thousand, over against the obla-
 tion of the holy portion : it shall be for the
 whole house of Israel. And portions shall
 7 be for the prince on this side, and on that
 side of the oblation of the holy portion, and
 of the possession of the city, before the obla-
 tions of the holy portions, and of the pos-
 session of the city, from the west side west-
 ward, and from the east side eastward : and
 the length shall be over against every one
 of the portions, from the west border unto
 the east border. As for the land it shall be
 8 his possession in Israel : and my princes
 shall no more oppress my people ; and the
 rest of the land shall they give to the house
 of Israel according to their tribes.

Thus saith the Lord Jehovah ; Let past
 9 offences suffice you, O princes of Israel :
 remove violence and spoil, and execute judg-
 ment and justice, take away your oppres-
 sions from my people, saith the Lord Jeho-
 vah. Ye shall have just balances, and a
 10 just ephah, and a just bath. The ephah
 and the bath shall be of one measure ; that
 the bath may contain the tenth part of a
 homer, and the ephah the tenth part of a
 homer : the measure thereof shall be accord-
 ing to the homer. And the shekel shall be
 15 twenty gerahs : and pieces of silver of twenty
 shekels, five and twenty shekels, and fifteen
 shekels shall be your maneh.

This is the heave-offering which ye shall
 1 offer ; the sixth part of an ephah out of a
 homer of wheat, and the sixth part of an
 ephah out of a homer of barley. As to the
 1 statute concerning oil, ye shall offer the tenth
 part of a bath out of a cor ; "a cor" is ten

to have a portion equal to that of the priests and sanctuary together.—5. (v) Sept.

6. *Of the city*] This rectangle contained an area of about seventeen miles in circuit, which was more than four times the circuit of Jerusalem. Much land is therefore here allowed for the convenience of the inhabitants.

7, 8. *And portions*] The portion for the sanctuary was east of the city ; and of course that of the city west, and those of the prince adjoining both, extending to the boundaries of the holy land, east and west. See chap. xlvii. 21.

9—12. *Let past offences*] Think of your oppressions an injustice, and do not repeat them when you are restored. See Table of measures, &c.

13, 14. *The sixth part*] This was the sixtieth part of the whole ; and the tenth part of the bath, was the hundred part of the whole.—(v) Chald. Vulg.

- 15 baths; for a homer is ten baths: And one lamb out of the flock, ye shall offer out of two hundred, out of the watered pastures of Israel; for a wheaten-offering, and for a burnt-offering, and for feast-offerings, to make reconciliation for you, saith the Lord Jehovah. All the people of the land shall give this heave-offering with the prince in Israel. And it shall belong to the prince to give burnt-offerings, and wheaten-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, and in all the solemn assemblies of the house of Israel; he shall sacrifice the sin-offering, and the wheaten-offering, and the burnt-offering, and the feast-offerings, to make reconciliation for the house of Israel.
- 18 Thus saith the Lord Jehovah; In the first month, on the first day of the month, thou shalt take a steer without blemish, and shalt cleanse the sanctuary: And the priest shall take some of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the ledge of the altar, and upon the posts of the gate of the inner court. And in like manner shalt thou do on the seventh day of the month for every one that erreth, and for him that is simple: so shall ye make reconciliation for the house.
- 21 In the first month, on the fourteenth day of the month, ye shall have the passover, a feast of seven days; every one shall eat unleavened bread. And upon that day shall the prince sacrifice for himself and for all the people of the land, a bullock for a sin-offering. And seven days of the feast he shall sacrifice a burnt-offering to Jehovah, seven bullocks, and seven rams, without blemish daily the seven days; and a kid of the goats daily for a sin-offering. And he shall sacrifice a wheaten-offering of an ephah for a bullock, and an ephah for a ram, and a hin of oil for an ephah. In the seventh month, on the fifteenth day of the month, shall he do the like during the feast for the seven days; according to the sin-offering, according to the burnt-offering, and according to

the wheaten-offering, and according to the oil.

CHAPTER XLVI.

THUS saith the Lord Jehovah; The gate of the inner court that looketh towards the east shall be shut the six days of work; but on the sabbath it shall be opened, and on the day of the new moon it shall be opened. And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate; and the priests shall sacrifice his burnt-offering and his feast-offerings, and he shall worship at the threshold of the gate: then he shall go forth; but the gate shall not be shut until the evening. Likewise the people of the land shall worship at the door of this gate before Jehovah, on the sabbaths and on the new moons. And the burnt-offering which the prince shall bring unto Jehovah on the sabbath shall be six lambs without blemish, and a ram without blemish. And the wheaten-offering shall be an ephah for a ram, and the wheaten-offering for the lambs as he is disposed to give, and a hin of oil to an ephah. And in the day of the new moon, shall be a steer without blemish, and six lambs and a ram: they shall be without blemish. And he shall sacrifice as a wheaten-offering, an ephah for a steer, and an ephah for a ram, and for the lambs according as he is able, and a hin of oil to an ephah. And when the prince shall enter, he shall go in by the way of the porch of that gate, and he shall go forth by the way thereof.

But when the people of the land shall come before Jehovah on the solemn assemblies, he that entereth in by the way of the north gate to worship, shall go out by the way of the south gate; and he that entereth by the way of the south gate, shall go forth by the way of the north gate: he shall not return the way of the gate by which he entered, but shall go forth over against it. And he that is prince in the midst of them, shall enter when they enter; and shall go

15, 16. *Out of two hundred*] From the ambiguity of the preposition *out of*, it is doubtful whether what is mentioned in these two verses were to be given to the prince, or for, or with what he offered. I have adopted the last, because I think the heave-offering belonged, and was presented to Jehovah only, and secondly because the portion allotted to the prince was sufficient to enable him to offer what is prescribed.

18—20. *In the first month*] Compare chap. xliii. 18, &c. and compare Exod. xii. 2—18, with Ezra iii. 2.

21—24. *Fourteenth day*] See Exod. xii. 6—15; Num. xviii. 17—24. This was the feast of the passover, and of unleavened bread; and in the next verse that of booths is enjoined. However the divisions of the land may vary, still all is levitical.

CHAP. XLVI. 2. *The prince shall enter*] The gate here was that which opened into the sanctuary, where the priests

offered the victims. The king was allowed only to come to the threshold, and to stand by the pillars of the gate, while the priests offered his sacrifices.

4. *Six lambs*] Moses only enjoined two, Num. xxviii. 9, and there is no mention in the Mosaic law of any ram being then offered.

5. *As he is disposed*] The wheaten-offering was specified in the law, Num. xxviii. 9; and in the next verse, Moses commanded two steers to be offered on the new moons.

8. *The prince shall*] It was granted to the prince to return by the same way in which he had entered; but the people must go out at the opposite gate.

9—15. *But when the*] The prince was not allowed to abide longer than the people, and it is remarkable, that while Ezekiel mentions the morning offering, nothing is said respecting the evening one. See Exod. xxix. 38—46.

- 11 forth when they go forth. And in the feasts and in the solemn assemblies the wheaten-offering shall be an ephah to a bullock, and an ephah to a ram, and for the lambs as he is able to give; and a hin
- 12 of oil to an ephah. And when the prince shall prepare a free-will-offering or feast-offerings for free-will-offerings unto Jehovah, the gate that looketh towards the east shall be opened for him, and he shall sacrifice his burnt-offering and his feast-offerings, as he did on the sabbath: then he shall go forth; and the gate shall be shut
- 13 after he goeth forth. And he shall sacrifice daily for a burnt-offering unto Jehovah a lamb of the first year, without blemish:
- 14 he shall sacrifice it every morning. And he shall sacrifice with it a wheaten-offering every morning; the sixth part of an ephah, and the third part of a hin of oil, to moisten the fine flour as a wheaten-offering unto Jehovah by a perpetual statute continually.
- 15 He shall sacrifice the lamb, and the wheaten-offering, and the oil, every morning for a continual burnt-offering.
- 16 Thus saith the Lord Jehovah; If the prince give a gift unto any of his sons, the inheritance thereof shall belong to his sons; and it shall be their possession by inheritance.
- 17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the year of liberty, when it shall return to the prince: but his inheritance
- 18 given to his sons shall be theirs. Moreover the prince shall not take of the people's inheritance to force them out of their possession: but he shall give inheritance to his sons out of his own possession: that my people be not scattered every man from his possession.
- 19 Then he brought me through the entry, which was at the side of the gate, into the holy rooms belonging to the priests, which looked northwards: and, behold, a place
- 20 was there on the side westward. Then said he unto me, This is the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the wheaten-offering; that they carry them not forth into the outer-court, to sanctify
- 21 the people. Then he brought me forth into the outer-court, and caused me to pass

by the four corners of the court; and, behold, in every corner of the court there was a court. In the four corners of the court there were small courts forty cubits long, and thirty broad: these four corners were of one measure. And there was a row of building round about in them, even round about them four, and it was made with boiling places under the rows round about. Then said he unto me, These are the houses of them that boil; where the ministers of the house shall boil the sacrifice of the people.

CHAPTERS XLVII. XLVIII.

The vision of the holy waters and their virtue; the division of the land; the portions of the twelve tribes, the sanctuary, city, and prince; dimensions of the city.

AFTERWARD he brought me again unto the door of the house: and, behold, waters issued forth from under the threshold of the house eastward: for the front of the house stood towards the east, and the waters came down from under the right threshold of the house on the south of the altar. Then he brought me out by the way of the gate northward; and led me round by the way without unto the outer gate by the way that looked eastward: and, behold, waters ran on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits; and caused me to pass through the waters, and the waters were to the ancles. Again he measured a thousand cubits, and caused me to pass through the waters; and the waters were to the knees. Again he measured a thousand cubits, and caused me to pass through the "waters"; and the waters were to the loins. Again he measured a thousand cubits, and it was a river which I could not pass through: for the waters were risen, waters to swim in, a river which could not be passed through. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return by the brink of the river. Now as I returned, behold, on the bank of the river were very many trees on this side and on that side. Then said he unto me, These waters issue forth towards the east country, and go down into the desert, and go into

16—18. *If the prince*] A part of the royal portion might be given to any of the king's sons for an inheritance for ever; but the prince is not allowed to give in this manner to his servants; they must only enjoy it till the Jubilee.

19—24. *Holy rooms*] Where the priests performed various necessary things; and prepared that portion of the sacrifices which belonged to them.

CHAP. XLVII. 1. *Door of the house*] Or temple, the most holy place.—*Waters issued*] Dr. Lightfoot supposed that the waters of the fount Ethan, which were conveyed into the court of the priests by pipes, and there received

into reservoirs, gave occasion to this representation. These waters came from under the right threshold, or south part, because the face is supposed to look eastward, when the points of the heavens are to be fixed.

2—5. *He brought me*] These waters flowed in great abundance; they are called 'living,' which in the style of the Hebrews means, such as arise from a spring. They increased in depth the more they spread; they became in the vision a large river.—4. (a) MSS.

6. *To return by the*] Towards the temple, from which he had gone with the person who had the measuring-reed.

- the sea ; they go forth into the salt-sea, and the waters shall be healed. And it shall come to pass, that every living thing which moveth, whithersoever the rivers shall come, shall live : and there shall be a very great multitude of fish ; because these waters shall come thither and shall heal, therefore every thing shall live whither the river shall come. And it shall come to pass, that fishers shall stand upon it : from En-ge-di even unto En-eglaim there shall be a place to spread forth nets ; and their fish shall be according to their kinds, as the fish of the great sea, very many. But the miry places thereof, and as to the pits thereof they shall not be healed : they shall be appointed for salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for food, whose leaf shall not fade, neither shall the fruit thereof come to an end : every month they shall bring forth new fruit, because their waters issue forth from the sanctuary : and their fruit shall be for food, and their leaf for healing.
- 13 Thus saith the Lord Jehovah ; This shall be the border, whereby ye shall inherit the land according to the twelve tribes of Israel : 14 Joseph shall have two portions. And ye shall inherit it one as well as another : concerning which I swore that I would give it unto your fathers : and this land shall fall unto you for inheritance.
- 15 And this shall be the border of the land towards the north side, from the great sea towards the way of Hethlon, as men go to 16 Zedad ; Hamath, Berothah, Sibrain, which is between the border of Damascus and the

border of Hamath ; Hazar-hatticon, which is by the coast of Hauran. And the border 17 from the sea shall be Hazarenan by the border of Damascus, and Ziphron northward, and the border of Hamath : This is the north side. And the east side ye shall 18 measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by the Jordan, from the border unto the east sea : This is the east side. And 19 the south side southward shall be from Tamar even to the waters of strife in Kadesh, as far as the river by the great sea : This is the border southward on the south side. The west side also shall be the great 20 sea from the border to the country over against the way that goeth to Hamath. This is the west side.

And ye shall divide this land among you, 21 among the tribes of Israel. And it shall 22 come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you : and they shall be unto you as he that is born in the land among the Israelites : they shall have an inheritance with you among the tribes of Israel. And it shall come to pass, that in 23 what tribe the stranger sojourneth, there shall ye appoint him his inheritance, saith the Lord Jehovah.

CHAPTER XLVIII.

Now these are the names of the tribes. 1 From the north end towards the country by the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, towards the country of Pa-

8. *Into the salt sea*] The sea of Sodom is thus called, Gen. xiv. 3; and the direction in which these waters flowed, shows that it was to this sea they went, the noxious qualities of which they corrected.

9. *Shall live*] Even in the sea of Sodom, which is so unfavourable to life, that it has been called the dead sea. This sea contains as much salt as the water can hold in solution, being one-fourth of its own weight. The living waters would alter the whole of this sea, and heal its waters, so that it should abound with fish.

10. *From En-ge-di*] This was in the desert of Judah, Jer. xv. 61, 62. Some place it towards the south-west point of the Red Sea.—*En-eglaim*] Jerom places this on the north of the dead sea, where the Jordan flows into it. Eglaim is mentioned, Isa. xv. 8, as a place on the borders of Moab.—*The great sea*] The Mediterranean.

11. *The miry places*] As the Jordan usually overflowed its banks, when the snows of Lebanon were melted, it is not improbable that the Dead Sea, by such a quantity of water being poured into it, also poured forth some of its waters into the neighbouring valleys, here called the miry places, and the pits ; and when by the heat these waters were exhaled, nothing would be left but salt.

12. *Trees for food*] These trees would be always fruitful, and their very leaves possess healing properties. This beautiful allegory can only mean that during the second temple, God would pour forth his spirit in connexion with the preaching of our Lord and his apostles, and that the gospel should gradually spread, and convey life and happiness to men. This last verse expresses the happiness of the good in this life, Jer. xvii. 7, 8; and their state in glory;

Rev. xxii. 1, 2. Compare this allegory with Joel iii. 18 ; Zec. xiv. 8 ; Isa. lv. 1 ; John vii. 38.

13. *This shall be the border*] Had all the tribes returned as they should have done, this division of the land ought to have been followed.—*Joseph shall*] Ephraim and Manasseh were to be treated as formerly, each having the honour of being a tribe in Israel.

14. *One as well as another*] Not as formerly, but they were all to have equal portions of the land. And he defines first the boundaries of the land.

15—17. *Towards the north side*] It was to extend from a point of the Mediterranean along the border of Damascus, by Hethlon, Hamath, Berothah, &c. There is little certainty respecting these places, only that they were in the north part of the land.

18. *The east side*] From Hauran, the capital of Auranitis, along the Jordan to the Dead Sea, formed the eastern border. No part beyond the Jordan is mentioned.

19, 20. *The south side*] From Tamar, called Hazzazon-Tamar, or En-ge-di, 2 Chron. xx. 2, to Kadesh, often mentioned as far as the river, called the river of Egypt. See Num. xxxiv. 5. Josh. xv. 4—47, and 1 Kings viii. 65. The Mediterranean formed the west side.

22. *And to the strangers*] To those of another people who come to dwell with you and become proselytes. This is different from the Mosaic statutes ; and how far it was observed after the captivity I know not. The Idumeans were incorporated with the Jews, and most probably many of the neighbouring nations, after their return.

CHAP. XLVIII. 1—7. *From the north*] These portions run across the land from the east to the west, in parallel

- math: and let his east side be the sea:
- 2 Dan one portion. And by the border of Dan, from the east side unto the west side,
- 3 Asher one. And by the border of Asher, from the east side even unto the west side,
- 4 Naphtali one. And by the border of Naphtali, from the east side unto the west side,
- 5 Manasseh one. And by the border of Manasseh, from the east side unto the west side,
- 6 Ephraim one. And by the border of Ephraim, from the east side even unto the west side,
- 7 Reuben one. And by the border of Reuben, from the east side even unto the west side, Judah one.
- 8 And by the border of Judah, from the east side unto the west side, shall be the oblation which ye shall offer, five and twenty thousand cubits in breadth, and in length as one of the portions, from the east side unto the west side: and the sanctuary
- 9 shall be in the midst of it. The oblation which ye shall offer unto Jehovah shall be five and twenty thousand in length, and
- 10 ten thousand in breadth. And of these shall be the holy oblation for the priests: towards the north five and twenty thousand in length, and towards the west ten thousand in breadth, and towards the east ten thousand in breadth, and towards the south five and twenty thousand in length: and the sanctuary of Jehovah shall be in the
- 11 midst thereof. It shall be for the priests that are sanctified of the sons of Zadok; who kept my charge, who went not astray when Israel went astray, as the Levites
- 12 went astray. And it shall be a most holy oblation for them, out of the oblation of the
- 13 land by the border of the Levites. And over against the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: all the length shall be five and twenty thou-
- 14 sand, and the breadth ten thousand. And they shall not sell of it; neither shall any one exchange, nor transfer the first-fruits of the land: for they are holy unto Jehovah.
- 15 And the five thousand which are left in breadth, over against the five and twenty thousand, shall be a profane place for the city, for dwelling, and for suburbs; and
- 16 the city shall be in the midst thereof. And these shall be the measures thereof; the north side four thousand and five hundred,

and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand and five hundred. And the 17 suburbs of the city shall be towards the north two hundred and fifty, and towards the south two hundred and fifty, and towards the east two hundred and fifty, and towards the west two hundred and fifty. And the residue in length over against the 18 holy oblation shall be ten thousand eastward, and ten thousand westward; and it shall be over against the holy oblation; and the increase thereof shall be for food unto them that serve the city. And they that 19 serve the city shall serve it out of all the tribes of Israel. All the oblation shall be five 20 and twenty thousand by five and twenty thousand: ye shall offer the holy oblation four-square, together with the possession of the city.

And the residue shall be for the prince, 21 on this side and on that of the holy oblation, and of the possession of the city; over against the five and twenty thousand of the oblation towards the border of the land eastward, and westward over against the five and twenty thousand towards the border of the land westward, over against the portions shall be for the prince: and the holy oblation and the sanctuary of the house shall be in the midst thereof. Even 22 from the possession of the Levites, and from the possession of the city which shall be in the midst shall be for the prince; between the border of Judah and the border of Benjamin, shall be for the prince.

As for the rest of the tribes, from the 23 east side unto the west side, Benjamin one. And by the border of Benjamin, from the 24 east side unto the west side, Simeon one. And by the border of Simeon, from the 25 east side unto the west side, Issachar one. And by the border of Issachar, from the 26 east side unto the west side, Zebulun one. And by the border of Zebulun, from the 27 east side unto the west side, Gad one. And by the border of Gad, at the south 28 side southward, the border shall be even from Tamar, unto the waters of strife in Kadesh, as far as the river by the great sea. This is the land which ye shall divide by 29 lot unto the tribes of Israel for an inherit-

lines; and in these verses he describes the tribes which lay to the north of the holy oblation, or portion for the temple, city, prince, priests and Levites.

8. *By the border of*] This was to adjoin the portion of Judah on the north, and to run parallel with it in length.

9. *Unto Jehovah*] For his sanctuary and priests. Compare chap. xlv. 1, &c.

10—20. *The holy oblation*] The best method of illustrating these verses is to give a representation of the land as divided according to Ezekiel. The square of the whole of

the holy portion is 25,000 by 25,000 cubits, which was divided into three parts, one for the priests; one for the Levites, and one for the city, &c.

21, 22. *For the prince*] From the plan the portion for the prince consisted of one part on the east, and another on the west of the holy portion. See Poole and Rosenmüller.

23—29. *As for the rest of*] He now notices the five remaining tribes which lay to the south of the temple. I would say with Houbigant, that it is safer to determine that what is here said, was in some measure done, as some:

ance, and these are their portions, saith the Lord Jehovah.

- 30 And these are the goings out of the city ; on the north side shall be four thousand
31 and five hundred cubits by measure. And the gates of the city shall be called after the names of the tribes of Israel. Three gates northward ; one gate of Reuben, one
32 gate of Judah, one gate of Levi. And on the east side shall be four thousand and five hundred : and three gates ; one gate of Joseph, one gate of Benjamin, one gate

of Dan. And on the south side shall be 33 four thousand and five hundred by measure : and three gates ; one gate of Simeon, one gate of Issachar, one gate of Zebulun. On the west side shall be four thousand 34 and five hundred, with their three gates ; one gate of Gad, one gate of Asher, one gate of Naphtali. It shall be round about 35 eighteen thousand cubits : and the name of the city from that day shall be, JEHOVAH SHAMMAH, (JEHOVAH IS THERE.)

of all the tribes did return, though we have no account of it, for there is a total want of information from the time of Ezra to the Maccabees.

30—35. *These are the goings*] The gates of the city, &c. See ver. 15. The city was to be a perfect square, each side measuring 4,500 cubits ; and each side of this square had three gates called after the tribes of Israel. See Rev. xxi.

16, &c.—*Jehovah is there*] Compare Isa. lx. 14. Jerem. xxxiii. 16. Jehovah came there in the person of Messiah ; and perhaps the whole of these two last chapters may have a reference to the gospel church, which consists of the true Israel, citizens of the new Jerusalem, and with whom Jehovah will be for ever.

DANIEL.

INTRODUCTION.

DANIEL is with great probability thought to have sprung from a younger branch of the royal family. He was carried when but young a captive to Babylon ; and from the comeliness of his person, and the endowments of his mind, he was chosen with others to be educated for attending the person of the king. He soon gained the friendship of the chief chamberlain, and his advancement was as rapid as his attainments in wisdom, learning, and piety were singular.

The book is generally divided into two parts, the first six chapters comprising the first ; and the latter six the second. The first part is in a great measure historical, and relates some surprising dreams and other events, which Daniel interpreted and explained. The second part is wholly prophetical, and refers to the most distant times. Nearly one half of this book is written in the Chaldee language, because it treats of the Chaldean affairs, and might be useful to that people.

CHAPTER I.

Jehoiakim's captivity ; Ashpenaz taketh Daniel and his companions ; their temperance, and great wisdom.

- 1 IN the third year of the reign of Jehoiakim, king of Judah, came Nebuchadnezzar, king of Babylon, unto Jerusalem, and besieged it. And Jehovah gave Jehoiakim, king of Judah, into his hand, with a part of the vessels of the house of God, and he carried them into the land of Shinar, to the house of his god : and he brought the vessels into the treasure-house of his god.
3 Then the king commanded Ashpenaz, the chief of his officers, to bring some of the Israelites both of the seed royal, and of

the nobles ; Young men in whom was no 4 blemish, but comely in appearance, and furnished with all wisdom, and skilful in knowledge, and understanding science even such as possessed ability to stand in the king's palace, and who might be taught the learning and the language of the Chal- 5 deans. And the king appointed for them a daily provision of his own food, and of the wine which he drank ; also that they should be so nourished for three years, and at the end thereof should stand before the king. Now 6 among those of the children of Judah were Daniel, Hananiah, Mishaël, and Azariah : Unto whom the chief of the officers gave 7

CHAP. I. 2. *Gave Jehoiakim*] Whether Nebuchadnezzar had stormed the city or not, we are not informed. It is probable that Jehoiakim capitulated, as he became tributary to the king of Babylon. This would be in the fourth year of his reign, and from this Vignoles and Blair date the beginning of the seventy years of the captivity, 605 years before Christ, and which ended 536, when the seventieth year would be current.—*He carried them*] The vessels, but not Jehoiakim ; for according to Jeremiah, xxii. 12, he was slain near Jerusalem ; but not till after the siege, in the eleventh year of his reign. See 2 Kings xxiv. 1, 2.—*House of his God*] The temple of Bel or Belus. At this time some of the younger branches of the royal family and

of nobles were taken to Babylon, as a kind of hostages, and among these was Daniel and his companions.

4. *The learning and language*] The Chaldeans excelled in some branches of science, and particularly in astronomy. As Moses learned the wisdom of Egypt, so did Daniel that of Babylon, that he might be useful to his people.

6. *Of the children of Judah*] In opposition to those of the ten tribes, who were also now under the Chaldean government.

7. *Chief of his officers*] I have rendered by the general term officers, מְרִיבֵי, as it does not always denote eunuchs. Gen. xxxix. 1.—*Gave names*] It is difficult to assign a reason for the names imposed. Their Hebrew names had a

names; and he called Daniel, Belteshazzar; and Hananiah, Shadrach; and Mishael, Meshach; and Azariah, Abed-nego.

- 8 But Daniel purposed in his heart that he would not defile himself with the portion of the king's food, nor with the wine which he drank: therefore he requested of the chief of the officers that he might not defile himself. Now God had brought Daniel into favour and tender regard with the chief of the officers; And the chief of the officers said unto Daniel, I am afraid of my lord the king, who hath appointed your food and your drink: for if he should see your faces look worse than the young men who are of the same age, ye will bring my head into danger with the king. Then said Daniel to Melzar, whom the chief of the officers had set over Daniel, Hananiah, 12 Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink. Then let our countenances be inspected before thee, and the countenances of the young men who eat the portion of the king's food: and as thou shalt see, deal with thy servants. So he hearkened to them in this matter, and proved them ten days. And at the end of ten days their countenances appeared fairer and fatter in flesh than any of the young men who did eat the portion of the king's food. Thus Melzar took away the portion of their food, and the wine that they should drink; and he gave them pulse.
- 17 As to these four young men, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams. And at the end of the days which the king had appointed for them to be brought in, the chief of the officers brought them in before Nebuchadnezzar. And the king conversed with them; and among them all there were found none like Daniel, Hananiah, Mishael,

and Azariah: therefore they stood before the king. And in all matters of wisdom and understanding, concerning which the king inquired of them, he found them ten times superior to all the magicians and astrologers that were in all his realm. And Daniel continued even unto the first year of the king Cyrus.

CHAPTER II.

Nebuchadnezzar having dreamed a dream, it is made known to Daniel, who interpreteth the dream unto him.

AND in the second year of his own reign, Nebuchadnezzar dreamed dreams, wherewith his spirit was greatly troubled, and his sleep departed from him. Then the king gave a command to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans to declare to him his dreams: and they came and stood before the king. And the king said unto them, I have dreamed a dream, and my spirit is troubled through anxiety to know the dream. Then spoke the Chaldeans to the king, in the Aramcan language, O king, live for ever: declare the dream to thy servants, and we will give the interpretation of it. The king answered, and said to the Chaldeans, This is what I have decreed that if ye do not make known unto me both the dream and its interpretation, ye shall be cut in pieces, and your houses shall be made heaps: But if ye show both the dream, and its interpretation, ye shall receive from me gifts, great rewards, and much honour: therefore show me the dream, and its interpretation. Again they answered, and said, Let the king declare the dream to his servants, and we will show the interpretation of it. The king answered, and said, I know for certain that ye would gain time, because ye perceive what I have decreed. But if ye do not make known to me the dream, this is the only decree for you since ye have prepared to speak before me only falsehood and lies until the time be changed:

reference to the God of Israel; but these Babylonian to the idols worshipped there. Belteshazzar, the priest of the treasure of Bel; Shadrach, the 'inspiration of the sun; Meshach, one devoted to Shach; and Abed-nego, the servant of Nego.

8—16. *Not to defile himself*] By eating what the law forbade. Thus he showed, as far as possible, his regard to the God of his fathers; and the event proved that his coarse fare did not diminish his vigour, but even contributed to increase it.

17. *In visions and dreams*] Not fortuitous or casual dreams, but such as were sent from heaven; for this was one way in which God imparted his will to men in old times, Gen. xxxvi. 5—11; xl. 5—23.

20. *To all the magicians*] The magicians were persons skilled in natural science, and of course raised above others; and those called 'astrologers,' were skilled in astronomy, which being abused to pretend to cast nativities, and foretell future events, has sunk into a term of contempt.

21. *Daniel continued*] He lived until the dissolution of the Babylonian empire by Cyrus, when the prophecy of Isa. xlv. 28, and xlv. 1, was fulfilled; and until the expi-

ration of the Jewish captivity, when the seventy years of Jeremiah had ended; and even to the third year of Cyrus, chap. x. 1.

CHAP. II. 1. *In the second year*] See note Jerem. xxv. 1. Daniel residing at Babylon, reckons as they did, from the death of his father; but when speaking of him as going against Jerusalem, in the first chapter, he speaks of him according to the Jewish way of reckoning his reign.—*Dreamed dreams*] Dreams or a continued succession of various events: the following verb *וַיִּחְלֶם* is in *hithpael*, and denotes that his spirit was violently agitated, or in such consternation as to affect his body and disturb his rest.

2. *To call the magicians*] It is scarcely possible to distinguish these various pretenders to knowledge. The Chaldeans were addicted to various arts of divination.

5—9. *This is what I have*] The rendering of the Syriac and Michaelis is adopted. There is no proof that the king had forgot his dream; but he sought to try them first by their communicating the dream, and then the interpretation of it, as the following verses prove.

therefore declare to me the dream, and I shall know that ye can show me the interpretation of it.

- 10 The Chaldeans answered before the king, and said, There is not a man upon earth that can show this thing to the king, nor hath any king, lord, or ruler, asked such things of any magician, or astrologer, or
11 Chaldean. For the thing which the king requireth, is so difficult that there is no one who can declare it before the king, unless the gods, whose dwelling is not with flesh.
12 On hearing this the king was angry and much enraged, and gave command to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his companions that they might be slain.
14 Then Daniel inquired with counsel and prudence of Arioch, the captain of the king's guard, who had gone forth to slay the wise
15 men of Babylon; And spoke and said to Arioch, the king's captain, Wherefore so hasty a decree from the king? Then Arioch
16 made the thing known to Daniel. And Daniel went up, and desired of the king that he would allow him time, and he would declare to the king the dream and its interpretation. Then Daniel went to his house, and made the thing known to Hananiah, Mishaël, and Azariah, his companions: That they should implore mercy of the God of heaven, concerning this secret; that they might not destroy Daniel and his companions with the rest of the wise men of Babylon.
19 Then was the secret revealed unto Daniel, in a vision of the night; wherefore
20 Daniel blessed the God of heaven, And spoke, and said,
Blessed be the name of God for ever and For wisdom and might are his: [ever:
21 And he regulateth the times and the seasons: He removeth kings, and establisheth kings: He giveth wisdom unto the wise, [ing: And knowledge to those having under stand-
22 He revealeth deep and secret things: He knoweth what is in the darkness, And the light dwelleth with him.

10—13. *The Chaldeans*] Their reply to him shows their inability, by any art they possessed, to satisfy his demand. They properly considered that none but the gods could do this; but why could not their gods reveal it to them? They durst not pretend that they would. The king's rage shows how intent he was on the subject.

14. *Then Daniel*] The text will bear the turn given, and the next verse makes this necessary. Daniel had not gone with the wise men of Babylon to the king; but he was involved in the royal decree.

16—18. *And Daniel went up*] Daniel had confidence that Jehovah whom he served, both could and would make this dream known unto him; but while he sought from the king some time, he sought from God this secret.

19—23. *Then was the secret*] God heard his prayer,

I thank thee and praise thee, God of my 23 fathers,

Who hast given unto me wisdom and might, And hast now made known unto me what we asked of thee:

For what the king desired, thou hast made known unto us.

Therefore Daniel went in to Arioch, 24 whom the king had appointed to destroy the wise men of Babylon: he went and thus said to him; Destroy not the wise men of Babylon: bring me in before the king, and I will declare to the king his dream and its interpretation. Then Arioch speedily brought Daniel before the king, and thus said unto him; I have found a man of the captives of Judah, who will make known unto the king his dream and its interpretation. The king spoke and said to 26 Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation of it? Daniel answered before 27 the king, and said, The secret which the king asked, the wise men, the astrologers, the magicians, the soothsayers, could not show unto the king; But there is a God in 28 heaven, that revealeth secrets, and maketh known to king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, were these; As for thee, O king, thy thoughts 29 arose upon thy bed, as to what should be hereafter: and he that revealeth secrets hath made known to thee what shall come to pass. But as for me, this secret was 30 not revealed to me because that I have more wisdom than any living, but that the interpretation might be made known to the king, and that thou mightest know the thoughts of thy heart.

Thou, O king, sawest, and behold a great 31 image. This image, which was so great and splendid, arose before thee, and its aspect was terrible. The head of this image 32 was of fine gold, the breast and the arms of silver, the belly and the thighs of brass, The legs of iron, and the feet part of iron 33 and part of clay. Thou sawest until a 34 stone was cut out without hands, which

and to make himself known among the Chaldeans, he discovered the dream; for which favour Daniel gave thanks to Jehovah as governor and disposer of all events.

24—30. *Daniel went in*] When Daniel had paid his acknowledgments to God, he went to Arioch, and was introduced to the king. He answers the king's question with great wisdom and piety, and leads him to the knowledge of the true God, who only could reveal such a secret.

31—36. *A great image*] Cities and states, as appears from medals and coins, were anciently represented by figures of men and women; or by various animals. Hence this image was a fit emblem of the successive empires to which it related.

struck the image upon the feet of iron and
 35 clay, and broke them in pieces. Then the
 iron, the clay, the brass, the silver and the
 gold were broken in pieces together, and
 were like the chaff of the summer thrashing-
 floors; and the wind carried them away,
 so that no place was found for them; but
 the stone which struck the image became
 a great mountain, and filled the whole
 36 earth. This is the dream: and the inter-
 pretation thereof we will declare before the king.
 37 Thou, O king, art a king of kings: for
 the God of heaven hath given to thee a king-
 38 dom, power, and strength, and glory. And
 wheresoever the children of men dwell, the
 beasts of the field and the fowls of the
 air, hath he given into thy hand, so that
 thou hast dominion over them all: Thou
 39 art this head of gold. And after thee will
 arise another kingdom inferior to thee, and
 another third kingdom of brass, which
 shall have dominion over all the earth.
 40 And the fourth kingdom shall be strong as
 iron: inasmuch as iron breaketh in pieces
 and subdueth all things: and like iron that
 breaketh all these shall it break in pieces
 41 and destroy. And whereas thou sawest the
 feet and toes, partly of potter's clay, and
 partly of iron, the kingdom will be divided;
 but there shall be in it of the strength of the
 iron, inasmuch as thou sawest the iron mixed
 42 with tempered clay. And as the toes of the
 feet were partly of iron, and partly of clay,
 so the kingdom will be in part strong, and
 43 in part broken. And whereas thou sawest
 iron mixed with tempered clay, they shall
 intermix themselves with men of any nation,
 but they shall not cleave one to another,
 even as iron is not intermixed with clay.
 44 And in the days of those kings shall the
 God of heaven set up a kingdom, which
 shall never be destroyed, neither shall the

kingdom devolve to another people; it shall
 break in pieces and consume all these king-
 doms, and it shall stand for ever: Inasmuch 45
 as thou sawest that the stone was cut out of
 the mountain without hands, and that it broke
 in pieces the iron, the brass, the clay, the sil-
 ver and the gold: the great God hath made
 known to the king what shall come to pass
 hereafter: and the dream is certain, and
 the interpretation of it faithful.

Then the king Nebuchadnezzar fell upon 46
 his face, and did obeisance to Daniel, and
 gave command that they should offer an
 oblation and sweet odours unto him. The 47
 king spoke to Daniel, and said, In truth
 your God is a God of gods, and a Lord of
 kings, and a revealer of secrets, seeing thou
 couldst reveal this secret. Then the king 48
 made Daniel great, and gave him many large
 gifts, and appointed him to preside over the
 whole province of Babylon, and he was chief
 governor over all the wise men of Babylon.
 Then Daniel requested of the king, and he 49
 set Shadrach, Meshach, and Abed-nego
 over the affairs of the province of Babylon:
 but Daniel sat in the gate of the king.

CHAPTER III.

A golden image set up; Shadrach, Meshach, and Abed-nego accused for not worshipping; their firmness when threatened; cast into the furnace, but preserved and delivered.

NEBUCHADNEZZAR the king made an 1
 image of gold, whose height was sixty
 cubits, and the breadth of it six cubits: he
 set it up in the plain of Dura, in the pro-
 vince of Babylon. And Nebuchadnezzar 2
 the king sent to gather together the princes,
 the senators, and the captains, the judges,
 the treasurers, the counsellors, the presidents,
 and all the governors of the provinces, to come
 to the dedication of the image which he had
 set up. Then the princes, the senators, and 3

38. *Thou art this head of gold*] The Babylonian, as including the Assyrian empire, was exceedingly rich; and for this reason might be represented as a head of gold. This empire did not last after this period more than seventy years.

39. *Another kingdom*] This was the Persian, which was inferior, as some think, in extent and power; but as others inferior in the talents of its governors; for Prideaux asserts truly that the Persian kings were the worst race of men that ever governed an empire.—*Another third*] This was the Macedonian, begun by Alexander, and continued by his successors. The Persian empire subsisted about 200 years, and the Grecian or Macedonian upwards of 300.

40. *Strong as iron*] The Roman empire is fitly represented by iron, because of its strength, and because it conquered the former.

41. *Feet and toes*] This empire would be divided into ten kingdoms, which would be of considerable strength. The tempered clay represents the mixture of many barbarous nations, which tended to weaken and then destroyed the empire.

43. *With men of any*] Hebrew, 'with the seed of men;' but this means men of any other race. And the Romans gave the right of the city to those whom they conquered, and thus incorporated the various nations.

44. *Of those kings*] That is, of the last. This can only

signify the kingdom of Christ. The image represented the four worldly empires; but the stone was wholly different, and formed no part of the image. This represented a spiritual kingdom, raised by the God of heaven, and destined to continue for ever as well as to become universal.

46—49. *Fell on his face*] Thus Jehovah extorted from this proud king an acknowledgment that there was none like him; and he put honours on Daniel, for the sake of his people Israel, as he did on Joseph in Egypt for the same end.

CHAP. III. 1. *An image of gold*] How soon this image was erected after the dream in his second year is uncertain. The Greek and Arabic begin this chapter with, 'In the eighteenth year,' and Dr. Prideaux agrees with them, though the words are not in the present text: but whether it happened then, or, as some think, later, the design of it probably was to frustrate the exposition, and defeat the end, of the dream; on which account perhaps the image was made wholly of gold, and not of different metals; to make an ostentatious display of the abundance of his wealth, and to obviate the jealousies of his people on account of his favours to Daniel and his friends.—*Sixty cubits*] The height seems too great for the breadth, unless we suppose the pedestal included. Some suppose that it was hollow, like the colossus at Rhodes.

2—7. *The princes*] To give this image all the honour

captains, the judges, the treasurers, the counsellors, the presidents, and all the governors of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up. And when they stood before the image which Nebuchadnezzar had set up, Then a herald proclaimed, To you it is commanded, O peoples, nations, and languages, At whatever time ye shall hear the sound of the cornet, pipe, harp, sackbut, psalter, dulcimer, or any kind of music, ye shall fall down and worship the golden image which Nebuchadnezzar the king hath set up: And whosoever shall not fall down and worship, in the same hour shall be cast into the midst of a burning fiery furnace. Therefore at the time when all the peoples heard the sound of the cornet, pipe, harp, sackbut, psalter, or any kind of music, all the peoples, the nations, and the languages, fell down and worshipped the golden image which Nebuchadnezzar the king had set up.

Wherefore at that time certain Chaldeans drew near, and accused the Jews. They spoke and said to the king Nebuchadnezzar, O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, pipe, harp, sackbut, psalter, and dulcimer, or any kind of music, shall fall down and worship the golden image; And that whosoever falleth not down and worshippeth, should be cast into the midst of a burning fiery furnace. Here are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar, in his rage and fury, gave command to bring Shadrach, Meshach, and Abed-nego. And they brought these men before the king. Nebuchadnezzar spoke and said to them, Is it true, O Shadrach, Meshach, and Abed-nego, that ye do not serve my gods, nor worship the golden image which I have set up? Now

if ye be ready whenever ye shall hear the sound of the cornet, pipe, harp, sackbut, psalter, and dulcimer, or any kind of music, to fall down and worship the image which I have made, well; but if ye worship not, in the same hour ye shall be cast into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not solicitous to answer thee concerning this matter. If he choose, our God whom we serve is able to deliver us from the burning fiery furnace, and he can deliver us out of thy hand, O king; But if I not, be it known to thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spoke, and commanded that they should heat the furnace seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their mantles, their turbans, and their cloaks, and their other garments, and were cast into the midst of the burning fiery furnace. And because the king's command was urgent, and the furnace exceedingly hot, the flame of the fire killed those men that took up Shadrach, Meshach, and Abed-nego. But these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.

Then Nebuchadnezzar the king was astonished, and rose up in haste, and spoke, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said to the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire without receiving any harm; and the form of the fourth is like a Son of God.

Then Nebuchadnezzar drew near to the 26

possible, its dedication was most pompous; and the decree was general, that at the sound of any kind of music, every person must fall down and worship it. As Nebuchadnezzar had been represented in the dream, as 'the head of gold,' might not this image be designed to honour himself as a god?

9—12. *Drew near*] Probably many Jews refused to obey this royal decree; but the Chaldeans fixed on Shadrach, &c., as being persons of power, and as their successful rivals.

13—15. *In his rage*] This king could brook no opposition to his will; and the conclusion of his address shows that he supposed himself to be more than a man.—*And who is that God?* He had forgotten the God of Daniel, or else now defied him.

16—18. *We are not solicitous*] We are not anxious about thy power, whether or not thou canst conquer the gods; but

we can assure thee of our full conviction that the God whom we serve, if he choose, is able to deliver, &c. This reply is modest, yet firm; it shows both their submission and hope.

19—23. *Seven times more*] His pride was wounded, and he resolved to take ample vengeance on these disobedient Jews. The bravest of his troops were selected to bind them, and throw them into the furnace; but in the discharge of this duty, they lost their own lives. In the Greek, Syriac, and Vulgate, we have the song of the three children, which is inserted in the Apocrypha, after this twenty-third verse. No Hebrew copy has this song.

24, 25. *Rose up in haste*] Astonished at what he saw; for the three persons walked to and fro amidst the furnace, unhurt. But there appeared a fourth, whose form attracted his attention.—*A son of God*] Some render, 'a son of the gods,' supposing him to speak as an idolater. Some

mouth of the burning fiery furnace, and spoke, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth out of the midst of the fire. And the princes, senators, and captains, and the king's counsellors, being gathered together, looked on these men, and saw that the fire had no power over their bodies, neither was a hair of their head singed, neither were their mantles changed, nor had the smell of fire settled on them. Then Nebuchadnezzar spoke, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, who have reversed the king's word, and yielded up their bodies, that they might not serve nor worship any god, but their own God. Therefore I make a decree, That whatsoever people, nation, and language shall speak amiss concerning the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made heaps: because there is no other God that can deliver after this manner. Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

CHAPTER IV.

Nebuchadnezzar's confession; his dream, and Daniel's interpretation of it. The event related.

1 NEBUCHADNEZZAR the king to all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. It seemeth good to me to declare the signs and the wonders which the high God hath wrought towards me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion from generation to generation.
4 I Nebuchadnezzar was at ease in my house, and flourishing in my palace. I had a dream which made me afraid, and the thoughts upon my bed and the visions of my

head troubled me. Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream. Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; but they could not make known unto me the interpretation of it. But at last came in before me, Daniel, whose name is Belteshazzar, according to the name of my god; and since in him is the spirit of the holy God, I related the dream before him.

O Belteshazzar, chief governor of the magicians, because I know that the spirit of the holy God is in thee, and no secret is difficult to thee, declare to me the visions of my dream which I have seen, and the interpretation of it. Thus were the visions of my head upon my bed; I saw, and behold a tree in the midst of the earth, whose height was very great. The tree grew, and was strong, and the height of it reached to the heavens, and it might be seen to the end of the whole earth. The leaves of it were beautiful, and the fruit of it abundant, and on it was food for all: under its shade dwelt the beasts of the field, and in its branches lodged the fowls of the air, and all flesh was fed from it. I saw in the visions of my head upon my bed, and behold, a watcher, even a holy one, came down from heaven; He cried aloud, and he thus said, Hew down the tree, and cut off its branches, shake off its leaves and scatter its fruit: let the beasts depart from under it, and the fowls from its branches. Nevertheless leave the stump of his roots in the ground, fastened with a band of iron and brass; with the tender grass of the field he shall be wet with the dew of heaven, and his portion shall be with the beasts in the grass of the earth: His heart shall be changed from the human, and the heart of a beast shall be given to him; and seven times shall revolve over him. This matter is by the decree of the

divine angelic appearance took place. See verse 28 and Job i. 6.

26—27. *Servants of the*] As he had heard before of the God of heaven, he now acknowledges that these were his servants; and that he had preserved them. This miracle tended to make God known among these idolaters.

28—30. *Sent his angel*] The king considered the person whom he had called, 'a son of God,' as sent on purpose to deliver these men; and is once more constrained to bless the God of Shadrach, &c.

CHAP. IV. 1. *It seemeth good*] This must have been issued after the king had been restored, and perhaps in the last year of his reign.

6—8. *Therefore made I a*] He called those in who pretended to be skilful in matters relating to the worship and knowledge of the gods; but they could not interpret his dream. Daniel was the last sent for, and he interpreted it. *According to the name of my god*] That is, Bel; for he still calls him his god, and did perhaps consider him as in reality the same as the God of Daniel.

9. *Chief governor of the magicians*] He was placed over them as governor, chap. ii. 43; and was perhaps by the multitude considered one of them.

10—12. *I saw a tree*] Under the same image Ezekiel has represented the empire of Egypt, chap. xxxi; and Isaiah that of Babylon, chap. xiv.

13. *A watcher*] The meaning seems to be, that an angel, described by his office of watching, came down from heaven, even a holy one, some angel of a higher order, as some think.

14. *Hew down the tree*] That is, the tree shall be hewn down, &c. The imperative is often used for the future.

15. *His portion shall be*] See Ezek. xxxi. 10.

16. *His heart shall be changed*] His mind and disposition, so that in his state of derangement he shall avoid the society of men, and herd among cattle.—*Seven times*] Or seven years shall he be in this state.

17. *The decree of the*] Secker argues that these plural terms may be applied to God; see Josh. xxiv. 19; Prov. ix. 10. Perhaps the angels as acting with God, and executing his purposes, may be meant.

- watchers, and this thing by the word of the holy ones, that the living may know that the Most High hath dominion in the kingdom of men, and giveth it to whomsoever he will, and the lowest of men he setteth over it.
- 18 This dream, I, king Nebuchadnezzar, had; and do thou, O Belteshazzar, declare the interpretation of it, inasmuch as all the wise men of my kingdom are not able to make known to me the interpretation; but thou art able; for the spirit of the holy God is in thee.
- 19 Then Daniel, whose name is also Belteshazzar, was astonished for one hour, and his thoughts troubled him. The king spoke, and said, Belteshazzar, let not the dream, or the interpretation of it, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies.
- 20 The tree that thou sawest, which grew, and was strong, whose height reached unto the heavens, and which might be seen through all the earth; whose leaves were beautiful, and the fruit of it abundant, and on it was food for all; under which the beasts of the field dwelt, and on whose branches the fowls of the air had their habitation: *This tree* thou art, O king; thou art grown great, and become strong: for thy greatness hath increased, and reached unto heaven, and thy
- 23 dominion to the end of the earth. And whereas the king saw a watcher, even a holy one, coming down from heaven, and saying, Hew down the tree, and destroy it; nevertheless leave the stump of his roots in the earth, fastened with a band of iron and brass; with the tender grass of the field shall he be wet with the dew of heaven, and his portion shall be with the beasts of the field,
- 24 until seven times revolve over him; This is the interpretation, O king; and this is the decree of the Most High, which is come
- 25 upon my lord the king. They will even drive thee out from men, and with the beasts of the field shall be thy dwelling, and they shall cause thee to eat grass as oxen, and thou shalt be wet with the dew of heaven, and seven times shall revolve over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whom-
- 26 soever he will. And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be secure for thee, after that thou shalt have known that the heavens do rule. Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing kindness to the poor; perhaps it may be a lengthening of thy tranquillity.
- All this came upon the king Nebuchadnezzar. At the end of twelve months as he was walking upon the palace of the kingdom of Babylon, the king spoke, and said, Is not this the great Babylon, which I have built for a royal habitation by the might of my power, and for the honour of my majesty? While the word was yet in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and with the beasts of the field shall be thy dwelling; thou shalt eat grass as oxen, and seven times shall revolve over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and ate grass as oxen, and his body was wet with the dew of heaven, until his hair grew out like the plumage of eagles, and his nails like the claws of birds.
- But at the end of the days, I, Nebuchadnezzar, raised mine eyes unto heaven, when mine understanding returned unto me, and I blessed the Most High, and I praised and glorified him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? At the same time my reason returned unto me, also the glory of my kingdom, my honour, and splendour returned unto me: for my counsellors and my nobles sought unto me; and I was established in my kingdom, and more abundant majesty was added unto me. Now I, Nebuchadnezzar, praise and extol and glorify the King of heaven, all whose works are

19. *The dream he to them*] This mode of speaking shows great respect. See 1 Sam. xxv. 22. The figure is called an euphemism, and occurs in the finest writers.

20—27. *The tree that*] The interpretation is very particular, and shows how God orders and disposes the events of men and things. Daniel's concluding advice is at once a proof of his piety and loyalty.

30. *Is not this the*] Here the fulfilment of what God had determined is related. The occasion of the judgment which befell Nebuchadnezzar is stated to be his pride and vanity. See Acts xii. 20—23.—*The great Babylon*] The circuit of

this city is stated as above forty-five miles; and its walls, gardens, and buildings were stupendous and magnificent. See Rollin.

33. *Ate grass as oxen*] I suppose that he went among the cattle, and lived on vegetables; but this probably is all that is meant. In this mad and savage state, his hair grew much, and his nails became like bird's claws, turned inward. In this view there is nothing improbable in the fact.

34—37. *But at the end of*] At the end of the seven years, &c. Sometimes the recovery of reason is as unac-

truth, and his ways judgment: and those that walk in pride he is able to abase.

CHAPTER V.

Belshazzar's impious feast; a hand is seen writing on the wall; the magicians could not read what was written; Daniel reads and explains it.

- 1 BELSHAZZAR the king made a great feast for a thousand of his nobles, and drank wine
- 2 before the thousand. Belshazzar gave command while he tasted the wine, to bring the golden and silver vessels which his grandfather Nebuchadnezzar had taken out of the temple in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then were brought the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his princes, his wives, and his concubines,
- 4 drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth the fingers of a man's hand, which wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the
- 6 part of the hand that was writing. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote
- 7 one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. And the king spoke, and said to the wise men of Babylon, Whosoever shall read this writing, and show me the interpretation of it, shall be clothed with purple, with a chain of gold about his neck, and shall rank the third in the kingdom. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation of it.
- 9 Then was king Belshazzar greatly troubled, and his countenance was changed, and
- 10 his lords were astonished. Now the queen, by reason of the words of the king and his lords, came into the banquet-house: and the queen spoke and said, O king, live for

ever: let not thy thoughts trouble thee, nor let thy countenance be changed: There is a 11 man in thy kingdom in whom is the spirit of the holy God; and in the days of thy grandfather light, and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy grandfather, appointed chief of the magicians, astrologers, Chaldeans, and soothsayers; Inasmuch as an excellent spirit, and 12 knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belshazzar: now let Daniel be culled, and he will show the interpretation.

Then was Daniel brought in before the 13 king. And the king spoke and said unto Daniel, Art thou that Daniel, of the children of the captivity of Judah, whom the king my grandfather brought out of Judea? I have even heard of thee, that the spirit of 14 the gods is in thee, and that light, and understanding, and excellent wisdom is found in thee. And now the wise men, the astrolo- 15 gers have been brought in before me, that they should read this writing, and make known unto me the interpretation of it; but they could not show the interpretation of the thing: And I have heard of thee, 16 that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation of it, thou shalt be clothed with scarlet, with a chain of gold about thy neck, and shalt rank the third in the kingdom.

Then Daniel answered and said before the 17 king, Thy gifts be with thyself, and thy large rewards give to another; yet I will read the writing unto the king, and make known to him the interpretation. O thou 18 king, the most high God gave a kingdom, and majesty, and glory, and honour, to Nebuchadnezzar, thy grandfather: And on 19 account of the majesty that he gave him, all people, nations, and languages trembled and feared before him: whom he would he slew; and whom he would he kept alive; whom he would he exalted; and whom he

countable as the loss of it; but both the loss and recovery in the case of Nebuchadnezzar are to be considered miraculous, and intended to answer valuable moral purposes, as the following verses evince. Some think that he was a true convert, and died in the faith of the God of Israel.

CHAP. V. 1. *For a thousand*] When we consider the manners of the east, this number is not more than might be well accommodated, especially in the court of the palace. See Esther i. 3, &c. and notes.

4. *They drank wine*] This was done from contempt of the God of Israel, and in honour of the gods of Babylon. See 2 Kings xxiv. 13, and 2 Chron. xxxvi. 18.

6. *Was changed*] This description of the king's terror is a master-piece; in a few words, Daniel has said all that can be said.

7—8. *The king cried*] In vain were the wise men of

Babylon consulted; they knew neither the character nor the meaning of what was written. This I think proves, that the Hebrew words were written in the old Samaritan character.

9—12. *Then was king*] The report of what had occurred was spread through the palace; and the queen-mother, probably Nitocris, widow of Evil-merodach, son of Nebuchadnezzar, and father of Belshazzar, recollecting Daniel, informed the king respecting him. Are we from this to infer that Daniel had lost his office under Belshazzar? It seems not improbable.

13—16. *The king spoke*] He inquires respecting his person, compliments him for wisdom, and offers to him rank and riches, if he would make known to him the mysterious writing.

17—23. *Daniel answered*] Daniel was unconcerned

20 would he put down. But when his heart was lifted up, and his mind hardened in pride, he was deposed from the throne of his kingdom, and his glory was taken from him. Also he was driven from the sons of men; and his heart was made like the beasts, and with the wild-asses was his dwelling: he relished grass like oxen, and his body was wet with the dew of heaven; until he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his grandson, O Belshazzar, hast not humbled thy heart, though thou knewest all this; 23 But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee; and thou, and thy nobles, thy wives, and thy concubines, have drunk wine in them: and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which neither see, nor hear, nor know: and the God in whose hand is thy breath, and whose should be all thy ways, hast thou not glorified. 24 Therefore from him was the part of the hand sent; and this writing was written. 25 And this is the writing that was written, MENE, MENE, TEKEL, UPIARSIN. 26 This is the interpretation of the words: MENE; God hath numbered thy kingdom 27 and finished it. TEKEL; Thou hast been weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and 29 given to the Medes and Persians. Then Belshazzar commanded, and they clothed Daniel with purple, with a chain of gold about his neck, and made a proclamation concerning him, that he should rank the 30 third in the kingdom. In that same night was Belshazzar, the king of the Chaldeans, 31 slain. And Darius, the Median, took the kingdom, being about sixty-two years old.

CHAPTER VI.

Daniel advanced; the nobles conspire against him, and he is cast into the den of lions; he is preserved, and his enemies destroyed.

1 Ir pleased Darius to appoint over the kingdom a hundred and twenty princes, who

about the rewards offered; and as a faithful servant of the God of Israel, he reminds him of the honour and greatness of his father, and of his affliction because of his pride; and then addresses him on his presumption in profaning the holy vessels, and insulting the majesty of heaven, in consequence of which, the hand was sent to write his doom.

24—31. *Therefore from him*] The first word written was repeated to denote certainty; the second showed that the king was not worthy of a throne; and the last told him to whom his kingdom should devolve. Isaiah, Habakkuk, and Jeremiah had all predicted the fall of Babylon; and at length it was conquered. Compare Is. xlv. 12; Jerem. xlv. 1, &c. li. 11, &c.

CHAP. VI. 1. *It pleased Darius*] Or Cyaxares, whose father was called Astyages, Tobit xiv. 15, and by Daniel, chap. ix. 1, Assuerus. He is supposed not to have reigned more than two years at Babylon, while Cyrus was com-

should be over the whole kingdom; And 2 over these three presidents, of whom Daniel was one, to whom the princes might give an account, that the king might suffer no loss.

Now this Daniel far excelled the presidents and princes, because he had a superior mind; so that the king designed to appoint him over the whole realm. On this the presidents and princes sought to find some transaction against Daniel in respect to the kingdom; but they could not find any transaction or fault; inasmuch as he was faithful, so that no error or fault was found in him. Wherefore these men said, We shall find no 5 transaction against this Daniel, unless we find it against him concerning the law of his God. Then these presidents and princes 6 assembled together to the king, and said thus unto him, King Darius, live for ever. All the presidents of the kingdom, senators, 7 and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall present a petition to any God or man for thirty days, but to thee, O king, shall be cast into the den of lions. Now, O king, establish the decree, and sign 8 the writing that it may not be changed, according to the law of the Medes and Persians, which altereth not. Wherefore king 9 Darius signed the writing and the decree.

Now Daniel, though he knew that the 10 writing was signed, went into his house; and the windows of his chamber being open towards Jerusalem, three times he kneeled upon his knees in a day, and prayed, and gave thanks before his God, as he had done before time. Then these men assembled, 11 and found Daniel praying and making supplication before his God. They then drew 12 near, and spoke before the king concerning the king's decree; Hast thou not signed a decree, that whosoever shall present a petition to any god or man within thirty days, but to thee, O king, shall be cast into the den of lions? The king answered and said, The matter is ratified according to the law of the

pleting the conquest of the kingdom. The division of the empire now made continued afterwards. In the time of Esther, the provinces were one hundred and twenty-seven.

3. *Had a superior mind*] A stronger and more cultivated understanding; and from his experience possessed the talent of transacting the public business with ease and readiness.

4—9. *On this the presidents*] A man of superior talents, who is raised to rank and eminence, is often the object of envy. It is honourable to Daniel that these rivals could find no public transaction on which to found a charge; but were obliged to attack him in respect to his religion. Their proposal flattered the vanity of Darius, and without perceiving their design, he sanctioned the decree.

10—17. *Though he knew*] Daniel perceived the design these men had formed, yet would not desist from praying, nor do it in a manner more private than he had been accus-

Medes and Persians, which altereth not.
13 And they replied and said before the king, Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree which thou hast signed, but maketh his petition three times in a day. Then the king, when he heard these words, was exceedingly distressed, and contrived in his heart how to deliver Daniel: he even laboured till the going down of the sun to deliver him. But these men assembled unto the king, and said to the king, Know, O king, that the law of the Medes and Persians is, That no decree or statute which the king establisheth may be changed. Then the king commanded, and Daniel was brought and cast into the den of lions. Now the king spoke and said unto Daniel, May thy God, whom thou servest continually, deliver thee. And a stone was brought and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his nobles; that the purpose might not be changed concerning Daniel.
18 Then the king went to his palace, and passed the night fasting: nor did he permit any food to be set before him: and his sleep departed from him. And the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a doleful voice unto Daniel; and the king spoke and said to Daniel, O Daniel, servant of the living God, hath thy God whom thou servest continually, been able to deliver thee from the lions? Then said Daniel
22 unto the king, O king, live for ever. My God hath sent his angel, and hath shut the mouths of the lions, that they have not hurt me: inasmuch as before him integrity was found in me; and also before thee,
23 O king, have I done no hurt. Then was the king exceedingly glad, and commanded

that Daniel should be taken up out of the den; and when Daniel was taken up out of the den, no hurt was found upon him, because he believed in his God. Then the king commanded, and those men who had accused Daniel, were brought and cast into the den of lions, together with their children, and their wives; and when they had scarcely reached the bottom of the den, the lions prevailed over them, and broke all their bones in pieces.

Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That through the whole dominion of my kingdom ye tremble and fear before the God of Daniel; for he is the God that liveth, and is steadfast for ever, and his kingdom shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and worketh signs and wonders in heaven and on earth, who hath delivered Daniel from the power of the lions. So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

CHAPTER VII.

Daniel's vision of the four beasts; of God's kingdom: the vision interpreted.

In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; and he wrote the dream, and related it in the following words. Daniel spoke and said, I saw in my vision by night, and, behold, the four winds of heaven rushed forth upon the great sea. And four great beasts came up from the sea: different from each other. The first was like a lion, but had the wings of an eagle: I saw until its wings were plucked with which it was raised from the earth; and it stood on its feet as a man, and a man's heart was given to it. And behold another!

tomed to do. His upper-chamber was his oratory, which three times on a day he frequented, looking towards Jerusalem, the city of his fathers, and where Jehovah had particularly dwelt. Daniel was watched, and accused of violating the royal decree. The king now saw the design of the presidents, and he tried to deliver Daniel; but as he could not change the decree, according to the established, but absurd, custom of the Medes and Persians, he was obliged to consent that Daniel should be cast into the den of lions.—*A stone was*] This evidences how intent his enemies were on his destruction. They left no way of escape for him; and if delivered it must be by a miracle.

18. Passed the night] He felt for the situation of his faithful servant, and by fasting showed his concern for his deliverance.

20. Hath thy God] He had prayed to the God of Daniel, see verse 16, that he would deliver him; and now he asks if he had done it? If he had been able implies some doubt of the event; but Daniel's reply satisfied him of the fact.

24. Then the king] This was a just punishment of these wicked presidents, and might tend to deter others from misleading their king, and accusing others. But the de-

struction of their wives and children, though then a common custom, was altogether unjust, and contrary to God's holy will, Deut. xxiv. 16.

25—28. Darius wrote] This decree could not fail to make a considerable impression through the empire, and might lead the people to regard the Jews, when Cyrus issued his decree for their return to their own land.

CHAP. VII. 1. *In the first year of*] This chapter begins the second part of the book of Daniel; and these prophetic visions were imparted at different periods during the space of more than twenty years, from the first year of Belshazzar, to the third of Cyrus.

2, 3. Rushed forth upon] What had been represented to Nebuchadnezzar under the figure of a large colossal image of various metals, is represented to Daniel under the images of various wild beasts arising out of the sea, amidst a tempest. Most empires are founded by conquest, and wars are fitly compared to tempests. Wild beasts were emblems of their oppressions, tyranny, and cruelty.

4—8. The first was like] These beasts had all some appendages, not natural; they were compound figures, like the cherubs, designed to represent the rise, nature, and various events of the different empires.

beast, a second, like to a bear, which was raised up on one side, and it had three tusks in its mouth between its teeth : and it was said unto it, Arise, devour much flesh.

6 After this I beheld, and lo, another, like a leopard, which had four birds' wings upon its back ; the beast had also four heads ;

7 and dominion was given to it. After this I saw in the visions of the night, and behold, a fourth beast, dreadful and terrible, and exceedingly strong : and it had great iron teeth : it devoured and broke in pieces, and stamped the residue with its feet : and it was different from all the beasts that were

9 before it ; for it had ten horns. I considered the horns, and behold, another little horn grew up among them, before which three of the former horns were plucked up : and behold, in this horn were eyes like the eyes of a man, and a mouth speaking presumptuous things.

9 I beheld until thrones were placed and the Ancient of days did sit, whose raiment was white as snow, and the hair of his head like the pure wool : his throne was flames of fire, and its wheels a burning fire.

10 A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was

11 set, and the books were opened. I beheld then on account of the presumptuous words which the horn spoke ; I beheld until the beast was slain, and its body destroyed, and

12 given to the burning flame. As to the rest of the beasts, they had their dominion taken away ; yet their lives were prolonged for an

13 appointed time. I saw in the visions of the night, and behold, one like the Son of man came in the clouds of heaven ; and he approached to the Ancient of days, and was

14 brought near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him ; his dominion is

an everlasting dominion, which shall not pass away, and his kingdom one which shall not be destroyed.

I was distressed in my spirit, even I, 15 Daniel, on account of this ; and the visions of my head so troubled me, That I went 16 near unto one of those that stood by, and asked him what was the true sense of all this ; and he told me, and made the interpretation known to me in the following words : These great beasts, which are four, 17 are four kingdoms, which shall rise up on the earth. But the saints of the Most 18 High shall receive the kingdom, and possess the kingdom for ever, even for ever and ever. Then I desired to know the 19 true meaning of the fourth beast, which was different from all the others, exceedingly dreadful, whose teeth were of iron, and its nails of brass ; which devoured, broke in pieces, and stamped the residue with its feet ; And concerning the ten horns 20 that were in its head, and of the other which grew up, and before which three fell : even that horn which had eyes, and a mouth which spoke presumptuous things, whose aspect was more stout than its fellows. I 21 beheld, and this same horn made war with the saints, and prevailed against them ; Until the Ancient of days came, and judg- 22 ment was given to the saints of the Most High, when the time had come that the saints should possess the kingdom.

Thus he said, the fourth beast shall be 23 the fourth kingdom upon earth, which shall be different from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And 24 the ten horns out of this kingdom are ten kingdoms that shall rise up ; and another shall rise up after them ; and this shall be different from the former, and shall subdue three kingdoms. And the king of it shall 25 speak words against the Most High, and shall wear out the saints of the Most High,

9. *Were placed*] This version is adopted because the text refers to the thrones on which the ancient of days, and the saints sat, Matt. xix. 28. Rev. iv. 4 ; and because all the old versions so render.—*Hair of his head*] This vision of Jehovah, as a judge, is striking ; and his throne was of materials suitable to his nature, designed to show that the lightnings and flames of heaven are under his control.

10—14. *The judgment was*] This cannot refer to the last final judgment ; but to one in God's providence, by which the last empire is judged, and the kingdom given to the son of man.

17. *Four kingdoms*] The first, the Babylonian, is the lion with eagles' wings, to show its strength and rapid conquests. Compare Jer. iv. 7 ; xlviii. 40. Ezek. xvii. 3—12. —The second was like a bear, the Persian empire, which occasioned much slaughter. Sir Isaac Newton supposes that the three tusks signify the three parts, Babylon, Lydia, and Egypt, which it conquered.—The third, like a leopard, with wings and four heads, was the Macedonian, which Alexander founded. The wings represented the rapidity of his conquests, and the four heads the division of his empire into four kingdoms, under Cassander, Symmachus,

Ptolemy and Seleucus. —The fourth was represented by a terrible beast, &c., but its form is not described. This was the Roman empire.

18—22. *Then I desired*] Daniel's attention was fixed on this fourth beast, and particularly on its little horn, which spoke presumptuous things.

23. *Devour the whole earth*] The Roman empire reduced Macedonia to a province about 168 years, the kingdom of Pergamus about 133 years, Syria about 65 years, and Egypt about 30 years, before Christ. Thus it devoured and broke in pieces the many nations which had constituted the various parts of the former empire.

24. *Ten horns out of this*] These ten kingdoms into which the Roman empire was divided, are variously reckoned ; but the number ten has generally obtained. See Newton Pro. Vol. i.—*Another shall rise up*] That this refers to the kingdom of antichrist, is generally allowed. The fathers so interpreted it, and the characters suit no other. The three kingdoms which this power was to subdue, were, according to Newton, the exarchate of Ravenna, the kingdom of the Lombards, and the state of Rome.

25. *He shall speak*] He shall oppose the revealed will of

and think to change seasons and laws : and they shall be given into his hand until a time and times and the half of a time.
 26 But the judgment shall sit, when his dominion shall be taken away, be wasted and
 27 utterly destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people, the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
 28 So far he spoke, and here is the end of the relation. As for me, Daniel, my thoughts much troubled me, and my countenance changed in me: yet I kept the matter in my heart.

CHAPTER VIII.

Vision of the ram and he-goat; the temple service for some time prohibited; the vision interpreted and Daniel comforted.

1 IN the third year of the reign of king Belshazzar, a vision appeared unto me, Daniel, after that which appeared unto me
 2 in the beginning of *his* reign. And I saw in a vision; and when I saw, I was in the palace Shushan, which is in the province of Elam; and I saw in a vision, and I seemed
 3 to be by the river Ulai. And I raised mine eyes, and saw, and behold, there stood before the river a ram which had two horns: and the horns were high; but one was higher than the other, and the
 4 higher grew up last. I saw the ram pushing westward, and northward, and southward: so that no beast could stand before him, neither could any deliver from his power; but he did according to his own
 5 will, and became great. And as I was considering, behold, a he-goat came from the west on the surface of the earth, and scarcely

touched the ground: and the goat had a conspicuous horn between his eyes. And 6 he came to the ram that had two horns, which I saw standing before the river, and in his mighty rage ran at him. And I saw 7 him come close unto the ram, when he rushed furiously upon, and smote the ram, and broke both his horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and trampled upon him: and there was none that could deliver the ram from his power. Therefore the he-goat became very great; 8 but when he was strong, the great horn was broken; and instead of it rose up four conspicuous ones towards the four winds of heaven. And out of one of them came 9 forth a little horn, which grew exceedingly great, towards the south, and towards the east, and towards the pleasant land. And 10 it grew up even to the host of heaven: and it cast down some of the host and of the stars to the ground, and trampled upon them. Yea, he magnified himself even to 11 the prince of the host, and from him the daily sacrifice was taken away, and the place of his sanctuary profaned. And the 12 host, together with the daily sacrifice, were given up by reason of transgression, and he cast down the truth to the ground: and practised, and prospered.

Then I heard one saint speaking, and 13 another saint said unto that certain saint who spoke, How long will be the time of the vision concerning the daily sacrifice, and the astonishing transgression of treading under foot both the sanctuary and the host. And he said unto him, Unto two 14 thousand and three hundred days; then shall the sanctuary be cleansed.

Now it came to pass, when I, Daniel, 15

the Most High, and think to change seasons and laws by appointing fasts and feasts, &c., and persecuting the saints, the true followers of Jesus.—*They shall be given*] They shall be in some degree under his power; he shall not be wholly destroyed, until the time specified be accomplished. 'Three times and half a time,' mean three years and a half; and reckoning a day for a year, as was usual with the prophets, the whole period will be 1260 years. As this power rose by degrees, so it will fall. It has been shaken already, and the kingdom of peace and righteousness is spreading. Compare Rev. ii. 1 and 13.

CHAP. VIII. 2. *In the palace Shushan*] In the vision he thought himself there, and seemed to himself to be standing by the river Ulai. He might in vision be brought here, as Ezekiel was to Jerusalem, Ezek. viii. 3; though in reality he was at Babylon.

3, 4. *I raised mine eyes*] In this vision only the Medo-Persian and the Macedonian kingdoms are represented. The ram represented the former, ver. 20.

5—7. *A he-goat from*] It has been observed that the Macedonians were called *Egeadæ* or the goat's people, and a goat was the emblem on their standards. This he-goat ran towards the ram with uncommon swiftness, scarcely touching the ground; and when he drew near he attacked with rage and overcame him.

8—12. *Rose up four*] See note, chap. vii. 17. Cassander held Macedon and Greece; Lysimachus had Thrace,

Bithynia, &c.; Ptolemy possessed Egypt and the adjoining countries; and Seleucus Syria and the eastern provinces. *Out of one of them*] This is generally applied to Antiochus Epiphanes, who was a younger brother, but contrived to get the kingdom, and grew exceeding great towards the pleasant land; or land of Judea. See Ezek. xx. 6, 15 Ps. xlviii. 2. 'The host of heaven,' the sun and stars of the Jewish state he attacked and cast down; and the 'daily sacrifice' was taken away, he did not suffer it to be offered, 1 Mac. i. 30—40. I render from him, understanding the prince of the host, or high-priest; and the sanctuary as called his because he ministered in it. This was 'profaned,' cast down or off; and even the truth was in like manner cast down or off; the laws of Moses were disannulled, and the rites of heathenism forcibly established on account of the sins of God's people. For a while this horn prospered.

13, 14. *One saint speaking*] The events announced particularly concerned the saints, and hence their anxiety to know them. The time 2,300 days, if understood of natural days, will be three years and a half; and Cappellus reckoned the time to commence, when Antiochus profaned the temple, and to end when Judas Maccabæus conquered and slew Nicanor, which according to him amounted exactly to 2,300 days. Michaelis thinks it impossible for us now to reckon them, though they might be easily reckoned at that time.

had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of the Ulai, which called, and said, Gabriel, explain to this man the vision. Then he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the appointed time shall the vision be accomplished. Now as he was speaking with me, I sunk into a swoon and fell on my face to the ground: but he touched me, and set me upright. And he said, Behold, I will make known to thee what shall be in the latter end of the indignation: for at the time appointed the end shall be.

The ram which thou sawest with horns are the kings of Media and Persia. And the fierce goat is the king of Greece: and the great horn which was between his eyes, is the first king. Now this being broken, and as four stood up instead of it, so four kingdoms shall stand up out of the nation, but not in his power. And in the latter end of their kingdom, when the transgressors are come to the full, a king will rise up, fierce in countenance, and understanding the arts of deception. And his power will be mighty, but not by his power will he prevail: yet will he destroy wonderfully, and prosper, and succeed; he will even destroy the mighty and the people of the saints. And through his policy will craft also prosper in his hand; and he will be elated in his heart, and in peace will destroy many; he will also stand up against the Prince of princes; but he shall be broken without hand. And the vision of the evening and the morning which hath been related is true: wherefore seal thou up the vision; for it is for many days. And I, Daniel, fainted, and was sick certain days; afterwards I rose up, and did the king's business; and though I was astonished at the vision, yet no one perceived it.

CHAPTER IX.

Daniel's humble confession, and prayer for the restoration of Jerusalem; Gabriel informs him of the seventy weeks.

1 IN the first year of Darius, the son of

20—25. *Understanding the arts*] The best critics give this sense to the text. This king should succeed chiefly by his intrigues and deceptive arts, which things agree well to Epiphanes.—*Broken without hand*] He shall be destroyed not by men, but by God. See 1 Mac. i. 30, &c.

CHAP. IX. 1. *In the first year of Darius*] See note, chap. vi. 1.

2. *By the books*] Those rolls in which the prophecies of Jeremiah were written; and probably the writings of the other prophets.—*That in seventy*] The sense is preferred to the construction of the original. Jer. xxv. 12, and xxix. 10.

4. *O Lord, the great*] Jeremiah had informed the peo-

Ahasuerus, of the seed of the Medes, king over the realm of the Chaldeans; In the first year of his reign, I, Daniel, understood by the books the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, that in seventy years the desolations of Jerusalem should be finished. And I looked up to the Lord God, to seek by prayer and supplication, in fasting, and sackcloth, and ashes: And I prayed to Jehovah my God, and confessed, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to those that love thee, and to those that keep thy commandments; We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments; And we have not hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land. To thee, O Lord, belongeth righteousness, but to us the confusion of faces, which we now suffer; to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, that are near, or afar off, throughout all the countries whither thou hast driven them, because of their trespass which they have committed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. But with the Lord our God are mercies and forgiveness, though we have rebelled against him; And have not hearkened to the voice of Jehovah our God, so as to walk in his laws which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, and have revolted so as not to hearken to thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses, the servant of God, because we have sinned against him. And he hath confirmed his words which he spoke against us, and against our judges that judged us, by bringing upon us a great calamity: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this calamity is come upon us: yet have we not become supplants before

ple that if they sought the Lord even in a foreign land, he would hear them, chap. xxix. 12: and Daniel performs this duty for himself and his countrymen with the greatest zeal and devotion. Compare Nehem. i. 5, and ix. 1, &c.

5—8. *We have sinned*] The several expressions strongly denote the prophet's deep sense of the accumulated sins of the Jews, and of the justice of God in treating them as he had done. Compare 1 Kings viii. 47.

9, 10. *But with thee*] While he confessed the sins of Israel, he derives hope from God's great mercy, and from his forgiveness.

11—14 *Yea all Israel*] He again returns to the of-

- Jehovah our God, by turning from our iniquities, and by attending to thy truth.
- 14 Therefore hath Jehovah watched for the calamity, and brought it upon us: for Jehovah our God is righteous in all his works which he doeth: for we have not hearkened to his voice.
- 15 And now, O Lord our God, who broughtest thy people out of the land of Egypt with a strong hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary which is desolate, for the
- 18 Lord's sake. O my God, incline thine ear and hearken; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee on account of our righteousness, but on account of thy great
- 19 mercies. O Lord, hearken; O Lord, forgive; O Lord, attend and do; delay not, for thine own sake, O my God; since thy city and thy people are called by thy name.
- 20 And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplica-

tion before Jehovah my God, for the holy mountain of my God; Yea, while I was 21 speaking in prayer, even the man Gabriel, whom I had seen in the vision before, flying swiftly, reached me about the time of the evening oblation. And he informed me, 22 and spoke with me, and said, O Daniel, I am now come to give thee understanding in respect to these things. At the begin- 23 ning of thy supplications the word went forth which I am come to declare, because thou art greatly beloved: attend therefore to the word, and consider the vision. Se- 24 venty weeks are determined upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore 25 and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah, the Prince, shall be seven weeks, and sixty-two weeks: the streets and the walls shall be rebuilt, even in the most distressing times. And after 26 sixty-two weeks shall Messiah be cut off, though he had no fault. Therefore shall the people of the prince that cometh destroy the city and the sanctuary; and they shall be cut down as with a flood, for unto the end of the war will be the desolations determined. And he will confirm a covenant 27 with many for one week: and in the midst of the week he will make the sacrifice and

fences which they had committed, and notices how the threatenings of Moses in the law had been justly fulfilled on the whole nation.

15—19. *And now, O Lord*] Here the prophet supplicates, beseeches, and entreats with a fervour and affection of the strongest kind; and every thing calculated to move the divine compassion is advanced.

20—23. *While I was*] We have a proof that fervent prayer will not be unregarded in the court of heaven. Gabriel received a commission to go and inform Daniel in respect to the things which occupied his mind and engaged his heart.

24. *Seventy weeks are*] All the old versions render weeks. Within these seventy weeks, according to the prophetic mode of reckoning, a day for a year; that is, within the space of 490 years, the following particulars in respect to Daniel's people and holy city should be accomplished.—*To finish transgression*] All these refer to the sufferings, doctrine, and righteousness of our Lord, who died for our sins, and made peace by the blood of his cross; so that through him sin is pardoned, righteousness obtained, and reconciliation effected.—*To anoint the most holy*] The anointing here refers to our Lord's inauguration as king, when having finished the work of teaching and suffering, he ascended on high, and sat down on the throne, where he reigns as king and must reign till all his enemies are made his footstool.

25. *From the going forth*] As the end of this period is limited in the next verse, when Messiah shall be cut off, we must date the going forth of this decree or edict to agree with it. Many date from the 20th year of Artaxerxes Longimanus. From this period to the death of Christ were 483 years, answering to the days of 69 weeks, reckoning 360 days to a year, as was usual with the Chaldeans and others. When Nehemiah received his last commission he fully settled and re-established the Jewish church and state, and so

it continued until the consummation determined. As there are two periods marked, the first seven weeks, and the next sixty-two added to them, it has been justly thought that the former regards the next clause.—*The streets and the walls*] The common version is here sufficiently exact, though not literal. The term *רצון* means a something decided or finished; and with the Greek translators it is referred to the walls.—*Even in the most distressing times*] From the 20th of Artaxerxes, when this work was specially undertaken and carried on, until 49 years. Nehemiah was opposed by Sanballat, Tobiah, and Geshem, and others. The Samaritans and other neighbours threw every impediment in their way, both privately and publicly; so that the time mentioned was little enough to accomplish what is here said.

26. *Though he had no fault*] As to the sense, the common version is followed, considering the text elliptical, *וְעַד* being understood; and this sense is at least supported by other prophecies, Is. liii. 9, compared with 1 Pet. ii. 22. Vatable renders, 'Though none are for him,' and this version Wintle adopts.—*Therefore shall the people*] I make this the consequence of the Jews cutting off Messiah. The Romans under Titus are meant.—*They shall be cut down*] The city and sanctuary and of course the people. Wars are often compared to floods, Is. viii. 8; Jer. xlvii. 2. And how dreadful were the devastations of Titus and his troops in Judea! It was not a war for conquest, but of extermination. The angel passes on from the death of Christ to his coming, by the Romans, to punish the unbelieving Jews; but he does not inform Daniel how long this would be after the former event.

27. *Confirm a covenant*] The prince mentioned in the preceding verse is the nominative to this. And we find that the Romans entered into covenant, or made a league

the oblation to cease; and in the temple shall be the abomination of desolation; for until the consummation determined shall it be 'given up to desolation.'

CHAPTER X.

Daniel having humbled himself is favoured with a vision; and being troubled with fear is comforted by an angel.

- 1 In the third year of Cyrus, king of Persia, a word was revealed unto Daniel, whose name was called Belteshazzar; and the word was true, but the time appointed long: and he regarded the word and understood
- 2 the vision. In those days I, Daniel, had
- 3 been mourning three full weeks. I ate no agreeable food; neither flesh nor wine entered my mouth, nor did I anoint myself at all till three whole weeks were completed.
- 4 And in the four and twentieth day of the first month, when I was on the bank of the
- 5 great river, the Hiddekel; I then raised mine eyes, and looked, and beheld a certain man clothed in linen, whose loins were
- 6 girded with fine gold of Uphaz: His body also was like the beryl, and his face like the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the sound of his voice like the sound of a multitude.
- 7 And I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but great terror fell upon them, so
- 8 that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me; for my vigour was turned in me into corruption,
- 9 and I retained no strength. Yet heard I the sound of his words; and when I heard the sound of his words, then I sunk down on my face, in a swoon to the ground.
- 10 And behold a hand touched me, and set

with the Medes, Parthians, and others, that they might be at leisure to prosecute the Jewish war; or as some understand it, they encouraged many of the Jews to come over to them, and afforded them protection.—*In the midst, or half of the week*] Every kind of offering made by fire is intended; and according to Josephus, these actually ceased before the city was taken, and have never been offered since.—*In the temple*] So the Sept. and Vulg. Matt. xxiv. 14; Mark. xiii. 14.—*The abomination*] That is, the Roman standards, or eagles, and the soldiers with them, should enter and make this holy place a desolation.—*Until the consummation*] Until the purposes of God are accomplished. So the Greek translators, which gives the clearest sense.

CHAP. X. 1. *In the third year*] That is, after the death of Darius, and two years after his decree for the release of the captive Jews. Daniel must have been at least 90 when he was favoured with this vision.—*Time appointed long*] The words may be rendered, 'the warfare will be great;' or as it implies the time of warfare, the common version may be admitted.

1. *The great river*] The Greek and Arabic have the 'Tigris Hiddekel'; the Syriac the Euphrates. These rivers unite their streams, and probably somewhere near their junction was the scene of this vision.

5, 6. *A certain man*] He was dressed like the Jewish high priest. See Exod. xxviii. and compare Rev. i. 13, and iv. 5. Either this was a vision of the Messiah, or of one of the highest order of the heavenly host.

7. *I alone saw the*] His companions heard the awful

me up on my knees and on the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words which I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood up trembling. Then said he unto me, 12 Fear not, Daniel: for from the first day in which thou didst set thy heart to understand, and to afflict thyself before thy God, thy petitions were heard, and I am come on account of thy petitions. But the prince of 13 the kingdom of Persia opposed me twenty-one days: but, lo, Michael, one of the chief princes, came to assist me; hence I was detained there with the kings of Persia. Now 14 I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

And when he had spoken these words 15 unto me, I set my face towards the ground, and I became dumb. And behold, one like 16 to a "son" of man touched my lips: then I opened my mouth, and spoke, and said to him that stood before me, O my lord, by the vision my sorrows are turned upon me, so that I retain no strength. For how can 17 the servant of this my lord talk with this my lord? for as to me even now scarce any strength abideth in me, and scarce any breath is left in me. Then he touched me 18 again, who had the appearance of a man, and he strengthened me, And said, Fear 19 not, O man, greatly beloved, peace be unto thee. be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. Then said he, 20 Knowest thou wherefore I came unto thee? and now I am about to return and to fight

sound of his voice but saw nothing, as it happened to those who were with Paul, when Jesus appeared to him, Acts ix. 7. The sound so alarmed them that they fled to hide themselves.

9. *Then I sunk down*] So Michaelis and others render; and the circumstances stated here and chapter viii. 18, fully support this sense.

10—12. *A hand touched*] The hand of the angel called Gabriel, chapter xi. 1; and if so it is not improbable that the person mentioned verse 5, was the son of God, whom Gabriel and other angels attended. Chapter viii. 15, 16, xii. 5; Gen. xviii. 2; Zech. i. 2, 3.

13. *Opposed me twenty-one*] That is all the time which Daniel had fasted. See ver. 2, 3. What is meant by the prince of the kingdom of Persia, is most probably an evil angel who tried to influence the Persian court against the people of God. See Zech. iii. 1—3; Jude, ver. 9. Now Gabriel's business was to abide at the court and do what he could to influence the king and nobles in favour of Israel; and Michael assisted in this good work. We are too much unacquainted with the invisible world, to decide that nothing of this kind actually occurs; and yet the whole may be symbolical, to show Daniel that his people would meet with opposition from that quarter.

15. *I became dumb*] Through terror; but through the hand which touched his lips he recovered his power of speech. See Is. vi. 7.—16. (v) The Versions.

20. *About to return*] Gabriel, as the guardian of the Jews, was to maintain their cause in the Persian court,

with the prince of Persia: and when I am gone forth lo, the prince of Greece will come. But I will declare to thee that which is inscribed in the writing of truth: There is no one that supporteth me in these things, but Michael, your prince, whom I, in the first year of Darius, the Mede, stood to confirm and to strengthen.

CHAPTER XI.

The overthrow of Persia by the king of Greece; leagues and wars between the kings of the north and the south; the invasion and tyranny of the Romans.

- 2 And now will I declare to thee the truth. Behold there shall stand up yet three kings in Persia; and the fourth shall possess more abundant wealth than they all: when he is grown strong, through his wealth, he shall stir up all against the realm of Greece.
- 3 Then a mighty king shall stand up, that shall rule with great dominion, and do according to his pleasure. But when he shall be established, his kingdom shall be broken, and shall be divided into four, towards the four winds of heaven, but not to his posterity, nor according to his dominion which he governed: for his kingdom shall be torn up, and be for others beside those.
- 5 Then will the king of the south be strong; but another of his chiefs will prevail against him, and have dominion; his dominion will be a great dominion. And after some years they will be associated; for the daughter of the king of the south will come to the king of the north to make alliances: but she shall not retain the power of the arm; neither shall she stand, nor 'her seed:' but she shall be given up, and they that brought her and her son, and every one that supported her in those times.
- 7 But from a branch of her root shall stand up in his state, that will come with an

army, and shall enter into the fortresses of the king of the north, and shall attack them and prevail. And also their gods, and molten images, with their precious vessels of silver and of gold, shall he bring as captives into Egypt; and he shall continue some years superior to the king of the north. And when he shall enter the kingdom of the king of the south he shall be forced to return to his own land.

But his sons will engage in the war, and will assemble a great multitude of forces: and one of them will certainly come, and overflow, and pass through, and carry the war even to his fortress. And the king of the south will be greatly exasperated, and will come forth and fight with him, even with the king of the north; who though he set in array a great multitude; yet the multitude shall be given into his hand. And when he hath taken away this multitude, his heart will be lifted up; but though he hath cast down many thousands, yet shall he not prevail. For the king of the north will return, and set in array a multitude greater than the former; for he will assuredly come after certain years with a great army and with much wealth. And in those times many will stand up against the king of the south: also the perverse sons of thy people will exalt themselves to establish the vision; but they shall fall. For the king of the north will come, and cast up a mount, and take the fortified cities: and the arms of the king of the south, even his chosen people, shall not withstand, for there will be no strength to withstand. But he that cometh against him shall do according to his own pleasure, and none shall withstand him; and he shall stand in the glorious land, the whole of which shall be under his power.

where they would meet with many enemies; and hints that the prince of Greece would come, and from that quarter enemies would also arise. In reference to the troubles and persecutions from the Grecians, this angel informs Daniel what is inscribed in the scripture or writing of truth; or what God had determined should come to pass.

21. *But Michael your prince*] The first verse of the next chapter is so connected with this, that it ought not to be separated; and from this consideration Michael cannot signify Christ, but some angel. We never find these names in any part of the Hebrew scriptures written before the captivity.

CHAP. XI. 2. *Three kings in Persia*] These are generally supposed to be Cambyzes, the Ahasuerus of scripture; Smerdis, the Magian, and Darius Hystaspes.—*The fourth*] This is Xerxes, who excelled his predecessors in wealth. His army and the wealth of it, with which he invaded Greece, are well known.

3. *Mighty king*] Greece had been mentioned in the close of the second verse, and now a mighty king of that country it is said will rise up, who shall conquer, and do according to his pleasure.

4. *His kingdom shall be*] The history of Alexander shows how exactly this verse was fulfilled; indeed it seems more like a history than a prophecy. See chap. viii. 8.

5, 6. *King of the south*] The prophecy regards only two

of the four kingdoms into which the empire was divided that of Egypt to the south of Judea, and that of Syria to the north; and in the contests between these two, the Jews suffered much, and for this reason the following account is given.—*After some years*] Ptolemy Philadelphus gave his daughter Berenice to Antiochus Theus, who divorced his former wife, and banished her children. Berenice did no long retain her power; for Antiochus recalled his former wife, who contrived to poison him, and to kill Berenice, and her son, with all her friends. To remove ambiguity, I have rendered 'her seed,' because it refers to his seed by her, as the next clause clearly proves.—(v) Vulg. Arab.

7—9. *A branch of her*] Ptolemy Euergetes, the brother of Berenice, raised a large army and marched into Syria to revenge the death of his sister. He succeeded and carried away immense wealth; especially images and idols, and then returned to Egypt; and though Seleucus Callinechus followed him into Egypt he was obliged to return without achieving any thing.

10—16. *His sons*] Seleucus Ceraunus, and Antiochus the great; they jointly prepared to recover what their father had lost; and when Seleucus was cut off, the latter being raised to the throne, invaded Egypt with all the strength of the kingdom, but was totally defeated by Ptolemy Philopater, king of Egypt, near to Raphia, one of the frontier towns. But the king of the north Antiochus, having re-

- 17 Moreover he will resolve to enter with the strength of his whole kingdom; and will so make alliances with him and give him a young woman, that she may be corrupted; yet will she not be firm to him, 18 nor be for him. After this will he turn his face to the maritime districts, and shall take many; but a commander will cause the reproach offered to him to cease; and 19 will bring disgrace upon himself. Then he will turn his face towards the fortresses of his own land; but he shall stumble and fall, and not be found.
- 20 Then will stand up in his state one that will send forth an exactor of the glory of the kingdom; but within few days he shall be destroyed, yet not in anger, nor in battle.
- 21 And in his state will stand up a contemptible person, to whom should not be given the honour of a kingdom; but he will come in peaceably, and obtain the kingdom 22 by flatteries. And the arms of the overflowing land shall be overflowed before him, and shall be broken; yea, also the covenanted prince. And after the league made with him he will work deceitfully: for he will come up, and will become strong with 24 a small people. Into the peaceful and richest parts of the province he will come; and he will do that which neither his fathers nor his father's fathers have done; he will plunder,

the spoil and the wealth he will scatter among them, and he will form his devices against the strong holds even for a time. And he will rouse his strength and his 25 courage against the king of the south with a great army; and the king of the south will engage in battle with a very great and mighty army; but he shall not stand; for they will form plots against him. Yea, 26 they that eat of his food will bring him to ruin; and his army will be overwhelmed and many shall fall down slain. And the 27 design of both these kings will be to do mischief, and they will speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then 28 will he return into his own land with great wealth; and his design being formed against the holy covenant, he will perform it as he returns to his own land.

At the time appointed he will again 29 come into the south; but it shall not be as the former, or as the latter. For the ships 30 of the Chittites will come against him and he shall be grieved; and again will he have indignation against the holy covenant, and exercise it as he returns; and he will maintain intelligence with those who forsake the holy covenant. And after him shall armies 31 stand up and will pollute the strongly fortified sanctuary, and take away the daily sacrifice, and place in it the abomination of

gained his strength, again moved towards Egypt. The Jews took the side of Antiochus, but Scopas, the Egyptian commander, subdued them as well as plundered them. Antiochus, steady to his purpose, took all the fortified cities, having vanquished Scopas; and at length obtained possession of Judea, called the glorious land.

17—19. *Moreover he will*] Having succeeded in obtaining many of the provinces which had belonged to Egypt, Antiochus now determined to obtain possession of the whole kingdom; but his purposes were frustrated by the Romans. He began to plunder his own empire and was slain at Elymais, by the people.

20. *Exactor of the glory*] That is, of the wealth of the kingdom. Seleucus Philopater succeeded his father; and to pay the Romans what they had imposed, was forced to raise great sums by exactions from the people. He reigned only 'twelve years,' and was cut off by Heliodorus, his own servant.

21. *A contemptible person*] Antiochus Epiphanes, who was not the heir to this throne, but obtained it by all the arts of flattery, promises, &c.

22. *Arms of the overflowing land*] Of Egypt; a land overflowed by the Nile. Cleopatra joined Heliodorus, but he overcame their joint forces and secured Cælo-Syria and Judea.—*Covenanted prince*] Ptolemy Philometor. With this young prince Antiochus had just concluded a peace; but soon violated his own engagements.

23. *He will come up*] To Egypt, with but a few attendants; but after he would penetrate into the richest parts of Egypt; and the plunder, &c. he would scatter among them, the Egyptians, to gain their esteem, or his soldiers, to secure their fidelity.

25—27. *Against the king of the south*] See 2 Macc. v. 1. The king of Egypt and his generals were vanquished, and Antiochus marched to Memphis, and the young king was delivered up to him, whom he affected to treat with kindness. They would both promise what they never intended to perform.

28. *Holy covenant*] Against the covenant which God had made with Israel, including the laws and ordinances of it. He would endeavour to destroy these and establish the worship of his own gods. He did do so, and polluted the temple, slew forty thousand Jews, and set up his idols in the sanctuary.

29. *At the time appointed*] The city of Alexandria had not submitted to Antiochus, but he having been offended with Philometor, had set up his brother to be king. Thus Egypt seemed likely to be the victim of a civil war; but the two brothers seeing their common danger agreed to reign conjointly. On this their uncle Antiochus prepared to attack them both, and actually invaded Egypt; but this third expedition was not to be attended with the success of either of the former.

30. *For the ships of the Chittites*] That is, of the Romans, who had just conquered Macedonia, and from whom the Ptolemies had sought aid. Their ambassadors arrived, and ordered Antiochus to depart from Egypt, which, through fear, he did, and was much grieved.—*Have indignation*] On his return he vented his rage upon Jerusalem. He sent one of the generals with 22,000 men, who laid the city waste, set fire to it in several places, built a fortress near the temple, in order to destroy those who came to worship there. See 1 Mac. i. 41, &c.

31. *And after him*] That is, may have the sense here given, see Nold, and compare verse 8. In the preceding verse the Chittites or Romans were introduced, and what follows to the end of the chapter applies with great propriety to them. The Romans having conquered Macedonia, next obtained the kingdom of Epirus, then that of Syria, and at last that of Egypt. See note, chap. vii. 23.—*The strongly fortified sanctuary*] According to Josephus and others, this is a just description. The Romans polluted it, taking away, or causing to cease 'the daily sacrifice,' and placing in it the 'abomination of desolation.' See notes, chap. ix. 26, 27.

32 desolation. And such as transgress the covenant "will become profane" by flatteries: but the people who know their God shall
33 be strong, and do it. And the teachers of the people shall instruct many; yet they shall fall by the sword, and by flame, by
34 captivity, and by plunder, many days. Now when they shall have fallen, they shall be helped with a little help; but many will
35 cleave to them with flatteries. And some of the teachers will fall, to try them, and to cleanse, and to make them white, even to
36 the time of the end. For yet at the time appointed, will the king do according to his pleasure; and he will exalt himself, and magnify himself above every god, and will speak marvellous things against the God of gods, and will prosper till the indignation be accomplished: for that which is deter-
37 mined shall be done. He will not regard the God of his fathers, nor the desire of women; he will not regard any god, for
38 he will magnify himself above all. But in his state together with God will he honour the protecting powers; even together with God will he honour those whom his fathers knew not, with gold, and silver, and with
39 precious stones, and desirable things. Thus will he do; to the defenders of these protecting powers, together with God, whom he will certainly acknowledge, he will multiply honour; and he shall cause them to

rule over many, and shall divide the land for gain.

But at the time of the end the king of the 40 south will push at him; and the king of the north will come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and will overflow and pass through. He will enter also into the glorious 41 land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the Ammonites. Yet he will stretch 42 forth his hand over the countries; and the land of Egypt shall not escape. But he 43 shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Lybians and the Ethiopians shall be at his steps. But tidings 44 from the east and from the north shall trouble him: therefore will he go forth with great fury to destroy, and to devote many to utter perdition. And he will fix 45 his own tent, his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.

CHAPTER XII.

Michael is to deliver Israel from their troubles; the times are revealed to Daniel.

AND at that time shall rise up Michael, 1 the great prince, who standeth up for the

32. *Such as transgress*] After having adverted to the destruction of Jerusalem and the temple, the prophecy exhibits the state of the Jewish sect of Christians. The Roman emperors adopted every method to draw away the first Christians from the profession of their faith; but such as were sincere and upright, as knew their God, became strong, and did it, that is, the covenant. They would, on no consideration, renounce their faith.

33. *Teachers of the people*] The apostles and other ministers of the word shall labour in the work of instruction, and shall see the fruit of their labours; yet many both of the teachers and the people should fall by the sword.

34. *With a little help*] Newton applies this verse to the conversion of Constantine, when for a season the arm of persecution was broken, and when many professed a faith which they inwardly hated.

35. *Some of the teachers will fall*] Into gross errors in doctrine, and into evil practices. Hence sprang dissensions, and from these persecutions among the professed disciples of Christ.

36. *For yet at the time*] This is Mede's punctuation, and seems the proper one. A king all along signifies any power or kingdom; and the sense is, that in the Roman empire would arise some antichristian state or power, that would act in the most absolute and arbitrary manner; 2 Thess. ii. 3, 4.

37. *The God of his fathers*] The apostles, whose successor he would pretend to be. He would show no respect for his will, but oppose it.—*Nor the desire of women*] Or wives, as the last word may be rendered. He would attempt to contravene the law of nature, and forbid matrimony. "He will not regard any God," any superior; either magistrate or king, who are thus called, Ps. lxxxii. 6; and every one knows that papal power has arrogated this right, and has raised or abused, crowned or dethroned kings at its pleasure.

38. *But in his state*] In the condition, place, or rank which he enjoys.—*Protecting powers*] Hebrew, 'bulwarks

or munitions,' but Mede and others consider this abstract term to be used for the concrete, as in many other instances. These protecting powers mean the saints and martyrs, who were worshipped nearly through the christian world, together with, and in many instances, instead of, the true God. To them, churches, cities, and kingdoms were dedicated, and religious festivals appointed to their honour. Thus were they honoured with gold and silver, &c. Their images were set up and ornamented with gold, jewels, &c.

39. *To the defenders*] These were the priests and monks who preached up the doctrine of the invocation of saints and martyrs; and for so doing, the antichristian state multiplied their honour, and divided the land for gain among them.

40. *But at the time*] At the time appointed. The king of the south, as Mede explains it, the Saracens, who were south of the Roman state, especially the eastern part. They were to push at it, and injure it, but not to overcome it. *For the king of the north*] The Turks, who were originally Scythians, are meant, who subverted the Saracen power, took Constantinople, overthrew the eastern empire, and made many successful attacks on the western. The fury of this northern conqueror is expressed, and the rapidity of his conquests.

41—43. *The glorious land*] The land of Judea; and the Turks did so, and have possessed it ever since, as well as the land of Egypt; but the Arab tribes they never have subdued.

44. *From the east and the north*] Most probably the Persians and Russians are meant, who are destined to destroy the Turkish empire, and with it the doctrine of the false prophet. And while these events are occurring in the east, other prophecies assure us that the papal power in the west shall experience the same fate.

CHAP. XII. 1. *At that time*] If the close of the last chapter refers, as many think, to the same time as Ezek. xxxviii. 39, this time of trouble must respect the period before the last enemies of God's church and people are destroyed; when the wicked are to be cut off, and the resurrection is to follow.

children of thy people: then shall there be a time of trouble, such as never was since there was a nation until this time: and at that time thy people shall be delivered, every one that is found written in the book.

- 2 And many of them that sleep in the dust of the earth, shall awake; some to everlasting life, and some to shame and everlasting contempt. And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars, for ever and ever. But thou, O Daniel, close the words and seal up the book until the time of the end: many shall run to and fro, and knowledge shall be increased.
- 5 Then I, Daniel, looked, and, behold! there stood other two, the one on this side at the bank of the river, and the other on that side at the bank of the river. And one said to the man clothed in linen, who was over the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, who was

over the waters of the river, when he lifted up his right hand, and his left towards heaven, and swore by him that liveth for ever, that it would be for a time, times, and a half; and when the dispersion of the holy people is finished, all these things shall be accomplished.

And I heard, but I understood not: then said I, O my Lord, what will be the end of these things? And he said, Go, Daniel: for the words are closed and sealed up until the time of the end. Many shall be purified, and made white, when tried; yet the wicked will do wickedly: and none of the wicked will understand, but the wise shall understand. Now from the time that the daily sacrifice shall be taken away, and the desolation of abomination set up, there will be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-five days. But go thou till the end be: for thou shalt rest, and stand in thy lot at the end of the days.

2. *That sleep in the*] Either dead really or figuratively. Like the witnesses in the Revelation, it may mean the latter; but the second clause rather leads us to conclude that the former is intended, as the good and bad are to awake; those to the enjoyment of eternal life, and these to everlasting shame and misery.

3. *Those who have*] Those ministers of truth who have studied it, and with constancy maintained it; and who have been honoured with turning many to the love and practice of righteousness, shall then receive a glorious reward.

4. *Close up the book*] The sense seems to be, that what was revealed had respect to distant periods, which time only would unfold and discover; yet this writing of truth would 'in the time of the end' be accomplished.—*Many shall run*] Men shall search into these predictions, some of which would soon be fulfilled, and thus would divine knowledge be increased among men.

5—7. *Then I Daniel looked*] Two angels, one on each side the river, appeared to Daniel, one of whom said to the man clothed in linen, chap. x. 5, 6, 'how long,' &c. The answer is in the most solemn manner returned. See Rev. x. 1—6.—*Time, times*] See note, chap. vii. 25.

8. *Understood not*] Did not fully comprehend what was

intended. He was desirous of knowing more of these wonders; but this was not granted.

10. *Many shall be*] The trials and sufferings with which God would visit his people, should be the means of their sanctification; yet amidst these trying times, the wicked would persist in their wickedness.

11. *From the time*] Here is a fixed point at which to begin our calculation; but it is still difficult to determine when this period commenced. The taking away the daily sacrifice, and setting up the abomination of desolation, may be applied to various similar events. The profanation of the temple by Epiphanes is said to be this setting up, 1 Mac. i. 54; and our Lord applies it to the destruction of the temple by the Romans, Matt. xxiv. 15. Some date it from the rise of Antichrist, and suppose the thirty years more respected the period when the Jews will be converted, and the latter forty-five, the time when the fullness of the Gentiles will be brought in; but all these things are yet to come, and the vision is closed until providence explains it.

13. *But go thou*] Mind thy proper business, while life is granted, and be assured that at last, in the end of days, thou shalt enjoy a glorious and everlasting rest.

J O N A H.

INTRODUCTION.

JONAH is the oldest prophet extant. He was a native of Gath-hepher, in lower Galilee, which belonged to the tribe of Zebulun. Josh. xix. 13. He prophesied in the reign of Jeroboam, the second king of Israel; who began to reign eight hundred and twenty-three years before Christ, and reigned forty-one years in Samaria, 2 Kings xiv. 23—25. He was the only prophet sent to a distant city and people to declare the divine will; and in respect to the miracle wrought, both to correct his spirit, and to teach him the power and mercy of God, he was a type of our Lord's resurrection, Matt. xii. 37—40. The order of time is followed in the arrangement of these prophets, and they stand as follows: Jonah, Amos, Hosea, Micah, Nahum, Joel, Zephaniah, Habakkuk, Obadiah, Haggai, Zechariah, and Malachi.

CHAPTER I.

Jonah sent to Nineveh, attempts to flee to Tarshish; a tempest is sent and his guilt discovered; he is thrown into the sea and swallowed by a great fish.

1 Now the word of Jehovah came unto

CHAP. I. 2. *Go to Nineveh*] The capital of the Assyrians. See notes, chap. iii. 3; iv. 11.

Jonah, the son of Amittai, saying, Arise, 2 go to Nineveh, that great city, and cry against it; for their wickedness is come up before me.

But Jonah rose up to flee unto Tarshish, 3

3. *Jonah rose up to flee*] Jonah seems to have thought this a dangerous mission. His temper and conduct were

from the presence of Jehovah; and he went down to Joppa and found a ship going to Tarshish, and paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of Jehovah.

4 And Jehovah sent forth a great wind upon the sea, and there was a great tempest in the sea; so that it was thought the ship would be broken. Then the mariners were afraid, and cried every man unto his god. And they cast forth the things which were in the ship into the sea, to lighten it of them. But Jonah had gone down into the sides of the hold; and he lay, and was in a sound sleep. And the ship-master came near to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God; it may be that God will think upon us, that we perish not.

7 And they said one to another, Come, and let us cast lots, that we may know for what cause this evil is upon us. And they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for what cause this evil is upon us? What is thy business? and whence comest thou? what is thy country? and of what people art thou? And he said unto them, I am a Hebrew; and I fear Jehovah, the God of heaven, who hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of Jehovah, because he had told them.

11 Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so

shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. Nevertheless the men rowed hard to 13 bring the ship unto the dry land; but they could not: for the sea grew more and more tempestuous upon them. And they cried 14 unto Jehovah, and said, We beseech thee, O Jehovah, we beseech thee, let us not perish for the life of this man, and lay not upon us innocent blood: for thou, O Jehovah, hast done as it pleased thee. And 15 they took up Jonah, and cast him forth into the sea: and the sea ceased from its raging. Then the men feared Jehovah exceedingly, and offered a sacrifice unto Jehovah, and made vows.

Now Jehovah had prepared a great fish 17 to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

CHAPTER II.

Jonah prayeth and is delivered; his song of praise.

THEN Jonah prayed unto Jehovah, his 1 God, from the belly of the fish: And Jehovah commanded the fish, and he cast forth Jonah on dry land. He then said, 2 I called by reason of my distress, Unto Jehovah, and he hath heard me; Out of the belly of hades I cried aloud, And thou heardest my voice. For thou hadst cast me into the deep, 3 Into the heart of the sea; And the floods compassed me about: All thy billows and thy waves passed over And I said, 'I am cast out of thy sight; [me. 4 Yet will I again look towards thy holy temple.] [my life: The waters surrounded me to the peril of 5 The depth compassed me about; Sea weeds were wrapped about my head.

very improper.—*To Tarshish*] As Jonah went down to Joppa, and sailed from thence, Tarshish must have been either Tarsus in Cilicia, or Tartessus in Spain, and not the Indian Tarshish, to which they sailed from Eziongeber, on the Red Sea.

5. *To his god*] It is generally thought that these sailors were heathens, and of course worshipped various gods; and the following verses support this opinion.—*Sides of the hold*] That is, the covered part of the vessel. We have no information respecting the size of this ship; it was probably not large, as it was a trader.

6. *The ship-master*] He was much surprised to find Jonah asleep at such a time, and in such circumstances.

7. *Cast lots*] The lot was often used as a kind of ordeal, both by the heathens and the Jews. Here I think they were over-ruled to adopt this method in order to detect Jonah.

9. *A Hebrew*] He describes his descent, and very properly states the object of his religious regard, Jehovah, the God of heaven, &c. He also told them his sin.

11. *What shall we do*] Though they knew by the lot and by his own confession that he was the guilty person; yet knowing that he was a prophet, they would do nothing without his consent and advice.

12. *Take me and cast me*] This Jonah said most probably under a deep conviction of his sin, acknowledging that he deserved thus to die; and being desirous that the lives of the men who were with him might be saved.

13—16. *Rowed hard to*] They did every thing in their

power to preserve him, but were obliged, from the principle of self-preservation, to cast him into the sea; and the sea then ceased its raging. This strikingly showed the finger of God, and even these sailors might from this circumstance become his servants.

17. *Now Jehovah had*] The account of this singular miracle is short, and it is doubted whether the term 37, as well as the Greek one which our Lord used, might not denote some kind of ship or vessel, in which Jonah was preserved; but see note, Matt. xii. 40.—*Three days*] This would be true, if understood of one complete day and a small part of two others. This time was designed to prefigure the period of our Lord's continuance in the grave, Matt. xii. 40.

CHAP. II. 1. *Jonah prayed*] Being preserved alive, he directed his petitions to God, imploring mercy.—*And Jehovah commanded*] Green transposes the last verse here, which in fact contains an answer to Jonah's prayer; and what follows is a song of gratitude after his deliverance. In this view all is easy and natural.

2. *Out of the belly of hades*] So he figuratively calls the belly of the fish; his situation was as if amidst the invisible world.

4. *I am cast out*] That is, he thought he should live no longer, nor see God in his holy temple; yet he would look in his heart towards that sacred place.

5. *To the peril of*] See note Ps. lix. 2. He strongly represents his dangerous state.

6 I went down to the bottoms of the mountains; [ever:
The earth with her bars was about me for
Yet hast thou brought up my life from destruction, O Jehovah, my God. [Jehovah:
7 When my soul fainted in me, I remembered
And my prayer came to thee, to thy holy temple, [own mercy.
8 They that serve false vanities, forsake their
9 But I will sacrifice to thee with thanksgiving;
That which I vowed will I pay.
Salvation belongeth unto Jehovah.

CHAPTER III.

Jonah again sent to Nineveh, preacheth to the Ninevites; upon their repentance, God repenteth.

1 And the word of Jehovah came unto
2 Jonah a second time, saying, Arise, go unto Nineveh, that great city, and proclaim unto it the words which I speak unto thee.
3 And Jonah arose, and went unto Nineveh, according to the word of Jehovah. Now Nineveh was an exceedingly great city, a journey of three days. And Jonah began to go through the city, one day's journey; and he proclaimed and said, Yet forty days, and Nineveh shall be overthrown.
5 And the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least
6 of them. For the matter came unto the king of Nineveh, and he arose from his throne, and put away his robe from him, and covered himself with sackcloth, and
7 sat on ashes. And it was proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink

water: But let man and beast be covered 8 with sackcloth; and let men cry mightily unto God, and let them turn every one from his evil way, and from the violence which is in their hands. Who knoweth if 9 God will turn and repent, and turn away from his fierce anger, that we perish not.

And God saw their works, that they 10 turned from their evil way; and God repented of the evil which he had said that he would do unto them, and he did it not.

CHAPTER IV.

Jonah repining at God's mercy, is reproved by the type of a gourd.

BUT it displeased Jonah exceedingly, 1 and he was very angry. And he prayed unto 2 Jehovah, and said, I pray thee, O Jehovah, was not this my saying, when I was yet in mine own country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious and merciful God, slow to anger, and abundant in kindness, and that thou repentest of evil. Therefore now, O 3 Jehovah, take, I beseech thee, my life from me; for it is better for me to die than to live. And Jehovah said, Doest thou well 4 to be angry?

Now Jonah had gone out of the city, and 5 had sat on the east side of the city, and had made for himself a shelter there, and had sat under it in the shade, till he should see what would become of the city. And 6 God Jehovah prepared a gourd, and it grew up over Jonah, so as to be a shade over his head, to deliver him from his affliction. And Jonah rejoiced exceedingly because of the gourd. But God prepared a 7

6. *The earth with her bars*] He was amidst the strongest parts of the earth, and where he expected to remain; but God mercifully delivered him.

9. *Salvation*] Thus he concludes with ascribing his wonderful deliverance to Jehovah, from whose presence he had endeavoured to flee.

CHAP. III. 2. *Arise go unto*] He is addressed as before; and ordered to deliver God's message faithfully. See Ezek. iii. 17—21.

3. *Went to Nineveh*] He did not repeat his offence; but hastened to execute the commission which he had received.—*Great city*] This was an ancient city. See Gen. x. 11, and note. Diodorus relates that it was 480 furlongs, or about 60 miles in compass. The same historian states that it was an oblong figure; the two longer sides of which measured 150 stadia, and the shorter 90. If we suppose Jonah to go round the city, he must have to walk about twenty miles each day.

4. *Yet forty days*] Jonah proclaimed aloud, as he went along, the awful warning of heaven to a sinful people. All denunciations are so far conditional, that they imply the continuance of men in the same state; for if they become penitent, they become the happy partakers of mercy.

5. *Believed God*] Believed the word of his servant. The people seem first to have been affected; and when the matter came to the king, he sanctioned the observance of a strict fast.

6. *Put on sackcloth*] See as to this custom, Job ii. 8. Isa. lviii. 5. Jer. vi. 26. The king is supposed by Usher

to have been Pul, who invaded Israel in the reign of Manasseh, 2 Kings xv. 19.

7. *Taste any thing*] The eastern mode of fasting was to taste nothing until the evening.

8. *And beast be covered*] This was done to impress their minds more deeply, and shows how much they humbled themselves.

9. *It is better for me to die than to live*] He spoke as one in suspense, between hope and fear; for the light of nature does not teach us the certainty of pardon on repentance. This is a doctrine of revelation.

10. *And God saw*] They not only had the outward signs of sorrow, but the inward feeling of remorse, Matt. xii. 41. —*God repented*] This is said of God in reference to his dispensation towards the Ninevites, not to his own purpose; for as to that he never repents, being without the shadow of a change. God is said to repent when there is a change in his providence towards a people, Jer. xviii. 7—10.

CHAP. IV. 1. *It displeased Jonah*] This shows the temper of the prophet; for he was angry at the very thing which should have given him the greatest pleasure.

4. *Doest thou well*] Is this becoming thy character and office? Thus God kindly and tenderly admonishes him to reflect on his improper temper and conduct.

6. *Prepared a gourd*] Jonah, having delivered his message, departed from the city, and waited for the end of the forty days, to see the result. He had made a shelter from the heat, and over this God had caused a gourd to come up,

- worm when the morning rose the next day ; and it smote the gourd, and it withered.
- 8 And it came to pass, when the sun arose, that God prepared a raging east wind ; and the sun beat upon the head of Jonah, so that he fainted, and inwardly asked to die, and said, It is better for me to die than to
- 9 live. And God said to Jonah, Doest thou well to be angry for the gourd ? And he said, I do well to be angry even unto death.

which might make his situation more comfortable. This Jonah enjoyed one day.

7. *Prepared a worm*] The growth of the plant was rapid, but a worm was feeding on its vital part, and it soon decayed. By some the palma Christi is supposed to be meant.

8. *A raging east wind*] The Sept. 'a scorching east

And Jehovah said, Thou wouldst have 10 spared the gourd, for which thou hast not laboured, neither hast thou made it grow ; which came up in a night, and perished in a night : And shall not I spare Nineveh, 11 that great city, in which are more than six score thousand persons who cannot discern between their right hand and their left hand ; and also much cattle ?

wind.' The east wind is in scripture often mentioned, and always as boisterous and destructive.

10. *Thou wouldst have*] This is a fine appeal to the reason and conscience of Jonah. If he would have spared the plant because of its beauty and excellence, as well as use, should not God spare a penitent people ? A great city, in which were so many little ones ?

A M O S.

INTRODUCTION.

This prophet was a native of Tekoa, a city in the tribe of Judah, yet he dwelt in Israel, and chiefly prophesied against that kingdom. He was a shepherd and herdsman ; and distinguishes himself from those educated in the schools founded by Samuel. He is the next prophet after Jonah, as he prophesied in the days of Uzziah, who reigned over Judah from the year before Christ 809, to the year 758. He borrows many images from the scenes in which he had been engaged ; but applies them with skill. His manner is elevated, his descriptions beautiful ; and his exhortations and reproofs warm and pathetic.

CHAPTER I.

God's judgment upon Syria, the Philistines, Tyre, Edom, and the Ammonites, foretold.

- 1 The words of Amos, who was among the herdsmen of Tekoa, which came to him in a vision, concerning Israel, in the days of Uzziah, king of Judah, and in the days of Jeroboam, the son of Joash, king of Israel,
- 2 two years before the earthquake. And he said,
Jehovah will roar from Zion,
And from Jerusalem he will utter his voice ;
And the pastures of the shepherds shall mourn,
And the top of Carmel shall wither.
- 3 Thus saith Jehovah ;
For the many transgressions of Damascus,
I will not turn away the punishment thereof ;
Because they thrashed Gilead with thrashing-wains of iron :

CHAP. I. 1. *The earthquake*] This is referred to Zech. xiv. 5, and Lowth thinks, Isa. v. 25. Josephus describes some of its effects, and attributes it to Uzziah's invasion of the priest's office.

3. *For the many.*] The former verse indicates that God would soon spread terror, like the roaring lion among the feeble animals. He now assigns the reason of it, the many transgressions of the different peoples. The sense is preferred to the idiom, *three* and *four*, which may be misunderstood, Prov. xxx. 15, &c. From the application of

But I will send a fire on the house of 4
Hazeal, [hadad.
Which shall devour the palaces of Ben-
I will break also the 'bars' of Damascus, 5
And cut off the inhabitant from the valley
of On, [eden :
And him holding the sceptre from Beth-
And the Syrians shall go into captivity to
Kir, saith Jehovah.
Thus saith Jehovah ; 6
For the many transgressions of Gaza,
I will not turn away the punishment thereof ;
Because they led captive a great number
of men,
That they might deliver them up to Edom :
But I will send a fire on the wall of Gaza, 7
Which shall devour the palaces thereof.
And I will cut off the inhabitant from 8
Ashdod, [kelon,
And him holding the sceptre from Ash-
And I will turn my hand against Ekron :

the same numbers to all the different peoples, it can only mean as rendered.—*Thrashing wains.*] See Isa. xxviii. 27. The fact to which the prophet refers is stated 2 Kings x. 32, 33.

4. *Ben-hadad.*] He was the son and successor of Hazeal, king of Syria, 2 Kings xiii. 3—24.

5. *Valley of On*] This and Beth-eden, 'house of delight,' according to Bochart, both mean the rich valley in which Damascus stood, 2 Kings xvi. 9.

6—8. *All the captives*] The Hebrew is, 'the whole cap-

- And the remnant of the Philistines shall
Saith the Lord Jehovah. [perish,
9 Thus saith Jehovah ;
For the many transgressions of Tyre,
I will not turn away the punishment thereof ;
Because they delivered up all the captives to
Edom,
And remembered not the league of brethren ;
10 But I will send a fire upon the wall of Tyre,
Which shall devour the palaces thereof.
11 Thus saith Jehovah ;
For the many transgressions of Edom,
I will not turn away the punishment thereof ;
Because he pursued his brother with the
sword, [always,
And cast off all pity, and his anger tore
And he kept his wrath perpetually.
12 But I will send a fire upon Teman,
Which shall devour the palaces of Bozrah.
13 Thus saith Jehovah ; [monites,
For the many transgressions of the Am-
I will not turn away the punishment thereof ;
Because they have ripped up the pregnant
women of Gilead,
That they might enlarge their border ;
14 But I will kindle a fire on the wall of
Rabbah,
And it shall devour the palaces thereof,
With shouting in the day of battle,
With a whirlwind in the day of tempest :
15 And their king shall go into captivity ;
He and his princes together, saith Jehovah.

CHAPTER II.

*God's wrath against Moab ; also against Judah and Israel ;
God complaineth of their unthankfulness.*

- 1 Thus saith Jehovah ;
For the many transgressions of Moab,
I will not turn away the punishment thereof ;
Because he burned the bones of the king of
Edom into lime :
2 But I will send a fire upon Moab,
And it shall devour the palaces of Kiriath :
And Moab shall die with tumult, [pet :
With shouting, with the sound of the trum-
3 And I will cut off the judge from amidst
her ; [Jehovah.
And will slay all her princes with him, saith
4 Thus saith Jehovah ;

For the many transgressions of Judah,
I will not turn away the punishment thereof ;
Because they have despised the law of Je-
hovah,
And have not kept his commandments,
And their false gods have caused them to err,
After which their fathers walked :
But I will send a fire upon Judah, 5
And it shall devour the palaces of Jerusalem.
Thus saith Jehovah ; 6
For the many transgressions of Israel,
I will not turn away the punishment thereof ;
Because they sell the righteous for silver,
And the poor for a pair of shoes ;
They bruise the head of the poor in the dust, 7
And turn aside the way of the depressed ;
And a man and his father will go into one
damsel,
To pollute my holy name : [every altar ;
And they lie down on pledged garments near 8
And the wine procured by unjust fines,
They drink in the house of their gods.
Yet I destroyed the Amorite from before 9
them, [cedars
Whose height was like the height of the
And he was strong as the terebinths ;
Yet destroyed I his fruit from above,
And his roots from beneath. [Egypt,
Also I brought you up from the land of 10
And led you in the desert forty years, [rite.
That ye might possess the land of the Amo-
And I raised up of your sons for prophets, 11
And of your young men for Nazarites.
Did I not do this, O Israel, saith Jehovah ?
But ye gave the Nazarites wine to drink ; 12
And ye commanded the prophets,
Saying, Prophecy not.
Behold, I will press you in your place 13
As a loaded corn-wain presseth its sheaves.
And flight shall perish from the swift, 14
And the strong shall not establish his force,
Nor shall the mighty deliver himself :
Nor shall he that handleth the bow stand ; 15
And the swift of foot shall not deliver him-
self : [himself.
Nor shall he that rideth the horse deliver
And he that is courageous among the mighty, 16
Shall flee away naked in that day, saith
Jehovah.

tivity.' The Philistines seized the Israelites, and sold them
for slaves to the Edomites.

9, 10. *The league of brethren*] See 1 Kings v. 12.—
A fire on the] Nebuchadnezzar accomplished this predic-
tion. Ezek. xxv. 7—14.

11, 12. *His brother*] His brother Jacob. The Edomites
ever continued the most bitter enemies of Israel. Jer. xxv.
9 ; xxvii. 3, 6.

13—15. *Ammonites*] These were next to the Edomites ;
and what is here said shows their cruelty. Jer. xxvii. 3, 6.
CHAP. II. 1—3. *Burned the bones*] Insulted his remains
in a revengeful and savage manner. Kiriath was a city of
Moab, Jer. xlviii. 24. Moab was also vanquished by the
Babylonians. See Jer. xxvii. 3—9.

4, 5. *They have despised*] The offences of Judah are of a
different nature to those of the surrounding nations ; neglect

of God's law and turning to idols are mentioned as the
cause of their captivity and ruin. See 2 Kings xxv. 9.

6—8. *The righteous for silver.*] Perverted justice for the
smallest present ; a piece of silver, or a pair of sandals.—
On pledged garments] Contrary to the law, Exod. xxii. 26,
27.—*Near every altar*] They attended and kept a feast to
their idols, and drank wine procured by the basest methods.

9—11. *Yet destroyed I*] The prophet now addresses the
kingdom of Israel.

12. *Nazarites wine*] They endeavoured to destroy all
his sacred institutions. The words of the prophets they
despised, saying, ' prophecy not.'

13. *I will press you*] Modern critics generally give the
term *press* an active signification, as the old versions, Syriac
and Chaldee did ; and the comparison justifies this sense.

14—16. *And flight shall*] Their swiftness, strength,

CHAPTER III.

God's judgments against Israel; nature and causes of them stated.

- 1 HEAR this word which Jehovah hath spoken concerning you, O Israelites, concerning the whole family which he brought up from the land of Egypt, saying,
- 2 You only have I known,
Among all the families of the earth;
Therefore I will punish you for all your sins.
- 3 Can two walk together, unless they be agreed?
- 4 Will a lion roar in the forest, without prey?
Will a young lion cry aloud from his den,
If he have not taken any thing?
- 5 Can a bird fall into a snare upon the earth,
Where no gin is placed for him?
Will a snare spring up from the ground,
When it hath taken nothing at all?
- 6 Shall a trumpet be blown in a city,
And the people not be afraid?
Shall there be any calamity in a city,
And Jehovah hath not inflicted it?
- 7 Surely the Lord Jehovah will do nothing,
But he revealeth his secret counsel
Unto his servants the prophets.
- 8 The lion hath roared, who will not fear?
The Lord Jehovah hath spoken, who can
but prophecy?
- 9 Publish upon the palaces in Ashdod,
And on the palaces in the land of Egypt,
and say,
Assemble on the mountains of Samaria,
And behold, great tumults within her,
And the oppressed in the midst of her.
- 10 For they know not to do right, saith Jehovah;
[palaces.]
They store up rapine and spoil in their
- 11 Therefore thus saith the Lord Jehovah;
An adversary shall encompass the land;

dexterity, &c. should avail them nothing; for soon would the Assyrians come and take them away.

CHAP. III. 2. *Have I known*] In a peculiar and distinguishing manner, revealing myself among you, and protecting and blessing you.

3. *Can two walk*] How can they, unless the time to meet, and the road which they intend to take, are agreed upon? Unless they are in a state of friendship, how can they walk comfortably? Without friendship there is no fellowship.

4. *Hath no prey*] Either in sight or in possession. Naturalists tell us that the lion only roars when his prey is in sight, or while he plays with it.

5-7. *Can a bird fall*] These questions show that as a lion roareth over his prey, or a bird falleth into the snare, or as a people fear when the trumpet indicates the approach of a conquering enemy; so God denounced his judgments by the prophets, to excite the attention of the people before it would be too late.

9. *Publish upon*] Upon the flat roofs whence any news, or singular event was usually published, Matt. x. 27.—*Assemble*] The Philistines and Egyptians are called to come and see the injustice and oppression which the Israelites practised in Samaria.

12. *Two legs or even a piece*] The shepherd did this as a proof that the sheep had been devoured; and the sentiment is that the body of the Israelites should be destroyed.—*Or on a damascene*] This version is supported by ge-

And he shall bring down thy strength from
And thy palaces shall be spoiled. [thee,

Thus saith Jehovah; [mouth, 12
As the shepherd taketh out of the lion's
Two legs or even a piece of an ear
So shall the Israelites be taken out
Who sit in Samaria on the corner of a bed,
or on a damascene couch.

Hear ye and testify to the house of Jacob. 13
Saith the Lord Jehovah, the God of hosts;
That in the day when I shall visit 14
The transgressions of Israel upon him,
I will also visit the altars of Bethel.
And the horns of the altar shall be cut off,
And they shall fall to the ground.
And I will smite the winter-house, 15
Together with the summer-house;
And the houses of ivory shall perish,
And the great houses shall be destroyed,
saith Jehovah.

CHAPTER IV.

Reproof for oppression, idolatry, and incorrigibleness.

- HEAR this word, ye kine of Bashan, 1
That are on the mountain of Samaria,
That oppress the poor, that crush the needy,
That say to their masters, Bring, and let us
drink. [liness,
The Lord Jehovah hath sworn by his ho- 2
That, lo, the days shall come upon you,
That ye shall be taken away with hooks,
And your posterity with fishers' nets.
And ye shall go out at the breaches, 3
Every fish at that which is before it; [hovah.
And ye shall be cast into Armenia, saith Je-
Go ye to Bethel, and transgress; 4
At Gilgal multiply your transgression;
And bring your sacrifices every morning,
And your tithes every three days:
And burn a thank-offering with leaven, 5

neral custom; for it is usual to call articles by the name of the place where they are made. The passage refers to the rich and luxurious Israelites.

14. *Altars of Bethel*] See 1 Kings xii. 29, 32. Its destruction is also foretold, chap. 5, of this prophet.

15. *Winter-house*] The various and splendid habitations which the noble enjoyed, should become ruins.

CHAP. IV. 1. *Kine of Bashan*] Bashan was celebrated for its rich pastures; and its cattle were fat and restive. David often compares his enemies to bulls of Bashan; and here the prophet compares the proud and luxurious Israelites to the fed beasts of that district.

3. *The breaches*] Any breach or opening in the nets. I suppose the metaphor with which the preceding concluded, continued in this.—*Ye shall be cast*] Both the Syr. and Chald. render the noun Armenia, or the mountains of Meni. The sense is, that the Israelites should be sent there captives, 2 Kings xvii. 23.

4, 5. *Go ye to Bethel*] Here Jeroboam placed one of his calves, 1 Kings xii. 29. and Gilgal, not far from Jericho, was also the scene of idolatry. Chap. v. 5. Hos. iv. 15; ix. 15; xii. 11. The figure is used as Eccles. xi. 9.—*Every three days*] So all the old versions render, and this answers to 'every morning,' which precedes. On the free-will-offerings they feasted; and in consequence, God, with severe irony, says, 'go on in your idolatry and luxury; for these are what ye like.'

And proclaim, publish the free-will-offerings :
For thus ye love to do, O ye Israelites,
Saith the Lord Jehovah.

- 6 Therefore have I also given you
Cleanness of teeth in all your cities,
And want of bread in all your places ;
Yet have ye not turned to me, saith Jehovah.
7 And I have also withholden from you the
rain, [vest :
When there were yet three months to har-
And I have caused it to rain upon one city,
And upon another city I caused it not to
rain :
One portion of land hath been rained upon,
And another whereupon it rained not with-
ered.

- 8 So two or three cities have gone to one city,
To drink water, but they were not satisfied.
Yet have ye not turned to me, saith Jehovah.
9 I have smitten you with blasting and mil-
dew ; [trees,
Your gardens, your vineyards, and fig
And olive trees, the locust hath devoured ;
Yet have ye not turned unto me, saith Jeho-
vah.

- 10 I have sent among you the pestilence,
After the manner of Egypt :
Your young men have I slain with the
sword,
And your horses have I led into captivity ;
And I have made the smell of your camps
To come up even to your own nostrils ;
Yet have ye not turned unto me, saith Je-
hovah.

- 11 I have overthrown some of you,
As I overthrew Sodom and Gomorrah ;
And ye were as a fire-brand plucked from
the burning ; [hovah.
Yet have ye not turned unto me, saith Je-

- 12 Therefore thus will I do to thee, O
Israel ;
And because I will do thus unto thee,
Prepare to meet thy God, O Israel.

- 13 For lo, it is he that formeth the mountains,
and createth the wind,
And declareth unto man what is his
thought ; [ness,
He that maketh the morning *and the" dark-
And treadeth upon the high-places of the
earth ;
Jehovah, God of hosts, is his name.

6—11. *Given you cleanness*] God had sent various to-
kens of his displeasure.

7. *When there were yet three*] At the time it was
wanted to feed and plump the grain, so that the harvest
had in a great measure failed.

10. *Pestilence*] We find this sent for the sin of David,
2 Sam. xxiv. 15 ; and God sent this scourge upon the Is-
raelites, but without effect.

11. *As I overthrew*] The noun may be used for the pro-
noun, as it is in many other instances. This version is
adopted, as the old ones read it as an infinitive.

12, 13. *Prepare to meet*] This address is forcible ; and the
display of the divine attributes which follows, calculated to

CHAPTER V.

*A lamentation over Israel ; exhortation to repentance.
God rejecteth their hypocritical service.*

HEAR ye this word which I take up 1
against you, even a lamentation, O house
of Israel.

The virgin of Israel is fallen ; she cannot 2
rise ; [raise her up.

She is cast down on her land ; none can
For thus saith the Lord Jehovah ; 3

The city that went out by a thousand,
Shall have but a hundred remaining ;

And that which went out by a hundred,
Shall have but ten left to the house of Israel.

For thus saith Jehovah to the house of 4
Seek ye me, and ye shall live, [Israel,

But seek not Bethel, nor go unto Gilgal, 5
And pass not over unto Beer-sheba :

For Gilgal shall surely go into captivity,
And Bethel shall come to nought.

Seek ye Jehovah, and ye shall live ; [seph, 6
Lest he rush like fire on the house of Jo-

And it devour the house of Israel,
And there be none to quench it :

Ye that turn judgment into wormwood, 7
And cast down righteousness to the earth ;

That forsake him who made the Pleiades 8
and Orion, [ing,

And who turneth death-shade into the morn-
And who darkeneth the day into night :

Who calleth for the waters of the sea,
And poureth them out over the earth ;

Jehovah "God of hosts," is his name :
Who scattereth desolation on the strong, 9

And bringeth desolation on the fortress :
Ye that hate him that reproveth in the gate, 10

And abhor him that speaketh uprightly.
Forasmuch therefore as you tread on the 11

poor,
And ye take from him burdens of wheat :

Though ye have built houses of hewn stone,
Yet ye shall not dwell in them :

Though ye have planted pleasant vineyards,
Yet ye shall not drink the wine of them.

For I know your manifold transgressions, 12
And your many aggravated sins :

Ye that afflict the just, that take a bribe,
And turn aside the poor in the gate. [time ;

Therefore the prudent shall be silent in that 13
For it shall be an evil time.

Seek good, and not evil, that ye may live ; 14

lead them to reflect on the God whom they had forsaken, and
on the account which they had to give up to him.—(a) MSS.

CHAP. V. 2. *The virgin of Israel*] This verse contains
the lamentation of the prophet. The next assigns the rea-
son of it to be the depopulation of her cities, a tenth part
only remaining.

4—10. *Seek ye me*] This call to repentance, with the
promise of life to such as obey it, and with a denunciation
against the impenitent, is in the prophet's best manner. The
7th and 10th verses show the wickedness of the people, and
the 8th and 9th beautifully display the power and majesty
of God.

11. *Forasmuch as ye*] They trampled on the poor, and

- And so Jehovah, God of hosts, shall be with
As ye are accustomed to speak. [yon,
- 15 Hate ye evil, and love good,
And establish judgment in the gate;
It may be that Jehovah, God of hosts,
Will be gracious unto the remnant of Joseph.
- 16 Therefore thus saith Jehovah, God of hosts,
Wailing shall be in all broad places;
And in all the streets they shall say, Alas!
Alas! [ing.
- They shall call the husbandmen to mourn-
And the skilful in lamentation to wailing.
- 17 And in all the vineyards shall be wailing,
For I will pass through thee, saith Jehovah.
- 18 Wo to you that desire the day of Jehovah!
What is the day of Jehovah unto you?
That day shall be darkness, and not light.
- 19 As if a man fled from a lion, and a bear met
him;
Or went into a house, and leaned his hand
Upon a wall and a serpent bit him.
Shall not the day of Jehovah be darkness,
and not light?
- 21 Even thick darkness, and no brightness in it?
I hate, I despise your feasts,
- 22 And I will not accept your solemn days.
Though ye offer to me your burnt-offerings,
And wheaten-offerings, I will not accept
them, [lings.
- 23 Nor regard the feast-offerings of your fat-
Take thou away from me the sound of thy
songs;
- 24 For I will not hear the melody of thy viols.
But let judgment roll down as waters,
- 25 And righteousness as a mighty stream.
Did ye offer unto me sacrifices and gifts,
- 26 In the desert forty years, O house of Israel?
Nay ye bore the tabernacle of Moloch,
And the star of your God Chiun,
Your images, which ye made to yourselves.
- 27 Therefore will I send you captive beyond
Damascus,
Saith Jehovah, whose name is God of hosts.

CHAPTER VI.

The prophet still describes the luxury of the Israelites; and threatens them with desolation and captivity.

- Wo to them that proudly despise Zion, 1
And that trust in the mountain of Samaria;
That are named after the chief of the nations;
To them the house of Israel resort!
Pass ye over unto Calneh, and see; 2
And from thence go ye unto Hamath the
great:
And go down to Gath of the Philistines:
Are they better than these kingdoms?
Or their border greater than your border?
Wo to them that put far off the evil day, 3
And long for the court-day to do violence:
That lie upon beds of ivory, 4
And stretch themselves upon their couches;
That eat the lambs out of the flock,
And the calves from the midst of the stall;
That sing to the sound of the harp; 5
They invent for themselves instruments of
music, like David;
That drink wine out of goblets, 6
And anoint themselves with the best oint-
ments: [seph.
But are not grieved for the ruin of Jo-
Therefore now shall they go into captivity, 7
With the first that go into captivity,
And the banquet of these revolvers shall
pass away.
The Lord Jehovah hath sworn by himself; 8
Jehovah, the God of hosts, hath said,
I abhor the pride of Jacob, and hate his pa-
laces; [therein.
Hence I will deliver up the city with all
And it shall come to pass, if there remain 9
Ten men in one house, that they shall die.
And one's uncle shall take him up 10
And he that burneth him,
To carry the bones out of the house;
And this shall say to him at the sides of
the house, [None.
Is there yet any with thee? and he shall say,

exactd from the produce of their labour; and hence the calamities threatened should soon fall on them.

16. *Therefore thus* [God had determined to punish this sinful people by the sword of their enemies, unless they turned to him.

18. *Wo to you that* [Some insulted, and laughed 'at the day of Jehovah,' as if it would not come.

21—24. *I hate* [Their religious feasts were appropriated to their idols, and all their offerings and songs were hateful to God.

25. *Did ye offer unto me* [It is manifest that the prophet puts this question, to remind them that God was not pleased so much with sacrifices, as with righteousness and piety, 1 Sam. xv. 22, 23; Ps. l. 8, 9; Is. i. 11, &c. 'They did however offer sacrifices to the golden calf, and to other idols in the desert.

26. *Nay, ye bore* [It is probable that by 'tabernacle,' is meant, a little shrine, or little temple, in which the image was placed. Moloch was worshipped in the land of Israel; and this idol seems to have been the sun.—*Star of your god Chiun* [Probably the figure of a star, fixed on the head of the image. The order of the Sept. and of Acts vii. 43, is adopted. The Greek translators who lived in Egypt, have preserved the Egyptian name of this god, Remphan, which

Jablonski says in their language signifies 'the king of heaven,' or the sun.

27. *Beyond Damascus* [Hazeal might carry many Israelites captive to that city, 2 Kings x. 32, 33; but now they are informed they must be led to a country far more remote 2 Kings xv. 29; xvii. 6.

CHAP. VI. 1. *That proudly despise* [The prophet threatens those Israelites who despised the temple at Jerusalem, and trusted in the mount of Samaria, as far more secure.—*Named after* [They called themselves after the idolatrous nations, with whom they intermarried, and no after their pious forefathers.

2. *Better—greater* [If these kingdoms are not better and greater than yours, why do ye worship their gods, and forsake Jehovah?

3—7. *Court-day* [That Amos particularly addresses the nobles, and the judges, is manifest; and 'the seat of violence' can only mean that on which they sat. Their luxury and acts of oppression follow; and for these things they were to be the first led away into captivity.

8. *The pride of Jacob* [So the word is rendered, Hose v. 5; vii. 10. It signifies the things of which they were proud.

10. *And he that burneth* [The Jews did not ordinarily

- Then shall he say, Be silent; this cometh
Because they remembered not the name of
Jehovah.
- 11 For, behold, Jehovah will command,
And he will smite the great house with
breaches,
And the small house with clefts.
- 12 Are horses accustomed to run on a rock?
Or can a man plow there with oxen?
For ye have turned judgment into hemlock,
And the fruit of righteousness into worm-
wood;
- 13 Ye that rejoice in a thing of nought,
That say, By our own strength,
Have we not seized for ourselves dominion?
- 14 But lo, I will raise up against you a nation,
O house of Israel, saith Jehovah, God of
hosts; [of Hamath,
And they shall oppress you from the entrance
Unto the river of the great desert.

CHAPTER VII.

Judgments averted by the prayer of Amos; the rejection of Israel; Amaziah complaineth of Amos, who states his calling and Amaziah's judgment.

- 1 The Lord Jehovah thus showed unto
me; and, behold, he formed locusts in the
beginning of the shooting up of the latter
growth; and lo, it . . . the latter growth
- 2 after the king's mowing. And it came to
pass, when they had made an end of eating
the herb of the land, that I said, O Lord
Jehovah, forgive, I beseech thee: who shall
- 3 raise up Jacob? for he is small. And Je-
hovah repented of this: It shall not be,
said Jehovah.
- 4 The Lord Jehovah thus showed unto
me: and behold, the Lord Jehovah called
to contend by fire, and it devoured the great
deep; and when it had devoured a part,
- 5 I said, O Lord Jehovah, cease, I beseech
thee: who shall raise up Jacob? for he is
- 6 small. And Jehovah repented of this:
This also shall not be, said Jehovah.
- 7 Thus also he showed me: and behold,

burn the dead; but yet it seems they should not in this
time of judgment be able to follow their usual custom.—
To carry out] This obscure verse seems to describe the
effects of famine and pestilence during the siege of Samaria.
The carcass shall be burnt, and the bones be removed with
no ceremony of funeral rites, and not without the assistance
of the nearest kinsman. Solitude shall reign in the house:
and if one is left, he must be silent and retired, lest he be
plundered of his scanty provisions.

12. *Are horses*] The force of this question depends on
the circumstance that horses were not anciently shod. God
would make the earth by a drought hard as a rock, because
they had perverted justice.

14. *River of the*] This is generally called 'the river of
Egypt,' because it most probably formed the boundary of
that country towards the desert.

CHAP. VII. 1. *The king's mowing*] The mowing of too
luxuriant corn is thought to be meant. If the locusts de-
voured the second growth of such corn, it would prove fatal
to the crop.

3. *Repented of this*] To affect the mind of the prophet,
and by him that of the people, God exhibits different judg-

the Lord stood upon a wall made by a
plumb-line, with a plumb-line in his hand.
And Jehovah said unto me, Amos, what 8
seest thou? And I said, A plumb-line.
Then said Jehovah, Lo, I will set a plumb-
line among my people Israel;
I will not again pass through them any
more: [solate,
And the high places of Isaac shall be de- 9
And the sanctuaries of Israel shall be laid
waste,
And I will rise against the house of Jero-
boam with the sword.

Then Amaziah, the priest of Bethel, sent 10
to Jeroboam, king of Israel, saying, Amos
hath conspired against thee, amidst the house
of Israel; the land is not able to bear all
his words. For thus Amos saith, Jero- 11
boam shall die by the sword, and Israel shall
surely be led away captive out of their own
land. And Amaziah said unto Amos, O 12
thou seer, go, flee thou away into the land
of Judah, and eat bread there, and there
prophesy. But prophesy not again any 13
more against Bethel; for it is the king's
sanctuary, and the temple of the kingdom.

Then answered Amos, and said to Ama- 14
ziah, I was no prophet, neither was I the
son of a prophet; but I was a herdsman,
and a gatherer of sycamore fruit: And Je- 15
hovah took me as I followed the flock, and
Jehovah said unto me, Go, prophesy unto
my people Israel.

Now therefore hear thou the word of Je- 16
hovah:

Thou sayest, Prophesy not against Israel,
And drop not thy word against the house of
Therefore thus saith Jehovah; [Isaac; 17
Thy wife shall be a harlot in the city,
And thy sons and daughters shall fall by
the sword,
And thy land shall be divided by line;
And thou shalt die in a polluted land:
And Israel shall surely be led captive out
of his land.

ments, and shows his clemency by forbearing to execute
them on the intercession of Amos.

4—9. *To contend by fire*] In the vision this seemed to
dry up the very sea. The next vision represents what God
had determined to do, and the prophet makes no interces-
sion to prevent it.

10—13. *Priest of Bethel*] A priest of calves, who could
not hear the faithful denunciations of Amos, without con-
sidering him a conspirator. He commands him to flee to
Judah, where prophets were tolerated, and not to prophesy
against the king's sanctuary, &c. It was indeed the work
of the king: and the service performed there was to secure
the obedience of the people to the king.

14. *Sycamore fruit*] This was a kind of fig-tree, which
grew in many places in Judea; see 1 Kings x. 27; Luke
xix. 4. The fruit might be gathered either for use or ex-
portation. In this humble occupation God called Amos,
and inspired him to deliver his message; and he did it with
ability and fidelity.

15—17. *Thy wife*] This severe denunciation would doubt-
less enrage Amaziah, but he was not permitted to injure the
prophet.

CHAPTER VIII.

By a basket of summer-fruit Israel's end is showed; oppression reprov'd, and a famine of God's word threatened.

- 1 THE LORD Jehovah thus showed unto me : and behold a basket of late summer-fruits. And he said, Amos, what seest thou ? And I said, A basket of late summer-fruits. Then said Jehovah unto me, The end is come upon my people Israel : I will not pass through them any more.
- 3 And the singing-women of the palace shall howl
In that day, saith the Lord Jehovah.
There shall be many dead bodies in every place ;
They shall be cast forth with silence.
- 4 Hear this, ye that swallow up the needy, And make the poor of the land to cease, saying,
- 5 When will the new moon be gone, That we may sell corn ?
And the sabbath, that we may set forth wheat ? [great,
Making the ephah small, and the shekel
And falsifying the balances by deceit ;
- 6 Buying the destitute for silver,
And the needy for a pair of shoes,
And selling the refuse of the wheat.
- 7 Jehovah hath sworn by the high state of Jacob,
Surely I will never forget any of their deeds.
- 8 Shall not the land tremble for this,
And all mourn that dwell therein ?
And shall not all of it rise up as the river,
And be driven off and sink as the river of Egypt ? [Jehovah,
- 9 And it shall be in that day, saith the Lord
That I will cause the sun to go down at noon,
And will darken the land in the bright day :
- 10 And I will turn your feasts into mourning,
And all your songs into lamentation ;
And I will bring sackcloth upon all loins,
And baldness upon every head ; [son,
And I will make it as a mourning for an only
And the end thereof as a day of bitterness.

CHAP. VIII. 1—3. *Late summer-fruits*] This intimated that as the season for fruits was now terminating ; so the end was at hand in respect to Israel as a nation.

5. *New moon be gone*] They could not bear the usual restraints imposed by the law ; and in their dealings they were guilty of fraud.

6. *Buying the*] Either his labour or his person. See chap. ii. 6.

7. *The high state*] To which God had raised him. The term *high* must be taken in a good sense here. Some understand it to mean the promised land, of which they were proud.

8. *All of it rise up as*] The rising and falling of the ground with a wave-like motion, occasioned by an earthquake, are justly and beautifully compared to the swelling, the overflowing, and the subsiding of the Nile.

9. *The sun go down*] This is a strong metaphor to represent a great and calamitous change. See chap. iv. 13.

11. *A famine*] When these calamities come, there

Behold ! the days come, saith the Lord 11
Jehovah,

That I will send a famine on the land :
Not a famine of bread, nor a thirst for water,
But of hearing the words of Jehovah :
And men shall wander from sea to sea ; 12
And from west to east shall they run to and fro, [find it.
To seek the word of Jehovah, but shall not
In that day shall the fair virgins 13
And the young men faint for thirst :
They that swear by the sin of Samaria, 14
And say, Thy god, O Dan, liveth ;
And, " Thy god," O Beer-sheba, liveth ;
But they shall fall, and not rise again.

CHAPTER IX.

Israel's desolation certain ; yet God will restore the fallen tabernacle of David.

- I SAW the Lord standing upon the altar ; 1
and he said, [shake :
Smite the upper lintel that the posts may
For I will wound them in the head, all of
them ; [sword of
And their posterity I will slay with the
He that fleeth of them shall not flee away,
And he that escapeth of them shall not be
delivered.
- Though they dig down to hades, 2
Thence shall my hand take them :
Though they climb up to the heavens,
Thence will I bring them down : [Carmel,
And if they hide themselves in the top of 3
I will search and take them out thence ;
And if they hide themselves from before me
In the bottom of the sea,
Thence will I command the serpent,
And it shall bite them. [enemies,
And if they go into captivity before their 4
Thence will I command the sword, and it
shall slay them : [for good.
And I will watch over them for evil and not
For the Lord Jehovah, God of hosts, 5
Is he that toucheth the land, and it shall
melt,
And all that dwell therein shall mourn :

would be found no prophet of whom they could inquire. This judgment did not befall Judah ; for when Jerusalem was laid waste, and during the captivity, and for some time after, prophets were raised up in Judah.

14. *Thy God, O Beer-sheba*] The Greek translators are followed, who either read as in the former line, or some synonymous word.

CHAP. IX. 1. *Upon the altar*] In this vision the prophet saw the Lord standing upon the altar erected at Beth-el, as if ready to depart, when he had given command to smite the upper lintel ; to intimate that it would soon be demolished, and all that worshipped there dispersed or destroyed.

2—4. *Though they dig*] God assures them that all their efforts to escape his strokes and judgments would be vain and useless.

5. *It shall melt*] See Psa. xcvi. 5. The very frame of nature is dissolved before him. There is a reference to an earthquake, chap. viii. 8.

And all of it shall rise up as the river,
And shall sink down as the river of Egypt.
6 He buildeth his upper chambers in the
heavens, [earth;
And his storehouse he foundeth on the
He calleth for the waters of the sea,
And poureth them out over the earth :
Jehovah, "God of hosts," is his name.
7 Are ye not to me as the sons of Cush,
O children of Israel, saith Jehovah?
Did I not bring up Israel from the land of
Egypt? [from Kir?
And the Philistine from Capthor, and Syria
8 Behold the eyes of the Lord Jehovah
Are upon the sinful kingdom. [the earth :
And I will destroy it from off the face of
Nevertheless I will not utterly destroy
The house of Jacob, saith Jehovah.
9 For behold, I will command, [nations,
And will sift the house of Israel among all
Like as one sifteth corn in a sieve :
Yet not a grain shall fall upon the ground.
10 But all the sinners of my people shall die
by the sword, who say,
The evil shall not overtake us,

Nor come suddenly on our account. [tent,
In that day will I raise up David's fallen 11
And I will close up the breaches thereof;
And I will raise up the ruins thereof;
And I will build it as in the days of old :
That the residue of men may seek Jehovah, 12
And all the nations which are called by my
Saith Jehovah, who doeth this. [name,
Behold, the days come, saith Jehovah, 13
That the plougher shall overtake the reaper,
And the treader of grapes him that soweth
seed ; [wine,
And the mountains shall drop down sweet
And all the hills shall melt. [Israel,
For I will reverse the captivity of my people 14
And they shall build the waste cities, and
inhabit them ;
And they shall plant vineyards, and drink
the wine thereof ;
They shall make gardens, and eat of their
fruit.
And I will plant them upon their land ; 15
And they shall no more be rooted up
Out of their land which I have given them,
Saith Jehovah, thy God.

6. (a) Versions.

7. *As the sons of Cush*] The Arabian Cushites are meant, who were a powerful but despised people, according to Bochart. They were freebooters in the desert, and idolaters; and the Israelites had become like them.

8—10. *Sift the house of*] This is an expressive metaphor to denote that God would now separate the chaff from the wheat; comp. Matt. iii. 12; and while the chaff, the ungodly, should perish, not a grain of the wheat, not one good righteous man, should be lost.

11, 12. *The fallen tent*] This is elegantly put for the kingdom of David, which God promises one day to restore ;

and I think it clear that it refers to the times of the gospel, when 'the residue of men' shall seek unto God, Acts xv. 17. The Greek is followed, as containing the genuine text; and the mistake of the common one is easy to be accounted for. See Kennicott. The calling of the Gentiles is here predicted.

13—15. *The days come*] It is probable that these verses only mean that some of Israel should be restored from that captivity into which they were to go; and should enjoy fruitful seasons and great prosperity in their own land, for a long period, and which they actually did enjoy. They multiplied exceedingly and became rich and powerful.

HOSEA.

INTRODUCTION.

HOSEA is with great probability supposed to have prophesied for more than sixty years; so that like Samuel he must have been called when very young, and continued until he was very old. Though later than Amos, he must have been some time his contemporary. He is supposed to have begun his prophetic office about 790 years before Christ, and to have died early in the reign of Hezekiah, about 721: so that while he prophesied in Israel, Isaiah prophesied in Judah. Hosea is concise and sententious; and often omits the connexive and adversative particles, which occasions much obscurity.

CHAPTER I.

To show the spiritual harlotry of Israel, Hosea marries Gomer, and hath by her Jezreel, Lo-ruhamah, and Lo-ammi; the restoration of Israel.

I THE word of Jehovah which came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings

of Judah, and in the days of Jeroboam, the son of Joash, king of Israel.

The beginning of the word of Jehovah by 2
Hosea. And Jehovah said to Hosea,
Go take a wife addicted to harlotries;
And beget children addicted to harlotries;
For so the land is given up to harlotry,

CHAP. I. 2. *Addicted to harlotries*] This appears to be only a parabolic way of representing the spiritual harlotry

of the Israelites; and if we are to consider his going and marrying Gomer, &c., as a real transaction, we must under-

- And wholly departeth from Jehovah.
- 3 So he went and took Gomer, the daughter of Diblaim; and she conceived, and bare him a son. And Jehovah said unto him, Call his name Jezreel; For yet a little while, and I will avenge The blood of Jezreel upon the house of Jehu, [Israel. And will bring to an end the kingdom of
- 5 And it shall come to pass in that day, That I will break the bow of Israel In the valley of Jezreel.
- 6 And she conceived again and bare a daughter. And Jehovah said unto him, Call her name Lo-ruhamah, [NO MERCY.] For I will not have mercy on the house of Israel; But I will utterly take them away.
- 7 Yet on the house of Judah I will have mercy; And will save them by Jehovah their God; And I will not save them by bow nor by sword, Nor by battle, by horses, nor by horsemen.
- 8 Now when she had weaned Lo-ruhamah
- 9 she conceived and bare a son: and Jehovah said, Call his name Lo-ammi: [NOT MY PEOPLE] For ye are not my people, and I will not be your God.
- 10 Yet the number of the children of Israel Shall be as the sand of the sea, Which cannot be measured nor numbered; And it shall come to pass that in the place, Where it was said to them, Ye are not my There it shall be said unto them, [people, Ye are the sons of the living God.
- 11 Then shall the children of Judah [gether, And the children of Israel be gathered to—And shall appoint to themselves one head, And they shall come up out of the land: For great shall be the day of Jezreel.

stand it, of his marrying an Israelitess, given up to spiritual harlotry, but the whole seems to be a mere parable, from what we read, chap. iii. 1, &c.

4. *His name Jezreel* 'God will sow or scatter;' is the best approved meaning of this prophetic name. The Jews were accustomed to such prophetic names.—*The blood of Jezreel* Not Jehu's vengeance on Ahab's family; for this was acceptable, 2 Kings x. 30: but his acts of cruelty while he resided at Jezreel, a city in the tribe of Issachar, Josh. xix. 18, where the kings of Israel had a palace, 1 Kings xxi. 1.

6. *Not have* So as to preserve them a distinct and powerful kingdom. Some think that the weaker sex of this child, represented the weak state of Israel, under their last kings.

7. *On the house of Judah* God would not as yet give up Judah, but would deliver that kingdom from the power of Assyria; and this deliverance should evidently appear to be his own work. See 2 Kings xix. 35.

9. *Not my people* Here their rejection is expressly stated. They had long rejected God, and now he announces his purpose to reject them.

10, 11. *Yet the number* Though he rejected them as a nation, yet the promises made to Abraham should be fulfilled. Many of them with the children of Judah should come back under Zerubbabel; and great should be the

CHAPTER II.

Idolatry of the people; God's judgments against them; promises of reconciliation with them.

- SAY ye to your brethren, O Ammi; and 1 to your sisters, O Ruhamah, Plead with 2 your mother, plead: For she is not my wife, nor I her husband: And let her put away her harlotries from her, And her adulteries from between her breasts; Lest I strip and leave her naked, [born; 3 And set her as in the day when she was And make her as a desert, [thirst; And set her as a dry land and kill her with Neither have mercy upon her children; 4 Because they are children addicted to harlotries. For their mother hath played the harlot; 5 She that conceived them hath caused shame: For she hath said, I will go after my lovers, Who give me my bread and my water, My wool and my flax, mine oil and my drink. I will therefore hedge up 'her' way with 6 thorns, [paths. And make a wall that she shall not find her And she shall follow after her lovers, 7 But she shall not overtake them: And she shall seek, but not find them: Then shall she say, I will go again to my first husband; For then was it better with me than now. For she knoweth not that I give unto her 8 The corn, and the wine, and the oil; And the silver which I multiply to her, And the gold which they offer to Baal. Therefore will I turn and take away 9 My corn in its time, and my wine in its season; And I will take away my wool and my flax, So that they may not cover her nakedness. And now will I expose her vileness to her 10 lovers;

day when God would 'sow them again' in their own land, Rom. xi. 25, 26. See Sept. Vat.

CHAP. II. 1. *O Ammi* Believers are here addressed, those who were God's people, and who had obtained mercy. God speaks of them, and calls them by names of opposite signification to those given to the ungodly. Chap. i. 6—9.

2. *Plead with* Ye pious ones, enter, as it were, into a judicial process with your mother, the house of Israel; disavow her proceedings, and protest against them; for I do not regard her as my spouse.

3—5. *Lest I strip her* The language shows in what manner conquerors anciently treated the vanquished. Compare Ezek. xvi. 39; xxiii. 26.

6. *Hedge up her way* God would so inclose her with difficulties that she should not be able to escape.—(v) Sept. Arab.

7. *After her lovers* For some time she will remain addicted to her Egyptian and Syrian idols, and her wicked practices; but shall not have the opportunity of doing as she had done.

8. *Knoweth not* At present she ascribeth these blessings to her idols, and to them offers her sacrifices.

9—13. *Take away* By thus treating Israel God would show that the favours which they had enjoyed all came from him

- And none shall deliver her out of my hand.
 11 I will also cause all her joy to cease.
 Her feast days her new moons, and her sabbaths,
 And all her solemn assemblies. [trees,
 12 And I will destroy her vines and her fig-
 Of which she said, These are my hire,
 Which my lovers have given unto me :
 And I will make them a forest,
 And the beasts of the field shall eat them.
 13 And I will visit upon her the days of Baals,
 Wherein she burned incense unto them ;
 And decked herself with her ear-rings and jewels ;
 And she went after her lovers and forgot me,
 saith Jehovah.
 14 Notwithstanding this, I will allure her,
 And conduct her into the desert,
 And will speak comfortably unto her.
 15 And thence I will give her her vineyards,
 And the valley of Achor for a door of hope ;
 And she shall sing there as in the days of her youth,
 And as in the day when she came up from the land of Egypt.
 16 And it shall be in that day, saith Jehovah,
 That thou shalt call me Ishi, [MY HUSBAND.]
 And shalt call me no more Baali, [MY LORD.]
 17 For I will take the names of Baal out of her mouth, [their name.
 And they shall no more be mentioned by
 18 And in that day will I make [field,
 For them a covenant with the beasts of the
 And with the fowls of the air,
 And with the reptiles of the ground ;
 And the bow and the sword, and war,
 Will I destroy out of the land ;
 And I will make them to lie down safely
 19 And I will betroth thee unto me for ever ;

Yea, I will betroth thee to me in justice and equity,
 And in loving-kindness, and in mercies.
 I will even betroth thee unto me in faithful- 20
 ness ;
 And thou shalt know that I am Jehovah.
 And it shall be in that day, saith Jehovah, 21
 I will hear the heavens, and they shall hear the earth ; [and oil ;
 And the earth shall hear the corn, and wine, 22
 And they shall hear Jezreel.
 And I will sow her to me in the land ; 23
 And I will have mercy on Lo-ruhamah,
 And will say to Lo-ammi, Thou art my peo-
 And they shall say, Thou art our God. [ple ;

CHAPTER III.

By a parable God shows the afflicted state of Israel, while in captivity ; then promises their return.

THEN said Jehovah unto me, Go again, I love a woman that loveth evil and an adulteress, like the love of Jehovah to the Israelites, who look to other gods, and love flagons of wine. So I bought her to me 2
 for fifteen shekels of silver, and for a homer and a half of barley : And I said unto her, 3
 Thou shalt abide for me many days ;
 Thou shalt not play the harlot nor have another man ;
 So I also will not have another for thee :
 For the sons of Israel shall abide many days 4
 Without a king, and without a prince,
 And without a sacrifice, and without an altar,"
 And without an ephod, and without teraphs.
 Afterwards shall the sons of Israel return, 5
 And seek Jehovah their God, and David their king ;
 And shall be struck with fear for Jehovah,
 And for his goodness in the latter days.

14. *I will allure her*] The word here is taken in a good sense; as it follows, that he will bring her into the desert, &c., that is, deliver her from captivity, and conduct her in the desert, as he did of old.

15. *Valley of Achor*] This valley lay to the north of Jericho, not far from Gilgal; and as formerly, after Achor was stoned, this valley opened the way to the conquests of Joshua, so the restoration of it would again be the door of hope, or the earnest of future blessings.

16. *Ishi, my husband*] Israel restored, and converted, shall own God as their God; and avoid mentioning the term Baal, though capable of a good sense, because it had been applied to idols.

20. *I will betroth thee*] These promises, I think, can only be fulfilled in the spiritual seed of Israel, whom God betrothed to himself for ever.

21. *I hear the heavens*] Asking, as it were, to pour down rain on the earth; and they shall hear the earth, when it supplicated for rain, &c. This and the next verse implies that they had had unfruitful seasons, as Amos had foretold, chap. iv. 7—9.

22. *Shall hear the corn*] These two verses beautifully represent inanimate objects as speaking, and a chain of second causes as depending on the first, the Lord of all.—*Shall hear Jezreel*] The people whom God will sow again in his land. See chap. i. 11.

CHAP. III. 1. *Love a woman*] We must suppose one divorced to be meant; but then this could not be any real

transaction, as such conduct in a prophet would have been the disgrace of his office.—*Like the love*] The prophet in this parable was to represent how Jehovah had loved Israel, who, like an adulteress, had loved idols, and served them, and so deserved the severest judgments.

2. *So I bought her*] In the parable, the prophet represents himself as doing as he was commanded. He paid for her according to the ancient custom. See Gen. xxxiv. 12, and 1 Sam. xviii. 25.—*Fifteen shekels*] He paid one half in money, and the rest in grain.

3. *Abide for me*] According to this, though the prophet had betrothed her, and she was his wife, she was to abide in his house without their having any intercourse; and this was to show that the Israelites should abide many days without a king, &c. in a most distressing condition.

4. *Without sacrifice*] They could not offer sacrifices in other countries according to the law nor even build altars.—*Ephod*] A part of the high-priest's dress. They should have no high-priest.—*Teraphs*] Were in fact little images, analogous to the Penates of the Romans. Gen. xxxix. 14; Judg. xvii. 5. The Jews in their captivity should not regard these ancient objects of superstition.—(v) *Ver-sions*.

5. *And David*] See Jer. x. 9; Ezek. xxxiv. 23; xxxviii. 22, &c. These things refer to the gospel; and those who believed on and obeyed the Lord Jesus, among this people, were struck with dread at the displays of Jehovah's power and goodness manifested by the Saviour.

CHAPTER IV.

Judgments for the sins of the people and the priests; for their idolatry; Judah is warned by Israel's calamity.

- 1 HEAR, ye sons of Israel, the word of Jehovah: For Jehovah hath a controversy [vah: With the inhabitants of the land, Because there is no truth, nor mercy, Nor knowledge of God in the land.
- 2 In swearing and lying, and killing and stealing, And committing adultery they break forth, And blood reacheth unto blood.
- 3 Therefore shall the land mourn, And every one dwelling in it shall languish, With the beasts of the field, and the fowls of the air; [away. Yea, the fishes of the sea shall be taken
- 4 Yet let no one contend, let no one reprove; For "my" people are as the priest that contendeth with me.
- 5 Therefore shalt thou fall in the day, And the prophet shall fall with thee in the night, And I will cut off thy mother-city.
- 6 My people are destroyed for want of knowledge; [ledge, Because thou, O priest, hast rejected know- I will also reject thee from being a priest to me; [God, Because thou hast forgotten the law of thy I will also forget thy children.
- 7 As they increased, so they sinned against me; [shame. Therefore will I change their glory into
- 8 They eat up the sin-offerings of my people, And they set their heart on their iniquity.
- 9 And it shall be as with people, so with priest: And I will visit upon them their ways; And their doings will I recompense unto them.
- 10 For they shall eat, and not be satisfied. They shall play the harlot, but not increase; For they have left off giving heed to Jehovah.
- 11 Harlotry and wine, and new wine, Have taken away their understanding.

CHAP. IV. 2. *Blood reacheth*] That is, murders are committed perpetually. In a state of such falsehood, oppression, and cruelty, well might God have a controversy with them.

3. *The land mourns*] This may refer to the drought foretold by Amos, chap. iii. 2, or to the locusts mentioned chap. v. 7. There shall be such a scarcity, that even the fish of the sea shall not supply the wants of this rebellious people.

4. *For my people*] The sense seems to be, The people are as wicked and insensible as their idolatrous priest, who contends with and against me. This properly introduces the next verse.—(v) Sept. Arab.

5. *Therefore shalt thou fall*] The priest is addressed, and at a time when he least expected, he is appointed to fall, as well as every false prophet, together with the mother city Samaria.

6. *Thou, O priest*] Priest is supplied to render the commination more plain; for the next line proves that the priest is meant, as the whole order does in the two next verses.

11. *Their understanding*] That they had not the understanding of men, the next verse clearly proves.

- My people ask counsel at their stocks; 12 And their staff declareth unto them: For the spirit of harlotry hath caused them to err, And they have gone astray from their God. On the tops of mountains they sacrifice, 13 And on the hills they burn incense, Under terebinths, and poplars, and oaks, Because the shadow thereof is good: Wherefore your daughters shall play the harlot, And your wives shall commit adultery. Shall I not visit your daughters 14 When they play the harlot? And your wives when they commit adultery? When they separate themselves with harlots, And when they sacrifice with prostitutes? For the people that understand not shall fall. Though thou, Israel, play the harlot, 15 Yet let not Judah become guilty, And come not to Gilgal, nor go up to Beth-haven, And swear ye not, Jehovah liveth. [back: For as a backsliding heifer Israel slideth 16 Now will Jehovah feed them as a lamb in a wide place. Ephraim is joined to idols: let him alone: 17 He is gone after their wine. They have gone astray continually: 18 Their rulers have loved shame. A wind shall distress them in their borders, 19 And they shall be ashamed for their "altars."

CHAPTER V. VI.

Judgments denounced against the priests, people, and princes for their sins, and a call to repentance, and a complaint for their inconstancy.

- 1 HEAR ye this, O priests; And hearken, ye house of Israel; And give ye ear, O house of the king; For judgment is denounced against you, Because ye have been a snare on Mizpeh, And a net spread out upon Tabor. And the revolvers have made great slaughter, 2

13. *Play the harlot*] This may be understood literally; as the temples of idols were scenes of the most shameful profligacy. The next verse illustrates this.

15. *Let not Judah*] The prophet turns his mind to Judah, where more regard was yet paid to the law.—*Beth-haven*] The same as Bethel, but so called from the idolatry practised there. It means 'house of iniquity;' and not 'house of God,' as it had been called.

18. *Their rulers*] The rulers and nobles were not better, but even worse than the common people.

19. *A wind shall*] Referring to the destructive effects of the scorching east wind, which blasted every thing. By this metaphor the destruction of the land is represented.—*In their borders*] Hebrew, 'in their wings;' but the word is applied to the border of a garment, and of a country, or the earth. Is. xxiv. 16.—(v) Versions.

CHAP. V. 1. *House of the king*] The royal family are charged with the same offences as others.—*Upon Mizpeh*] Probably both a mountain and city of Gilead, Judg. xi. 21.

2. *Great slaughter*] This may refer to the victims slaughtered, or to men.

- Therefore *I will bring* chastisement on them all. [ine ;
- 3 I know Ephraim, and Israel is not hid from
For now Ephraim hath gone astray,
And Israel is defiled with idols.
- 4 Their deeds will not suffer them to turn to
their God :
For the spirit of harlotries is within them,
And they acknowledge not Jehovah.
- 5 And the pride of Israel testifieth against
him ; [iniquity ;
Hence shall Israel and Ephraim fall in their
Judah also shall fall with them.
- 6 With their flocks and with their herds,
Shall they go to seek Jehovah ; but shall
not find him.
He hath withdrawn himself from them.
- 7 They have dealt treacherously against Je-
hovah ;
For they have begotten strange children :
Now shall the locust devour their portions.
- 8 Blow a trumpet in Gibeah, a cornet in
Sound an alarm in Beth-aven, [Ramah ;
For the enemy pursueth thee, O Benjamin.
- 9 Ephraim shall be desolate in the day of
rebuke : [event.
To the tribes of Israel I make known a sure
- 10 The princes of Judah are become
Like those that remove the land-mark ;
I will pour out my wrath upon them as
water. [ment,
- 11 Ephraim is oppressed and broken in judg-
Because he willingly walked after vain idols.
- 12 Therefore will I be to Ephraim as a moth-
worm,
And to the house of Judah as rottenness.
- 13 When Ephraim saw his sickness, and Ju-
dah his wound ;
Then went Ephraim to the Assyrian,

- And Judah sent to king Jareb : [wound.
Yet could he not heal you, nor cure your
Surely I will be to Ephraim as a lion, 14
And as a young lion to the house of Judah :
I, even I, will tear and go away :
I will take away, and none shall deliver.
I will go, I will return to my place, 15
Till they own their guilt, and seek my face.
In their affliction they will seek me, "say-
ing,"
Come, and let us return unto Jehovah : 1
For he hath torn, and he will heal us ;
He hath smitten, and he will bind us up.
After two days will he revive us : 2
In the third day he will raise us up,
And we shall live in his sight. [Jehovah :
And we shall know, "and" follow on to know 3
His going forth is prepared as the morning ;
And he will come unto us as the rain,
As the spring and autumn-rain on the earth.
O Ephraim, what shall I do unto thee ? 4
O Judah, what shall I do unto thee ?
For your goodness is as a morning cloud,
And as early dew which passeth away.
Therefore have I hewn them by the pro- 5
phets ;
I have slain them by the words of my mouth :
And "my" judgment hath gone forth as the
light.
For I desired mercy rather than sacrifice, 6
And the knowledge of God more than burnt-
offerings. [covenant ;
But they, like Adam, have transgressed the 7
There have they dealt treacherously with me.
Gilead is a city of those that work iniquity ; 8
She is marked with footsteps of blood.
And as troops of robbers wait for a man, 9
So a company of priests murder in the way
to Shechem :

4. *Their deeds*] Their idolatrous practices have formed such habits, that they will not turn to God. The verb *עָרַב* means owning, acknowledging, which it often signifies.

6. *With their flocks*] A time will come, when they will offer sacrifices to him in vain ; for he will not regard them.

7. *Strange children*] A brood of evil doers ; such as are estranged from God.—*The locust*] The Greek translators give this sense.

8. *Blow the trumpet*] This verse Newcome thinks may refer to the coming of God's army of locusts. See Joel ii. 11. Probably it refers to the Assyrians.

10. *The land-mark*] This was a most heinous crime, Deut. xxvii. 17. They had removed the boundaries of right and wrong.

13. *His sickness*] Sickness and wound mean the diseases of the body politic. See Is. i. 6.—*King Jareb*] From Chron. x. 6, it is manifest that Jareb is either a proper name of the king of Assyria, derived probably from some place, or it is attributed by the prophet, 'as he that was to plead for Go.' with these two nations. Michaelis prefers the sense of *גִּבְעָה* in the Syr. which is 'great or mighty,' and which was attributed to the Persian kings by the Greeks. This is very probable ; and if admitted, the version will be, 'And Judah sent to the mighty king.'

15. *I will go, I will*] Leave the temple of Jerusalem, and as it were, shut myself up in heaven, until the time come when they are brought to repentance.—(a) Versions.

CHAP. VI. 1. *He hath torn*] See chap. v. 14. They acknowledge that their distresses came from his hand, as a punishment for their offences.

2. *After two days*] This seems to be a proverbial way of describing an event which would soon happen. Two is put for a few, Kings xvii. 12. One and two for a few, Is. vii. 21 ; Jer. iii. 14 ; and two or three for a few, Is. xvii. 6.

3. *We shall know, and*] At that time, when we shall live in his sight.—*His going forth*] His appearance as our deliverer, is fixed as the return of the morning, or as the seasons for rain.

4. *O Ephraim*] This is a tender complaint of their unsteadfastness. Sometimes they appeared as if penitent ; they brought forth some good fruits ; but soon changed again, and relapsed into their former ways.

5. *Hewn them*] Wrought on them earnestly and constantly, denouncing desolation and slaughter among them.—*My judgment*] So the old versions render ; and 'judgment' signifies not, a statute, but 'a penal affliction.' This had gone forth as the light ; as clearly, as manifestly.

6. *Rather than*] The Hebrew negative has often this comparative sense, Gen. xlv. 8 ; xlviii. 10, &c.

7. *Like Adam*] This version is now generally adopted ; and it shows that the doctrine of Adam's fall was then admitted and understood.

8. *Marked with footsteps*] This is the exact force of the original terms, and shows what injustice prevailed among the Gileadites.

9. *A company of priests*] These were bound by their office to what was good ; but they had become a banditti. Shechem was a city of the priests, and of refuge in the tribe of Ephraim, Josh. xx. 7.

For they have committed great wickedness.

10 In the house of Israel I have seen a horrible thing :

There is the harlotry of Ephraim, Israel is defiled. [pointed.]

11 For thee also, O Judah, a harvest is ap-

CHAPTER VII.

Reproof for their manifold sins ; God's anger at their hypocrisy.

1 WHEN I would have turned away,

The captivity of my people

When I would have healed Israel,

Then the iniquity of Ephraim was discovered,

And the wickedness of Samaria :

For they have done deceitfully ;

Thieves enter in, robbers spoil without,

2 And they consider not in their hearts

That I remember all their wickedness :

Now have their doings beset them about ;

They are before my face.

3 By their wickedness they make the king glad ;

And by their perfidies, the princes.

4 They are all of them adulterers :

They are as an oven heated by the baker,

Which he ceaseth from watching,

When he hath kneaded the dough, till it be

5 On the feast-day of our king, [leavened.

When the princes began to be hot with wine,

He stretched out his hand with the scoffers.

6 For their heart 'is hot' as an oven, while they lie in wait ;

All the night 'Ephraim' sleepeth ;

In the morning he burneth as a flaming

7 They are all of them hot as an oven, [fire.

And they have devoured their judges ;

All their kings have fallen :

There was none among them that called to me. [nations ;

Ephraim hath mixed himself among the 8

Ephraim is like a cake not turned.

Strangers have devoured his strength, 9

And he knoweth it not :

Yea, grey hairs are here and there upon him,

Yet he knoweth not. [him

And the pride of Israel testifieth against 10

And they return not to Jehovah their God,

Nor do they seek him for all this.

Ephraim also is like a simple and unwise 11

dove :

They call upon Egypt, they go to Assyria.

When they go, I will spread my net over 12

them ;

I will bring them down as a bird of the air ;

I will chastise them, when they hearken to

their assembly.

Wo unto them ! for they have fled from me : 13

Destruction unto them ! For they have

transgressed against me :

Though I have often redeemed them,

Yet they have spoken lies against me.

And they cried not to me with their heart, 14

When they howled on their beds for corn

and wine ;

Yea, they assembled and rebelled against 15

me. [arm,

Whether I chastised or strengthened their 15

Yet have they imagined evil against me.

They have turned, but not unto me : 16

They have been like a deceitful bow :

Their princes fall by the sword for the rage

of their tongue :

This shall be their reproach in the land of

Egypt.

11. *For thee also*] Harvest here denotes the time of punishment, and their ripeness for it. Compare Jer. li. 33 ; Joel iii. 13 ; Rev. xiv. 15—19. The next line is joined to the next chapter, with Moerlius, Michaelis, and others.

CHAP. VII. 1. *Turned away*] Horsley supposes that the prophet alludes to the reign of Jeroboam the second, when the kingdom of Israel seemed to be recovering from the loss of strength and territory it had sustained.—*Then the iniquity*] At that time they continued their idolatry and wicked practices.

3. *Their wickedness*] Those leading Israelites, who entered in as thieves, and the robbers without, who plundered the people, gratified the king and his princes by sharing the spoils with them.

4. *They are as an oven*] They burn with unhalloved desires.—*Which he ceaseth*] The baker having heated the oven, permits the fire to continue, until the dough be ready ; so they continue to be hot as the oven, after their idols and adulteries.

5. *On the feast-day*] His birth-day, or any other day the public resort to the palace.—*He stretched out*] This must refer to some recent and notorious act of contempt to God, to his prophets, or to his worship.

6. *Their heart is hot*] The various readings of the versions are preferred, as preserving the metaphor ; and in like manner Ephraim, for 'their baker,' which different words in the Hebrew are the same except one letter, which might be easily mistaken ; and so the Sept. read. The sense seems to be, that by their intemperance their hearts were inflamed, that in the night they indulged sloth, and in the morning were as eager as ever after their vices.

7. *Their judges*] During the life of this prophet, four kings were put to death : Zechariah by Shallum ; Shallum by Menahem ; Pekahiah by Pekah ; and Pekah by Hoshea, 2 Kings xv. In these violent changes many of the judges, princes, and others must have perished. Notwithstanding these murders and calamities, none called on God.

8. *A cake not*] Which no one watches or cares for, and which is therefore burnt, and to be cast away.

9. *Grey hairs*] Like an aged person, whose vigour and strength are decaying, was Ephraim, yet he acted as if insensible of it.

10. *Pride of Israel*] See chap. v. 5. Their growing miseries did not lead them to seek God.

12. *When they go*] In their distress they called on the nations to help them, but in vain ; for they proved the source of their bitterest calamities.—*To their assembly*] Advising them to seek for foreign aid. See 2 Kings xv. 19. The Chaldee has 'when they hearken to their own counsels ;' a reading which some prefer.

14. *For corn and for wine*] In the famine they howled on their beds, yet they did not cry to God for the removal of the judgment. See chap. iv. 3—10.

15. *Or strengthened*] Whether God inflicted punishment on them, or showed them favour, yet they rejected him for their idols.

16. *But not unto me*] This clause is defective, if not erroneous. The correction of Bishop Secker is followed.—*Their reproach*] When they fly to Egypt, they shall be reproached for the murder of their kings and princes.

CHAPTER VIII.

Destruction is threatened for their impiety and idolatry.

- 1 SET a trumpet to thy mouth.
As an eagle against the house of Jehovah
he cometh, [nant,
Because they have transgressed my cove-
And have trespassed against my law.
- 2 They^o shall cry unto me, O God. we know
thee.
- 3 Israel hath rejected his own chief good ;
Therefore shall the enemy pursue him.
- 4 They have made kings, but not by me ;
They have made princes, but I approved
Their silver and gold have they made [not :
Into idols, that they might be cut off.
- 5 Mine anger is kindled against them :
How long will it be ere they attain inno-
cency ?
Remove far off thy calf, O Samaria.
- 6 For from Israel did this come :
The workman made it, and it is no god :
Surely the calf of Samaria shall be broken
in pieces. [wind :
- 7 For they sow the wind, and reap the whirl-
The stalk hath no bud ; it will yield no
flower : [up.
If so be it yield, strangers shall swallow it
- 8 Israel is swallowed up :
Now shall they be among the nations
As a vessel in which there is no pleasure.
- 9 For they have gone up to Assyria ;
As a solitary wild-ass that careth for himself,
Ephraim hath hired lovers. [nations,
- 10 But because they have hired among the
Now will I gather them, and they shall
soon be in pain,
For the burden of the king and princes.
- 11 Because Ephraim hath multiplied altars for
sin, [of sin.
Altars shall be to him for the punishment
- 12 I have written to him the great things of
my law ; [thing.
But they have been accounted as a strange

The sacrifices which they should offer to me, 13
They sacrifice them, and eat the flesh ;
Therefore Jehovah accepteth them not ;
Now will he remember their iniquity,
And visit their sins : they shall return to
Egypt. [temples ;
For Israel hath forgot his Maker and built 14
And Judah hath multiplied fenced cities :
But I will send a fire upon his cities,
And it shall devour the palaces thereof.

CHAPTER IX.

Distress and captivity of Israel for their sins and idolatry.

REJOICE not, O Israel, for joy, as the 1
peoples :
For thou hast gone astray from thy God ;
Thou hast loved hire at every corn-floor.
The floor and the vat shall not feed them ; 2
And the new wine shall deceive them.
They shall not dwell in Jehovah's land ; 3
But Ephraim shall return to Egypt,
And in Assyria they shall eat polluted things.
They shall not pour out wine to Jehovah, 4
Nor shall their sacrifices be acceptable to
him ;
Their food shall be as the food of mourners ;
All that eat thereof shall be polluted :
For their food shall be for their own appetite ;
It shall not come into the house of Jehovah.
What will ye do on the solemn assembly 5
day,
And on the day of the feast of Jehovah ?
For lo, they go away from the destroyer ; 6
Egypt shall gather them, Memphis shall
bury them : [silver,
Their pleasant houses bought with their
Even nettles shall possess them ;
Thorns shall spring up in their tabernacles.
The days of visitation are come ; 7
The days of recompense are come ;
Israel shall know that the prophet was fool-
That the man of the spirit was mad : [ish,
For the greatness of thine iniquity,
And thy great hatred these things befall thee.

CHAP. VIII. 1. *As an eagle*] Salmanezir is meant, 2
Kings xvii. 3-6; and the rapidity of his march and con-
quests are forcibly expressed.

2. *They shall cry*] Struck with consternation when the
enemy approaches, they shall begin to cry to that God whom
they had so long rejected.—(v) *Israel*, Versions and MSS.

3. *Chief good*] This refers to their apostasy from God,
and their renunciation of him and his worship.

5. *Remove far off*] With Houbigant and Dathe, this
clause is transposed to the end of the verse, on account of
its connexion with the following.

6. *From Israel did*] That is, it is the invention of Israel,
and set up and regarded by Israel, as their fathers set up
the golden calf in the desert ; and this like that shall be
broken to pieces.

7. *Sow the wind*] This is a proverbial phrase, Jos. iv. 8 ;
Prov. xxii. 8.—*The stalk*] They shall be disappointed in
their expectations of harvest.

8. *No pleasure*] One despised and cast out, Ps. xxxi.
12. Jerem. xxii. 28 ; xlviii. 35.

9. *A solitary*] See notes, Job xxxix. 5-8. Though
unsuitable, it is vehement in its desires after its mate, Jer. ii.
21; and Ephraim had been as hot after the idols of the nations.

10. *Be in pain*] They had gone to Assyria for idolatrous
commerce, and now God would carry them captive there ;
and they should be galled by the oppression of their
rulers.

11. *Be to him for*] There is a play on the word *מִן* in
its double sense. As he had erected many altars for the
service of idols, so he should go into a land where he would
find such altars only.

12. *Great things of*] Dathe renders, 'I have described to
them many laws.'

CHAP. IX. 1. *Rejoice not*] Do not imitate their idol-
atrous festivities.—*Corn floor*] Attributing plenty to thy
idols, but the fruits of the ground shall fail, &c.

4. *The food of mourners*] It was customary for neigh-
bours to carry food into the houses of those who mourned
for the dead ; but such food contracted pollution, by being
in the same place with a dead body, Num. xix. 14.—*Their
own appetite*] They may eat of it, but as unclean none of
it must be offered to God.

5, 6. *They go away*] Out of the holy land, where alone
they could sacrifice.—*Egypt shall*] They shall fly there,
and at Memphis shall die and be buried, chap. vii. 16.

7. *Great hatred*] Some words have probably been

- 8 Ephraim lurks for the people of my God ;
The prophet is as a fowler's snare in all his ways,
And deep is their hatred to the house of my God.
- 9 They are corrupted as in the days of Gibeah :
He will remember their iniquity and visit their sins.
- 10 Like grapes in the desert I found Israel ;
As the early figs on the fig-tree when first ripe :
They went to Baal-peor, and separated themselves to shame ;
And became abominable as the object of their love. [a bird ;
- 11 As for Ephraim, his glory shall fly away as
There shall be no birth, pregnancy, or conception.
- 12 Yea, though they bring up their children,
Yet will I take them off from among men ;
Yea, wo to them when I depart from them !
- 13 Ephraim, as I see Tyre, is planted in a pleasant land :
But Ephraim shall bring forth his sons to the murderer.
- 14 Give them, O Jehovah,—what wilt thou give ?
Give them a miscarrying womb and dry breasts.
- 15 All their wickedness in Gilgal is before me :
For there have they excited my hatred :
For their evil doings I will drive them from my house ; [are revolvers.
I will love them no more : all their princes
- 16 Ephraim is smitten, their root is dried up ;
They shall bear no fruit ; Yea, if they bring forth, [womb.
- Yet will I slay the beloved fruit of their
- 17 God will reject them, because they have not hearkened to him :
And they shall be wanderers among the nations.

CHAPTER X.

Israel reprov'd and threatened for their impiety and idolatry.

ISRAEL is a vine spreading itself abroad, 1
Whose fruit is very abundant ;
According to the abundance of his fruit,
He hath abounded in altars ;
According to the goodness of his land,
He hath made goodly images. [punished.
Their heart is divided ; now shall they be 2
He shall break down their altars,
And he shall destroy their images.
For now they say, We have no king, 3
Because we feared not Jehovah ;
What then shall a king do for us ?
They speak empty words when they swear, 4
And falsehood when they make a covenant ;
And judgment springeth up as hemlock
In the furrows of the field.
Because of the calf of Beth-aven, 5
Shall the inhabitants of Samaria fear :
For his own people shall mourn for him,
And his sacrificers that exulted in him ;
Even for his glory, when it is departed from him. [to king Jareb:
For he shall be carried to Assyria, a present 6
Ephraim shall receive shame,
And Israel be ashamed of his own counsel.
As for Samaria, her king is cut off, 7
As the foam on the surface of the waters.
The high-places also of iniquity, 8
The sin of Israel, shall be destroyed :
Thorns and thistles shall come up on their altars ; [us,
And they shall say to the mountains, Cover
And to the hills, Fall on us.
As in the days of Gibeah thou hast sinned ; 9
Israel stood in array there :
Did not the war overtake them in Gibeah ?
Against the sons of iniquity I came, and 10
chastised them. [them,
And the peoples shall be gathered against

omitted. I have added what the connexion seems to require.

8. *Lurks for the people*] This version arises from a change of the points merely. The Israelites were opposed to Judah, and the false prophets ensnared all they could. The verb which begins the next verse, is joined to the last clause of this.

10. *Like grapes*] Israel was as agreeable to God then as these fruits would be to a traveller in the desert, in comparison with what Israel now is ; for as they acted, so have you.

14. *What wilt thou give*] These seem to be the words of the prophet, praying that God would appoint abortion and barrenness, rather than that they should bring up their children for the sword.

15. *My house*] Or household. Israel had been a part of God's household, or family ; but now he would cast them off. See Numb. xii. 7, and chap. vii. 1.

CHAP. X. 1. *Spreading itself*] For this sense of בָּרַק see Michaelis' Supp. Lex. The participle is used for various times.—*Whose fruit*] Considering כִּנּוֹן, 'the vine,' the nominative of the verb, which signifies 'whose fruit was equal,' that is, to its flourishing state, the sense is given, if not the idiom, as the next clauses explain. Horsley has rendered nearly to the same purpose.

2. *Be punished*] God himself will punish them with the destruction of what they have trusted in.

3. *Have no king*] They had rejected Jehovah and legal government. There was anarchy in the kingdom of Israel for nine years, before Hoshea began to reign, according to Usher and Blair.—*What shall a king*] Can one be of any service ?

4. *They swear*] Though they had taken the oath of allegiance to Hoshea, it seems from this that they were not sincere.—*Judgment*] Punishment suddenly follows our crimes ; it comes as commonly as hemlock grows in the furrows of the field.

5. *His own people*] His worshippers shall grieve to see their idol destroyed, or stripped of all that was valuable, and sent as a present to Assyria, to the great king.

7. *Cut off*] Many had been by assassination, and Hoshea soon would be by the king of Assyria ; nor should he have any power to resist.

8. *They shall say*] This sublime description of fear and distress, our Lord had in view, Luke xxii. 30. See also Rev. vi. 16.

10. *I came and chastised*] See note. chap. ix. 9.—*Two iniquities*] The calves of Dan and Bethel. Israel shall then suffer as Benjamin formerly did, Judg. xix. xx.

- When they are chastised for their two iniquities.
- 11 And Ephraim shall be as a trained heifer,
That loveth to tread out the corn;
For I will pass the yoke on her fair neck;
I will make Ephraim tread out the grain;
Judah shall plough, Jacob shall break his clods.
- 12 Sow to yourselves in righteousness,
And reap "the fruit" of loving-kindness:
Break up for yourselves the fallow ground:
For it is time to seek Jehovah,
Till he come and rain righteousness upon you.
- 13 Ye have plowed wickedness, and reaped punishment;
Ye have eaten the fruit of your falsehoods.
Because thou hast trusted in thy way,
In the multitude of thy mighty men,
- 14 There shall arise a tumult among thy people,
And all thy fortresses shall be destroyed,
As Salmon destroyed Beth-arbel in the day of battle;
The mother and children shall be dashed in [pieces].
- 15 Thus shall it be done to you, O house of "Israel,"
Because of your very great wickedness:
In a morning the king of Israel shall surely be cut off.

CHAPTER XI.

Israel's ingratitude, and God's judgments for it; promises of mercy.

- 1 WHEN Israel was a child, then I loved
And out of Egypt I called my son. [him:]
- 2 "When I called," then they departed from me:
[to idols.]
- They sacrificed to Baals, and burnt incense
- 3 Though I taught the Ephraimites to go,
And took them up in "my" arms;

11. *Trained heifer*] Subjected to servitude; and he shall be wholly employed in servile works. Judah shall have some pre-eminence.

12. *It is time*] The metaphor of the text intimates, that now Jehovah was calling them to repentance, that this was the proper time to exercise it, in order to avert the divine judgments. But instead of this, 'they plowed wickedness,' &c.—(v) Sept. Arab.

13. *Thou hast trusted*] Ephraim is addressed, and justly blamed for his false confidence.

14. *Salmon destroyed*] The Vulg. and Sept. have 'Zalmunna,' referring to Judg. chap. viii. As there is no variation in the MSS. the text is followed as alluding to a fact not elsewhere recorded; yet the various reading has great evidence to support it.

15. *O house of Israel*] The text has Bethel, where the calf is worshipped. The reading of the Sept. is adopted, because the prophet would not attribute the punishment of Israel to their calf, nor to the people of Bethel.

CHAP. XI. 2. *When I called*] The common text is incoherent, and is admitted to be wrong. The Sept. gives the true reading.

3. *The Ephraimites*] So the versions read; and God refers to his care of them in the desert. He was a nurse to them; but they did not know or acknowledge him in their mercies.

4. *With human cords*] The next words explain these. The Chaldee explains, 'as beloved children are drawn, I

- Yet they knew not that I healed them.
With human cords I drew them, with 4
bands of love;
And I was to them as one that raised the
yoke on their cheek;
And I inclined unto them, I "conducted"
them.
- They shall return into the land of Egypt, 5
And the Assyrians shall be their king,
Because they have refused to return to me.
And the sword shall afflict their cities, 6
And shall consume their lying prophets,
And shall devour because of their counsels
And my people persist in backsliding from 7
me; [gether,
Though because of the yoke they call to—
It shall not be raised from off their neck.
- How shall I give thee up, O Ephraim? 8
How shall I deliver thee up, O Israel?
How shall I make thee as Admah?
How shall I subvert thee as Zeboim?
My heart is changed within me;
At the same time my repentings are kindled.
I will not execute my hot anger; 9
I will not turn to destroy Ephraim utterly;
For I am God, and not man,
The Holy One in the midst of thee:
And I will not come in fury against thee.
They shall walk after Jehovah; 10
He shall roar as a lion; when he shall roar,
Then shall their sons hasten from the west:
They shall hasten as a bird from Egypt, 11
And as a dove from the land of Assyria:
And I will place them in their houses, saith
Jehovah.
- Ephraim hath beset me about with false- 12
hood,
And the house of Israel with deceit;
But Judah as yet ruleth with God,
And is faithful with the Most Holy One.

drew them with the strength of love.—*Raised the yoke*] This was done to ease the neck of the labouring beast; and denotes that God had given them rest and ease.—*Inclined*] He heeded his kind attention to them, and conducted them forty years in the desert.—(v) MSS.

5. *They shall return*] The Sept. and Arab. read וְ for כִּי, and join it to the last verse, which removes the contradiction of this place. Compare with ch. vii. 16; viii. 13; ix. 3–6.

6. *Lying prophets*] Horsley renders, 'diviners.' For the sense given, see Isa. xvi. 6; Jer. xlviii. 3.

7. *They call together*] Though from the yoke of oppression they cry to me for help, I will not regard them.

8. *Give thee up*] God speaks as if from his affection to this people, he knew not what to do.

9. *Come in fury*] So Daltie and Michaelis. God is addressing Ephraim, and there is no reference to a city in what precedes or follows; but a promise of favour and kindness, that however God might correct he would not make a full end of his people.

10. *Walk after Jehovah*] They shall refrain from idolatry, when Jehovah shall display his power in delivering them.—*Their sons*] During the seventy years the fathers died off, but their sons lived, and many returned from Egypt and Assyria, on the decree of Cyrus.

12. *As yet ruleth with*] Maintained the laws of God and adhered to his worship professedly; and were, in comparison of Israel, a faithful people.

CHAPTER XII.

A reproof of Ephraim, Judah, and Jacob; exhortations to repentance, &c.

- 1 EPHRAIM feedeth on wind, and followeth the east wind;
He daily multiplieth falsehood and robbery:
And they have made a league with Assyria,
And oil is carried down into Egypt.
- 2 Jehovah hath also a controversy with Judah,
And he will punish Jacob according to his ways;
According to his doings will he recompense
- 3 In the womb he took his brother by the heel;
And by his strength he had power with
- 4 Yea, he had power with the angel, and prevailed;
He wept, and made supplication to him:
In Bethel he found him, and there spoke with 'him;'
- 5 Even Jehovah, the God of hosts;
Jehovah is his appointed memorial.
- 6 Therefore turn thou unto thy God:
Observe loving-kindness and judgment,
And wait on thy God continually.
- 7 A trafficker! deceitful balances are in
He loveth to oppress others. [his hand:]
- 8 And Ephraim said, Surely I am rich,
I have found for myself substance.
All 'his' labours shall not suffice him,
For the iniquity wherewith he hath sinned:
- 9 Yet I am Jehovah, thy God, [Egypt;
'Who brought thee' from the land of
I will again make thee to dwell in tents,
As in the days of the solemn assembly.
- 10 Though I have spoken by the prophets,
And though I have multiplied vision,
And by the prophets have used similitudes;
- 11 Yet verily in Gilead there is iniquity.

CHAP. XII. 1. *Feedeth on wind*] Not only adopts empty counsels, but dangerous ones. See Job xv. 2. The east wind was parching and noxious.

3. *By the heel*] This action denoted that he would supplant his brother in the right of primogeniture, Gen. xxv. 26; xxvii. 36.

4. *He wept*] The circumstance of his weeping is not mentioned, Gen. xxxii. and the conjecture of Houbigant is probable, that for בכה, we should read בכח, he prevailed by might. All the versions read as the text.—*In Bethel*] Jacob found God there, and God spoke to him and made the promise of giving to him and to his seed the land of Canaan. There is a tacit reflection on the Israelites who had polluted that place by the worship of idols, Gen. xxviii. 14, &c.—(v) Versions.

5. *Memorial*] The name by which he is remembered and distinguished, Exod. iii. 15.

7. *A trafficker*] The word is ambiguous, and we may render 'A Canaanite,' the other sense is preferred, because of what follows. Ephraim is understood.

8. *All his labours*] The text adopted is that of the Sept. and Arab. The meaning is, that though Ephraim had grown rich, yet he should not enjoy his riches in consequence of his sin.

9. *To dwell in tents*] As they were accustomed to do at the feast of booths; but this is a threatening, not a promise. Others should possess their houses, and in their captive state, they should live in tents, &c.—*Days of the*] The textual word, כיער, may be rendered, 'appointed time;'

Surely idols are a mere vanity;
Yet in Gilgal they sacrifice oxen;
Yea, their altars are as stone-heaps
Among the furrows of the fields.
And Jacob fled into the country of Syria, 12
And Israel served for a wife;
And for a wife he kept flocks and herds.
And by a prophet Jehovah brought Israel 13
from Egypt;
And by a prophet were they preserved.
But Ephraim hath provoked most bitterly: 14
Hence his Lord will leave his blood upon
him,
And will recompense to him his reproach.

CHAPTER XIII.

Ephraim's glory must pass away; God's anger at their wickedness.

- WHEN Ephraim spoke trembling, 1
He exalted himself in Israel;
But when he offended as to Baal, he died.
- And now they sin more and more, 2
And have made to themselves a molten
image; [idols:
Of their silver by their skill they made
All of them the work of artificers:
And they say concerning them,
Let the men that sacrifice, kiss the calves.
Therefore they shall be as the morning 3
cloud,
And as the early dew that passeth away;
As chaff driven by a whirlwind from the
floor, [ney.
And dispersed as the smoke from the chimney—
Yet I am Jehovah, thy God, [Egypt, 4
'Who brought thee up' from the land of
And thou hast known no God but me:
For there is no Saviour besides me.
I knew thee in the desert, in the land of 5
great drought.

and so refer to the forty years which Israel spent in the desert.—(a) Sept.

10. 11. These verses are connected; and the sense is, That though God had employed the prophets, the people still persisted in their idolatry.

12. *And Jacob fled*] From the hatred of Esau, he was induced to fly to his mother's family. See Gen. xxviii. and xxix.

13. *Israel*] Israel is used here for the children of Jacob. The prophet meant is Moses, by whom their civil and religious polity was formed, and under whose guidance they were preserved in the desert.

14. *But Ephraim hath*] Unmindful of what God did to their ancestor, when in a low and wandering state, or for their forefathers, whom he by Moses delivered from Egypt, and supported in the desert, and planted in a good land; hence God will leave him to answer for the innocent blood which he had shed.

CHAP. XIII. 1. *Spoke trembling*] Spoke with reverence and respect for God, then he prospered and had great authority among the tribes.

2. *Kiss the calves*] See 1 Kings xix. 18. We learn from Cicero, that it was usual for devotees to kiss the images of their gods.

4. *No God but me*] Though thou hast treated me with neglect, yet I am thy only Saviour. (v) Versions. MSS.

5. *I knew thee*] That is, acted towards thee with kindness and favour.

- 6 According to their pasture they were filled ;
They were filled and their heart was ex-
alted ;
Therefore have they forgotten me.
- 7 Hence I will be unto them as a lion ;
As a leopard in the way will I observe
them :
- 8 I will meet them as a bear bereaved ;
And I will rend the caul of their heart,
And there will I devour them as a lion :
The wild beast shall tear them in pieces.
- 9 O Israel, thou hast destroyed thyself ;
But in me there is help found for thee.
- 10 Where is thy king ? where is he ?
That he may save thee in all thy cities ?
And thy judges of whom thou saidst,
Give me a king and princes ?
- 11 I gave thee a king in mine anger,
And I took him away in my wrath.
- 12 The iniquity of Ephraim is bound up ;
His sin is laid up in store.
- 13 The pains of one in travail shall come on
him :
Surely he is an unwise son ;
For else he would not stay in the birth.
- 14 I will ransom them from the grave ;
I will redeem them from death :
O death, 'where' shall be thy sting ?
O grave, 'where' shall be thy destruction ?
Repenting shall be hid from mine eyes.
- 15 Though he was fruitful among his brethren,
There shall come an east wind ; [sert,
A mighty wind shall come up from the de-
And his spring shall become dry,
And his fountain shall be dried up :
It shall spoil the treasure of all his desirable
utensils.
- 16 Samaria shall become desolate ;

Because she hath rebelled against her God
By the sword shall her inhabitants fall :
Their infants shall be dashed in pieces,
And their women with child shall be ripped
up.

CHAPTER XIV.

*An exhortation to repentance ; a promise of God's
blessing.*

- O ISRAEL, turn unto Jehovah thy God ; 1
For thou hast fallen by thine iniquity.
Take with you words, and turn to Jehovah : 2
Say to him, Forgive all iniquity and receive
us kindly ;
So will we render the 'fruits' of our lips.
We will not expect Assyria to save us ; 3
We will not rely on the horses of Egypt,
Nor will we say any more, Ye are our gods,
To the work of our own hands :
For in thee the fatherless findeth mercy
I will heal their backsliding, I will love 4
them freely :
For mine anger is turned away from them.
I will be as the dew unto Israel, 5
He shall blossom as the lily,
And he shall strike his roots as Lebanon.
His suckers shall spread abroad, 6
And his beauty shall be as the olive-tree,
And his smell as the cedars of Lebanon.
They shall return 'and sit' under his sha- 7
They shall revive as the corn, [dow ;
And they shall spread abroad as the vine :
'They shall be celebrated as the wine of Le-
banon. [idols ?
What hath Ephraim to do any more with 8
I have heard him, and observed him :
I will make him like a green fir tree :
From me is thy fruit found. [things ?
Who is wise, that he may understand these 9

6. *According to their*] When brought into the promised land, and blessed with abundance, they were elated, and rebelled against their benefactor; many acted as if they had forgotten him.

7, 8. *As a lion*] The metaphors show how severely God would punish when the days of recompense came.

9. *Hast destroyed*] This text has been variously rendered. The common rendering is followed, because it is as probable as any. While God charges their ruin on themselves, he shows whence their restoration both in a political and spiritual sense must come.

10. *Thy king*] They originally desired a king, that they might be as the other nations; and now they are asked what their king can do for them.

11. *I gave thee*] This refers not to Saul, who was rejected for his own sin, and not as a punishment of the people; but God had suffered them to raise and appoint one king after another, and by their seditions to cut them off; and by these violent proceedings they were all involved in distress and exposed to danger.

13. *For else he*] Ephraim is compared to a woman in labour, and to the child abiding in the birth, and consequently suffering with the mother.

14. *I will ransom*] Whatever their conduct may be, I will fulfil my promise made to their fathers.—*Thy sting*] The text has 'thy plagues.' Paul has 'sting;' and the difference consists in the omission of one letter. And instead of ארץ, 'I will be,' the Sept. and Syr. read ארץ 'where,' and I Cor. xv. 25.

15. *A mighty wind*] Here Jehovah is used as an epithet.—*It shall spoil*] The metaphor means an enemy should invade and plunder them, as the next verse plainly expresses it.

CHAR. XIV. 1. *Fallen by thy*] They had fallen into the lowest state, being deprived of their freedom; and had contracted great guilt, so as to be ready to perish for ever.

2. (v) Sept. Arab.

3. *Rely on the*] The kings of Israel were forbidden to multiply horses, Deut. xvii. 16; Is. xxxi. 1; nor would they look for help to their idols.—*The fatherless*] Such were the Israelites in their state of captivity.

4. *Backsliding*] They have not fallen into idolatry since the captivity in Babylon.

5. *Strike his roots*] He shall be as firmly rooted, as mount Lebanon was firmly fixed.

7. *And sit under his*] So the versions render. The sense is that every one who returns shall sit under the shadow of his own vine, and shall enjoy rest and security.—*Wine of Lebanon*] This was anciently much esteemed, and it still is according to La Roque. The version given arises from reading וצור as a verb, with Dathie and others.

8. *What hath Ephraim*] The word לו is pleonastic; for it is clear that God continues to speak. Ephraim shall no more practise idolatry.—*I have heard*] This supposes that Ephraim had addressed his requests to God, according to the direction in the first verse; and these God regards, and promises to bless him with prosperity and fruitfulness.

9. *Who is wise*] Who are they among you that will

And prudent, that he may know them?
For the ways of Jehovah are right.

And the just will walk in them;
But the transgressors shall fall therein.

give heed to these things so that ye may truly know them?
Such will acknowledge that the ways of Jehovah are right,

in which just men walk; but transgressors will fall amidst
the light which should have directed them.

M I C A H.

INTRODUCTION.

MICAH is thought to have belonged to the kingdom of Judah, as he mentions only the kings who reigned over that country. He was contemporary with Isaiah and Hosea, but probably later than either of them. He prophesies against both Judah and Israel, and reproves with great zeal both of them for their sins. He foretells their captivity; and for the comfort of the pious predicts the incarnation of Messiah, the place of his birth, his offices, and the glory of the Church in the latter days. His style is nervous and animated, resembling that of Isaiah.

CHAPTER I.

The wrath of God against Judah for idolatry; an exhortation to mourning.

- 1 THE word of Jehovah that came to Micah, the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, kings of Judah; which came to him in a vision concerning Samaria and Jerusalem.
- 2 Hear, ye people, all of you;
Hearken, O land, and all that are therein,
And let the Lord Jehovah be witness against you,
Even the Lord from his own holy temple.
- 3 For lo Jehovah will go forth from his place,
And will come down, and tread on the high places of the earth,
- 4 And the mountains shall melt under him,
And the valleys shall dissolve as wax before fire, [place.
As waters that are poured down a steep
- 5 For the transgression of Jacob is all this
And for the sin of the house of Israel.
What is the transgression of Jacob?
Is it not that of Samaria?
And what is "the sin" of Judah?
Is it not that of Jerusalem?
- 6 Hence I will make Samaria as a heap of the field, [yard:
And as a place for the plantings of a vine-
And I will pour down her stones into the valley,

And I will discover her foundations.
And all her carved images shall be beaten 7
to pieces,
And all her hires shall be burned in the fire,
And all her idols will I make a desolation:
For from the hire of a harlot she gathered riches,
And to the hire of a harlot shall they return.
Therefore I will wail and howl, 8
I will go stripped and naked:
I will make a wailing like the jackals,
And a mourning like the female ostrich.
For her wound is desperate; 9
For "the stroke" hath come unto Judah;
To the gate of my people, even to Jerusalem.
Declare ye not this at Gath; 10
Weep ye not with great clamour.
In Beth-ophrah roll yourselves in the dust.
Pass on, inhabitress of Saphir, naked and 11
shamed;
Go not forth to wail, inhabitress of Zaanan;
Beth-ezel will take from you its support.
For sick to bitterness is the inhabitress of 12
Maroth: [the gate of Jerusalem.
For evil hath come down from Jehovah to
Bind the chariot to the swift beast, inhabit- 13
ress of Lachish: [daughter:
The beginning of sin was she to Zion's
For in thee were found the crimes of Israel.
Therefore shalt thou give presents to More- 14
sheth-gath:

CHAP. I. 1. *The Morasthite*] Maresha is placed in Judah, Josh. xv. 44; and 2 Chron. ii. 8.

2. *O land*] The land of Canaan is only meant, and not the whole earth.—*Jehovah be witness*] By me his prophet against you for your sins.

3. *Tread on the high*] Compare Amos iv. 13, God will appear as an avenger, punishing the guilty.

5. *That of Samaria*] See Hosea viii. 5. The turn of the sentence supports the various reading of the versions. Idolatry was practised in Jerusalem as well as Samaria.

7. *Her hires*] She imputed her wealth to her spiritual harlotry, and honoured her idols for bestowing it: and her conquerors shall apply it to the honour of their idols.

8. *And naked*] That is, without an upper garment. He would pay no attention to his dress, as was the custom of mourners.

9. *The stroke hath*] So the versions render. Jerusalem

would soon be assailed by her enemies, 2 Chron. xxviii. 16—21.

11. *The mourning of*] Betheshal shall itself be so afflicted, as not to be able to yield you any succour. This was near to Jerusalem, Zech. xiv. 5.

12. *Maroth*] A city of like name is placed in the tribe of Judah, Josh. xv. 59.—*Sick to bitterness*] Sick to good; the reading of the text is inexplicable; and as the paronomasia abounds in so peculiar a manner, the reading of למר is adopted, as most probably the genuine one.

13. *Lachish*] In the tribe of Judah, Josh. xv. 39. Senacherib took it, 2 Kings xviii. 14.—*Beginning of sin*] The idols of Israel were first adopted by Lachish.

14. *Moreseth-gath*] To the Philistines of that country, for safety and protection.—*House of Achizib*] Or Beth-achizib will deceive the hope of the king of Israel. Achizib was a city in the tribe of Asher, Josh. xix. 29, and now, according

The house of Achzib will be a lie to the king of Israel.

15 Yet will I bring an heir unto the inhabitress of Mareshah :

He shall come unto Adullam, the "border" of

16 Make thee bald, and poll thee for thy delicate children ;

Enlarge thy baldness as the eagle ;

For they are gone into captivity from thee.

CHAPTER II.

Against oppression ; a lamentation and reproof for injustice ; promise of restoring Jacob.

1 Wo to them that devise iniquity,

And who work evil upon their beds !

When the morning is light they practise it, because it is in the power of their hand.

2 And they covet fields, and forcibly seize them ;

And houses, and take them from their So they oppress a man and his household, A great man and his inheritance.

3 Therefore thus saith Jehovah ;

Behold, against this family do I devise evil, From which ye shall not remove your necks ; Neither shall ye go haughtily :

For a time of calamity shall this be.

4 In that day shall a proverb be taken up against you,

And a grievous lamentation shall be made, Saying, We are utterly laid waste ;

The portion of my people is transferred ;

"No one" is moved to take my part.

To restore our fields which have been divided.

5 Surely there shall not remain unto thee, One that shall stretch out a cord by lot, In the public assembly of Jehovah.

to Maundrel, called Zib, near the sea-coast, about nine miles from Aco or Ptolemais ; but there was also a city of the same name in the tribe of Judah, Josh. xv. 44.

15. *Mareshah*] This is mentioned with Achzib, Josh. xv. 44. The name is derived from a verb signifying 'to inherit,' and God threatens that the enemy should be the inheritor of it.—*To Adullam*] This was a fenced city of Judah, 2 Chron. xi. 7. It was east of Eleutheropolis, according to Eusebius.—(v) Chald.

16. *Make thee bald*] The inhabitress of Mareshah may be understood. For the custom, see Amos viii. 10.—*As the eagle*] When he sheds his plumage. See Ps. ciii. 5. One species is called the bald eagle.

CHAP. II. 1. *Upon their beds*] They form the designs and do it in their imagination there ; and when they arise, they avail themselves of their power to practise it.

2. *Seize them*] This must refer to the great and powerful, who were guilty of thus treating their weaker and poorer brethren ; and sometimes even the more wealthy could not escape.

4. *Saying*] Or, 'it shall be said.'—*No one*] So the Sept. which is adopted. A mourner is supposed to speak.—*Which have been*] Or which one hath divided, referring to the enemy, who now occupied the land. See 2 Kings xv. 29 ; xviii. 13.

5. *One that shall*] You shall have no part of the land ; but shall be wholly removed, and become exiles.

6. *O ye that prophesy*] The obstinate and unbelieving thus speak to God's prophets, to whom Micah replies. *Not be removed*] This is the usual sense of נָסַח, and not 'take or apprehend.'

Prophesy not, say they, O ye that prophesy. 6 Should they not prophesy to such as these,

Yet will their disgrace not be removed.

Doth the house of Jacob indeed say, 7

Is the spirit of Jehovah straitened? are these his doings?

Do not my words impart good

To him who walketh uprightly?

But of old my people hath risen up as an 8 enemy :

Ye strip the mantle from off the garment.

From those that pass on securely returning from battle.

The women of my people ye cast out 9

From their delightful habitations ;

From their children ye take away "glory" for ever.

Arise ye, and depart ; for this is not your 10

Because it is polluted, it shall be destroyed ;

Yea, the destruction shall be very great.

If a man walking in the spirit of falsehood 11 and lies,

Prophesy to thee of wine and strong drink ;

Even he shall be the prophet of this people.

I will surely gather, O Jacob, all of thee ; 12

I will surely assemble the remnant of Israel ;

I will put them together as sheep in a fold ;

As a herd in the midst of their stall :

They shall make a tumult from the multitude of men.

The breaker goeth up in their sight ; 13

They break and pass the gate, and go out by it ;

And their king passeth through before them, And Jehovah at the head of them.

7. *Straitened*] Is God's compassion and mercy confined or diminished? Can such things as you speak be his doings?—*Do not my words*] Jehovah answers, My words spoken by my prophets will do good, impart instruction and comfort to every serious and upright person.

8. *Ye strip the*] They showed their enmity to God by acts of cruelty and robbery, violating his express law.—*Returning from*] They plundered those who had escaped the dangers of battles, and who thought themselves to be safe.

9. *The women of*] Widows are meant, whom they oppressed, and whose property they seized.—*Glorify for ever*] Some think that by the sins of the rulers, they were to be driven from the land, and all their privileges, here called 'glory,' or 'my glory,' is meant ; and the next verse countenances this opinion.—(v) Syr.

11. *Falsehood and lies*] Predicting only preposterous things according to your wishes ; to him you will listen.

12. *Gather, O Jacob*] 'To gather and assemble,' usually denote God's kindness ; but they ought to be regarded here as a denunciation of punishment.—*As sheep in a fold*] They shall be pent up in their cities by their enemies as sheep in a fold, &c.

13. *The breaker goeth*] The term פָּרַץ is scarcely ever taken in a good sense. See Exod. xix. 22—24 ; Judg. xxi. 15 ; Ps. xvii. 4 ; Jerem. vii. 11. Here it denotes the enemy, the troops.—*Their king*] Salmaneser is meant. The cities being taken, the king leadeth his own troops, and the captive Israelites, under the direction of Jehovah, whose instrument he is. We should recollect that Jehovah represents himself as the leader of heathen conquerors. See Is. xl. 1—4, and chap. xxi. 2, &c.

CHAPTER III.

The cruelty of the princes of Israel, the falsehood of the prophets, and the sinful security of both.

- 1 AND I said, Hear, I pray, O ye chiefs of Jacob,
And ye princes of the house of Israel :
Is it not for you to know judgment ?
- 2 Ye who hate the good, and love the evil ;
Who pluck their skin from off them,
And their flesh from off their bones ;
- 3 Who have also eaten the flesh of my people,
And have flayed their skin from off them ;
And ye have broken their bones,
And divided them as flesh in the pot,
And as meat within the caldron.
- 4 Then shall they cry unto Jehovah,
But he will not hearken unto them :
He will even hide his face from them at that time,
According as their deeds have been evil.
- 5 Thus saith Jehovah, *God of hosts*,
To the prophets who cause my people to err,
Who bite with their teeth, and cry Peace ;
And as to him that putteth not into their mouths,
They will even prepare war against him :
- 6 Therefore ye shall have night instead of vision.
And darkness instead of divination ;
For the sun shall go down over the prophets,
And the day shall be dark over them.
- 7 Then shall the seers be ashamed,
And the diviners shall be confounded :
Yea, they shall cover their mouth, all of them ;
Because God will give them no answer.
- 8 But verily I am filled with power,
With the spirit of Jehovah, and of judgment,
and of might ;
To declare unto Jacob his transgression, and to Israel his sin.
- 9 Hear this, I pray, ye chiefs of the house of Jacob,
And ye princes of the house of Israel,
Who abhor judgment and pervert all equity ;
- 10 Who build up Zion by blood,
And Jerusalem by iniquity.
- 11 The chiefs thereof judge for reward ;
And the priests thereof teach for hire ;
And the prophets thereof divine for silver ;
And yet they lean upon Jehovah,
Saying, Is not Jehovah among us ?
Calamity shall not come upon us.

CHAP. III. 1—3. *Hear, I pray*] This address shows the sinfulness of the heads or chiefs of Jacob. They treat the people as they did the sacrifices ; they became the victims of their cruelty.

4. *Then shall they cry*] When Jehovah brings the breaker or destroyer against the land, these shall find no favour.

5—7. *To the prophets*] The false and wicked ones, who prophesied for bread.

10. *Who build up*] Who raise up magnificent palaces for yourselves by plunder and murders.

Therefore shall Zion for your sake be plowed 12
as a field,
And Jerusalem shall become heaps,
And on the mountain of the temple,
Trees shall grow as on the high-places of
a forest.

CHAPTER IV.

The prophet foretells the glory, peace, and establishment of Messiah's kingdom, and the destruction of his enemies.

But it shall come to pass in the latter 1
days,
That the mountain of the house of Jehovah
Shall be established on the top of the moun-
tains,
And it shall be exalted above the hills ;
And the peoples shall flow unto it.
And many nations shall go, and shall say, 2
Come, and let us go up to the mount of Je-
hovah,
And to the temple of the God of Jacob ;
And he will teach us of his ways,
And we will walk in his paths :
For out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem.
And he shall judge among many people, 3
And decide among strong nations afar off ;
And they shall beat their swords into plough-
shares,
And their spears into pruning-hooks ;
Nation shall not lift up sword against nation,
Neither shall they any longer learn war ;
But they shall sit every man under his vine, 4
And under his fig-tree, and none make them
afraid : [spoken it.
For the mouth of Jehovah of hosts hath
Though all other people will walk 5
Every one in the name of his own god ;
Yet let us walk in the name of Jehovah,
Who is our God for ever and ever.
In that day, saith Jehovah, 6
I will gather her that halteth,
And her that is driven out will I assemble,
And her whom I have afflicted ;
And I will make her that halted a residue, 7
And her that was cast far off a strong nation :
Jehovah shall then reign over them in
mount Zion,
From henceforth, even for evermore. 8
And thou, O tower of Eder,
The fortress of the daughter of Zion, to
thee shall it come,
Even the former dominion shall come,

CHAP. IV. 1—4. *Latter days*] See Is. ii. 2—5, and notes.

5. *All other people*] Though this be the constant practice of the heathens, yet let not us follow them in their idolatry ; but let us imitate their constancy and perseverance in adhering to Jehovah.

6—8. *In that day*] Though God would send his people into captivity ; yet a residue should be preserved, in whom the future designs of his providence should be accomplished. — *Tower of Eder*] In or near Bethlehem ; and intimates that the house of David should again flourish.

- And the kingdom, to the daughter of Jerusalem.
- 9 Now why dost thou cry out aloud?
Is there no king in thee? hath thy counsellor perished?
For pangs have seized thee, as one in travail.
- 10 Be in pangs, and labour to bring forth,
O daughter of Zion, as one in travail:
For now shalt thou go forth from the city,
And thou shalt dwell in the field;
And thou shalt go even unto Babylon,
"And" there shalt thou be delivered;
There shall Jehovah redeem thee
From the hand of thine enemies.
- 11 For now many nations are gathered against thee, [eye look on Zion.
Who say, Let her be defiled, and let our
- 12 But they know not the thoughts of Jehovah,
Neither understand they his counsel:
For he assembleth them as a sheaf on the floor. [Zion:
- 13 Arise, and tread out the grain, daughter of Zion.
For I will make thy horn iron,
And I will make thy hoofs brass:
And thou shalt beat in pieces many people:
And thou shalt devote their gain to Jehovah, [earth.
And their substance to the Lord of all the
- 1 Now also, O plundering daughter,
Shalt thou thyself be plundered.
They have laid siege against us;
They have smitten with a rod on the cheek
The judge and the prince of Israel.

CHAPTER V.

The birth of Christ, his kingdom and his conquest foretold.

- 2 AND art thou, Bethlehem-Ephrath,
Too little to be among the chiefs of Judah?

9. *Now why dost*] Having predicted the kingdom of Messiah, the prophet now returns to the present state of Israel. Is there no king? Though Zedekiah be removed, am not I thy king?

10. *Be in pangs*] Here the distresses which they endured when conquered and carried captive, are forcibly described. Yet they are assured that God will redeem them.—(a) MSS.

11. *Many nations*] The Idumeans, Ammonites, and others who exercised great cruelties on the scattered Israelites, for which the prophets denounced their ruin.

12. *As a sheaf*] When they have answered his purpose, they shall be in their turn punished.

13. *Tread out the grain*] The prophet commands the daughter of Zion to tread out this sheaf. On the return from Babylon, the Jews subdued some of these nations, I Macc. v. 3-6.

CHAP. V. 1. *Now also*] With the Hebrew, Syriac, &c. this verse is joined to the foregoing chapter. Assyria is meant, as Salmanc-er had probably now invaded Israel.

2. *And art thou*] I have rendered interrogatively, with many others, as the text will bear it, and as this makes it equivalent to the reading of Matthew, chap. ii. 6, and to some copies of the Sept. here.—*Among the chiefs*] The term רָאשֵׁי denotes both a 'thousand,' and the 'heads' or chiefs of a thousand; and Michaelis supposes that it means also a larger family. The evangelist, or the scribes, mention this city as Bethlehem-Judah, which is equivalent to Ephrath.—*One who is*] Here the Sept. Alex. agrees with the Hebrew; while the scribes in Matthew either paraphrase, or else we have two renderings of the same word, 'A ruler,

For out of thee shall come forth unto me
One who is to be the ruler in Israel;
And his goings forth have been from of old,
from everlasting.
Therefore will Jehovah give them up, 3
Until the time when she who bringeth forth,
shall have brought forth: [veret,
When the residue of "their" brethren are con-
Together with the children of Israel.
And he shall stand and feed his flock, 4
In the strength of Jehovah;
In the exalted name of Jehovah, his God;
And they shall be "converted:" [earth:
For now shall he be great to the ends of the
And He shall be the author of peace. 5
When the Assyrian shall come into our
land,
And shall have trodden in our palaces,
Then shall there be raised up against him
Seven rulers, and eight princes of men.
And they shall waste the land of Assyria 6
with the sword,
The land of Nimrod in the entrances of it:
And we shall be delivered from the Assy-
rian,
When he shall have come into our land,
And when he shall have trodden on our
borders. [the nations,"
And the residue of Jacob shall be "among" 7
And in the midst of many peoples,
As dew from Jehovah, as showers on the
grass;
Which grass tarrieth not for man,
Neither waiteth for the sons of men.
And the residue of Jacob shall be among" 8
the nations,
And in the midst of many peoples,
As a lion among the beasts of the forest,

who shall feed my people Israel.—*And his goings forth*] See IIos. vi. 8; Job i. 1; and Col. i. 16.

3. *She who bringeth forth*] Lowth has ingeniously explained this passage by supposing that the prophet refers to the prediction of Is. vii. 14; see note there.—*When the residue*] God will not fully vindicate his people, until after the birth and work of Messiah. This was fulfilled in the time of the apostles, and will be more so when the residue of Israel, with the fulness of the Gentiles, are brought in.—(v) Versions.

4. *And he shall stand*] The ruler mentioned verse 2.—*In the strength*] He shall evidently possess divine power and authority. And so our Lord did.—*Converted*] Many of the Jewish people by his own ministry, and more by that of his ministers.—(v) Versions.

5. *And He shall*] With Houbigant I close this remarkable prophecy with these words, and begin a new paragraph with what follows. See for the fulfilment of this, Eph. ii. 14-17.—*Seven rulers*] The chiefs of the Medes and Babylonians are intended, who attacked and took Nineveh.

7. *As dew from*] The Jews, in their captivity, spread the knowledge of the one true God. See Dan. ii. 47; iii. 29; iv. 34, &c. In their present dispersion they are witnesses of the truth of our Lord's predictions.—*Which tarrieth*] This must refer to grass, the immediate antecedent, and signifies that it springeth up without the attention or culture of man.—(a) Versions.

8. *As a lion*] On their return to their own land, they became a powerful people, and obtained many victories over their enemies.

- As a young lion among the flocks of sheep;
Who, when he passeth through, treadeth
down,
And teareth in pieces, and none can deliver.
9 Thy hand shall be lifted up over thy foes,
And all thine enemies shall be cut off.
10 And it shall be in that day, saith Jehovah,
That I will cut off thy horses, from amidst
thee;
And I will destroy thy chariots:
11 I will also cut off the cities of thy land,
And I will throw down all thy strong-
holds:
12 I will also cut off sorcerers from thy border;
And thou shalt have no more soothsayers:
13 I will also cut off thy carved images,
And thy statutes from the midst of thee;
Nor shalt thou again worship the work of
thy hands: [thee.
14 And I will root up thy groves from amidst
15 Then I will destroy thine enemies,
And execute vengeance in anger and fury
Upon the nations that have not hearkened to
me.

CHAPTER VI.

Gaul's controversy for unkindness, ignorance, injustice, and idolatry.

- 1 HEAR ye now what Jehovah saith;
Arise, contend thou before the mountains;
And let the hills hear thy voice.
2 Hear, O mountains, Jehovah's controversy;
And ye strong foundations of the earth:
For Jehovah hath a controversy with his
people,
And he will plead with Israel. [thee?
3 O my people, what have I done unto
And wherein have I wearied thee? testify
against me. [Egypt;
4 For I brought thee up from the land of
And from the house of slaves I redeemed
thee; [Miriam.
And I sent before thee Moses, Aaron, and

- O my people, remember now 5
What Balak, king of Moab, consulted,
And what Balaam, son of Beor, answered
him;
Remember what things were done for you
From Shittim even unto Gilgal,
That ye may know the righteousness of
Jehovah. [vah;
Wherewith shall I come before Jeho- 6
And bow myself before the high God?
Shall I come before him with burnt-offerings;
With calves of a year old? [rams,
Will Jehovah be pleased with thousands of 7
Or with ten thousands of rivers of oil?
Shall I give my first-born for my trans-
gression,
The fruit of my body for the sin of my soul?
He hath showed thee, O man, what is good; 8
And what doth Jehovah require of thee,
But to do justice, and to love mercy,
And to walk humbly with thy God?
The voice of Jehovah crieth unto the city, 9
And he that is wise will fear 'his' name;
Hear, 'O ye tribes,' him that testifieth.
Are there yet in the house of the wicked, 10
Treasures obtained by wickedness?
And the scant measure which is abominable?
Shall I count her pure with wicked balances? 11
And with the bag of deceitful weights?
Whose rich men are full of violence, 12
And her inhabitants have spoken lies,
And their tongue is deceitful in their mouth?
Wherefore I will begin to smite thee, 13
To make thee desolate because of thy sins.
Thou shalt eat, but shalt not be satisfied; 14
And 'it shall be dark' in the midst of thee;
And thou shalt take hold, but not deliver
any; [the sword
But if thou deliver, I will give them up to
Thou shalt sow, but shalt not reap; 15
Thou shalt tread olives, but not anoint thee
with oil;
And the must butt shall not drink the wine.

10. *In that day*] This must refer to the Assyrian invasion, which was now near, and the effects of it follow.

14. *Then I will*] Then will God destroy the Assyrian, and other enemies of Israel, the nations that have not hearkened to him.

CHAP. VI. 2. *Hear O*] See Ps. l. 1—4; Is. i. 18; Hos. xii. 2. This mode of calling the attention of the people is grand and sublime.

3. *Wearied thee*] By unnecessary burdens or undeserved calamities.

4. *Miriam*] She was a prophetess, and might have contributed to the instruction and edification of the people in the desert, Exod. xv. 20; Num. xii. 2.

5. *What Balak*] He sent for Balaam to curse Israel, but God constrained him to bless them. Balaam gave him afterwards advice how to seduce them to idolatry, Num. xxxi. 16.

6. *Wherewith shall I come*] The prophet here introduces one of the people in the name of the rest, as making inquiry in what way the anger of Jehovah might be appeased, and his favour conciliated. He proposes only sacrifices and offerings; but says nothing of repentance or reformation.—*Calves of*] These were to be offered for the high-priest, and are noticed as being the best, Levit. ix. 2.

7. *First-born*] The dearest of my offspring. It is well-known that the Phœnicians and Canaanites sacrificed their children; and some of the idolatrous Jews imitated this horrid practice, for which the prophets often reprov'd them.

8. *He hath showed*] The prophet answers the inquiries of the people, by reminding them what God had already taught in his law, and by other prophets; that sacrifices were vain, when unaccompanied with repentance, and regards to moral duty.

9. *And he that is wise*] The rendering adopted is that of all the ancient versions; and arises from a change of the points.—*Hear, O ye tribes*] This reading is also that of the versions.—*Him that testifieth*] What God testifieth follows to the end of the chapter.

10. *Scant measure*] Thus deceiving the buyer, by selling less than he pretended.

11. *Her pure*] The city is addressed, the place containing for the inhabitants, as it follows.

13. *Begin to smite*] All the versions except the Chaldee so render.

14. *It shall be dark*] This reading of the Sept. and Arab. Houbigant and Newcome prefer; darkness is often put for calamity, Job xviii. 6; Is. lix. 9.

- 16 For ye have kept the statutes of Omri,
And all the works of the house of Ahab;
And ye have walked in their counsels,
That I should make the city a desolation,
And the inhabitants thereof a hissing;
And this reproach ye my people shall bear.

CHAPTER VII.

The church complaineth of her small number and the general corruption; trusteth not in man, but in God.

- 1 Wo is me! for I am become
As those who gather the summer-fruits,
As those who glean the vintage;
But there is no cluster that may be eaten;
No first ripe fig which my soul desireth.
2 The good man is perished from the land,
And there is none upright among men;
They all of them lie in wait for blood;
They hunt every man his brother to destruction. [good;
3 Their hands are ready to do evil and "not"
The prince and the judge ask for a reward;
And the great uttereth the depravity of his soul:
Thus both he and they 'act abominably.'
4 The best of them is as a brier,
The most upright as a thorn-hedge. [cometh;
The day of thy watchmen, thy visitation
Now shall be the time of their perplexity.
5 Trust ye not even in a friend;
Put ye no confidence in a guide:
Keep the doors of thy mouth from her that lieth in thy bosom.
6 For the son shall dishonour the father,
The daughter shall rise up against her mother, [in-law;
The daughter-in-law against her mother-in-law:
A man's foes shall be the men of his own house.
7 But I will look unto Jehovah;
I will wait for the God of my salvation:
My God will hear and answer me.
8 Rejoice not over me, O mine enemy:
Though I am fallen, yet shall I rise up;
Though I now sit in darkness,
Yet will Jehovah become a light unto me.
9 I will bear the indignation of Jehovah,
Because I have sinned against him;

16. *Statutes of Omri*] See 1 Kings xvi. 16—23. He built Samaria, and patronized idolatry, and the people followed his example.—*Ye my*] They should lose their wealth in the destruction of the city and country, and be a reproach among the nations.

CHAP. VII. 2. *The good man*] As the early fig cannot be found in the advanced season of summer, or the cluster of grapes after vintage; so neither can the good man be discovered by diligent searching in Israel.

4. *It is the day*] For the punctuation, see the Syriac. On the approach of danger, watchmen were to be very diligent, Isaiah xxi. 11; and this is announced in what follows.

5. *In a guide*] A husband is called the guide of the wife, Prov. ii. 17. In this view women are exhorted not to confide in their husbands; and the husbands not to confide in their wives. Both sexes were depraved and unfaithful.

7—10. *But I will look*] The people led captive, are introduced as using this language.—*Mine enemy*] Assyria and

Until he plead my cause, and execute judgment
Until he bring me forth to the light, [for me;
And I shall see his righteousness.
Then she that is mine enemy shall see it, 10
And shame shall cover her:
Who said to me, Where is Jehovah thy God?
Mine eyes shall behold her punishment:
Now shall she be trodden down as mire of the streets.

In the day that thy walls are to be built, 11
In that day shall the decree be far extended.
In that day 'they' shall come unto thee 12
From Assyria, and from the fenced cities,
And from Egypt even unto the river, [tain.
And from sea to sea, and mountain to mountain—
Yet shall the land become a desolation, 13
Because of its inhabitants, for the fruit of their doings.
Guide thy people with thy crook, 14
The flock of thine heritage, that now dwell
solitarily in the forest;
In the midst of Carmel let them again feed;
In Bashan and in Gilead, as in the days of old. [Egypt,
As in the days they came out of the land of 15
I will show them wonderful things.
The nations shall see, and be confounded, 16
Because of all their might:
They shall lay their hand on their mouth,
And their ears shall become deaf.
They shall lick the dust like a serpent; 17
They shall tremble in their holes as earth-worms: [God,
They shall stand in awe of Jehovah our
And shall fear because of thee.
Who is a God like thee, pardoning iniquity 18
And passing by transgression, [quity
As to the residue of his own heritage?
He retaineth not his anger for ever,
Because he delighteth in mercy.
He will again have compassion on us; 19
He will subdue our iniquities;
Yea, thou wilt cast all 'our' sins into the
depths of the sea.
Thou wilt show the truth to Jacob, 20
And the mercy unto Abraham, [days of old.
Which thou swarest to our forefathers in the

Babylon are meant. The people had the promise of restoration, and might speak thus with propriety.

11. *The decree be far*] The decree of Cyrus and his successors for the restoration of the city and the temple, which was far extended, reaching to all the Jews, and sent into all the provinces of the empire.

12. *Fenced cities*] If this reading be right, we must understand those cities in Assyria where they were placed. Some render 'from the cities of Egypt.'—(v) Vers. and MSS.

14, 15. *Feed thy people*] This is the prayer of the prophet, referring to the people as in captivity, dwelling solitarily; then as restored, occupying Gilead, &c. The next two verses are God's answer.

16, 17. *Become deaf*] With astonishment and dismay.—*Lick the dust*] This denotes the most abject state, as what follows shows their terror.

18—20. *Who is a God*] The prophet concludes with celebrating the divine mercy towards his sinful people.

19. (v) Versions,

N A H U M.

INTRODUCTION.

FROM Chapter ii. 2, it appears that Nahum prophesied after Samaria was taken, in the reign of Hezekiah. The Assyrian power was then at its zenith, yet within little more than sixty years it was destined to fall. The Ninevites had repented at the preaching of Jonah; but they soon returned to their former sins. Nahum is superior to most of the lesser prophets in sublimity, pathos, and fire; he confines himself to the overthrow of Nineveh, the capital of those who had subverted the kingdom of Israel, and greatly distressed that of Judah.

CHAPTER I.

The majesty of God is displayed, in goodness to his people and severity against his enemies.

- 1 THE prophecy concerning Nineveh. The book of the vision of Nahum, the Elkosite.
- 2 Jehovah is a jealous and an avenging God;
Jehovah avengeth, and is very furious.
Jehovah avengeth his adversaries,
And he reserveth wrath for his enemies.
- 3 Jehovah is slow to anger, though great in power;
And Jehovah will not altogether destroy;
His way is in the whirlwind and in the storm,
And the clouds are the dust of his feet.
- 4 He rebuketh the sea, and maketh it dry;
And he drieth up all the rivers:
Bashan languisheth, and Carmel;
And the flower of Lebanon languisheth.
- 5 The mountains quake at him, and the hills melt;
And the land is laid waste at his presence;
Yea, the world, and all that dwell therein.
- 6 Who shall stand before his indignation?
And who shall rise up in his hot anger?
His fury is poured out like fire,
And the rocks are thrown down by him.
- 7 Jehovah is good, a strong-hold in a day of trouble;
And he knoweth them that trust in him.
- 8 But with an overflowing torrent

CHAP. I. 1. *Elkosite*] He is thus called, according to Jerom, from a village in Galilee.

3. *And will not*] See note, Exod. xxxiv. 6, &c.—*His way is*] He displays his power and justice by storms and tempests; he makes all nature subserve his purposes. Comp. Ps. civ. 3.

4—8. *He rebuketh the sea*] Referring to the Red Sea and the Jordan, Exod. xiv. 21; Josh. iii. 16.—*The mountains*] Alluding to Sinai and the other mountains around, Exod. xix. 18.—*With an overflowing*] This may refer to the manner in which Nineveh was taken. Diodorus Siculus says, 'That the Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall; in consequence of which the desponding king burnt himself, his palace, and treasures.'

9—11. *Against Jehovah*] This may refer to the conduct of Senacherib, in the reign of Hezekiah, and to the destruc-

SS6

He will make an utter end of his opposers;
And darkness shall pursue his enemies.

What do ye imagine against Jehovah? 9

He himself will make an utter end:

Distress shall not rise up a second time.

For while the "princes" are yet perplexed, 10

And while drunken as with their wine,

They shall be devoured as stubble fully dry

From thee hath there gone forth one. 11

Who imagined evil against Jehovah?

A most wicked counsellor.

Thus saith Jehovah, *God of hosts*; 12

Though they are prosperous and so many,

Yet shall they be cut down and pass away;

Though I afflicted thee, I will afflict thee
no more.

For now will I break his yoke from off thee, 13

And I will burst thy bonds in sunder.

And Jehovah will command concerning thee, [abroad.

That thy name may be no more scattered

From the house of thy gods will I cut off

The graven image and the molten image:

I will appoint thy grave; for thou art vile.

Behold upon the mountains the feet of 15
him [peace!

That bringeth good tidings, that publisheth

Keep, O Judah, thy feasts; perform thy
vows:

For he shall no more pass through thee;

The wicked is wholly consumed, he is cut
off.

tion of his army, as well as to the overthrow of Nineveh. The following verses are strikingly applicable to that event, 2 Kings xviii. and xix.

10. (v) Syr. Chald. 2 MSS.

12. *Though they are*] The Assyrians had hitherto been successful, as Rabshakeh boasted; and they had distressed the kingdom of Judah, but the prophet assures them that they should not do it again.

13. *Break his yoke*] They had paid tribute to the king of Assyria from the time of Ahaz; but paid it no more after the destruction of Senacherib's army.

14. *Concerning thee*] The king of Assyria is addressed.—*House of thy gods*] Senacherib was slain in the house of Nisroch, his god; and this house and the images might be destroyed.—*Appoint thy grave*] Thou shalt be cut off, because vile, 2 Kings xix. 37. The next verse celebrates the end of this formidable foe.

CHAPTER II.

Formidable and victorious armies are described as marching against Nineveh.

- 1 THE destroyer is come up before thee :
Guard the fenced place, watch the way ;
Make strong thy loins, fortify thy might greatly. [cob,
- 2 For Jehovah restoreth the excellency of Ja-
In a manner becoming the excellency of Israel :
Though the wasters have wasted them,
And have destroyed their vine branches.
- 3 The shield of his mighty men is made red ;
The valiant men are clothed in scarlet :
The chariots are as flaming torches
In the day when he prepareth them,
And the 'horsemen' spread abroad fear.
- 4 The chariots rage in the streets ;
They jostle one against another in the broad ways : [uing.
- They appear as torches, they run as light-
- 5 He recounteth his mighty men ;
They cast down as they march on ;
They hasten to the wall, and a shed is pre-
- 6 The gates of the river are opened, [pared.
- And the palace melteth, and the fortress.
- 7 She is led away captive, she goeth up ;
Her maids are led away moaning as doves,
And smiting their hands on their breasts.
- 8 But Nineveh is of old like a pool of water,
Yet she and they shall flee away.
Stand, stand, they cry, but none looketh back.
- 9 They seize the silver, they seize the gold ;
And there is no end of the glorious store,
Because of all kinds of desirable utensils.
- 10 She is void, and empty and waste ;
And the heart melteth, and the knees smite together ;
And there is great pain in all loins,
And the faces of them all gather blackness.
- 11 Where is the habitation of the lions ?
And the feeding-place of the young lions ?

CHAP. II. 1. *The destroyer*] The army of the Medes and Persians is intended.

2. *In a manner becoming*] The meaning seems to be, that God will treat them in a manner becoming their name Israel, which denotes 'a prince with God'; though they were now wasted and led into captivity. The connexion is, that the conquest of Nineveh should be the deliverance of Israel.

3. *The shield is made red*] This describes the uniform of those who fought against Nineveh; they bore red shields and were dressed in scarlet.—(v) Versions.

4. *The chariots*] While mustering the troops, the scythed chariots glittered in the sun as torches in the night.

5. *The shed is*] The covering which protected the besiegers. The prophet saw the enemy mustering the troops in his own city, commencing their march, and overthrowing whatever opposed, and at length they arrive at the walls of Nineveh.

6. *Gates of the river*] See note, ch. i. 8.—*And the fortress*] With Newcome I read מצב, which is favoured by the Sept. and Vulg.

8. *She and they*] Her waters shall not afford her security, but occasion her destruction. For the construction,

Whither the lion and the lioness went,
And the lion's whelp, and none made them afraid ? [whelps,
The lion tore in pieces enough for his 12
And strangled for his lionesses ;
And filled his dens with prey, and his lairs with rapine. [hosts,
Lo ! I am against thee, saith Jehovah of 13
And I will burn thy chariots in the 'fire,'
And the sword shall devour thy 'villages :'
And I will cut off thy prey from the earth,
And the fame of thy deeds shall no more be heard.

CHAPTER III.

The miserable end of Nineveh is foretold.

Wo to the bloody city ! she is all false- 1
hood ;
Full of rapine ; the prey departeth not.
The sound of a whip, and the noise of 2
rattling wheels ; [riots.
And of prancing horses, and bounding cha-
The horsemen mount, and the flame of the 3
sword,
And the glittering of the spear are seen.
There is a multitude slain, and a heap of
dead bodies ;
And there is no end to their carcases ;
They stumble upon their carcases. 4
Because of the many harlotries of the
harlot, [ments,
Who is well-favoured, mistress of enchant-
Who trafficketh in nations by her harlot-
And in tribes by her enchantments ; [ries,
Lo ! I am against thee, saith Jehovah of 5
hosts ;
And I will uncover thy skirts to thy face,
And I will show the nations thy nakedness,
And to the kingdoms expose thy shame.
And I will cast upon thee abominable filth, 6
And make thee vile, and set thee as a gaz-
And it shall come to pass, [ing-stock. 7
That all who see thee shall flee from thee,
And shall say, Nineveh is laid waste.

see note, Micah vii. 3.—*Stand, stand*] When her inhabitants are fleeing, though called to stand, yet such shall be the terror, that none shall hearken or look back.

9. *They seize thr*] The conquerors seize the immense wealth which had been amassed.

11. *Habitation of the lions*] The inhabitants of Nineveh are compared to lions ; they were once strong and rapacious as lions, Ezek. xix. 2-6 ; Job. iv. 10.

13. *In the fire*] So the Chaldee, which is the true and proper reading. It is usual to join fire with burning, but not with smoke. *Philagex*] So the Chaldee and one manuscript. See Ezek. xxxiii. 13.

CHAP. III. 1-3. *Wo to the bloody city*] Newcome supposes these three verses contain a description of Nineveh, as it was in the time of the prophet.

4. *Mistress of enchantments*] This refers to all her arts and allurements, by which she endeavoured to confirm her power by associating those she conquered with her in the worship of her gods.

5-7. *I am against thee*] Compare Levit. x. 3 ; Hos. ii. 3. To many of the captive women the things here said might be literally done ; if applied to the city, it soon became 'vile, a heap of ruins.'

- Who will bemoan thee?
Whence shall I seek comforters for thee?
- 6 Art thou better than No-Ammon,
Which is situated among the rivers;
The waters are round about her;
Whose rampart is the sea; waters are her wall.
- 9 Ethiopia and Egypt were her great strength,
Put and Lybia were "her" helpers. [tivity:]
- 10 Yet was she carried away, she went into captivity
Her young children also were dashed in
At the top of all the streets; [pieces]
- And for her honourable men they cast lots,
And all her great men were bound in chains.
- 11 Thou also shalt be drunken; thou shalt
be hid; [enemy.]
Thou also shalt seek a refuge from the
- 12 All thy strong-holds shall become
Like fig-trees loaded with the first ripe figs:
If they be shaken, they fall into the eater's
mouth. [of thee:]
- 13 I.e., thy people are as women in the midst
The gates of thy land are set wide open to
The fire shall devour thy bars. [thy foes:]
- 14 Draw water for the siege, fortify thy strong-holds;

8. *No-Ammon*] A city of Egypt. See Ezek. xxx. 13—15, and note. *Is the sea*] Some lake or branch of the Nile most probably surrounded Thebes.

9. *Ethiopia*] The African Cushites are meant.—(v) Sept. Syr.

10. *Yet was she carried*] Prideaux refers either to the taking of No-Ammon by Senacherib or Assar-haddon. See Isa. xx. 4.

11. *Shalt be drunken*] With the cup of God's wrath. All the ancients give the verb this sense.

12. *Fig-trees*] The image is a very beautiful one to show how easily their fortresses would be subdued, Rev. vi. 13.

14. *Draw water*] Prepare for the siege.—*Go into the*

- Go to the clay, tread the mortar, repair the
brick kiln.
- There shall the fire devour thee: 15
The sword shall cut thee off, and eat thee
up as a locust:
Increase thyself as the locust;
Increase thyself as the numerous locust:
Multiply thy merchants more than the stars 16
of heaven;
As locusts spread thyself, and fly away.
Thy crowned ones are as the numerous lo- 17
custs,
And thy captains as the great grasshoppers
Which encamp in the hedges in the cold day,
But when the sun ariseth they flee away,
And the place where they are is not known.
Thy shepherds slumber, O king of Assyria; 18
Thy nobles give up themselves to repose:
Thy people are scattered upon the moun-
And none gathereth them. [tains,]
There is no healing of thy bruise; 19
Thy wound is become grievous;
All that hear the report of thee shall clap
the hands over thee:
For upon whom hath not thy wickedness
passed continually?

clay] Make bricks in abundance to repair the breaches which will be made.

16. *As locusts*] The Chaldee and Vulgate favour this version; and the verb שָׁרַר is used in the sense here given, Job i. 7. This version preserves the sentiment begun in the 15th verse.

17. *Thy crowned ones*] The chiefs of Nineveh were many; but both they and the captains would be as grasshoppers, which are benumbed by cold, and by heat are excited to fly away.

18. *Give up themselves*] The governors of provinces may be meant by shepherds; and by nobles, those who assisted the king; his prime ministers.

JOEL.

INTRODUCTION.

DRUSIUS thought it most probable that Joel lived under the long reign of Manasseh, and before his conversion, 2 Chron. xxxiii. 13; so that he prophesied while the kingdom of Judah subsisted. Newcome agrees with Drusius, and places him from before Christ 697 to 660. He is animated, and occasionally very sublime.

CHAPTER I.

The judgment of God on Judah, by swarms of locusts, and by drought.

- 1 THE word of Jehovah which came to
Joel, the son of Pethuel.
- 2 Hear this, ye old men,

And give ear, all ye inhabitants of the land.
Hath this happened in your days,
Or even in the days of your fathers?
Tell ye your children of it, 3
And let your children tell their children,
And their children another generation.

CHAP. I. 1. *Joel, the son of*] Nothing is said respecting the place of his birth, or from what tribe he sprang. 888

Isidorus says he was born of Beth-oron, in the tribe of Reuben, but produces no authority.

- 4 What the grasshopper left hath the locust eaten ; [worm eaten ;
And what the locust left hath the canker-
And what the canker-worm left hath the caterpillar eaten.
- 5 Awake, ye drunkards, and weep ;
And howl, all ye drinkers of wine, for the sweet wine ;
Since it is cut off from your mouth.
- 6 For a nation hath gone up upon my land,
Who are strong, and without number ;
Whose teeth are the teeth of a lion,
And they have the jaw-teeth of a lioness.
- 7 They have wasted my vine, and barked my fig-tree : [away :
They have made it quite bare, and cast it
The branches thereof are made white.
- 8 Lament as a virgin girded with sackcloth,
For the espoused husband of her youth.
- 9 The wheaten-offering and the drink-offering
Are cut off from the house of Jehovah.
Mourn, O priests, ye ministers of Jehovah.
- 10 The field is laid waste, the ground mourneth.
For the corn is laid waste ; [eth.
The new wine is dried up, the oil languisheth.
- 11 Be ashamed, husbandmen ; howl, vine-dressers,
For the wheat and for the barley ;
Because the harvest of the field is perished.
- 12 The vine is dried up, and the fig tree languisheth, [quince ;
The pomegranate, palm-tree, and the
Even all the trees of the field are withered :
Yea joy is withered from among men.
- 13 Gird yourselves, and mourn, O ye priests :
Howl, O ye ministers of the altar :
Come, lie all night in sackcloth, ye ministers of God : [offering:
For the wheaten-offering and the drink-
Are withholden from the house of your God.
- 14 Appoint ye a fast, proclaim a solemn day ;
Gather the elders, and all the inhabitants of the land,
To the house of Jehovah, your God,
And cry aloud unto Jehovah.
- 15 Alas ! alas ! alas ! for the day !
For the day of Jehovah draweth near,

And as destruction from the Almighty shall it come.
Is not our food cut off before our eyes ? 16
From the house of our God joy and gladness ?
The seeds have perished under their clods, 17
The store-houses are desolate, the garners destroyed ;
For the corn hath withered away.
How do the cattle groan ! 18
How are the herds of oxen perplexed,
Because they have no pasture !
The flocks of sheep also are destroyed.
Unto thee, O Jehovah, do I call : 19
For a fire hath devoured the pastures of the desert,
And a flame hath burnt all the trees of the field.
The cattle of the field also cry unto thee : 20
For the streams of waters are dried up ;
And a fire hath devoured the pastures of the wilderness.

CHAPTER II.

The awfulness of God's judgments foretold ; a call to repentance ; a fast is described, and a blessing promised.

BLOW ye the trumpet in Zion ; 1
Sound an alarm in my holy mountain :
Let all the inhabitants of the land tremble :
For the day of Jehovah cometh, it draweth near :
A day of darkness, and of gloominess, 2
A day of clouds and of thick darkness.
As the dusk spread upon the mountains,
Cometh a numerous people, and a strong ;
Like them there hath not been of old time,
And after them there shall not be,
Even to the years of many generations.
Before them a fire devoureth, 3
And behind them a flame burneth :
The land is as the garden of Eden before them,
And behind them a desolate wilderness ;
Yea, and nothing shall escape them.
Then appearance is as the appearance of 4
horses ;
And as horsemen, so shall they run.

4. *Grasshopper*] Different kinds either of locusts or other destructive worms are here specified ; but as they are happily little known here, it is difficult to ascertain their species.

5. *Awake, ye drunkards*] Locusts injured the vines and the quality of the wine for some years.

6. *A nation*] The locusts are so called from their number and order. See Prov. xxx. 25, 26.—*Hath gone up*] The prophet speaks as if he had seen their destructive ravages ; and thus a future event is often spoken of as past.

8. *Espoused husband*] The Jews often betrothed their children when very young. The people are called to lament bitterly for the calamities of their country.

9—13. *Wheaten-offering*] The scarcity is such that there is nothing to spare for the daily offering ; and the ministers are especially called to mourn.

14. *Appoint a fast*] The prophet points out the way of diminishing and removing the divine judgments, calling the people to humiliation and repentance.

15—20. *Alas ! alas !*] A drought is foretold as well as the plague of locusts ; so that the corn and herbs withered away, nor could the cattle find water to quench their thirst. For want of food and water they perished.

CHAP. II. 1—11. *Blow the trumpet*] This description of the number, march, ravages, &c. of God's army of locusts, cannot but strike the imagination of every reader of taste, as most awfully sublime.

2. *Like them*] This seems to be a proverbial manner of speaking, to represent what is uncommon. See Exodus x. 14.

3. *A fire devoureth*] They so affect trees, that, as if burnt, they are two or three years before they recover, according to many historians.—*Nothing shall*] Nothing which the ground produces. Newcome has transcribed many instances of this.

4. *Appearance of horses*] The head of the locust is very like that of the horse ; and hence the Italians call the locust, cavalette, little horse.

- 5 Like the sound of chariots on the tops of mountains shall they leap;
Like the sound of a flame of fire that devoureth the stubble; [array.
They shall be as a strong people set in
- 6 Before them shall the people be much
All faces shall gather blackness. [pained;
- 7 They shall run like mighty men;
Like warriors they shall climb the wall;
And they shall march every one in his way,
And not turn aside from their paths.
- 8 Neither shall one thrust another;
They shall march each in his own road;
And if they fall on the sword shall not be wounded.
- 9 They shall run to and fro in the city;
They shall run upon the wall, and climb up into the houses; [thief.
They shall enter in at the windows like a
- 10 Before them the earth quaketh, the heavens tremble;
The sun and the moon are darkened,
And the stars withdraw their shining:
- 11 And Jehovah shall utter his voice before
For his camp is very great: [his army:
For he is strong that executeth his word:
For great will be the day of Jehovah;
Yea, very terrible, and who can abide it?
- 12 Yet even now, saith Jehovah, turn ye to
With your heart, and with fasting, [me,
And with weeping, and with mourning:
- 13 And rend your heart, and not your garments,
And turn unto Jehovah, your God:
For he is gracious and merciful,
Slow to anger, and of great kindness,
And repenteth in respect to a threatened evil.
- 14 Who knoweth but he may turn and repent,
And leave a blessing behind him;
A wheat-offering and a drink-offering, for Jehovah your God?
- 15 Blow the trumpet in Zion;
Appoint a fast, proclaim a solemn day.
- 16 Gather the people, hallow the assembly,
Call the elders, gather the children,
And those that suck the breasts:
Let the bridegroom go forth from his
And the bride out of her closet. [chamber,
- 17 Let the priests, the ministers of Jehovah,

Weep between the porch and the altar;
And let them say, Spare thy people, O Jehovah,
And give not up thy heritage to reproach,
That the nations should rule over them:
Why should it be said among the people,
Where is their God?
Then will Jehovah be jealous for his land, 18
And will be merciful to his people. [ple,
Yea, Jehovah will speak and say to his people, 19
Behold, I will send you corn, and wine, and
And ye shall be satisfied therewith: [oil,
And I will no longer make you a reproach
among the nations: [army,
But I will remove far from you the northern 20
And will drive him into a dry and desolate
land,
With his van towards the east sea,
And his rear towards the western sea;
And his smell shall rise, and his ill-savour
come up,
Although he hath done great things.
Fear not, O land, exult and rejoice: 21
For Jehovah will do great things.
Be not afraid, ye cattle of the field: 22
For the pastures of the desert spring up;
For the tree beareth her fruit;
The fig-tree and the vine yield their strength.
And, O ye children of Zion, exult, 23
And rejoice in Jehovah, your God:
For he giveth you the autumn-rain in just
quantity; [you,
And causeth showers to come down upon
Even the autumn and spring-rain as aforetime.
And the thrashing-floor shall be full of corn, 24
And the vats shall overflow with wine and
And I will restore to you the years [oil. 25:
Which the locusts have eaten up,
The canker-worm, and the caterpillar, and
the grasshopper,
My great army which I sent among you.
And ye shall eat in plenty, and be satisfied, 26:
And praise the name of Jehovah, your God,
Who hath dealt wondrously with you:
And my people shall never be ashamed.
And ye shall know that I am amidst Israel, 27:
And that I am Jehovah your God, and
none else:
And my people shall never be ashamed.

5. *Sound of chariots*] See Rev. ix. 7; Nahum iii. 2. With their wings and feet they make such a sound as to be heard at a great distance.

7. *Like mighty men*] This shows that real locusts are meant, and not the Assyrian army, as some have supposed.

8. *On the sword*] They are covered with scales like a coat of mail; so that the sword cannot destroy them. No human means can stop them.

10. *The earth*] See verse 2. They come in such clouds as to obscure the sun; and when they alight, they cover a country. See Ency. Brit.

13. *Rend your heart*] To rend the garment was usual as a token of sorrow; but God requires contrition of heart. This is what he prefers.

14. *Leave a blessing*] A bountiful gift, 2 Kings v. 15. What follows explains the sense of the word.

15—17. *Blow the trumpet*] This language shows the earnest manner of the prophet. The judgment was coming; lose no time in attempting to avert it. Let ministers and people alike join in fasting and prayer.

18—20. *Then will Jehovah*] On their sincere repentance, God will be merciful, and send them fruitful seasons, and remove the 'northern army.'

21—27. *Fear not, O land*] The prophet exhorts to confidence and joy on the removal of this enemy.—*My great army*] These words limit what is said to locusts, and lead us to understand the two chapters as relating to them only.

- 29 And it shall come to pass afterwards,
That I will pour out my spirit upon all
flesh ;
And your sons and daughters shall prophesy ;
Your old men shall dream dreams,
Your young men shall see visions :
29 And also on my servants, and on my hand-
maids
In those days will I pour out my spirit.
30 And I will show wonders in heaven, and on
earth,
Blood, and fire, and pillars of smoke.
31 The sun shall be turned into darkness,
And the moon into blood, [come.
Before the great and terrible day of Jehovah
32 And it shall come to pass,
That whosoever shall call on the name of
Jehovah shall be delivered :
For in mount Zion and in Jerusalem shall
be deliverance, as Jehovah hath said ;
Even among the remnant whom Jehovah
shall call.

CHAPTER III.

*Judgments on the enemies of God's people ; by these he
will be known ; his blessing on the church.*

- 1 For behold, in those days, and in that
time, [Jerusalem,
When I restore the captivity of Judah and
2 I will assemble also the nations,
And bring them down to the valley of Je-
hoshaphat,
And execute judgment on them there,
On account of my people and my heritage
Israel,
Whom they scattered among the nations,
And then divided among them my land.
3 And they cast lots for my people :
And they gave a boy for a harlot, [drink.
And sold a girl for wine, that they might
4 Yea, and what have ye, Tyre and Sidon, to
do with me,
And all the borders of Palestine ?
Will ye render unto me a recompense ?

Now if ye will render a recompense unto me,
Very swiftly will I return your recompense
upon your own head ;
Because ye have taken my silver and my 5
gold, [pleasant things ;
And brought into your palaces my goodly
And the sons of Judah and the sons of Je- 6
Have ye sold unto the Grecians, [rusalem
To remove them far from their own bor-
ders.
Behold ! I will raise them out of the place 7
Whither ye have sold them,
And will return your recompense upon your
own head :
And I will sell your sons and your daugh- 8
ters
Into the hands of the children of Judah,
And they shall sell them to the Sabeans,
To a people afar off : for Jehovah hath spo-
ken it.
Proclaim ye this among the nations ; 9
Prepare war, raise up the mighty men ;
Let all the warriors draw near and come :
Beat your ploughshares into swords, 10
And your pruninghooks into spears :
Let the weak say, I am strong.
Assemble yourselves, and come, all ye na- 11
tions, [about :
And gather yourselves, together round
There, Jehovah will bring down thy mighty
ones.
Let the nations be roused, and come up 12
Into the valley of Jehoshaphat :
For there will I sit to judge all the nations
around.
Put ye in the sickle, for the harvest is ripe ; 13
Come, get down, for the press is full, the
vats overflow ;
For their wickedness is great.
Multitudes, multitudes in the valley of ex- 14
cision : [of excision.
For the day of Jehovah is near in the valley
The sun and the moon shall be darkened, 15
And the stars shall withdraw their shining.

23. *It shall come to pass*] Though the people might ex-
ult in the returning fruitfulness of the seasons, the prophet
assures them that God had far greater blessings in store for
them ; for a day would come, when he would pour down
from heaven, not showers of rain only, but his Spirit in
such a copious manner that their sons and daughters, old
and young men, should prophesy, Acts ii. 17.

30. *Wonders in the*] This and the next verse refer to
the destruction of Jerusalem, and the sun, and moon, and
stars, being turned into blood, show how the princes and
leading men should be slain. Compare Matt. xxiv. 29,
&c., Luke xxi. 25.

32. *Shall be delivered*] Some apply this to the safety of
Christians during the Jewish war ; but with the apostle I
understand it of the deliverance from sin and misery ob-
tained by our Lord, and preached by his servants. Rom.
x. 13.

CHAP. III. 1. *For behold in*] For as an earnest of
what hath been foretold, God will restore his people to
their land, and their enemies shall be humbled.

2. *All the nations*] All the surrounding nations, who had
been the enemies of Israel.—*Valley of Jehoshaphat*] We

read of no place so called in any other part of scripture ;
and I am inclined to think that it is used for the place
where God would execute his judgments. The name sig-
nifies, 'Jehovah will judge.' See 2 Chron. xx. 16. &c.
God would treat them as he did those enemies whom Jeho-
shaphat conquered.

3. *Cast lots for*] The surrounding nations showed no
pity to the scattered Israelites. Tyre and Sidon especially
did so, and for this conduct they are to be swiftly visited.

5—8. *Because ye have*] This shows how the poor Jews
were treated in the dark and cloudy days. They were
plundered of what they had preserved, and then sold into
Greece as slaves.

10. *Beat your ploughshares*] Let every one prepare for
the conflict. Here the image of Isa. ii. 4, and Micah iv. 3,
is reversed.

12—15. *Will I sit*] As a judge to render a just recom-
pense to my enemies.—*Put ye in the sickle*] This is ad-
dressed to the Israelites, the instruments of his vengeance.
They are to cut down, as the people were ripe for destruc-
tion. Multitudes were to be slain, and their son, their king,
to be vanquished. Rev. xiv. 15—18.

- 16 Jehovah also will roar out of Zion,
And from Jerusalem will he utter his voice ;
And the heavens and the earth shall shake :
But Jehovah will be a refuge to his people,
And a strong-hold to the children of Israel.
- 17 And ye shall know that I am Jehovah,
your God,
Dwelling in Zion, my holy mountain :
And Jerusalem shall be holy,
And strangers shall no more pass through
her.
- 19 And it shall come to pass in that day,
That the mountains shall drop down sweet
And the hills shall flow with milk, [wine,
- And all the torrents of Judah shall flow with
waters, [Jehovah,
And a fountain shall issue from the house of
And shall water the valley of Shittim.
Egypt shall become a desolation, 19
And Edom shall be a desolate wilderness,
For their violence to the children of Judah,
Because they shed innocent blood in their
land.
But Judah shall dwell for ever, 20
And Jerusalem from generation to genera-
tion. [not avenged ;
For I will avenge their blood which I have 21
Even I, Jehovah, that dwelleth in Zion.

16, 17. *Roar out of Zion*] While Jehovah was speaking and overturning the surrounding nations, he would protect his own people. This was remarkably fulfilled by Alexander the Great, who favoured and protected the Jews.

18. *In that day*] This phrase is used with great latitude ; and here is the same with the latter day or days, the times of the Messiah.—*And a fountain*] Compare Ezek. xlvii. 1—12. Shittim was in the plains of Moab, not far from the Dead sea, Numb. xxxiii. 49. The sense is that as a stream of water running through a dry land makes it fruitful ; so God's word and grace revealed to men, to heathens, should purify and make them fruitful. Compare Isa. ii. 2—5.

19. *Egypt—Edom*] These nations shall be lost in the mass of other nations, and their sovereignty shall never be restored, on account of their continued hostility to God's people. This has hitherto been fulfilled.

20. *But Judah shall*] But God's restored people shall again increase and dwell long in their own land ; and the church formed among them shall continue for ever. If we understand what is here said literally, 'for ever' must signify a long period, as it must be often understood in the prophets.

21. *I will avenge their blood*] The blood of his servants and people, which their enemies had shed. The Syr. Sept. and Chald. are adopted in the sense given.

ZEPHANIAH.

INTRODUCTION.

ZEPHANIAH prophesied from about the year before Christ 640 to 609. He was contemporary with Jeremiah, and like him foretells the utter desolation of Jerusalem and Judea by the Chaldeans. He predicts the judgments which were to fall on the neighbouring nations. Like his predecessors he exhorts to repentance, threatens the incorrigible, and promises blessings to the penitent.

CHAPTER I.

God's severe judgments on Judah for their many sins.

- 1 THE word of Jehovah which came unto
Zephaniah, the son of Cushi, the son of Ge-
daliah, the son of Amariah, the son of Hiz-
kiah, in the days of Josiah, the son of
Amon, king of Judah.
- 2 I will wholly take away all things
From off the land, saith Jehovah.
- 3 I will take away man and beast,
I will take away the fowls of the air, and
fish of the sea,
And the stumbling-blocks with the wicked,
And cut off man from the land, saith Je-
hovah.
- And I will stretch out my hand upon 4
Judah,
And upon all the inhabitants of Jerusalem ;
And I will cut off from this place the resi-
due of Baal, [priests ;
And the name of the sacrificers with the
And those that worship the host of heaven 5
on the house-tops :
And those that swear by Molech ;
And those that are turned back from Je- 6
hovah :
And those that have not sought Jehovah,
Neither have inquired of him. [hovah,
Be silent at the presence of the Lord Je- 7
For the day of Jehovah is near.

CHAP. I. 3. *Birds—fish*] Birds are affected by pesti-
lential disorders arising from putrid carcasses ; and from
similar causes the fish might.—*Stumbling-blocks*] Idols are
intended, which God would cut off together with the wicked
who worshipped them.

4. *Sacrificers with*] Idolatrous priests together with the
Levites, who often joined with them in their idolatrous wor-
ship. 2 Kings xxiii. 5 ; Hos. x. 5.

5. (v) *That swear by Jehovah*] Arab.

- For Jehovah hath appointed a sacrifice,
He hath bidden his guests.
- 8 And it shall be in the day of Jehovah's sacrifice,
That I will punish the princes and king's
And all that are clothed with strange apparel.
- 9 And I will punish every one that leapeth
upon the threshold in that day,
Who fill their master's house by violence
and deceit.
- 10 And it shall be in that day, saith Jehovah,
The noise of a cry shall come from the fish-gate,
And of a howling from the second city,
And of a great breach from the hills.
- 11 Howl, ye inhabitants of the lower city,
For all the trafficking people are destroyed;
All the bearers of silver are cut off.
- 12 And it shall come to pass at that time,
That I will search Jerusalem with lights,
And punish the men settled on their lees:
That say in their heart, [evil.
Jehovah doeth no good, neither doeth he
- 13 And their goods shall become a booty,
And their houses be made a desolation:
And they shall build houses but not inhabit
them, [wine.
And plant vineyards, but not drink of the
- 14 The great day of Jehovah is near,
It is near, and hasteth greatly:
The report of the day of Jehovah is bitter:
Then shall the mighty men cry out.
- 15 A day of wrath is that day, a day of distress
and anguish;
A day of desolation and destruction;
A day of darkness and of gloominess;
A day of clouds and of thick darkness;
- 16 A day of the trumpet and of alarm
Against the fenced cities, and the high
towers.
- 17 And I will bring distress upon men.
So that they shall walk as if they were blind,
Because they have sinned against Jehovah:
And their blood shall be poured out as dust,
And their flesh shall be cast forth as dung.

Moreover their silver and their gold 18
Shall not be able to deliver them
In the day of the wrath of Jehovah;
For by the fire of his jealousy
The whole land shall be devoured:
For a full end, a speedy one, will he make,
Of all the inhabitants of the land.

CHAPTER II.

*Exhortation to repentance; judgment of the Philistines
and other nations.*

- GATHER yourselves together; 1
Yea, assemble, O nation not desired;
Before the decree be executed, 2
And 'ye are as chaff that passeth away.'
Before Jehovah's fierce anger come upon
you, [upon you.
Before the day of Jehovah's anger come
Seek Jehovah, all ye humble in the land, 3
Who have executed his judgment;
Seek ye righteousness, seek humility:
It may be ye shall be hid in the day of Jehovah's anger.
- Surely Gaza shall be forsaken, 4
And Ashkelon shall become a desolation:
Ashdod shall be driven out at noon-day,
And Ekron shall be rooted up.
Wo unto the inhabitants of the sea-coasts, 5
Unto the nations of the Cherethites!
The word of Jehovah is against you;
O Canaan, the land of the Philistines,
I will destroy thee, so as to be without inhabitant.
- And the sea-coast shall be dwellings, 6
Even caves for shepherds, and folds for
And the sea-coast shall also be [flocks. 7
For the residue of the house of Judah;
And 'thereupon' shall they feed:
In the houses of Ashkelon shall they lie
down in the evening:
For Jehovah their God shall visit them,
And shall turn again their captivity.
- I have heard the reproach of Moab, 8
And the revilings of the Ammonites,
Wherewith they have reproached my people,

7. *A sacrifice*] The slaughter of the people.—*Bidden his guests*] So the Babylonians are called, who were to partake of the feast which accompanied it. See Isa. xxxiv. 6.

8. *Strange apparel*] Such as was used for idolatrous purposes. See Deut. xxii. 11.

9. *That leap on*] That invade their neighbour's house, and plunder it.

10. *Fish-gate*] This is mentioned, Neh. iii. 3.—*Second city*] A part of Jerusalem was so called, 2 Kings xxii. 14; and 2 Chron. xxxiv. 22. The Chaldeans were to invade it from the hills.

11. *Lower city*] Castel explains the sense of the word *Maktesh* to be a valley in Jerusalem which separated the Upper from the Lower city; and the Targums, the people who dwelt about the brook Keiron. This part of the city seems to have been occupied by tradesmen and merchants.

12. *Settled on their lees*] The thoughtless tranquillity of the rich is compared to the fixed, unbroken surface of fermented liquors, Jer. xlviii. 11; Amos vi. 1.

17. *As if they were blind*] They shall have no prudence

nor wisdom; but shall be exposed to dangers every where. Compare Deut. xxviii. 29; Is. lix. 10. God will utterly destroy them.

Chap. II. 2. *Be executed*] With Newcome the sense is preferred to the metaphor.—*'Ye are as chaff'*] The Syriac version is adopted, as conveying a clear, definite sense.

3. *Humble in the land*] There were some in the worst times who did not bow the knee to Baal, nor follow the multitude to do evil; and these the prophet comforts with some hope of escaping in the day of Jehovah's anger.

5. *Sea-coasts*] Those meant are specified, the Cherethites, probably so called from the name of some tract or district of the country; or from the caves with which it abounded, and where the shepherds usually dwelt.

6. *Even caves*] The sea-coast, which then abounded with cities, would be laid waste, and only contain a few shepherds and their flocks.

7. *Thereupon shall*] In the time of the Maccabees this district was conquered, and what is here said fulfilled. (v) Sept.

8. *Moab—Ammon*] See notes, Amos i. 13; ii. 1—3.

- And magnified themselves against their border. [God of Israel,]
 9 Therefore as I live, saith Jehovah of hosts, Surely Moab shall become as Sodom, And the Ammonites as Gomorrah; [pits, A deserted place for nettles, and for salt- And a perpetual desolation: The residue of my people shall spoil them, And the remainder of my people possess them.
 10 This shall come upon them for their pride; Because they reproached and magnified themselves Against the people of Jehovah of hosts.
 11 Jehovah will be terrible unto them; For he will famish all the gods of the earth: And men shall worship him, each from his place, Among all the isles of the nations.
 12 Also ye Cushites shall be slain by the sword. [the north,
 13 And he will stretch out his hand against And he will destroy Assyria, And make Nineveh a desolation, dry as a desert. [her,
 14 And flocks shall lie down in the midst of And all kinds of the beasts of the 'earth;'" Both the pelican and the porcupine Shall lodge in the carved lintels thereof; A cry shall resound in the windows; Desolation shall be upon the thresholds: For he will lay bare the cedar work.
 15 This is the rejoicing city that sat securely, That said in her heart, I am, and there is none beside me; [beasts to couch in! How is she become a desolation, a place for Every one that passeth by her will hiss and move his hand.

CHAPTER III.

Jerusalem reproved for her sins; and a promise of restoration in the latter day.

- 1 Wo to her that is filthy and polluted,

For their cruelty and pride they must also be visited; and such shall be the destruction, that they shall never recover their former state.

11. *Famish all the gods*] The sacrifices offered to them shall cease, and they shall perish.—*Among all the*] The gradual fall of idolatry is foretold; and its deadly wound by the spreading of the gospel, especially in Lesser-Asia, Greece, and Europe.

12. *Cushites*] See Amos ix. 7; and Jer. xlv. 2—9; Ezek. xxx. 4—10.

13. *Assyria*] This nation had lately subverted the kingdom of Israel, and carried away the people captive; but they would soon experience the same judgment.

14. *All kinds of*] So Houbigant, and this limits the general statement, as the sense clearly requires.—(v) Sept. Arab.

CHAP. III. 1. *Wo to her that*] The prophet addresses Jerusalem; with great freedom reproves and rebukes her for her crimes; and especially for not listening to the voice of God's prophets.

3. *Roaring lions*] Are as lions, which roar in the act of devouring the prey. Thus they seize whatever is within their reach.—*Wait not*] They destroy all the night, and before morning carry their prey into their dens, where they consume it.—(v) Syr. Arab.

- To the oppressing city!
 She hath not obeyed the voice; 2
 She hath not received instruction;
 In Jehovah she hath not trusted;
 To her God she hath not drawn near.
 Her princes within her are roaring lions; 3
 Her judges are evening wolves;
 They 'wait' not until the morning.
 Her prophets are light and faithless men: 4
 Her priests have polluted the sanctuary;
 They have done violence to the law.
 Jehovah is just in the midst of her: 5
 He will not do iniquity:
 Every morning *he executeth* his judgment;
 He bringeth it to the light, he faileth not;
 But the wicked knoweth not shame.
 I have cut off nations: their towers are de- 6
 solate; [eth:
 I laid waste their streets so that none pass-
 Their cities are destroyed, so that there is
 So that there is no inhabitant. [no man,
 I said, Surely she will fear me, and receive 7
 instruction;
 So her habitation shall not be cut off.
 Yet in whatsoever manner I punished them,
 They diligently corrupted all their doings.
 Nevertheless wait for me, saith Jehovah, 8
 Until the day that I rise up to the prey:
 For my decree is to gather the nations,
 And to assemble the kingdoms,
 To pour upon them mine indignation,
 Even all the heat of mine anger:
 For with the fire of my jealousy
 All the earth shall be devoured.
 Surely I will then turn to the people a 9
 pure language, [hovah;
 That they may all call upon the name of Je-
 That they may serve him with one consent.
 From beyond the rivers of Cush my sup- 10
 pliants,
 'Among' my dispersed, shall bring mine
 offering.
 In that day thou shalt not be ashamed, 11

5. *He bringeth it to the light*] He affords daily instances of his equity both towards the just and unjust.

6. *The nations*] Israel and Syria; or those referred to Is. xxxvi. 18—20.

7. *Yet in whatsoever*] They did not take warning, and hence judgments came upon them; but even under these they grew more wicked.

8. *Wait for me*] It is implied in the close of the last verse, that the consequence of universal corruption among the Jews would be their fall and captivity. Here they are taught that God had mercy in store for them.

9. *Turn to the people*] The Jews appear to be meant. They should speak of God and his worship in a proper manner, and engage in it heartily.—*With one consent*] Hebrew, 'with one shoulder'; a metaphor taken from the joint efforts of yoked beasts.

10. *The rivers of Cush*] See Is. xviii. 1, and note. Some of the Jews might fly into Nubia or even Abyssinia.—*Mine offering*] When the temple should be restored, those pious Jews who lived at the greatest distance should bring offerings thence.

11. *In that day*] When pardoned captives shall return and serve the Lord with one consent.

- For all thy doings by which thou didst sin against me:
 For then I will take away from amidst thee Those that rejoice in thy pride,
 And thou shalt no longer exalt thyself in my holy mountain.
- 12 I will also leave in the midst of thee an afflicted and poor people,
 And they shall trust in the name of Jehovah.
- 13 The residue of Israel shall not do iniquity,
 Neither shall they speak falsehood,
 Nor shall a deceitful tongue be found in their mouth:
 For they shall feed and lie down,
 And none shall make them afraid. [rael ;
- 11 Sing, O daughter of Zion ; shout, O Is-
 Be glad and rejoice with all the heart,
 O daughter of Jerusalem :
- 15 Jehovah hath taken away thy judgments,
 He hath turned aside thine enemies :
 Jehovah, king of Israel, is in the midst of
 Thou shalt no longer see calamity. [thee :
- 16 In that day it shall be said to Jerusalem,
 Fear not :

12. *I will also leave*] The Chaldeans would have spared none, had not God reserved a remnant. Those spared are opposed to such as rejoiced in the pride of Zion, and exulted themselves in the holy mountain ; boasted of their security, and trusted to their temple.

13. *The residue of*] Those purified in the furnace of affliction, and restored to their own land, shall not commit the sins which they formerly committed.

14. *Sing, O daughter*] For the restoration of the city and temple, and for all the mercies of God towards them, they are called on to exult and be glad.

16. *Fear not*] So the prophets Haggai and Zechariah said. They encouraged them to go on relying upon their God, who had shown himself mighty, and would be ever found so.

And to Zion, Let not thy hands be slack.
 Jehovah, thy God, in the midst of thee 17
 is mighty ;
 He will save, he will rejoice over thee with joy ;
 He will "renew" his love, and exult over thee with singing.
 They who took away the appointed feasts, 18
 I have removed far from thee:
 Wo to those that brought on thee reproach.
 Lo, at that time I will undo all that afflict 19
 thee:
 And I will save her that halteth,
 And gather her that was driven out ;
 And I will get them praise and a name,
 In every land where they were put to shame ;
 At that time will I bring you again, 20
 Even at the time that I gather you :
 For I will make you a name and a praise
 Among all the people of the earth,
 When I reverse your captivity before your
 eyes, saith Jehovah.

17. *Renew his love*] The reading of the Sept. Syr. adopted consists in the change of a letter, so like that of the text as to be often mistaken for it. God will renew the tokens and proofs of his love to Zion ; and particularly in fulfilling his promise, and sending his Son to instruct and save her.

18. *Took away the*] As it is impossible to give any clear or consistent version of the text, the Chaldee is adopted with Grotius, Dathie, and others. The design according to this version is, to denounce judgment on the Chaldeans, who had taken away the solemn feasts and assemblies of Israel, and had brought on God's people reproach and disgrace among the nations ; but soon would they be delivered, and restored, as it follows in the next verses.

HABAKKUK.

INTRODUCTION.

We have no account of this prophet handed down to us. He for tells the destruction of Judah and Jerusalem, and also the ruin of their enemies the Chaldeans. This prophecy is equal in the grandeur of its imagery and sublimity of its style to those of Isaiah, particularly his hymn or prayer.

CHAPTER I.

Habakkuk, complaining of the iniquity of the land, is shown the dreadful judgments which were to be inflicted by the Chaldeans.

- 1 THE prophecy which Habakkuk, the prophet, did see.
- 2 How long, O Jehovah, have I cried,
 And thou hast not hearkened !
 How long have I cried aloud unto thee,
 There is violence, and thou hast not saved !

CHAP. 1. 2. *How long have*] The prophet shows an indignant spirit at the vice which he saw in the land.

Why dost thou show me iniquity, 3
 And cause me to behold grievance ?
 For spoiling and violence are before me :
 And there are that raise up strife and contention. 4
 Therefore the law is neglected,
 And judgment goeth not forth in truth :
 For the wicked compasseth about the righteous ;
 Therefore wrong judgment proceedeth.

4. *In truth*] That is, there is no true judgment ; or judgment goeth not forth to victory, as צדק may be rendered.

- 5 See 'ye despisers,' and wonder, and perish ;
For I will work a work in your days,
Which ye will not believe though it be told you.
- 6 For, behold, I will raise up the Chaldeans,
That cruel and swift moving nation,
Who shall go over the breadth of the earth,
To possess dwelling-places not their own.
- 7 They are terrible and dreadful :
From themselves is their power of judgment ;
And from themselves their dignity proceedeth.
- 8 Their horses also are swifter than leopards,
And are more fierce than evening wolves :
And their horsemen shall spread themselves ;
Yea, their horsemen shall come from far ;
They shall fly as an eagle hasteneth to devour.
- 9 All of them shall come for violence :
The supping up of their faces shall be as the east wind,
And they shall gather captives as the sand.
- 10 And they shall scoff at kings,
And princes shall be a laughing-stock to them :
They shall deride every strong-hold ;
For they shall heap up earth, and take it.
- 11 Then will *their* minds be changed ;
And they will transgress and be punished,
For imputing their power to their gods !
- 12 Art thou not from everlasting, O Jehovah ?
My God, my Holy One, we shall not die.
Jehovah ! thou hast appointed them for judgment,
And hast founded them as a rock for correction.
- 13 Thou art of purer eyes than to behold evil,

And thou canst not look on wickedness :
Why lookest thou then upon the treacherous,
And art silent when the wicked swalloweth
One more righteous than himself ?
And makest men as the fishes of the sea, 14
As the reptiles, which have no ruler over them ?
They take up all of them with the hook ; 15
They catch them in their net, and gather them in their drag ;
Therefore they rejoice and greatly exult :
Therefore they sacrifice to their own net ; 16
And they burn incense unto their own drag ;
Because by them their portion is fat,
And their food plenteous.
Shall they therefore always empty their net, 17
And not spare to slay the nations ?

CHAPTER II.

God in this chapter answers the expostulations of the prophet in the last ; shows the necessity of faith, and then denounces his judgments on the Chaldeans, for their covetousness, cruelty, intemperance, and idolatry.

I stood upon my watch-tower, 1
And placed myself upon my fortress ;
And I watched to see what he would say to me,
And what 'he would reply' to my arguing. 2
And Jehovah answered me, and said,
Write the vision, and make it plain upon tablets,
That he may run that readeth it.
For the vision is yet for an appointed time, 3
But at the end it will speak clearly and not lie :
Though it tarry for a season, wait for it ;
For it shall surely come, it shall not tarry long.

5. *Ye despisers*] So the Sept. and the apostle, which is much preferable to the text, 'among the nations.'—*In your days*] This implies that some of those whom the prophet addressed witnessed the invasion of their country by the Chaldeans. The apostle applies this to the work of Christ, and to the unbelief of the Jews, Acts xiii. 41, &c.

6. *Cruel and swift*] This shows that they were rapid in their attacks, and sanguinary and inhuman to the vanquished.

7. *From themselves*] Newcome explains their authority to execute judgment, and their dignity and elevation among the nations, arise from their own valour in revolting from the Assyrians.

8. *Than leopards*] These have been tamed and taught to hunt : and they are said to seize their prey with surprising agility.—*Fiercer*] The spirit of their horses is more fierce than wolves. This must be understood as hyperbolical.

9. *The supping up*] They shall absorb and destroy their enemies, as the east wind blasts and destroys vegetation.—*Captives*] With Newcome this is preferred to the abstract term of the common version.

11. *Be changed*] They will be corrupted by prosperity, will bring on themselves deserved punishment, Dan. v. 4, &c.

12. *We shall not die*] Not utterly perish by their hand. They are thy instruments for judgment on the guilty, and for correction to those whom thou wilt spare.

13. *On the treacherous*] On those who regard all methods of obtaining power and wealth as lawful. The Chaldeans are meant.—*More righteous*] The Jews were not so criminal as their enemies.

15. *With the hook*] Having compared the Israelites to fishes, the prophet considers the Chaldeans as fishers, taking them by their hook, or inclosing them in their net and drag, and exulting in their success.

16. *Sacrifice to their net*] Their net and drag evidently mean their valour and power, by which they conquered the nations. To these they sacrificed, or ascribed all their success.

17. *And not spare*] This line explains the allegory, ver. 14—16.

CHAP. II. 1. *My watch tower*] I was earnestly looking for God's word, as a watchman intent on his office. Prophets are compared to watchmen, Ezek. iii. 17, &c.—*What he would*] This reading of the versions removes all ambiguity, and directs us to consider the prophet as expecting to receive an answer to his expostulations in the last chapter, verse 12—16.

2. *That he may run*] Let the characters be so large that one hastily passing on may read them. He alludes to the custom of hanging laws upon pillars, or public buildings, which were written so plain, that he who took only a cursory view might read and understand them.

3. *The vision*] Or the prophecy which follows, from verse 4—20.—*Shall speak clearly*] Compare Prov. vi. 19 ; xiv. 5, for the sense of the verb. Though it regards a distant period, yet wait for it with hope and confidence ; for it shall surely come to pass. The apostle, Heb. x. 37, has followed the version of the Septuagint, and has accommodated it to his own purpose.

- 4 Lo, he whose soul is not upright in him disregardeth ;
But the just by his faith shall live.
- 5 Truly as a man transgressing by wine,
He is proud and remaineth not at home ;
He enlargeth his desire as hades,
And as death he cannot be satisfied ;
But gathereth unto himself all the nations,
And assemblETH to himself all the peoples.
- 6 Shall not all these take up a parable against him,
[say,
And a taunting proverb concerning him, and
Wo to him that increaseth by what is not his
own ! [clay?
How long will he lade himself with thick
7 Shall they not suddenly rise up that will
bite thee, [thee,
And shall they not awake that will harass
And thou shalt become for a booty unto
them ?
- 8 Because thou hast spoiled many nations,
All the residue of the peoples shall spoil
thee ; [land,
For men's blood and thy violence to the
To the city, and to all the inhabitants
thereof.
- 9 Wo to him that coveteth evil gain for his
That he may set his nest on high, [house,
And be delivered from the power of evil !
- 10 Thou hast devised shame for thy family,
By cutting off many peoples,
And hast sinned against thy own soul.
- 11 Surely the stone from the wall crieth out,
And the beam from the timber answereth it :
- 12 Wo to him that buildeth a town by blood,
And establisheth a city by iniquity !
- 13 'Are not these things' from Jehovah of
Hosts,
That peoples shall labour for the very fire,
And nations weary themselves for vanity ?
- 14 Surely then shall the earth be filled
With the knowledge of the glory of Jehovah,
As the waters cover the depths of the sea.

- Wo to him who giveth his neighbour 15
drink ; [him drunk,
Who putteth a bottle to him, and maketh
That he may look on 'his' nakedness !
Thou art filled with shame instead of glory : 16
Drink thou also, and uncover thy foreskin :
The cup of Jehovah's right hand shall be
turned to thee,
And shameful vomiting shall be on thy
glory.
For thy violence to Lebanon shall cover thee, 17
And the destruction of beasts make thee
afraid : [land,
For men's blood, and thy violence to the
To the city, and to the inhabitants thereof.
What profiteth the graven-image, 18
That the maker thereof hath graven it ;
The molten-image, and the teacher of lies,
That the fashioner of his work trusteth
therein,
And maketh for himself dumb idols ?
Wo unto him that saith to the wood, 19
Awake ;
To the silent stone, Arise ; shall it teach ?
Behold, it is laid over with gold and silver,
And there is no breath in the midst thereof.
But Jehovah is in his holy temple : 20
Let all the earth be silent before him.

CHAPTER III.

A review of God's ancient works done for his people ; and from hence the prophet infers that God will fulfil his promise.

- [A prayer of Habakkuk, the prophet, 1
upon Shigiuoth.]
I have heard O Jehovah, thy speech ; 2
I have feared, O Jehovah, thy work :
As the years draw near thou 'hast shown' it ;
As the years draw near, thou makest it
known ;
In wrath thou rememberest mercy.
God came from Teman, 3
And the Holy One from mount Paran.

4. *Lo,—disregardeth*] With our translators, I consider *אזל* understood ; and to *עליו* the sense as given, which it most frequently has in the Arabic, and which the Vulg. Sept. and Aquila favour. See Castel and Michaelis in verb. The person who has no holy, upright principle, disregards the prophecy, and will not use any means to avoid the dangers which it involves ; but the man just by his faith shall live, and be preserved, both in a natural and spiritual sense. The apostle applies the latter clause to illustrate and show the nature of justification, Rom. i. 17 ; Gal. iii. 11 ; Heb. x. 39. The Sept. read differently ; most probably *יִשְׁמַח בְּשִׁי*. See Heb. x. 38.

5. *He is proud*] Nebuchadnezzar as leading the Chaldeans may be implied, or the people collectively, are meant through the chapter.

6. *With thick clay*] The riches taken from the conquered nations, together with hostages for their future submission and obedience.

7. *For booty to them*] The Medes and Persians, who like wild beasts will bite and devour thee.

11. *Surely the stone*] Nebuchadnezzar and others built magnificent structures in Babylon with the spoils of other cities ; and the very stones and timber of these should proclaim the following wo.

13. *For the very fire*] Many people were employed in the works of Babylon, and yet they were all to be consumed. Compare with verse, Jer. li. 58.—(v) Versions.

14. *Surely then shall*] God's power and providence widely displayed in the overthrow of Babylon, in the restoration and establishment of Israel in their own land, Isa. xi. 9.

15. *Who putteth his bottle*] This language is wholly figurative, and signifies that those who give the wine of wrath to others shall in their turn drink of it, as the next verse intimates.—(v) Vulg. Chald.

17. *To Lebanon*] Lebanon and the beasts of it are put for Judea and its inhabitants.

19. *Shall it teach*] He had called the image dumb ; how then could it teach ? How stupid must men be to expect it !

CHAP. III. 1. *A prayer of*] This title seems to be a Jewish annotation of a later age ; and the insertion of it interrupts the connexion.

2. *Thy speech*] He refers to what God had revealed to him, chap. i. 5—11 ; ii. 5—20.—*I have feared*] He was alarmed at the judgment which God would inflict on Judah and on Jerusalem.—(v) Versions.

3. *Came from Teman*] Either a city of Idumæa, or the south, Deut. xxxiii. 2. God's coming denotes the manifestation.

- His glory covered the heavens,
And the earth was full of his praise.
- 4 And his brightness was as the light ;
Rays streamed forth from his hand :
And there was the hiding-place of his power.
- 5 Before him marched the pestilence ;
Birds of prey followed his footsteps.
- 6 He stood and measured the land ;
He beheld, and dispersed the nations,
And the everlasting mountains were broken ;
The eternal hills bowed down : [ken ;
The eternal paths were trodden by him.
- 7 The tents of Cushan thou sawest in affliction :
The curtains of the land of Midian trembled.
- 8 Was Jehovah enraged against the rivers ?
Was thy wrath against the floods ?
Was thine indignation against the sea,
When thou didst ride upon thy horses,
And upon thy chariots of salvation ?
- 9 Thy bow made quite bare was directed,
According to the oath to the tribes, even
the word.
- 10 Thou didst cleave the streams of the land.
The mountains saw thee, and trembled :
The overflowing of the water passed away :
The deep uttered its voice,
And lifted up its hands on high.
- 11 The sun and moon abode in the horizon :
By their light thine arrows went abroad ;
By their brightness, thy glittering spear.
- 12 Thou marchedst through the land in wrath ;
Thou didst tread down the nations in anger.
- 13 Thou wentest forth for the salvation of
thy people,

festation of himself, the displays of his power.—*Paran*] A part of Arabia Petraea, Gen. xxi. 21. The prophet refers to God's appearance at the giving of the law; for Paran is the same as the Desert of Sin, in which was mount Sinai.

4. *Rays streamed*] The verb יָרָא signifies to shine; and the noun may denote a pencil or cone of rays issuing from a point, which would resemble horns. This sense is now generally adopted.—*Hiding-place*] All the splendour manifest on Sinai, concealed and hid his presence and his power. Newcome refers this to the Shechinah, Exod. xvi. 7—10.

The pestilence] This was sometimes inflicted on the Israelites for their guilt. See Numb. xi. 33; xiv. 37; xvi. 46.—*Birds of prey*] See note, Job v. 7, and compare Deuter. xxxii. 24; Psa. lxxviii. 48.

6. *And measured*] The land of Canaan, which he divided among his people, like a conqueror, Psa. lx. 6.

7. *Cushan*] Most probably some of the wandering tribes of Arabia Felix.

8. *Against the floods*] Psa. lxvi. 6. What is here said refers to the Red sea.—*Didst ride*] As a mighty conqueror, attended with thy war-chariots, for the salvation of thy people. These expressions may denote his heavenly attendants. See Psa. lxxiii. 17, &c.

9. *Was directed*] Or 'stretched,' as the Greek has it. The bow is put for the arrows too.—*According to the oath*] The question asked in the 8th verse is answered in this, that God displayed his power to deliver his people according to his own oath and promise. Gen. xxii. 16; xxvi. 3; Psa. cv. 9, 10.

10. *Thou didst cleave*] When the Jordan was divided. Josh. iii. 16, 17.—*Its hands*] See Psa. xcvi. 8.

For the salvation of thine anointed ones ;
Thou woundedst the chief in the house of the
wicked ; [rock.
Thou didst lay bare the foundation to the
Thou piercedst with thy rod the heads of 14
his villages :
They came out as a whirlwind to scatter us :
Their rejoicing was to devour the poor secretly.
Thou didst march through the sea with thy 15
horses,
Through the heap of mighty waters.
When I heard thy speech, my bowels 16
trembled ;
At the sound my lips quivered ;
Rottenness entered my bones, and I trembled in my place,
Because I shall be brought to the day of
trouble :
To go up captive to the people who will invade us.
But although the fig-tree do not flourish, 17
And there shall be no fruit on the vines ;
The produce of the olive shall fail,
And the fields shall yield no food ;
The flocks shall be cut off from the fold,
And there shall be no herd in the stalls :
Yet will I rejoice in Jehovah ; 18
I will exult in the God of my salvation.
The Lord Jehovah is my strength, 19
And he will make my feet like hinds' feet,
And he will cause me to tread on my high-
places.

[To the chief singer on Neginoth.]

11. *In the horizon*] Michaelis is followed in this version; and he has rendered it probable that this is the real sense of יָבֵיט. As there is a reference to Josh. x. 12—14, we must so explain the prophet, were we to render 'habitation;' for Joshua would not pray for the light to be continued until the sun was going down. See note there.

12. *Through the land*] The land of Canaan, and 'tread down,' didst crush them as corn by the drag.

13. *The chief*] The first-born of the Egyptians are meant; and this was the overthrow of many families.

14. *Thy rod*] The verb being in the second person requires this reading; and mistakes in the pronominal affixes have been frequently made, as appears both from the MSS. collated, and the old versions. The sword of the destroying angel is meant.—*They come forth*] When Israel had departed, the Egyptians rapidly followed them.

16. *When I heard*] See verse 2 and note.—*Because I shall*] Newcome is followed in reading with one manuscript, אֲנִי, considering it in the passive. The Syriac may lead us to think יִהְיֶה the right reading, 'he hath brought me.' The prophet may speak the language the people will then use, when the Chaldeans invade them.

17. *But although*] The state of the land during the captivity may be here described; or we may understand the prophet as expressing his own confidence, and that of the pious Israelites, in the vision and promise of God, to restore and save his people whatever calamities they might be called to witness or suffer.

19. *The Lord Jehovah*] Compare Psa. xviii. 33. The sense is, God will bring them to their own land with speed, and again establish them there.

OBADIAH.

INTRODUCTION.

WE have no account of this prophet, nor of the time when he prophesied; but it is highly probable that he was contemporary with Ezekiel, and might deliver this prophecy against the Edomites about five years after Jerusalem was taken and the great body of the people carried away captive. It was during the siege of Tyre, that Usher, with great probability, supposes what is here predicted was accomplished.

The destruction of Edom for his pride; his injustice to his brother Jacob; the victory and salvation of Jacob.

1 THE vision of Obadiah. 'Thus saith the Lord Jehovah concerning Edom.

We have heard a report from Jehovah,
And an ambassador is sent among the nations, saying,
Arise, and let us arise against her in battle.

2 Lo, I have made thee small among the nations:

Thou art greatly despised.

3 The pride of thy heart hath deceived thee,
Thou that dwellest in the clefts of the rock,
Whose abode is on high; that saith in 'thy' heart,

Who shall bring me down to the ground?

4 Though thou exalt thyself as the eagle,
And though thou set thy nest among the stars,

Thence will I bring thee down, saith Jehovah.

5 If thieves had come to thee, if robbers by night,

Would they not have stolen till they had
If the grape-gatherers had come unto thee,
Would they not leave some grapes? [out!]

6 How art thou cut off! how is Esau searched
How are his hidden things inquired after!

7 All the men who were confederate with thee
Have brought thee even to the border:
The men at peace with thee and ate thy bread,

Have deceived thee and prevailed against
They have spread 'a snare' under thee:

There is no understanding in thee.

8 Shall I not in that day, saith Jehovah,

Even destroy the wise men from Edom,
And understanding from the mount of Esau!
And thy mighty ones, Teman, shall be dismayed,

That man may be cut off from the mount of
For the slaughter and violence to thy brother Jacob,

Shame shall cover thee, and thou shalt be cut off for ever.

In the day when thou stoodest on the other side,

When strangers carried away captive his
And when foreigners entered into his gates,
And when they cast lots upon Jerusalem,
Even thou wast as one of them.

But thou shouldst not have looked forth
On the day of thy brother's calamity,

On the day that he became a stranger,
Nor have rejoiced over the sons of Judah

In the day when they were destroyed;
Nor have spoken proudly in the day of distress.

Thou shouldst not have entered into the
Of my people in the day of their calamity;

Yea, thou shouldst not have looked forth
On their affliction in the day of their calamity;

Nor have seized their substance in the day
Nor shouldst thou have stood in the cross-
To cut off those of his that escaped;

Nor shouldst thou have delivered up those
That remained in the day of distress.

For the day of Jehovah is near on all nations:

As thou hast done, it shall be done unto

CHAP. I. 1. *Is sent among*] God has sent an ambassador to arouse the nations under the Babylonians to war against Edom.

2. *Small among*] Idumæa was but a small country, compared with many others; nor was it a very desirable one, being rocky and mountainous.

3. *Clefts of the rocks*] In the caves of the mountains, some of which might be natural, and others artificial, formed for security in times of war.—(v) Vulg.

4. *As the eagle*] Edom through pride trusted to the strongholds, and in imagination was as safe as if among the stars, yet she must be brought down, Jer. xlix. 16.

6. *How art thou cut off*] With Newcome these words are transposed, from the middle of the preceding verse here, where the sense and connexion show they should be.

7. *Have brought thee*] Thy confederates have joined thy enemy, and conduct thee to thy own border, to give thee up

as a captive.—*Ate thy bread*] Either those thou hast treated as guests, or thy soldiers whom thou hast supported. For the text see Dimock.—*A snare*] That this is the true reading can scarcely be doubted by any reflecting person, as placing or spreading a wound under a person, is not intelligible. Whatever Edom might boast, she acted as if devoid of all knowledge.—(v) Versions.

10. *For slaughter*] All the old versions thus divide and point, and who does not perceive that by joining this word to the end of the 9th verse, the parallelism and beauty are destroyed? See Amos i. 2, and note.

11—14. *In the day*] By telling the Edomites what they should not have done, the prophet informs us what they actually did. They not only looked on the ruin of Judah, but rejoiced in it, and even murdered those who had escaped the sword of the Chaldeans, and who fled to them for refuge.

15, 16. *Day of Jehovah*] The day of recompense was

- Thy dealing shall return upon thine own
head.
16 For as ye have drunk upon my holy moun-
So all the nations round about shall drink ;
Yea, they shall drink, and shall swallow
down, [been.
And they shall be as though they had not
17 But upon mount Zion shall be those
Who have escaped ; and they shall be holy ;
And the house of Jacob shall possess their
own possessions.
18 And the house of Jacob shall be a fire,
And the house of Joseph a flame,
And the house of Esau for stubble ;
And they shall kindle them, and devour
them ;

But of the house of Esau none shall remain,
For Jehovah hath spoken it.
And 'they of the south shall possess the 19
mount of Esau ;
And they of the plain the Philistines :
And they shall possess the field of Ephraim,
And the field of Samaria : and Benjamin,
Gilead :
And this captive host of the sons of Israel 20
Which is among the Canaanites, unto Za-
rephah ; [Sepharad,
And the captives of Jerusalem, which are in
Shall possess the cities of the south.
And deliverers shall go up to mount Zion, 21
Who shall rule over the mount of Esau :
And the kingdom shall be Jehovah's.

now at hand.—*Thy dealing*] Or thy recompense. See Psa. cxxxvii. 8. The former line explains this.

17. *Upon mount Zion*] The return of the Jews from Babylon is foretold ; who are to occupy their ancient possessions.

18. *House of Esau for stubble*] This refers to the future conquests of the Maccabees. 1 Mac. v. 3—5, and 2 Mac. x. 15—23.

19. *They of the south*] The meaning is, the restored Jews should extend themselves in every direction ; and should vanquish those to whom for a season they had been slaves ; the Edomites, Philistines, &c.

21. *Deliverers*] God would raise up a succession of men who should, by their wisdom and valour, secure the liberty of their country against these nations ; and the kingdom of Israel should be devoted to Jehovah.

H A G G A I.

INTRODUCTION.

HAGGAI was the first prophet sent to the Jews who had returned from Babylon. He lived about 520 years before Christ, and about 15 years after Cyrus had granted the Jews liberty to return to their country and to rebuild their temple. But they being employed in building their own houses scarcely did any thing in respect to the temple, till aroused by this prophet, Ezra vii. 11, &c.

CHAPTER I.

Haggai reproves the negligence of the people, incites them to build the house, and promises God's assistance.

- 1 In the second year of Darius, the king,
in the sixth month, on the first day of the
month, came the word of Jehovah by Hag-
gai, the prophet, unto Zerubbabel, the son
of Salathiel, governor of Judah, and to
Joshua, the son of Josedech, the high-
priest, saying :
2 Thus speaketh Jehovah of hosts, saying,
This people have said, The time is not come,
The time that Jehovah's house should be
built.
3 But the word of Jehovah hath come by
Haggai, the prophet, saying,

Is it a time for you, O ye people, 4
To dwell in your own ceiled houses,
And shall this house lie waste ?
Now thus saith Jehovah of hosts ; 5
Deliberately consider your ways.
Ye have sown much, and brought in little ; 6
Ye eat, but ye have not enough ;
Ye drink, but ye are not filled with drink ;
Ye clothe yourselves, yet none is warm
thereby ; [for a bag with holes.
And he that earneth wages, earneth them
Thus saith Jehovah of hosts : 7
Deliberately consider your ways.
Go up to the mountain, and bring wood, 8
And build the house that I may be pleased
with it,

CHAP. I. 1. *Second year*] Darius, son of Hystaspes, king of Persia. Blair places the second year of his reign 520 years before Christ.—*Zerubbabel*] He was grandson of Jechoniah, king of Judah, Matt. i. 12 ; and the son of 'Salathiel.'—*Joshua, son of Josedech*] Josedech was the son of Seraiah, the high-priest, when Jerusalem was taken, who was slain at Riblah, 1 Chron. vi. 14, and 2 Kings xxv. 13—21.

4. *Shall this house*] Its foundations had been laid near fifteen years before this time, in the second month of the second year after their return from Babylon, Ezra iii. 8.

6. *Brought in little*] God had punished their negligence by unfruitful seasons, so that they had not sufficient.—*A bag with holes*] Whatever a man earns, the scarcity took from him to obtain some provision. He could keep nothing.

- And may be glorified, saith Jehovah.
 9 Ye look for much, and, lo, there is little ;
 And when ye brought it home, I blew upon it.
 Why ? saith Jehovah of hosts,
 Because of my house which lieth waste ;
 And ye run every man to build his own house. [stayed,
 10 Therefore the dew of heaven over you is
 And the produce of the earth is stayed.
 11 For I called for a drought upon the land,
 And upon the mountains, and upon the corn,
 And upon the new wine, and upon the oil ;
 And upon whatever the ground bringeth
 And upon men, and upon cattle, [forth,
 And upon all the labour of the hands.
 12 Then Zerubbabel, the son of Salathiel,
 and Joshua, the son of Josedech, the high-priest,
 and all the residue of the people,
 hearkened to the voice of Jehovah their God,
 and to the words of Haggai the prophet,
 according as Jehovah their God had sent him ;
 and the people feared before Jehovah.
 13 Then spoke Haggai, the messenger of Jehovah,
 by a message from Jehovah, to the people, saying,
 I am with you, saith Jehovah.
 14 And Jehovah stirred up the spirit of Zerubbabel,
 the son of Salathiel, governor of Judah,
 and the spirit of Joshua, the son of Josedech,
 the high-priest, and the spirit of all the residue
 of the people ; and they came and did work in the house of
 15 Jehovah of hosts, their God ; On the twenty-fourth day
 of the sixth month, in the second year of Darius the king.

CHAPTER II.

Haggai encourages the people to the work, by a promise of greater glory to this second than the first temple had.

1 In the seventh month, on the twenty-first

9. *Have blown upon it*] Either blown it away, or made it unfit for your support.

10. *Dew of heaven*] The sense of this verse is preferred to the literal rendering, with Dathe and others. The drought mentioned in the next verse shows the cause of the great scarcity.

12—15. *Hearkened to the*] This address of the prophet in connexion with their present afflictions roused them ; and they immediately began to finish the house of the Lord.

CHAP. II. 3. *In its former glory*] Seventy years elapsed from the destruction of the former temple, before Christ 587, to its complete restoration, about four years after this prophecy was delivered ; and there could be but few now living, who had seen the former temple.

5. *Covenant made with*] God engaged to be their God, and to dwell among them ; and he had fulfilled his engagement. His spirit still remained in his prophets, and other pious servants, and this ought to encourage them.

6. *I will shake the heavens*] The political and religious revolutions which were to occur are here referred to. Compare ver. 21, 22 ; Matt. xxiv. 29 ; Heb. xii. 26—28. Once, if referred to the gospel state, has a definite sense and application. God had, before, at the giving of the law, and the establishment of the Jews in Canaan, shook the heavens and earth ; and now once he engages to produce a like revolution in the spiritual world.

7. *The desire of*] That חֲמִידָה may be referred to a person, see Dan. xi. 37 ; and if pointed as plural to agree with

day of the month, came the word of Jehovah by the prophet Haggai, saying, Speak now to Zerubbabel, the son of Salathiel, governor of Judah, and to Joshua, the son of Josedech, the high-priest, and to the residue of the people, saying,

Who is there left among you That saw this house in its former glory ?

And what do ye see it now ?

Is it not as nothing in your eyes ?

Yet now be strong, O Zerubbabel, saith Jehovah ; [the high-priest ;

And be strong, O Joshua, son of Josedech, And be strong, all ye people of the land, And work ; for I am with you, saith Jehovah of hosts ; [with you

According to the covenant which I made When ye came out of the land of Egypt ; And my spirit remaineth with you : fear not.

For thus saith Jehovah of hosts ; Yet once more, and in a little while, I will shake the heavens and the earth, And the sea, and the dry land ;

And I will shake all the nations, And the desire of all the nations shall come : And I will fill this house with glory, saith Jehovah of hosts.

The silver is mine, and the gold is mine, saith Jehovah of hosts. The glory of this latter house shall be greater Than of the former, saith Jehovah of hosts : And in this place will I give peace, saith Jehovah of hosts.

On the twenty-fourth day of the ninth month, in the second year of Darius, came the word of Jehovah, by Haggai, the prophet, saying, Thus saith Jehovah of hosts ; Ask now the law from the priests, saying, If a man carry holy flesh in the skirt of his garment, and with his skirt touch bread, or

the verb, it may signify the excellence of the person who should come.—*With glory*] This house, though in time greatly enriched and ornamented, was never equal to Solomon's temple ; and we know that it wanted the table of the law, the pot of manna, and above all the shechina, or divine glory, which filled the former house. How it could be filled with glory, or the glory of it be greater than of the former, unless by the coming and presence of Messiah, it is impossible to tell.

8. *The gold is mine*] Predictions of temporal and spiritual blessings are often blended together ; and we have here a reference to the contributions for erecting it, Ezra vi. 8 ; vii. 15—20, and to the donations by which it was to be adorned. See 2 Mac. iii. 2, and Joseph. J. 5. 13, 6.

9. *Greater than of the former*] Some have made it a question whether or not we should consider the temple in which our Lord taught, a second temple, since it was wholly rebuilt by Herod, John ii. 20. It may however be doubted, whether the whole was rebuilt by Herod. It is probable that what Herod did was repairing certain parts, erecting others, and making the whole as perfect and complete as possible ; and though ever so much improved, yet it would be regarded as the same house. Josephus says that Herod took away the old foundations, and laid others, &c. ; but this must be confined to such parts as were decayed ; or else how could the divine service have been observed ? Rabbi Joseph, Maimonides, and other Jewish authors, always speak of this as a second temple.

pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said,
13 No. Then said Haggai, If a man unclean by a dead body touch any of these, shall it be unclean? And the priests answered and
14 said, It shall be unclean. Then answered Haggai, and said, So was this people, and this nation before me, saith Jehovah; and so was every work of their hands: and that
15 which they offered there was unclean. And now consider from this day and upward, from before one stone was laid upon another in the temple of Jehovah, in what
16 state ye were. When one came to a heap of twenty measures, there were only found ten; when one came to the vat, to draw out fifty vessels from the wine-press, there were
17 only twenty. I smote you with blasting, and with mildew. And with hail in all the labours of your hands; yet ye turned not to
18 me, saith Jehovah. Consider now from this day and upward, from the twenty-fourth day of the ninth month, and from the

day in which was laid the foundation of Jehovah's temple, consider it. Is there yet seed in the granary? Yea, as yet the vine, and fig-tree, and pomegranate, and the olive-tree, have not brought forth: but from this day will I bless you.

And again the word of Jehovah came **20** unto Haggai, on the twenty-fourth day of the month, saying, Speak to Zerubbabel, **21** governor of Judah, saying, I will shake the heavens and the earth; And I will over- **22** throw the throne of kingdoms, and I will destroy the most powerful kingdoms; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith **23** Jehovah of hosts, will I take thee, O Zerubbabel, my servant, the son of Salathiel, saith Jehovah, and will make thee as a signet: for thee I have chosen, saith Jehovah of hosts.

10—13. *If a man*] To make any thing holy, it must be touched by that which was hallowed on the altar. The skirt would be holy, but not the things which it touched. He that was unclean, rendered unclean what he touched.

14. *So was this*] Your neglect of my temple made you unclean, and in like manner polluted all your offerings.

15. *In what state were ye*] The first words of the next verse are joined to this with the Sept. which at least makes the whole more clear.

16—19. *Came to a heap*] Of corn, which seemed likely to produce twenty measures, but from the poverty of the ear, only yielded ten; and in like manner the grapes were unproductive.—*From this day*] On which ye have begun to build the temple, ye shall be blessed with fruitful seasons.

21. *I will shake the*] This and the next verse Vitrina

understands to signify the calamity which Babylon suffered during the reign of Darius; and the conquests of Alexander in Persia, &c. In these events the kingdoms were overthrown, great slaughter was made, and those who had conquered others were themselves conquered.

23. *In that day*] Some think that by Zerubbabel is meant his posterity. But it may well be said that the revolutions and commotions foretold, began in the rebellion of Babylon, which Darius besieged and took; and exercised great cruelties towards its inhabitants. Prideaux places this event in the 5th of Darius; others in the 8th. While these things were occurring at Babylon, Zerubbabel and the Jews should be secure; and preserved as a signet, with the greatest care.

ZECHARIAH.

INTRODUCTION.

THIS prophet was contemporary with Haggai; and like his, the first part of this prophecy was designed to encourage the Jews to build the temple; the latter contains clear predictions of the sufferings, death, and kingdom of Christ.

CHAPTER I.

The prophet exhorts to repentance; vision of the horses; comfortable promises to Jerusalem.

1 IN the eighth month, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Berachiah, the son of Iddo, the prophet, saying, "Speak to all
2 the people of the land, saying," Jehovah was greatly angry with your fathers; but
3 say thou unto them, Thus saith Jehovah of

hosts; Turn ye unto me, saith Jehovah of hosts, and I will turn to you, saith Jehovah of hosts. Be not ye like unto your
4 fathers, to whom the former prophets called, saying, thus saith Jehovah of hosts; Turn ye now from your evil ways and from your evil doings: but they heard not, nor attended to me, saith Jehovah. Your
5 fathers, where are they? And the prophets, do they live for ever? But my
6

CHAP. I. **1.** *In the eighth month*] This prophecy was delivered between the times mentioned, Haggai ii. 1—10.—*Speak unto*] With Blayney this is supplied from ch. vii. 5, as it is unusual for a prophet to denounce the divine judgment.

ments, or to give assurances of the divine favour, without specifying the object of his address.

5, 6. *Your fathers*] This question implies, that their fathers had been cut off by famine, by war, and pestilence,

words and my statutes, which I commanded my servants the prophets, were they not fulfilled in respect to your fathers? And did they not return and say, Like as Jehovah of hosts thought to do to us, according to our ways, and to our deeds, so hath he done with us?

7 Upon the twenty-fourth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of Jehovah to Zechariah, the son of Berechiah, the son of Iddo, the prophet, in this wise: I saw by night, and behold a man riding on a red horse, and he stood between the myrtle-trees which were in a valley; and after him were red, speckled, and white
9 horses. Then said I, What are these, O my lord? And the angel who talked with me said to me, I will show thee what these
10 are. And the man who stood between the myrtle-trees answered and said, These are they whom Jehovah hath sent to go to and
11 fro through the earth. And they spoke to the angel of Jehovah, who stood between the myrtle-trees, and said, We have gone to and fro through the earth, and, behold, all the earth remaineth still, and is at rest.

12 Then the angel of Jehovah spoke and said, O Jehovah of hosts, how long will it be ere thou have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these seventy years?
13 And Jehovah answered the angel who talked with me with good words and comfortable words. And the angel who talked with me said to me, Proclaim, saying, Thus saith Jehovah of hosts;
I am greatly jealous for Jerusalem and for Zion,
15 And I am very angry with the nations at For when I was but a little angry at my They helped forward the affliction. [people,

Therefore thus saith Jehovah; 16
I have returned to Jerusalem with mercies: My house shall be built therein, saith Jehovah of hosts, [Iem.
And the line again stretched out for Jerusalem. Again proclaim, saying, thus saith Jehovah 17
of hosts; [perity;
My cities shall spread abroad through pros- And Jehovah will yet comfort Zion,
And he will yet choose Jerusalem.

Then I raised mine eyes, and saw, and 18
behold four horns. And I said to the angel 19
who talked with me, What art these? And he answered me, These are the horns which have scattered Judah and Israel. And Je- 20
hovah showed me four ploughmen. Then 21
said I, What come these to do? And he spoke, saying, Those are the horns which have scattered Judah, so that no man lifted up his head; but, these are come to terrify them, to cast down the horns of the nations, who lifted up their horn against the land of Judah, to scatter it.

CHAPTER II.

Jerusalem is measured, Zion restored and the promise of God's presence.

AGAIN I raised mine eyes, and looked, 1
and behold a man with a measuring-line in his hand. Then I said, Whither goest thou? And he said to me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, be- 3
hold, the angel that talked with me went forth; and another angel went forth to meet him. And said unto him, Run, speak to 4
this young man, saying,
Jerusalem shall dwell in villages,
For the multitude of men and of cattle therein:
For I will be unto her, saith Jehovah, 5
A wall of fire round about,

or else had died and were buried in a foreign land, where they had been carried captive, as the prophets had said; and even these prophets had died before their predictions had been fulfilled; but my words, and my decrees, &c. were they not fulfilled? Hebrew, 'Did they not overtake?' The sense is preferred to the idiom.

7. *Sebat*] A Chaldee or a Syriac name, which Golius explains as answering to our February.

8-11. *Riding on a red horse*] From this verse to chap. vi. 15, we have eight different visionary representations of the state of things, and of the events which were to occur. This mode of showing what should come to pass, chiefly obtains in Ezekiel, Daniel, and Zechariah; and these visions may be considered in the light of historical paintings, as Eichhorn has observed. In this vision are seen angels in the human form; one sat on a red horse, and others on red, speckled, and white horses; and another attended the prophet, and answered his inquiries.

12. *Angel of Jehovah*] I think this to be the same as the man who sat on the red horse. Compare verse 8 and 11. The state in which the nations now were, gives occasion to the following intercession.—*Seventy years*] See note Hag-gai, ii. 3, and Newton, vol. i. Diss. 8. p. 102.

14. *I am greatly jealous*] Some render in the past tense, 'I have been,' and suppose God's resentment against his

people for their sins and unfaithfulness to be meant; but with our translators I understand the concern God had for the honour and comfort of his people.

15. *They helped forward*] They treated my people with the greatest cruelty. God speaks after the manner of men, as greatly provoked with the instruments of his own vengeance, because they had shown no compassion.

16. *And the line*] For laying out its streets and other buildings. The next verse establishes the sense of this.

18. *Four horns*] Horns are the well-known symbols of power, and often used by the sacred writers in this sense. Four are probably mentioned to denote many. See Mic. v. 5. The Jews had many enemies, who joined in scattering them.

20, 21. *Four ploughmen*] So Michaelis and Blayney render.—*To terrify*] In the vision the ploughmen came, as the agents of Providence, to terrify, and cast down, or to use the hand on the horns, to hold and restrain the horns from doing as they had done.

CHAP. II. 1-4. *In villages*] This vision was to show that Jerusalem should not only be rebuilt, but its inhabitants should be so many as to be obliged to live beyond the walls, as we learn from Josephus they actually did.

5. *A wall of fire*] This most sublime image strongly expresses the protection of deity; and must have reminded the

- And will be the glory in the midst of her.
- 6 Ho! ho! come forth, my people,
And flee from the land of the north, saith
Jehovah;
For towards the four winds of the heavens
I have spread you abroad, saith Jehovah.
- 7 Ho! deliver thyself, O Zion
That dwellest with the daughter of Babylon.
- 8 For thus saith Jehovah of hosts; [me
After promising glory to you, he hath sent
To the nations which spoiled you:
For he that toucheth you, toucheth the
apple of "his" eye.
- 9 For behold! I will shake my hand upon
them,
And they shall be a spoil to their servants:
And ye shall know that Jehovah of hosts
hath sent me.
- 10 Sing and rejoice, O daughter of Zion:
For, behold! I will come,
And will dwell within thee, saith Jehovah.
- 11 And many nations shall be joined to Jeho-
In that day, and shall be my people: [vah,
And I will dwell within thee, and thou
shalt know [thee.
That Jehovah of hosts hath sent me to
- 12 And Jehovah will possess Judah, his por-
tion [rusalem.
In the holy land, and will again choose Je-
- 13 Be silent, O all flesh, before Jehovah:
For he is raised up from his holy habitation.

CHAPTER III.

*By Joshua as a type the restoration of Zion and Christ
the Branch are promised.*

- 1 AND he showed me Joshua, the high-
priest, standing before the angel of Jehovah,

Jews of the pillar of fire by which God directed and protected their ancestors.—*The glory*] The cloud of glory did not return to the second temple; but God's gracious presence was there, and his brightest glory was displayed there in the person of his son.

6. *Ho, ho, come*] They had liberty to do so, and God invites them to embrace it.

8. *After promising glory*] The text is certainly defective, some words having been early omitted. I have supplied what seems to me best to suit the context. —(v) Vulg.

9. *A spoil to their servants*] As the Babylonians were to the Medes and Persians, and especially when Darius took Babylon and plundered it. See note, Hag. ii. 23. Some think, as this event soon took place, the Jews at Babylon were forewarned of it, and actually left the city before it happened, as invited to do, ver. 6, 7, &c.

10—13. *Sing and rejoice*] Amidst the commotions which should occur, God would be the defence and security of Zion; so that their enemies should be struck with awe and confusion.

CHAP. III. 1. *Angel of Jehovah*] The angel mentioned chap. ii. 3.—*Adversary*] Most render as an appellative, and the narrative requires it. In the vision the adversaries of the Jews are noticed as attempting to impede them in the restoration of their civil and religious polity, but in vain.

2. *A brand*] Joshua and the other restored Jews are thus called, because they had been great sufferers; and God would not permit a new flame to consume them, as their enemies desired.—(a) Syr.

3. *Filthy garments*] In the vision Joshua appeared with the squalid and polluted garments of a captive.

4. *Thine iniquity*] The effect or the punishment of iniquity

and an adversary standing at his right hand to resist him. And the "angel of" Jehovah said to the adversary, Jehovah rebuke thee, O adversary; even Jehovah that chooseth Jerusalem, rebuke thee: Is not this a brand plucked out of the fire?

Now Joshua was clothed with filthy garments, and standing before the angel; And he spoke and said unto those that stood before him, saying, Take away the filthy garments off him. Then he said to him, See, I have caused thine iniquity to pass from thee, and I will clothe thee with goodly apparel. He said also, Let them set a fair mitre upon his head. And they set a fair mitre upon his head, and clothed him with garments. And the angel of Jehovah stood by. And the angel of Jehovah protested unto Joshua, saying,

Thus saith Jehovah of hosts;
If thou wilt walk in my ways,
And if thou wilt keep mine ordinance;
If thou wilt also judge my house,
And wilt moreover keep my courts,
Then I will give unto thee a place
Among these that are now standing by.
Hear now, O Joshua, the high-priest,
Thou, and thy companions who sit before thee:

For they are men to be wondered at:
For, behold! I bring forth my servant,
The BRANCH,
For, lo! the stone that I have placed before
Joshua;

From out of one stone shall be seven fount-
Behold! I will open the orifice thereof, [ains.
Saith Jehovah of hosts,

quity God had caused to cease.—*With goodly apparel*] Suitable to his rank. The vision imports that the priestly office was to be resumed and exercised with decency and splendour.

6. *Protested unto*] In a strong and solemn manner, to make the greater impression on Joshua's mind, and on the minds of the people.

7. *If thou wilt also judge*] This and what follows were a part of the high-priest's duties, and cannot be regarded as a promise; the promise being in the close, giving him a place or places among those, &c. the angels. This may be understood either of his entrance into the holy of holies annually, or of his admission at last into heaven.

8. *Wondered at*] On account of their extraordinary deliverance from Babylon, and on account of their success in rebuilding the city and temple; but more so as the root whence he was to spring called the Branch. Some would apply this to Zerubbabel, as a branch from the root of David. But he already existed, and had done so both as a man and as a governor some years; and how could he then be the person of whom God promises, 'Behold, I bring forth,' &c. See Jer. xxiii. 5. What is said agrees to no other besides our Lord. See chap. vi. 12, &c.

9. *The stone that*] See Isa. xxviii. 16, and note. 'Seven fountains' may mean a sufficiency, a fulness, as the Hebrew term denotes.—*I will open*] This work Jehovah undertakes; and he gave his Son, and smote and afflicted him for the offences of men, so that in this view he removed the iniquity of that land in one day. The living waters Blayney considers to be the doctrines of the gospel, and the fountains the dispensers of them, to denote the Apostles and Evangelists.

And I will remove the iniquity of that land in one day.

- 10 In that day, saith Jehovah of hosts, Shall ye call every man his neighbour Under the vine and under the fig-tree.

CHAPTER IV.

The vision of the golden chandelier, and of the two olive-trees, which the angel explains.

- 1 AND the angel who talked with me returned, and awaked me, as a man that is
2 awakened out of his sleep : And he said to me, What seest thou ? And I said, I have looked, and behold a chandelier, all of gold, with a bowl upon the top thereof, and its seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof :
3 And two olive-trees over it, one on the right side of the bowl, and the other on the left side thereof. And I further spoke to the angel who talked with me, saying, What are these, my lord ? Then the angel who talked with me answered and said unto me, Knowest thou not what these are ? And I said, No, my lord. Then he answered and spoke unto me, saying, This is the word of Jehovah unto Zerubbabel, saying,
Not by human might, or human power, But by my spirit, saith Jehovah of hosts.
7 What art thou, O great mountain ? Before Zerubbabel thou shalt become a plain :
And he shall bring forth the chief corner-stone,
With shoutings of, Favour, favour, unto it.
8 The word of Jehovah came also unto me,
9 saying, The hands of Zerubbabel lay the foundation of this house ; his hands shall also finish it ; and ye shall know that Jehovah of hosts hath sent me unto you.
10 For who hath despised the day of small things ? even they shall rejoice, when they see the plummet in the hand of Zerubba-

bel. Those seven pipes and lamps are the eyes of Jehovah, which run to and fro through the whole earth. Then I spoke, 11 and said unto him, What are these two olive-trees upon the right side of the chandelier, and upon the left side thereof ? And 12 I spoke again, and said unto him, What are the two branches of the olive-trees which are by the side of the two golden pipes, and which empty the oil out of themselves ? And he answered me and said, Knowest 13 thou not what these are ? And I said, No, my lord. Then said he, These are the two 14 anointed ones, who stand before the Lord of the whole earth.

CHAPTER V.

Vision of the flying-roll, denoting the curse of thieves ; of the woman in the ephah, denoting the cause of their captivity in Babylon.

- THEN I raised mine eyes again, and 1 looked ; and behold a flying-roll. And he 2 said unto me, what seest thou ? And I answered, I see a flying-roll ; the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, 3 This is the curse that goeth forth :
Over the face of the whole land
For every one who stealeth shall be cut off
From hence, according to it.
And every one that sweareth shall be cut off
From hence, according unto it.
I will bring it forth, saith Jehovah of hosts, 4
And it shall enter the house of him that steal-eth,
And the house of him that sweareth falsely by my name :
And it shall remain in the midst of his house,
And consume it with its timber and its stones.
Then the angel who talked with me went 5 forth, and said unto me, Raise now thine eyes, and see what is this that goeth forth.

10. *Under the vine*] These images denote a state of peace and security ; and if applied to believers in the Saviour, have the most important completion.

CHAP. IV. 1. *Returned*] It is probable that this vision succeeded the former on the same night. Chap. i. 8, and compare v. 10, with chap. iii. 9. After some time the prophet, overpowered by the vision which had been presented to him, was awakened from his prophetic trance by the angel as from a sleep.

2, 3. *A chandelier*] This chandelier was of the purest metal, like that in the tabernacle.

6. *Not by human*] The chandelier represented the temple which was then erecting, and as the chandelier was supplied with oil by the olive-trees, without the labour of men ; so also the temple should not be completed by human aid, but by divine power, and especially the spiritual temple.

7. *What art thou*] The great mountain was the symbol of the difficulties which Zerubbabel had to surmount ; but he is assured of the most complete success in what he was engaged.—*Chief corner-stone*] Ps. cxviii. 22. Matt. xxi. 42. This passage, from the connexion, limits the sense of the terms 'head-stone,' or 'chief stone,' and can only signify the stone which completed the structure.

8—10. *The word of Jehovah*] It should seem that the

voice of God was immediately addressed to the prophet, and he spoke as follows, confirming what the angel had said, in explaining the vision.—*Day of small things*] See Ezra iii. 11—13.—*These seven are*] The prophet inquired, 'What are those seven pipes and lamps ?' And the answer is, They represent the seven eyes, or the perfect oversight and providence of God. Compare 2 Chron. xvi. 9.

11—13. *The two olive-trees*] The prophet puts two questions, the one respecting the olive-trees, and the other respecting two branches which hung over the bowl, and emptied their oil into it. He is informed that these denoted 'two sons of oil,' or two persons anointed with oil, Joshua and Zerubbabel. Though fully satisfied that this vision had respect to the temple then building, and to Joshua and Zerubbabel, as chief instruments, yet the whole was typical of another temple, another priest and governor, and designed to show the complete triumph of our Lord over difficulties.

CHAP. V. 2—4. *A flying-roll*] The visions of this prophet have all hitherto been consoling ; but now he shows the judgments of God on thieves and unjust persons. The flying-roll of parchment, like Ezekiel's, chap. ii. 9, 10, was full of curses for such characters ; it was large, and in the act of flying, to show both the magnitude and celerity of the evils impending.

6 And I said, What is it? And he said, This is an ephah which goeth forth. He said moreover, This shows the "iniquity" of the whole land. And, behold, a talent of lead was lifted up, and "behold" a woman sat within the ephah. And he said, This is wickedness. And he cast her within the ephah; and he cast the weight of lead upon the mouth thereof. Then I raised mine eyes, and looked; and behold, two women went forth, and the wind was in their wings; for they had wings as the wings of a stork: and they lifted up the ephah between the earth and the heavens. Then said I to the angel who talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon its base.

CHAPTER VI.

Vision of the four chariots; and by the crowns of Joshua is shown the temple and kingdom of Christ the Branch.

1 AND again I raised mine eyes, and looked; and behold, four chariots went forth from between two mountains; and the mountains were mountains of brass. To the first chariot were red horses; and to the second chariot black horses; and to the third chariot white horses; and to the fourth chariot spotted bay horses. Then I spoke, and said to the angel who talked with me, 5 What are these, my lord? And the angel answered and said to me, These are four spirits of the heavens, who go forth from standing before the Lord of the whole

earth. The black horses which are there go forth into the north country; and the white go forth after them; and the spotted go forth into the south country.

And the bay went forth, and sought to go, even to walk to and fro through the earth: and he said, Go hence, walk to and fro through the earth. And they walked to and fro through the earth. Then he cried to me, and spoke to me, saying, See those that go toward the north country have quieted my spirit in the north country.

And the word of Jehovah came unto me, 9 saying, Take of those of the captivity, from the families of Hildai, Tobijah, and Jedaiah; and thou shalt go on the same day, and shalt enter into the house of Josiah, the son of Zephaniah, who have come from Babylon. And thou shalt take silver and gold, and make crowns; and shalt set one upon the head of Joshua, the son of Jose-dech, the high-priest. And thou shalt speak 12 unto him, saying,

Thus speaketh Jehovah of hosts, saying, Behold! the man, whose name is The BRANCH;

Even he shall branch up out of his place, And he shall build the temple of Jehovah: Even he shall build the temple of Jehovah; 13 And he himself shall receive the glory; And shall sit and rule upon his throne; And he shall be a priest upon his throne: And the counsel of peace shall be between both of them.

And there shall be crowns for "Hildai", and for Tobijah, and for Jedaiah, and for

6. *This is an ephah*] A vessel in the form of an ephah, but much more capacious, as it could contain a woman.—*The iniquity*] This reading of the versions is preferred, because it is definite, and is explained by what follows.

7. *Talent of lead*] About 1500 ounces.—*A woman sat*] When the heavy lid was removed, he saw the woman that sat within it.—(v) Versions.

8. *This is wickedness*] Or the symbol of it, in this vision.—*Cast her*] That is, obliged her to contract herself within it.

9. *Two women*] These appear to be mere agents to complete the symbolical vision; and as they had wings, they could carry the ephah with speed to its appointed place.

11. *To build it a house*] A mansion for its abode and continuance, and where the woman denoting wickedness shall be imprisoned. The meaning of the vision seems to be that the Babylonian captivity had happened on account of the wickedness of the people; and that a like dispersion would befall them, if they relapsed into like crimes. Thus the whole chapter will be an awful admonition, that multiplied curses, dispersion, and captivity would be the punishment of national guilt.

CHAP. VI. 1.—8. *Four chariots*] The two mountains of brass are not improbably thought to denote God's immutable decrees and purposes, by which he governs the earth. His righteousness is like the great mountains, Ps. xxxvii. 6. The horses are designed to show the different empires, which had, did, or should exist, as they would affect the interests of God's people. Nothing is said of the red horses, which might denote the bloody Assyrian empire, ver. 2, because this had now passed away. The black horses seemed to denote the Persian empire, which had subdued the Chaldeans, whose country lay to the north of Judea, and which event had quieted God's spirit with respect to Chaldea.

The white horses denote the Macedonian empire, which like the Persian conquered the Chaldeans. The spotted bay horses represent the Roman empire, with its various forms of government, which penetrated into the same countries, and which could not be restrained within any moderate bounds. These sought to go to and fro through the earth.

10. *Hildai*] Besides Hildai, Tobijah, and Jedaiah, take some of their sons, and go to the house of Josiah, &c. This man was probably a worker in gold and silver.

12. *Even he shall*] By this version Joshua is not called the Branch; but on putting the crown on his head, the prophet foretells the coming of Messiah, whom former prophets had represented as a branch from the root of David. In this view we have a prophecy made to Joshua, as chap. iii. 8; and the very language supports and limits it to this sense. For how could it be said of Joshua, 'he shall grow and branch out, &c.' He had already sprung up and branched forth.—*Shall build the*] As they were now engaged in building the material temple, God takes occasion to predict the coming of Messiah, who should build the spiritual temple, the church.

13. *Even he shall*] This work peculiarly belongs to him, and he himself shall receive the glory of accomplishing it.—*A priest upon his throne*] In him the priestly and royal dignities shall be united. We are sure that this never was the case in reference to Joshua; but in respect to our Lord it is fulfilled.—*Between both of them*] Or 'between these two.' Calvin, Poole, Gill, and others, consider that these two, or 'both of them,' refer to things and not persons; to the union and harmony of the two offices in the person of our Lord, by which our sin is expiated, and our enemies subdued, which constitute the essence of the gospel.

14. *There shall be crowns*] For the persons who had

'Josiah," the son of Zephaniah, for a memorial in the temple of Jehovah. And this shall come to pass, if ye will diligently hearken to the voice of Jehovah, your God, they that are far off shall come and build in the temple of Jehovah; and ye shall know that Jehovah of hosts hath sent me.

CHAPTER VII.

The captives inquire respecting fasting, whom the prophet reproves, and states that their sin was the cause of their captivity.

- 1 And it came to pass in the fourth year of the king Darius, that the word of Jehovah came unto Zechariah, on the fourth day of the ninth month, even in Chisleu; When they had sent to the house of God, She-rezer and Regem-melech, and his men, to
- 2 entreat the face of Jehovah; And to speak to the priests who were in the house of Jehovah of hosts, and to the prophets, saying, Shall I weep in the fifth month, separating myself, as I have done these so many years?
- 4 And the word of Jehovah of hosts came to me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did
- 6 ye indeed fast unto me, even to me? And when ye ate, and when ye drank, did not ye eat to yourselves, and drink to yourselves?
- 7 Are not those the words which Jehovah proclaimed by the former prophets, when Jerusalem abode still and prospered; and her cities round about her, and the south and the plain were inhabited?
- 8 And the word of Jehovah came unto Zechariah, saying, Thus speaketh Jehovah of hosts, saying,
- 9 Execute true judgment, And show kindness and mercy one to another; And the widow, and the fatherless, [other;
- 10 The stranger, and the poor oppress not, Neither imagine evil in your heart Every man against his brother.
- 11 But they refused to hearken,

been witnesses of what had now been predicted; and these should be laid up in the temple as a memorial of this prophecy.—(v) Syr.—Ibid.

15. *And thus shall come*] With Houbigant I have transposed the last clause, in order to give the sense more clearly.

CHAP. VII. 2, 3. *They had sent*] The nominative of the verb 'people' is implied. Sherezer, Regem-melech, and others were sent to offer sacrifices on the altar, and to entreat the face of God or his favour towards his people; and to propose to the priests and prophets a question of much importance, 'shall I weep in the fifth month,' &c. God had appointed certain days of humiliation and fasting, which they had been wont to observe; but in their exile, the leaders of the people had appointed four others; one in the fourth month, in memory of the wall of Jerusalem being broken down: a second in the fifth month, in memory of the temple being burnt, Jerem. lii. 6—12; a third in memory of Gedaliah being slain, in the seventh month, Jerem. xli. 2; and a fourth in the tenth, in memory of the commencement of the siege of Jerusalem. That of the fifth month was most strictly kept; but as the temple was now rebuilding,

And pulled away the shoulder, And stopped their ears, so as not to hear. Yea, they make their hearts as an adamant, 12 Lest they should hear the law, and the words

Which Jehovah of hosts sent by his spirit, Through the ministry of the former prophets: [of hosts.

Hence was there great wrath from Jehovah Therefore it came to pass that 13 As I called and they would not hear; So they called, and I would not hear, Saith Jehovah of hosts. But I scattered them as with a whirlwind, 14 Among all the nations whom they knew not. Thus the land was desolate after them, So that no man passed through, nor returned: For they made a pleasant land a desolation.

CHAPTER VIII.

The restoration of Jerusalem; the temple through God's favour will be completed; instead of fasting will be joy and rejoicing.

Also the word of Jehovah of hosts came 1 to me, saying, Thus saith Jehovah of hosts; 2 I was jealous for Zion with great jealousy, And I was jealous for her with great fury. Thus saith Jehovah, "God of hosts;" 3 I have returned unto Zion, And I will dwell in the midst of Jerusalem: And Jerusalem shall be called a city of truth; And the mount of Jehovah of hosts, the Thus saith Jehovah of hosts; [holy mount. 4 Old men and old women shall yet dwell In the streets of Jerusalem, [very age. Even the man with his staff in his hand for And the streets of the city shall be full 5 Of boys and girls playing there. 'Thus saith Jehovah of hosts; 6 Though it be wonderful in the eyes Of the residue of this people in those days, Shall it also be wonderful in mine eyes, Saith Jehovah of hosts? Thus saith Jehovah of hosts; [land, 7 Behold, I will save my people from the east

was it proper to observe it any longer? The prophet answers, by first stating the nature of acceptable fasts, and the causes of the evils which they had suffered; and then in the 8th chapter observes, that these days should be kept, not as fasts, but as days of thanksgiving.

6. *When ye ate*] When ye offered sacrifices, after which ye feasted, did ye not in this religious act regard yourselves more than God?

7. *By the former prophets*] Perhaps referring to Isa. lviii. 6, Amos v. 24. &c. What they said, and the disobedience of the people, is related in the remaining part of the chapter.

11. *Pulled away*] Or, withdrew the shoulder, as beasts that refuse the yoke. Compare Nehem. ix. 29; Hos. iv. 16. —*Stopped*] Or made heavy their ears, &c. They refused to hear what the prophets said.

CHAP. VIII. 2—5. *I was jealous*] See chap. i. 14, and note. The idiom of the original is followed here, because of its parallelism in the next line. The following verses contain the promise of a great increase of inhabitants.—(a) MSS.

6—8. *Wonderful in mine eyes*] Though some who

- And from the land of the setting sun.
 8 And I will bring them, and they shall dwell in Jerusalem;
 And they shall be my people, and I will be their God,
 In truth and in righteousness.
 9 Thus saith Jehovah of hosts; let your hands be strong, ye that heard in these days these words by the mouth of the prophets, on the day when was laid the foundation of the house of Jehovah of hosts, even the temple that it might be rebuilt.
 10 For before those days
 There was no hire for men nor hire for beast;
 And to him that went out or came in
 There was no peace, because of distress;
 For I set all men one against another.
 11 But now I will not be as in former days
 Unto the residue of this people, saith Jehovah of hosts.
 12 For the seed shall prosper, the vine yield its fruit,
 And the ground shall yield its increase,
 And the heavens shall yield their dew;
 And the residue of this people
 I will cause to possess all these things.
 13 And it shall come to pass that
 As ye were a curse among the nations,
 O house of Judah, and house of Israel;
 So will I save you, and ye shall be a blessing.
 Fear not, but let your hands be strong.
 14 For thus saith Jehovah of hosts;
 According as I purposed to punish you,
 When your fathers provoked me to wrath,
 Saith Jehovah of hosts, and repented not;
 15 So again have I purposed in these days
 To do good unto Jerusalem,
 And to the house of Judah: fear ye not.
 16 These are the things which ye shall do;
 Speak ye every man truth to his neighbour;
 [gates:
 Execute true and just judgment in your
 17 And imagine not evil in your hearts
 Every man against his neighbour:

beheld the city of Jerusalem, mostly yet in ruins, and the people very few, might doubt and wonder at what they heard; yet could this be wonderful in God's eyes, who saw what would certainly be hereafter.

10. *No recompense*] No fruit of their labours, from God's curse on the produce of the ground. See Haggai i. 6—11.

11—15. *As in former days*] As favourable as I was to your pious fathers. God would bless them in their basket and store, and would fulfil his purposes of love and kindness towards them.

16. *True and just*] It is clear that *שליש* here signifies such judgment as tends to secure peace, which is just judgment. Lowth remarks, from the first hemistich, that the promises made to the Jews after the captivity were conditional.

19. *The fast of the*] Here an answer is returned to the inquiry respecting the fasts. See note, ver. 4, chap. vii.

21. *Entreat the face*] To supplicate the favour of Jehovah.—*Will I go also*] Each one shall thus speak, and readily embrace the invitation given.

And love not a false oath:

For all these things do I hate, saith Jehovah.

And the word of Jehovah of hosts came 18
 unto me, saying, Thus saith Jehovah of 19
 hosts; The fast of the fourth month, and
 the fast of the fifth, and the fast of the se-
 venth, and the fast of the tenth, shall be to
 the house of Judah joy and gladness, and
 cheerful feasts; but love ye truth and peace.

Thus saith Jehovah of hosts; 20

Yet shall there many people come,
 And the inhabitants of many cities:

And the inhabitant of one city 21

Shall go to *those* of another, saying,
 Let us go speedily to entreat the face of Je-
 hovah; [also.

And to seek Jehovah of hosts will I go
 And many people and strong nations shall 22
 come

To seek Jehovah of hosts in Jerusalem,
 And to entreat the face of Jehovah.

Thus saith Jehovah of hosts; 23

In those days, ten men shall take hold
 From among all the languages of the nations,
 They shall even take hold of the skirt of a
 Jew,

Saying, We will go with you:

For we have heard that God is with you.

CHAPTER IX.

God defendeth his church; Zion exhorted to rejoice at the coming of Christ; promises of victory and defence.

THE prophecy of the word of Jehovah: 1

On the land of Hadrach and Damascus
 shall it rest;

For Jehovah hath an eye over men,
 And over all the tribes of Israel; [by;
 And on Hamath also which bordereth there- 2
 And on Tyre and Sidon though very wise.

Though Tyre hath built for herself a fort- 3

And heaped up silver as the dust, [ress,

And fine gold as the mire of the streets;

Behold! Jehovah will cast her out, 4

And he will smite her power in the sea;

And she shall be devoured by fire.

Ashkelon shall see it, and shall fear; 5

23. *Skirt of a Jew*] This gesture denotes to seek assistance and protection. See Is. iii. 6; iv. 1, &c. 1 Sam. xv. 32. From the 19th verse to this, we have promises of a great accession of converts to the Jewish church, and to the number of christian disciples which the Jewish preachers made, when the word of the Lord went forth from Jerusalem.

CHAP. IX. 1. *The prophecy of*] Mede contends that the last six chapters belong to the prophet Jeremiah, as is said, Matt. xxvii. 9; and being found after the return from captivity, Zechariah added them to his own; but it is not probable that the Jews would ascribe them to a wrong author, when there could be no motive to induce them to do so.—*Of Hadrach*] The name of a valley near Damascus.

4. *Smite her power*] Though these cities had been nearly destroyed by Nebuchadnezzar, it should seem that they had recovered their strength and were now rising to their wonted power and greatness. Tyra was subdued by Alexander, and its power and wealth destroyed, as Sidon had been by Ochus, king of Persia. Damascus, Hamath, As-

- Gaza also shall see it, and be greatly pained ;
 And Ekron, because her hope is put to shame ;
 And the king shall perish from Gaza,
 And Ashkelon shall not be inhabited :
 6 And a spurious race shall dwell in Ashdod,
 And I will cut off the pride of the Philistines. [mouth,
 7 And I will take away his blood out of his
 And his abominations from between his teeth :
 And he also shall belong to our God,
 And he shall be as a ruler in Judah,
 And Ekron shall become as a Jebusite.
 8 And I will camp about my house with an army,
 So that none shall pass through or return ;
 Nor an oppressor pass through them any more :
 For now have I seen with mine eyes.
 9 Rejoice greatly, O daughter of Zion ;
 Shout, O daughter of Jerusalem :
 Behold ! thy king cometh unto thee :
 He is the righteous one, and a 'Saviour,'
 Humble and riding upon an ass,
 Even upon a colt, the foal of an ass.
 10 And I will cut off the chariot from Ephraim,
 And the horse from Jerusalem,
 And the battle-bow shall be cut off :
 And he shall speak peace unto the nations :
 And his dominion shall be from sea to sea,
 And from the river to the ends of the earth.
 11 As for thee also, by the blood of thy covenant
 I have sent forth thy prisoners from the pit
 In which there was no water.
 12 Turn to the strong-hold, ye prisoners of hope ; [ble to 'you.'
 Even to-day I declare that I will restore doubt
 13 For I have bent Judah for myself,

I have filled the bow with Ephraim ;
 And I will raise up thy sons, O Zion,
 Against thy sons, O Greece, [man,
 And make thee as the sword of a mighty
 And Jehovah shall be seen over them, 14
 And his arrow shall go forth as the lightning : [pet,
 And the Lord Jehovah shall blow the trumpet
 And go forth with whirlwinds of the south.
 Jehovah of hosts shall defend them ; 15
 And they shall devour, and subdue with sling-stones ; [wine ;
 And they shall drink and shout as through
 And they shall be filled as bowls,
 As the corners of the altar.
 And Jehovah, their God, will save them, 16
 In that day *he will save his people as a flock* :
 For trophies shall be set up on their land.
 For how great is their prosperity, 17
 How great their beauty !
 The harvest maketh glad the young men,
 And the vintage giveth joy to the maidens.

CHAPTER X.

God must be sought and not idols ; and as he visited his flock for sin, so he will save and restore them.

Ask of Jehovah the spring-rain in its 1
 season :
 Jehovah will make ready the lightnings, 17
 And give you abundance of rain,
 And to every man the herb in the field.
 Surely the images spoke vanity, 2
 And the diviners saw falsehood ;
 They told false dreams, they comforted in vain :
 Therefore were they removed as a flock ;
 They were afflicted, because they had no shepherd.

kelon, and Gaza must have suffered much in the contest with Alexander, and in the wars which followed among his successors.

6. *A spurious race*] See note, Deut. xxiii. 2. That is, persons sprung from various nations.

7. *His blood out of*] The idolatrous rites of the Philistines shall cease.—*And shall be as a ruler*] Some of them shall become proselytes to the Jewish religion, and be incorporated with them. See Josephus, Ant. xiii. 15, 4.

8. *I will camp*] This probably refers to the protection afforded to this city by Alexander. God by him secured it, and for a season prevented any oppressor passing through it.

9. *Rejoice greatly*] Zion is called on to rejoice, not only because God would defend her, but because he was about to fulfil his promise in sending king Messiah, whose dignity and personal graces are described, Matt. xxi. 5 ; John xii. 15.—*Riding on an ass*] As horses were used in war, Christ by this action showed the peaceable and spiritual nature of his kingdom.—(v) Versions.

10. *Chariot from Ephraim*] Those of the ten tribes who had returned may be meant by Ephraim ; and the sense may be, that Ephraim and Judah should not engage in war to spread Messiah's kingdom ; but their spiritual king shall go forth by his apostles and speak peace to the nations, converting them by the gospel to himself.

11. *As for thee also*] The feminine pronoun limits this address to the 'daughter of Zion.'—*Blood of thy*] The cove-

nant made with Israel at Horeb was ratified by blood ; and the people were sprinkled with it, Exod. xxiv. 6—8.—*Sent forth thy prisoners*] Those belonging to thee. This refers to their recent deliverance from Babylon, where the sons of Zion had been confined as in a prison. Deep, dry pits were frequently used as prisons in the east, Jer. xxxviii. 6.

12. *To the strong-hold*] To Jerusalem which was now rebuilt, and in some degree fortified.—*Prisoners of hope*] Prisoners, but enjoying the assured hope of release, arising from the divine promise. The prophet addresses those of his nation, who had not yet returned to their city and country.—*I will restore*] Double blessings, give thee abundance.

13. *Have bent Judah*] God will make use of Judah and Ephraim, as his instruments of punishment to the Greek power, set up by Alexander.

14—16. *Seen over them*] God will animate them to oppose and conquer the troops of Antiochus.—*Trophies*] Monuments commemorating the victories obtained, and the blessings conferred. The term adopted gives the sense, מַצֵּבֹת, whether we understand 'crowned stones,' or 'stones separated and consecrated.'

17. *How great is their*] The affixes refer to people mentioned in the foregoing verse.

CHAP. X. 2. *The images spoke*] By their false prophets and priests. What is said must refer to the Israelites before their captivity.

- 3 Mine anger was kindled against the shep-
And I punished the he-goats : [herds,
But Jehovah of hosts hath visited
His flock, the house of Judah,
And made them as his goodly horse in war.
- 4 From them shall be the corner stone,
From them the nail, from them the battle-
bow ; [ther.
From them shall go forth every ruler toge-
5 And they shall be as brave men
Treading down their enemies in battle.
Like the mire of the streets :
And they shall fight ; for Jehovah shall be
with them,
And the riders on horses shall be con-
founded.
- 6 And I will strengthen the house of Judah,
And the house of Joseph I will save ;
And I will settle them, for I tenderly regard
them : [moved them afar off :
And they shall be as though I had not re-
For I am Jehovah their God, and will hear
them.
- 7 And Ephraim shall be as a mighty man.
And their heart shall rejoice as through wine :
And their children shall see it, and rejoice ;
Their heart shall exult in Jehovah.
- 8 I will hiss for them, and gather them ;
Surely I have redeemed them :
And they shall increase as they once in-
creased.
- 9 For I have sowed them among the peoples :
And they shall remember me in far coun-
tries ; [return.
And they shall live with their children, and
- 10 And I will bring them from the land of
Egypt,
And from Assyria will I gather them ;
And I will bring them to the land of Gilead
and Lebanon ;
And room shall not be found for them.

And he shall pass through the sea distress- 11
ing it,
And shall smite the waves in the sea,
And all the depths of the river shall be
dried up : [down,
And the pride of Assyria shall be brought
And the sceptre of Egypt shall depart.
And I will strengthen them in Jehovah ; 12
And in his name they shall walk, saith Je-
hovah.

CHAPTER XI.

*The destruction of Jerusalem foretold ; the staves of Beauty
and Bands are broken, to denote that the unbelieving
Jews were rejected.*

OPEN thy doors, O Lebanon, 1
That the fire may devour thy cedars.
Howl, fir tree, because the cedar is fallen ; 2
Because the goodly ones are destroyed :
Howl, O ye oaks of Bashan ;
Because the fenced forest is felled.
The howling voice of the shepherds is heard, 3
Because their glory is destroyed :
The roaring voice of young lions is heard,
Because the pride of Jordan is destroyed.
Thus saith Jehovah, my God ; 4
Feed the flock given up to slaughter ;
Whose possessors slay them, and hold them- 5
selves not guilty :
And each one of those who sell them, saith,
Blessed be Jehovah, for I am rich :
And their own shepherds spare them not.
Surely I will no longer spare 6
The inhabitants of the land, saith Jehovah ;
But, behold, I will deliver up the men,
Every one into the hand of his neighbour,
And into the hand of his king :
And they shall crush the land to pieces,
And I will not deliver out of their hand.
So I fed the flock given up to slaughter, 7
because of the poor of the flock. And I

3. *Visited his flock*] He had cut off most of their wicked rulers, but had preserved his flock in a foreign land, and would increase their power as a nation.

4. *From them shall be*] These metaphorical terms seem to denote, that whatever was necessary to restore the political edifice, should be found among them. Dathe renders, 'leaders, prefects, troops, and governors ;' and these are doubtless meant. See Judges xx. 2 ; Is. xix. 13 ; xxii. 23, and note ; lx. 17.

5. *Shall be confounded*] They shall again vanquish their enemies ; which they frequently did after this period.

6—8. *Tenderly regard them*] Many of the ten tribes doubtless came to their own land at different times ; and together with Judah enjoyed prosperity, and were greatly increased in their number and power.

9. *Live with, &c.*] Both they and their offspring shall be preserved.

10. *And I will bring*] In the time of the prophet many abode in the countries in which they had been long settled ; and I suppose that for a good while after this period the land was but thinly inhabited ; but was gradually peopled, by the return of some from Egypt, and others from Assyria and Babylon, &c.

11. *And he shall*] There is an allusion to the passage of the Red Sea, and the Jordan.—*And the pride of Assyria*] As these had been the enemies of Israel, they are put for

any enemies which they might have after their restora-
tion.

CHAP. XI. 1—3. *Cedars, fir-trees, oaks*] Under these emblems the great and powerful are represented ; and by the fall of these cedars, their subversion and ruin are predicted. Compare Ezek. xvii. 8—23 ; Jer. xlix. 19. These verses may refer to the havoc made among them by Epiphanes ; or rather, from what follows, to the destruction by the Romans.

4. *Feed the flock*] This is an address to the prophet, who was to feed and instruct a people over whom destruction impended.

5. *Possessors slay them*] The Romans took and sold immense numbers of Jews as slaves, and it seems their purchasers did not set much value on them.

6. *I will no longer*] Here the prophet expresses clearly what he had said figuratively in the preceding verse.—*Of his neighbour*] There shall be discord and oppression among themselves ; and this shall bring them into the hand of the king or power which then rules over them.

7. *So I fed*] He obeyed the command of Jehovah, verse 4.—*Beauty*] To denote how beautiful the land would have been if the people had obeyed their God.—*Bands*] To signify the union which should have subsisted among the whole body of the people

- took unto me two crooks; the one I called
 8 Beauty, and the other I called Bands. And
 I fed the flock, and removed three shepherds
 in one month; and my soul loathed them,
 9 and their soul also abhorred me. Then
 said I, I will feed you no longer: that
 which dieth, let it die: and that which is to
 be cut off, let it be cut off; and let the rest
 eat every one the flesh of another.
 10 And I took my crook, Beauty, and cut it
 asunder, to break my covenant which I had
 11 made with all the people. And it was broken
 in that day: and thus the poor of the flock
 who observed me, knew that this was the
 12 word of Jehovah. And I said unto them, if
 ye think good, give me my price; and if
 not, forbear. So they weighed for me thirty
 13 pieces of silver. And Jehovah said unto
 me, Cast it into "the house of" the potter:
 a goodly price at which I am prized by them.
 And I took the thirty pieces of silver, and
 14 cast them into the house of the potter "as
 Jehovah commanded me." Then I cut
 asunder mine other crook, Bands, to break
 the brotherhood between Judah and Israel.
 15 And Jehovah said unto me, Take unto
 thee yet the instruments of a foolish shep-
 16 herd. For lo, I will raise up a shepherd
 in the land;
 Of that which is cut off he shall take no
 account;
 That which is young he shall not seek,
 And that which is hurt he shall not heal:
 That which standeth he shall not sustain;
 But the flesh of the fat ones shall he eat,
 When he shall have broken their hoofs.
 17 Wo to the worthless shepherd that leaveth
 the flock! [right eye:
 The sword shall be on his arm, and on his

His arm shall surely be withered,
 And his right eye shall be utterly darkened.

CHAPTER XII.

Jerusalem a cup of trembling, and a burdensome stone to her enemies; Judah restored, and Jerusalem brought to repentance.

- THE prophecy of the word of Jehovah. 1
 Concerning Israel saith Jehovah, [earth,
 Who stretched out heaven and founded the
 And formed the spirit of man within him:
 Behold! I will make Jerusalem 2
 A cup of trembling to all people round
 about, [saalem.
 And Judah shall be a fortress about Jeru-
 And in that day will I make Jerusalem 3
 A burdensome stone to all people:
 All that are burdened with it shall be
 crushed, [against her.
 Though all nations of the earth be gathered
 In that day, saith Jehovah, I will strike 4
 Every horse with terror, and his rider with
 madness; [Judah,
 But I will open mine eyes on the house of
 When I strike every horse of the people with
 blindness. [heart,
 And the leaders of Judah shall say in their 5
 There is strength to the inhabitants of Jeru-
 salem
 Through Jehovah of hosts, their God.
 In that day will I make the leaders of Judah 6
 As a hearth of fire among the wood,
 And as a torch of fire in a sheaf;
 And they shall devour all the people around,
 On the right hand and on the left:
 And Jerusalem shall yet be inhabited in her
 place.* [old,
 Jehovah will save the tents of Judah as of 7
 That the glory of David's house may not
 increase,

8. *And removed three*] The prophet speaks of doing what he foretells. Whether three are put for many, or for a definite number, cannot be determined.

10. *To break my*] To show my agreement to be their shepherd was now at an end.—*All the people*] All the Jewish people. See Joel ii. 6, and note.

11. *Thus the poor*] The common people who observed this action of the prophet, understood it to be symbolical, and to represent God's conduct towards them.

12. *Give me my price*] Or, my wages. Rate my labours as a true shepherd. And they rated them contemptuously, giving me only thirty shekels of silver, the price of a slave, Exod. xxi. 32.

13. *A goodly price*] Jehovah calls the price of his prophet his own price, and commands that it should not be accepted, but given to another.—*Then I took the*] The prophet threw them to the potter, as a recompense fitter for his labour than his own.—*In the house*] The text as given by the evangelist is followed, as it is supported by manuscripts, and the last clause by the Arabic version.

14. *Other crook, Bands*] By this action the prophet showed that, as they had despised his endeavours to unite them, they should now be left to a spirit of discord, and one man set against another. No transaction occurred to the prophet or to the people after their return from Babylon to which this can be applied, unless to their treatment of the great prophet, our Lord, and to what followed, the ruin of their state, Matt. xxvii. 7. In this view the reference to it by the evangelist is just and proper

15—17. *A foolish shepherd*] Such as his iron crook and scrip. &c. What is said in these verses represents the spirit and conduct of the leaders, both in church and state; and shows that their punishment would be signal, as in fact it was.

CHAP. XII. 2. *To all people*] The surrounding nations now despised Jerusalem, but a time would soon come when they would be afraid of her.—*And Judah*] With the Vulg. the first *by* is omitted; and with this omission the sense given naturally arises.

3. *A burdensome stone*] Jerom has explained this, by informing us that it was an ancient custom, and then observed in the cities, towns, and villages, to have large round stones, which the young men took up as an exercise of their strength, some raising them as high as the knee, some as high as the breast, and others above the head, with their arms.

4. *In that day*] This refers to the growing power of the restored Jews, and to their success against the surrounding nations.—*Open mine eyes*] Look on, and regard, and protect the house of Judah.

6. *As a hearth of fire*] These metaphors show that they would prevail and destroy many of their enemies; and the Maccabees did actually do so.—(*o Jerusalem*) Sept. Arab. MSS.

7. *May not increase*] For the sense given, see the Syriac. The people of Judah in general should share in the honour of conquering their enemies, as well as the house of David, and the inhabitants of Jerusalem.

CHAPTER XIII.

- Nor the glory of the inhabitants of Jerusalem above that of Judah.
- 8 In that day Jehovah will defend
The inhabitants of Jerusalem ;
And he that is feeble among them
In that day shall be as David ;
And the house of David shall be as angels,
Even as the angel Jehovah before them.
- 9 And it shall come to pass in that day,
That I will seek to destroy all the nations
Which come up against Jerusalem.
- 10 And I will pour upon the house of David,
And upon the inhabitants of Jerusalem,
A spirit of grace and of supplications :
And they shall look on 'him' whom they
pierced,
And they shall mourn for this deed,
As one mourneth for an only son,
And shall be in bitterness on account of it,
As one is in bitterness for a first born.
- 11 In that day shall be great mourning in
Jerusalem,
As the mourning of Hadad-rimmon,
In the valley of Megiddon.
- 12 And the land shall mourn, every family
apart ; [apart ;
The family of David apart, and their wives
The family of Nathan apart, and their wives
apart ; [apart ;
- 13 The family of Levi apart, and their wives
The family of Simeon apart, and their
wives apart ;
- 14 All the families which remain,
Every family apart, and their wives apart.

8. *As angels*] Ps. viii. 3, there is a climax intended, and to render 'God,' and then 'as the angel,' is certainly an anti-climax.—*As the angel*] That angel who anciently went before the Israelites. This language is strongly hyperbolic, and can only mean they shall be valiant and successful.

9. *I will seek to destroy*] That is, he will seek them out for destruction. They shall not escape, for what he seeks he will find.

10. *A spirit of grace*] That is, the Holy Spirit, as the author of gracious dispositions freely bestowed. This was fulfilled on the day of Pentecost, Acts ii. 17, 18.—*House of David*] Or some of that house, and on many who resided in Jerusalem, who were led to believe on and obey the Saviour.—*Look on him*] Look with confidence and respect, as the word signifies ; on him whom they had pierced, by crucifying him. In him they shall trust for salvation.—*Mourn for this deed*] Mourn for having pierced him. The affix refers to their sin in crucifying the Lord of glory ; for they had no need to mourn for him, who had triumphed over death, and was now enthroned at the right hand of the Majesty on high ; but had just cause to mourn for the wicked deed of rejecting him so long, and joining to cut him off from among men.—(v) MSS. and Fathers.

11. *In Jerusalem*] Among those brought to repentance, as there was when the good king Josiah was slain. See 2 Chron. xxxv. 22, &c.

12—14. *Family of David apart*] Some think that those mentioned were the collateral branches of David's family, some of which might then live and mourn apart. Comp. Luke iii. 26 ; xxxix. 31.

CHAP. XIII. 1. *Shall a fountain*] The time is mentioned when this was to be fulfilled ; and if the piercing in the 10th verse of the former chapter, refer to the crucifixion, this must refer to the same event. The blood of Christ is said to cleanse from all sin ; from the guilt, and from the defile-

A fountain opened for sin ; idolatry and false worship ; shepherd cut off, and the people in a great degree cut off.

- In that day shall a fountain be opened 1
To the house of David and inhabitants of
Jerusalem,
To cleanse from sin and from defilement.
And it shall be in that day, saith Jehovah of 2
hosts, [earth,
I will cut off the names of idols from the
And they shall no more be remembered :
And the "false" prophets and impure spirit
I will cause to pass away from the earth.
And it shall be when any shall yet prophesy, 3
Then his father and his mother that begot
Shall say to him, Thou shalt not live ; [him
For thou speakest lies in the name of Jeho-
vah : [him,
And his father and his mother who begot
They shall pierce him when he prophesieth.
And it shall come to pass in that day, 4
That the prophets shall be ashamed
Each of his vision, when he hath prophe-
sied ; [deceive :
Nor shall they wear a rough garment to
But each shall say I am no prophet, 5
I am a man that tiltheth the ground ;
For I have been a servant from my youth.
And one shall say unto him, 6
What are these strokes within thy hands ?
And he shall answer, [of my friends.
Those with which I was stricken in the house
Awake, O sword, against my shepherd 7
And against the man that is my fellow,

ment of it. When our Lord had risen, his command was to preach remission of sins in his name, beginning at Jerusalem ; and the first effects of his death were seen in the conversion of many, and in the establishment of a gospel church, Luke xxiv. 46, 47.

2. *Names of idols*] As the Jews were not idolaters at that period, דְּרָאִץ is rendered 'earth,' and not 'land,' to show its application to the effects which the gospel produced. For many nations then cast their idols to the moles and to the bats ; and false prophets, and the impure spirit which influenced them, were then exposed.—(a) Versions.

3. *Yet prophesy*] Pretend to do so ; his own parents shall expose him.—*Pierce him*] Such will be their zeal for truth that they will disregard the ties of nature, and smite and wound a son when he would seduce them from it.

4. *Prophets shall be*] By the light of the gospel, many that pretended to foretell coming events, shall be instructed, and made ashamed of their own arts of deception, both among Jews and Gentiles, Acts xvi. 16—18 ; xix. 13—20.

6. *Strokes within thy hands*] As 'house of friends' is mentioned, the strokes were those made as signs of grief.

7. *Awake, O sword*] The prophet again returns to the person and sufferings of our Lord. The father thus speaks, calling for the sword of justice to awake against the great shepherd of the flock.—*My fellow*] There is the same ambiguity in the term 'fellow,' that there is in the original. It may mean 'his intimate friend and associate ;' one engaged in that work which his wisdom had planned from eternity ; or it may signify the man, who is at the same time a divine person, my equal, as enjoying the same nature, see Phil. ii. 5, &c. ; John i. 1, &c.—*I will smite the*] The reading of the Arabic is not only supported by the Evangelists, but by several copies of the Sept. See Matt. xxvi. 31 ; Mark xiv. 27.—*I will turn my*] I consider this to mean, I will protect them ; my hand shall be over them as a shield.

- Smith Jehovah of hosts :
 'I will smite' the shepherd and the sheep
 shall be scattered ;
 And I will turn my hand upon the little
 8 And it shall come to pass, [ones.
That in all the land, saith Jehovah,
 Two parts therein shall be cut off and die ;
 But the third part shall be left therein ;
 9 And I will bring the third part through the
 fire,
 And will refine them as silver is refined,
 And will try them as gold is tried :
 They shall call on my name, and I will hear
 them :
 I will say, They are my people :
 And they shall say, Jehovah is our God.

CHAPTER XIV.

*The enemies of Jerusalem destroyed ; singular events fore-
 told ; the knowledge and worship of God to become gen-
 eral.*

- 1 BEHOLD ! the day of Jehovah cometh,
 And thy spoil shall be divided in the midst
 of thee. [salem to battle ;
 2 For I will gather all nations against Jeru-
 And the city shall be taken and the houses
 rifled,
 And the women shall be defiled ;
 And half of the city shall go forth into
 captivity, [cut off from the city.
 But the residue of the people shall not be
 3 Then will Jehovah go and fight with
 those nations
 As when he fighteth in the day of battle.
 4 And his feet shall stand in that day on the
 mount of Olives,
 Which is before Jerusalem on the east ;
 And the mount of Olives shall be rent
 In the midst thereof, eastward and westward,
 So that *there shall be* a very great valley ;
 And half of the mountain shall move to the
 north,
 And *the other* half of it towards the south.

8. *Come to pass*] After some time an event of a most
 awful nature will occur, even the excision of a great part of
 the Jewish people. *The third part left*] All the Jews who
 embraced the gospel, and who did not engage in war against
 the Romans. These would be exposed to great sufferings,
 but would be purified by them, and would be owned as
 God's people.

CHAP. XIV. 1. *In the midst of thee*] That is, of Jerusa-
 lem. This most probably refers to the Roman war, when
 immense spoil was taken. For many nations served in the
 Roman army, and when the city was taken it was given up
 to all the evils here specified.

2. *Half shall go*] Those who escaped the sword were sold
 as slaves ; but many still abide in the land, especially the
 Christian Jews, nor were they cut off from going to and
 visiting the city in its desolation. If two parts were to be
 cut off and die, chap. xiii. 8, in all the land, those left must
 be very few ; and if the half of these were to go into cap-
 tivity, their number will be still more reduced.

3-5. *Then will Jehovah*] Josephus informs us that by
 the earthquake in the days of Uzziah one half of the moun-
 tain was broken off from the western side, and having rolled
 four furlongs towards the eastern side, stopped, so that the
 roads were choked up. In a similar manner, either by an
 earthquake or some other means, the valley of the moun-

- And the valley of the mountains shall be 5
 choked up, [unto Azal.
 Though the valley of the mountains reach
 Yea, it shall be choked up as it was choked
 up by the earthquake
 In the days of Uzziah, king of Judah :
 And Jehovah my God shall come,
 And all the saints 'with him.'
 And it shall come to pass in that day, 6
 That there shall be no clear light, but obscu-
 rity : [Jehovah ;)
 And this shall be one day ; (it is known to 7
 It shall not be day, nor night : yet it shall
 be
 That at evening-tide there shall be light.
 And it shall come to pass in that day, 8
 That living waters shall go out from Jeru-
 salem ;
 Half of them toward the eastern sea,
 And half of them toward the western sea :
 In summer and in winter shall it be.
 And Jehovah shall be king over all the 9
 land : [his name one.
 In that day shall there be one Jehovah, and
 He will encompass the whole land as a 10
 plain,
 From Geba to Rimmon south of Jerusalem :
 And she shall be exalted, and inhabited
 From Benjamin's gate to the place of the
 first gate,
 And unto the corner gate,
 And from the tower of Hananeel to the
 king's wine-presses.
 And men shall dwell therein, [tion ; 11
 And there shall be no longer utter destruc-
 And Jerusalem shall be safely inhabited.
 And this shall be the calamity, 12
 Wherewith Jehovah will smite all the
 people
 That have fought against Jerusalem ;
 Their flesh shall waste as they stand on their
 feet,

tains, that is, between the mountains on which Jerusalem
 stood, should be choked up. (v) Vers. MSS.

6, 7. *No clear light*] From the language used, one would
 think that the prophet refers to some unusual appearance or
 phenomenon ; or if we understand this language as figura-
 tive, it may denote, that the affairs of the Jews would be for
 a short season in a most trying state ; it would neither be
 night nor day with them, but in the end of this period light
 would break forth.

8. *Living waters shall*] If by these he meant the gifts and
 graces of the gospel, then it is intimated that after the dis-
 tresses before intimated, a time would come when what had
 been so long foretold, would be accomplished, Ezek. xlvii. 1 ;
 Joel iii. 18.—*In summer*] These waters shall flow the year
 round, in the cold of winter, and during the heat of
 summer.

9. *One Jehovah*] They shall own him only and serve him
 for the displays of his power and grace.

10. *Encompass*] Afford its signal protection, as a plain
 is protected by the surrounding mountains.—*Geba—Rim-
 mon*] The one was north of Jerusalem, and the other south.
 See Josh. xv. 32 ; xxi. 17.—*She shall be*] Jerusalem. Her
 streets and gates shall be restored as formerly. After the
 destruction of the city by Antiochus this occurred.

12-15. *Flesh consume*] They shall perish by pestilence,

- And their eyes shall waste in their sockets,
 And their tongue shall waste in their mouth.
 13 And it shall come to pass in that day,
 That a very great tumult shall be among
 them ; [friend ;
 And one shall lay hold on the hand of his
 Yet his hand will rise up against the hand
 of his friend.
 14 And Judah also shall fight in Jerusalem ;
 And the wealth of all nations around
 Shall be collected together, [dance.
 Gold and silver, and apparel, in great abun-
 15 And in like manner shall be the calamity
 Of the horse, the mule, the camel, and the ass,
 And of all the beasts that shall be
 In those camps, even as this calamity.
 16 And it shall be that every one that is left
 Among all the nations who came against
 Jerusalem,
 Shall even go up from year to year
 To worship the King, Jehovah of hosts,
 And to keep the feast of booths.
 17 And it shall be, that whoever will not go up

Of all the families of the earth to Jerusalem
 To worship the King, Jehovah of hosts,
 Even upon them shall be no rain.
 And if the family of Egypt go not up and 18
 come not,
 There shall fall upon them the calamity,
 Wherewith Jehovah will smite the nations
 That come not up to the feast of booths.
 This shall be the punishment of Egypt, 19
 And the punishment of all nations
 That come not up to keep the feast of
 booths. [horses,
 In that day shall there be on the bells of 20
 HOLINESS TO JEHOVAH :
 And the pots in Jehovah's house
 Shall be like the bowls before the altar ;
 Yea, every pot in Jerusalem and in Judah 21
 Shall be holiness unto Jehovah of hosts ;
 And all they that sacrifice shall come
 And take of them, and prepare food therein :
 And in that day there shall be no more a
 trafficker
 In the house of Jehovah of hosts.

by dissensions, and by the sword of the Jews. The history
 of the Maccabees is the best comment on these verses.

16—19 *Left among the* By the displays of God's power
 and goodness, many shall be induced to embrace the truth
 and worship him. The surrounding nations are meant—
Keep the feast of booths The Jews had settled in most of

the contiguous nations ; and there were many proselytes to
 them.

20. *Holiness to Jehovah* God's name shall be honoured
 in every thing. The city, its inhabitants, and whatever it
 contains, will be regarded as ceremonially hallowed, after it
 had been greatly polluted.

M A L A C H I.

INTRODUCTION.

MALACHI, the last of the prophets of the Old Testament, lived some time after the temple was rebuilt, chap. iii. 10 :
 and most probably during the period of Nehemiah's government, when the zeal and piety of many had decayed, and the
 people and priests were guilty of many gross sins. For these the prophet reproves and threatens them ; and then speaks
 distinctly of the coming of Messiah and of his forerunner, John the Baptist ; until which event they are to observe the law,
 and look for no more prophets among them.

CHAPTER I.

*The prophet complaineth of the ingratitude, contempt of
 divine worship, and profaneness of the people.*

- 1 The prophecy of the word of Jehovah to
 Israel, by Malachi.
 2 I have loved you, saith Jehovah ;
 But ye have said, Wherein hast thou loved
 us ? [vah ?
 Was not Esau Jacob's brother, saith Jeho-
 3 Yet I loved Jacob, and I disregarded Esau ;
 And have made his mountains a desolation,
 And his heritage for the serpents of the de-
 sert.
 4 Although Edom say, We are impoverished.
 But we will build again the desolate places ;

Thus saith Jehovah of hosts,
 They shall build, but I will throw down ;
 And they shall be called, The border of
 wickedness, [for ever.
 The people with whom Jehovah is angry
 And your eyes shall see this, and ye shall 5
 say, [Israel.
 Jehovah is magnified beyond the border of
 A son honoureth his father, and a servant 6
 his master :
 If then I be a father, where is my honour ?
 And if I be a master, where is my fear ?
 Saith Jehovah of hosts unto you,
 O priests, who despise my name. [name ?
 But ye say, Wherein have we despised thy

CHAP. I. 2, 3. *Yet I loved Jacob* God had favoured
 Jacob and his offspring, the Israelites, far more than Esau
 and the Edomites. They had a better land, and greater
 religious privileges.

4. *Build again* The Edomites had suffered much by the
 arms of the Babylonians ; but now hoped to recover their

former power, and to repair their cities ; but they are threat-
 ened with desolation, which was brought on them by Judas
 and Hyrcanus, for their great wickedness.

5. *Beyond the border* He showeth his power and jus-
 tice in other countries as well as in Israel.

6. *A son honoureth* It is his duty to do so, and nature

- 7 Ye bring polluted food to mine altar ;
Yet ye say, Wherein have we polluted thee ?
In that ye say, The table of Jehovah is contemptible. [not evil ?]
- 8 And if ye bring the blind for sacrifice, is it
And if ye bring the lame and sick, is it not evil ?
Present it now, I pray, unto thy governor ;
Will he be pleased with thee, or accept thee ?
Saith Jehovah of hosts.
- 9 And now, I pray you, beseech the face of
That he may be gracious unto us ; [God
From your hand hath this been ;
And 'shall I accept' any of your persons ?
Would Jehovah of hosts say.
- 10 'Surely' the doors shall be closed against
you ; [vain.
Nor shall ye kindle fire on mine altar in
I have no pleasure in you, saith Jehovah of
hosts,
Nor will I accept an offering at your hand.
- 11 For from the rising of the sun, unto his
setting,
My name shall be great among the nations ;
And in every place shall incense be brought
Unto my name, and a pure offering :
For my name shall be great among the na-
Saith Jehovah of hosts. [tions,
- 12 But ye profane it, in that ye say.
The table of Jehovah is polluted ;
And what is offered, its food, is contemptible.
- 13 Ye say also, Behold, what a weariness is it !
And ye have snuffed at it, saith Jehovah of
hosts ; [sick ;
And ye brought the torn, and lame, and
And ye have also brought a wheaten-offer-
ing : [hovah.
Shall I accept this at your hand ? saith Je-
- 14 But cursed be the deceiver who hath a male
in his flock,
And voweth and sacrificeth to Jehovah one
diseased :
For I am a great King, saith Jehovah of
hosts,

For my name shall be feared among the
nations.

CHAPTER II.

*The priests are reproved for unfaithfulness ; and the peo-
ple for their idolatry, adultery, and infidelity.*

- AND NOW, O priests, to you is this com- 1
mand,
If ye will not hear, nor lay it to heart, 2
To give glory unto my name, saith Jehovah
of hosts, [blessings :
I will send a curse on you, and curse your
Yea, I have cursed them already,
Because none of you layeth it to heart.
Behold, I will corrupt your seed, 3
And scatter dung in your faces,
Even the dung of your solemn feasts ;
And one shall take you away with it.
And ye shall know that I have sent 4
This command unto you,
That my covenant may remain with Levi,
Saith Jehovah of hosts ;
My covenant of life and peace with him ; 5
For I gave it him for the fear wherewith he
feared me,
And was dismayed on account of my name.
The law of truth was in his mouth, 6
And iniquity was not found in his lips :
He walked with me in peace and equity,
And did turn many away from iniquity.
For the priest's lips should keep knowledge, 7
And they should seek the law at his mouth :
For he is the messenger of the Lord of
hosts.
But ye are departed out of the way ; 8
Ye have caused many to stumble at the law ;
Ye have corrupted the covenant of Levi,
Saith Jehovah of hosts.
Therefore have I also made you 9
Contemptible and base before all the people,
According as ye have not kept my ways,
But have respect to persons in the law.
Have we not all one father ? 10
Hath not one God created us ? [other,
Why deal we treacherously one with an-

impels him to show some respect ; but ye priests, call me
father, yet despise me.

7. *The table of Jehovah*] The altar, Ezek. xli. 22 : xlv.
15, 16. By offering such sacrifices, they, in effect, said that
it was contemptible.

8. *Unto thy governor*] Gifts of this kind were commonly
made in the east, and are to this day. Would such a gift
be accepted ?

10. *Surely the doors*] Ye shall not minister to me ; for
ye kindle fire on my altar in vain as to propitiating me.
(a) Sept. Arab.

11. *Among the nations*] A time would come when the
levitical priests should be rejected with their offerings ; and
the gentile nations called to know, honour, and serve God
acceptably.

12-14. *Profane it*] See Haggai i. 9. By violating the
law in offering what was forbidden, they incurred the dis-
pleasure of God. See Levit. xxii. 19, &c.

CHAP. II. 2. *Your blessings*] The portion of the priest
is meant. Chap. iii. 10, 11 ; Joel ii. 14. By a dearth this
would be diminished.

3. The shoulder belonged to the priest, Levit. vii. 32 ;
Deut. xviii. 3.—*Dung*. The man was also the priest's.

Deut. xviii. 3 ; but such priests deserved only the dung
which it contained.—*Take you away*] Ye shall be destroyed
and cast on a dunghill.

5. *My covenant of life*] The covenant of the priesthood is
intended, which was an honourable and profitable office.

6. *The law of truth*] Though there is a reference per-
haps to Aaron and Phinehas, yet the whole tribe is meant.

7. *Should keep*] Store up and preserve it for distribution
as occasion and circumstances require. The people are to
seek the just sense of the law and its application from his
mouth.

8. *To stumble*] To sin, by offering what God had forbid-
den, and to offend in many other ways.

9. *Respect to persons*] They favoured the rich and op-
pressed the poor, see Levit. xix. 15.

10. *Have we not*] From this verse to verse 16, the pro-
phet censures intermarriages of Israelites with women of
another country, which had been forbidden, Deut. vii. 3 ;
and also divorces, which seem to have been multiplied for
the purpose of contracting these prohibited marriages.—
Deal treacherously] By putting away the daughter of a
brother Jew, whom he married.

- By profaning the covenant of our fathers?
 11 Judah hath dealt treacherously, [Jerusalem;
 And abomination is done in Israel and in Je-
 For Judah hath profaned the holiness of
 Jehovah which he loveth,
 And married the daughter of a strange god.
 12 Jehovah will cut off the man that doeth this,
 The master and scholar from the tents of
 Jacob, [Jehovah of hosts.
 And him that bringeth an offering to Je-
 13 And ye have done that "which I hate,"
 Covering the altar of Jehovah with tears,
 With weeping, and with crying out;
 So that he regardeth not the offering any
 more, [hand.
 Or receiveth it with good will from your
 14 Yet ye say, Wherefore?
 Because Jehovah hath been a witness
 Between thee and the wife of thy youth,
 Against whom thou hast dealt treacherously:
 Yet is she thy companion and covenanted
 wife.
 15 And did not he make only one woman,
 Though he had the residue of the spirit?
 And wherefore made he only one?
 That he might seek a godly seed.
 Therefore take heed to your spirit,
 And let none deal treacherously with the
 wife of his youth.
 16 For I hate him that putteth away his wife,
 Saith Jehovah, the God of Israel:
 And him that covereth violence with his
 garment, saith Jehovah of hosts:
 Therefore take heed to your spirit, [wives.
 That ye deal not treacherously with your
 17 Ye have wearied Jehovah by your words.
 Yet ye say, Wherein have we wearied him?
 In that ye say, Every one that doeth evil
 Is good in the eyes of Jehovah,
 And in them he delighteth;
 Or, Where is the God of judgment?

CHAPTERS III. IV.

Prediction of the person and work of the Saviour; reproof of the people for their rebellion and infidelity; promise to the righteous, &c.

- BEHOLD! I will send my messenger, 1
 And he shall prepare the way before me:
 And the Lord whom ye seek
 Shall suddenly come to his temple,
 The messenger of the covenant in whom ye
 delight: [hosts.
 Behold! he shall come, saith Jehovah of
 But who shall abide the day of his coming? 2
 And who shall stand when he appeareth?
 For he is like a refiner's fire, and as fuller's
 soap: [silver:
 And he shall sit as a refiner and purifier of 3
 And he shall purify the sons of Levi,
 And refine them as gold and silver,
 And they shall bring to Jehovah an offering
 in righteousness.
 Then the offering of Judah and Jerusalem 4
 Shall be pleasing unto Jehovah,
 As in the days of old, and as in former days.
 And I will draw near to you to judgment; 5
 And I will be a swift witness against sor-
 cerers,
 And against adulterers, and false swearers,
 And those that oppress the hireling in his
 hire, [stranger,
 The widow and orphan, and turn aside the
 And fear not me, saith Jehovah of hosts.
 For I am Jehovah, I change not; 6
 Therefore ye sons of Jacob are not con-
 sumed.
 Even from the days of your fathers 7
 Ye have turned from my statutes, and not
 kept them.
 Return unto me, and I will return unto you,
 Saith Jehovah of hosts.
 But ye say, Wherein shall we return? [me.
 Shall a man rob God? Yet ye have robbed 8

11. *Daughter of a strange god*] One sprung from another nation, and addicted to the service of idols. See Deuter. xxxii. 19; Nehem. xiii. 23, &c.

13. *Covering the altar*] The tears and groans of wives divorced by the priests, and referring to them for decisions.

15. *Make one*] One man and one woman; 'yet or though he had the residue of the spirit,' that is, all power and wisdom, and could have made more, had his intention been that one man should have many wives, or one woman many husbands.—*That he might seek*] That parents might feel a proper interest in the education and welfare of their children, and especially mothers, which they could not do when divorced at the caprice of their husbands. Our Lord has prohibited divorce, unless on the ground of adultery.

16. *Covereth violence*] The meaning is, his second marriage is an act of violence to his former wife.

17. *By your words*] They justified the wicked, as if their conduct was approved and acceptable to God.

CHAP. III. 1. *My messenger*] John the Baptist, the forerunner of our Lord, Isa. xl. 2, &c.—*The way before me*] Before me, as my servant to prepare the people for the coming of my son, who shall act in my name.—*The Lord whom*] The Lord Messiah, for whom all the pious were anxiously looking.—*Messenger of the*] He who shall establish a new covenant between me and mankind. The Messenger, or Angel of the covenant, is a phrase no where else found in scripture. It may mean the person by whose

intervention a covenant is made, or by whom a covenant proposed by one party is sent to the other. Now the voice of the Angel in whom God's name was, the Israelites were to obey and to do all that God spoke, Exod. xxiii. 29—33; and this angel was with them before the covenant was made with them, Exod. xiv. 19: and the law was ordained by angels, Gal. iii. 19: so that this angel, of whom see note on Isa. lxiii. 9, may be the angel of the covenant here.—God, and an or the angel, are joined close together. Zec. xiii. 8. Gen. xlviii. 16.

2, 3. *Refiner's fire*] His doctrine shall tend to purify, and shall separate the wicked from the godly.—*Sons of Levi*] Those who shall minister in their stead, under the new covenant, may be meant, as well as those priests who believed; a great company of whom became obedient to the faith.

4. *Offering of Judah*] The spiritual offering of those purified by the doctrine and grace of Christ, &c.; for as to those who persist in their crimes, God will punish in a signal manner.

5. *Change not*] This is added to give assurance that what had been now foretold would be accomplished.

7—12. *Even from*] In these verses the people are reprehended for withholding the legal tithes and oblations, for which they had been smitten with God's curse; but if they would observe the law, God promises so to bless them that other nations should esteem them as most happy.

- But ye say, Wherein have we robbed thee ?
In the tithe and the heave-offering.
- 9 Ye are, indeed smitten with a curse,
For ye have robbed me, even this whole nation.
- 10 Bring ye all the tithes into the store-house,
That there may be food in my house,
And by this now prove me, saith Jehovah
of hosts, [heaven,
If I will not open to you the windows of
And pour out for you a blessing,
Until there be not room enough to receive it.
- 11 And I will rebuke the devourer for your
sake, [ground ;
And he shall not destroy the fruits of your
Nor shall your vine cast its fruit in the field,
Saith Jehovah of hosts.
- 12 And all nations shall call you blessed :
For ye shall be a delightful land,
Saith Jehovah of hosts. [saith Jehovah.
- 13 Your words have been bold against me,
Yet ye say, What have we spoken against
thee ?
- 14 Ye have said, It is vain to serve God :
And what profit is it that we have kept his
ordinance,
And that we have walked mournfully before
Jehovah of hosts ?
- 15 And now we call the proud happy ;
Yea, they that work wickedness are set up ;
Yea, they that tempt God have escaped.
- 16 Then they who feared Jehovah
Spoke often one to another ;
And Jehovah hearkened, and heard,
And a book of remembrance was written
before him,
For them that feared Jehovah,

And for them that thought on his name.
And they shall be to me, said Jehovah of 17
hosts,
In the day which I make, a peculiar treasure :
And I will spare them as a man spareth
His own son who serveth him.
Then shall ye again discern the difference 18
Between the righteous and the wicked,
Between him who serveth God, and him
who serveth him not. [oven ;
For, lo, the day cometh, burning as an 1
And all the proud, and all that do wickedly,
shall be stubble ;
And the day which cometh shall burn them
up, saith Jehovah of hosts : [branch.
For it shall leave them neither root nor
But to you that fear my name shall arise 2
The Sun of righteousness, with healing in
his wings ; [of the stall.
And ye shall go forth, and grow up as calves
And ye shall tread down the wicked ; 3
For they shall be as dust under the soles of
your feet [hosts.
In the day which I make, saith Jehovah of
Remember ye the law of Moses, my ser- 4
vant,
Which I commanded him in Horeb ;
All the statutes and judgments concerning
Israel.
Behold, I will send you Elijah, the prophet, 5
Before the great and terrible day of Jehovah
come :
That he may turn the heart of fathers with 6
the children,
And the heart of children with their fathers :
Lest I come and smite the land with a
curse.

13—15. *Your words have*] Here God expostulates with the wicked and unbelieving, who accounted all religious services useless ; who vindicated and patronized the proud despisers of God, esteeming those happy who wrought wickedness.

16. *Then they who*] Here are some who regarded Jehovah amidst the many who neglected and tempted him. They met and conversed with one another, and strengthened one another's hands ; and God promises to regard them, and in a striking manner to honour and distinguish them.

17. *Which I make*] See Psa. cxviii. 24. Which God will make a signal and peculiar day. Some think that the period referred to, is that of the Roman war.

18. *Then shall ye*] At that time a special providence shall attend the righteous and watch over them, while the wicked shall be as remarkably cut off.

CHAP. IV. 1. *For behold the day*] That day which

Jehovah will make cometh, and a terrible day will it be to all the ungodly. For they shall be wholly consumed.

2. *Sun of righteousness*] The Messiah shall reign and shine by his truth and spirit gloriously among his followers ; and his wings, or rays, shall bring health to their souls. This is a beautiful image of our glorious Redeemer, and the effects of his ministry, sufferings, and reign.

3. *Tread down*] They are said to do what is done for them ; for it is not probable that they would be personally engaged in inflicting miseries upon others.

5. *Elijah the prophet*] We have the authority of our Lord for saying that this means the baptist, who came in the spirit and power of Elijah. See Luke i. 17. Compare Matt. xi. 14 ; xvii. 10—13.

6. *With the children*] For this sense of *ל* see Nold. and Dowl. Note on Luke i. 17.

THE GOSPEL ACCORDING TO

ST. MATTHEW.

INTRODUCTION.

THIS portion of the Holy Scriptures is called the New Testament of our Lord and Saviour Jesus Christ, or more correctly, the New Covenant, and sometimes the Gospel, including the whole doctrine of Christ: Rom. i. 1. 9. Mark xiii. 10, 16, 18. The original import is, 'good news, glad tidings,' and in this sense it is often used: 'The glad tidings of the kingdom,' Matt. iv. 23.; ix. 35. Mark i. 14. By a common figure it denotes, the history of the life, teaching, miracles, death, resurrection, and glory of Christ. In this sense we have four gospels, the holy gospel according to Matthew, Mark, Luke, and John.

Of Matthew we have no certain information, but what we collect from the gospels. He was a native of Galilee, a Jew by birth, and by office a publican or tax-gatherer under the Romans. He was also called Levi, and is said to be the son of Alphaeus, Mark ii. 14; Luke v. 27. When Jesus called him to be his follower, he made a feast and invited his acquaintance, that they might hear the instructions of Jesus. Matthew, with Andrew, Peter, and the two sons of Zebedee, are the only disciples whose call is particularly mentioned. It is uncertain where he laboured after the death of Christ, and when and where he died.

CHAPTER I.

The genealogy of Christ; his conception and birth; his names; Joseph informed in a dream respecting Christ.

- 1 The genealogy and life of JESUS CHRIST, the son of David, the son of Abraham.
- 2 Abraham begot Isaac; And Isaac begot Jacob; and Jacob begot Judah and his brethren; And Judah begot Pharez and Zarah by Tamar; and Pharez begot Hezron, and Hezron begot Ram; And Ram begot Aminadab; and Aminadab begot
- 5 Nashon; and Nashon begot Salmon; And Salmon begot Boaz by Rahab; and Boaz begot Obed by Ruth; and Obed begot
- 6 Jesse; And Jesse begot David the king; and David the king begot Solomon by her who had been the wife of Uriah;
- 7 And Solomon begot Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa; And Asa begot Jehoshaphat; and Jehoshaphat begot Jehoram; and Jehoram begot Ahaziah; and Ahaziah begot Joash; and Joash begot Amaziah; and Amaziah begot Uzziah;" And Uzziah begot Jotham; and Jotham begot
- 10 Abaz; and Abaz begot Hezekiah; And Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah;
- 11 And Josiah begot Jehoiakim; and Jehoiakim begot Jeconiah and his brethren, about the time of the going away to Baby-

lon: And after the going away to Babylon, 12 Jeconiah begot Salathiel; and Salathiel begot Zerubbabel; And Zerubbabel begot 13 Abiud; and Abiud begot Eliakim; and Eliakim begot Azor; And Azor begot 14 Zadock; and Zadock begot Achim; and Achim begot Eliud; And Eliud begot 15 Eleazar; and Eleazar begot Matthan; and Matthan begot Jacob; And Jacob begot 16 Joseph, the husband of Mary, of whom was born Jesus, who is called the Christ. [So 17 all the generations from Abram to David are fourteen generations; and from David until the going away to Babylon are fourteen generations; and from the going away to Babylon unto Christ are fourteen generations.]

Now the birth of Jesus Christ was thus: 18 When his mother Mary had been espoused to Joseph, before they came together, she was found with child by the Holy Spirit. Then Joseph her husband being a righteous 19 man, and not willing to expose her to shame, purposed to divorce her privately. But 20 while he was thinking on these things, behold an angel of the Lord appeared to him in a dream, saying, Joseph, thou son of David, fear not to take home Mary thy wife; for her conception is by the Holy Spirit. And she shall bring forth a son, and 21 thou shalt call his name JESUS [SAVIOUR]:

CHAP. I. 1. *And life*] The idiomatical terms of the text are so rendered, as including both the descent of our Lord and a narrative of his life. This verse is the title of the book.—*The son*] God had promised to David and Abraham that the Messiah should descend from them.

8. *Ahaziah*] Compare 1 Chron. iii. 11, 12. It is difficult to account for the omission of these names, unless it has arisen from the negligence of the transcribers. The same remark applies to the 11th verse, with which compare 1 Chron. iii. 16.

12. *Jeconiah begot*] It appears from Jer. xxii. 30, that Jeconiah outlived his son Salathiel; and as Zerubbabel is called the son of Pedaiah, 1 Chron. iii. 19, some think that he raised up seed to his brother Salathiel.

17. *So all the*] If the names omitted ver. 8, 11, be inserted, the number of the generations here specified is inaccurate; and Newcome and Pearce consider this verse as a marginal gloss, which, after the names above mentioned had been omitted, was added as a part of the text. Matthew gives the natural genealogy of Joseph, and Luke his civil or legal genealogy.

19. *A righteous man*] Campbell renders, 'a worthy man.' The term adopted is preferred, as it includes all that is essential in a truly good and pious character; and as it is the usual sense of the original term.—*To divorce*] This was done by giving a bill of divorce in a private manner; and in this case the dowry was not forfeited.

20. *Her conception*] The Greek is, 'that which is be-

for he shall save his people from their sins.
 22 (Now all this was done, so that it was fulfilled which the Lord spoke by the prophet,
 23 saying, Behold, the virgin shall conceive, and bear a son, and his name shall be called Emmanuel, which being interpreted
 24 is, GOD WITH US). Then Joseph, when he awoke, did as the angel of the Lord had commanded him, and took home his wife:
 25 And he knew her not till she had brought forth her first-born son: and he called his name JESUS.

CHAPTER II.

Magians from the east are directed to Christ by a star; they do obeisance to him; Joseph fleeth into Egypt with Jesus and his mother; Herod slayeth the children and dieth; Joseph returns and dwells at Nazareth.

1 Now after Jesus was born in Bethlehem of Judea, in the days of Herod, the king, behold, magians from the east country came to Jerusalem, Saying, Where is the newborn king of the Jews? for we have seen his star in the east country, and are come to do him homage. When Herod the king heard these things, he was alarmed, and all Jerusalem with him. And having assembled all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet; And thou Bethlehem, in the land of Judah, art by no means the least among the chief cities of Judah; for out of thee shall come a Governor, who shall rule my people Israel. Then Herod, having privately called the magians, learned from them exactly what time the star appeared. And he sent them to Bethlehem,

and said, Go and search diligently for the young child; and when ye have found him, bring me word, that I also may come and do him homage. When they had heard the king, they departed; and, lo, the star, which they saw in the east country, went before them, till it came and stood over the place where the young child was. And when 10 they saw the star, they rejoiced with very great joy.

And when they had come into the house, 11 they saw the young child with Mary his mother, and fell down and did him homage: and when they had opened their treasures, they presented to him gifts; gold, and frankincense, and myrrh. And being warned of 12 God in a dream not to return to Herod, they went back into their own country by another way. And when they had gone 13 back, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and abide there until I speak unto thee: for Herod will seek the young child, to destroy him. Then he 14 arose, and took the young child and his mother by night, and departed into Egypt; And abode there until the death of Herod: 15 so that it was fulfilled which the Lord spoke by the prophet, saying, Out of Egypt have I called my son.

Then Herod, when he saw that he was 16 deceived by the magians, was greatly enraged; and he sent and slew all the male-children that were in Bethlehem, and in all its borders, from two years old and under, according to the time which he had exactly learned from the magians. Then was fulfilled

gotten or formed in her; the sense of which the word adopted clearly gives.

22. *So that it was fulfilled*] That *now* expresses the consequence or event only, and is equivalent to 'so that,' appears from many passages. See Matt. xxiii. 26; Luke ix. 45, &c.

23. *The virgin*] Compare Is. vii. 14.—*His name shall be*] There is some variety in manuscripts and versions both here and in the prophet; but the sense is the same whatever reading be adopted. See note, Isa. vii. 14.

CHAP. II. 1. What is here related happened some time after the birth of our Lord, at least above a year after. Comp. ver. 16 and note.—*King Herod*] This was Herod the Great, the first Jewish king of that name. He had four sons. 1. Archelaus, ethnarch of Judea and Samaria: ver. 22. 2. Herod Antipas, tetrarch of Galilee, who put John the Baptist in prison, &c. Matt. iv. 1, 10; Luke iii. 1. It was this Herod to whom Pilate sent Jesus. 3. Philip, the tetrarch of Iturea and Trachonitis, Luke iii. 1. 4. Herod Philip, Matt. xiv. 3. 5. Herod Agrippa was the grandson of Herod the Great, who beheaded James the apostle, Acts xii. 1. 6. Herod Agrippa, son of the former mentioned, Acts xxv. 13.—*Magians*] They were neither magicians (see Dan. ii. 27.) nor sorcerers, Acts xiii. 6; but persons who lived in retirement, and studied astronomy and other sciences. They worshipped one God, as infinitely wise and good; and were opposed to the Sabians, who worshipped the sun and stars. Daniel was placed over them in Babylon, Dan. v. 11; and Elymas, who was a Jew, was of this sect. Most commentators agree that they came from Arabia or Persia.

2. *Have seen his star*] Some unusual luminous body, which, by some divine intimations, they were taught to consider as importing the birth of the long expected king of the Jews.—*To do him homage*] This homage was paid to kings and other superiors, Exod. xviii. 7. When civil respect is intended, to do homage is used; and when religious adoration, to worship, to which sense this term is now confined.

4. *Chief priests*] These were the high priest, with such as had discharged that office, together with the heads of the 24 courses, 1 Chron. xxiv. 6, 19, Acts iv. 6.

6. *Art by no means the least*] In the prophet Micah, v. 2: we have no negative particle; but if rendered interrogatively, the negative is implied, and the Evangelist has given the sense.

9. *Went before them till it came*] Bishop Pearce would render, had gone before them; not having led them, but having been at Bethlehem before them.

11. *Gold and frankincense*] This was a most seasonable providential assistance to furnish Joseph and Mary for so long and expensive a journey as that into Egypt, where they had to abide some time.

16. *From two years old*] According to the Jewish mode of reckoning, if a child had entered on its second year, it would be called two years old. Hence Campbell renders, one full year old.

17. See note on Jer. xxxi. 15. Nothing can be more evident, than that the primary design of the prophet does not refer to the slaughter of the infants by Herod; but that the Evangelist, recollecting the words, considers them as again fulfilled.

filled again that which was spoken by Jeremiah the prophet, saying, A voice hath been heard in Ramah, lamentation, and weeping, and great mourning; Rachel weeping for her children, and would not be comforted, because they are not.

19 But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead 20 who sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. 22 But having heard that Archelaus reigned in Judea, instead of his father Herod, he was afraid to go thither: but being warned of God in a dream, he withdrew into the 23 parts of Galilee; And came and dwelt in a city called Nazareth: so that it was fulfilled which was spoken by the prophets, He shall be called the Nazarene.

CHAPTER III.

A. D. 26, 27. John begins his ministry; his office, life, and baptism; he reproveth the Pharisees, and baptizeth Christ in the Jordan.

1 IN those days came John the Baptist, 2 preaching in the desert of Judea, And saying, Repent ye: for the kingdom of heaven 3 draweth near. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the desert; Prepare ye the way of the Lord; make his 4 paths straight. Now this John had on a raiment of camel's hair, and a leathern gir-

20. *They are dead*] It has been supposed, that there is here a reference to Antipater, the son of Herod, who died five days before his father. He had procured the death of his two elder brothers to clear his way to the crown; and might be one who had advised Herod to slaughter the infants.

22. *That Archelaus*] It should seem his first intention was to reside at Bethlehem, but on account of Archelaus, who was cruel, he went to Nazareth, which was part of the territory allotted to his brother, Herod Antipas.

23. *A Nazarene*] From John i. 47, it is manifest that Nazareth was a despised place; and its inhabitants a despised people. Hence Jesus and his disciples were called Nazarenes, in contempt; they were despised and insulted, according to the predictions of the prophets.

CHAP. III. 1. *In those days*] From the return of Joseph from Egypt, our Lord dwelt at Nazareth, being subject to his parents; and 'in those days,' mean, while Jesus dwelt at Nazareth John began his ministry.—*Desert of Judea*] This does not denote a plain destitute of vegetation, or inhabitants, but a district fit only for pasturing flocks and herds. Comp. 1 Sam. xvii. 28; Josh. xv. 21; Judges i. 16.

2. *Kingdom of heaven*] This version is retained as well as the corresponding one, 'kingdom of God,' because we have no terms which express more precisely the complex notions involved in the words. The phrase is derived from Dan. ii. 44; vii. 13, 14. It properly signifies the gospel dispensation, in which subjects were to be gathered to Christ, and a society formed under him as the king and head. It is denominated the 'kingdom of heaven or of God,' because of its origin, its nature, and its final destination. In some places the phrase denotes the state of the church on earth, as to the gathering of its members by the

dle about his loins; and his food was locusts and wild honey.

Then went out to him Jerusalem, and 5 all Judea, and all the country about the Jordan. And were baptized by him in the 6 Jordan, confessing their sins. But when 7 he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, O offspring of vipers, who hath warned you to flee from impending wrath? Bring 8 forth therefore fruit, worthy of repentance: And think not to say within yourselves, We 9 have Abraham to our father; for I say to you, that God is able from these stones to raise up children to Abraham. And even 10 now the axe is laid to the root of the trees: every tree therefore which beareth not good fruit is to be cut down, and cast into the fire. I indeed baptize you with water to 11 repentance; but he who cometh after me is mightier than I, whose shoes I am not worthy to carry; he shall baptize you with the Holy Spirit and with fire: Whose win- 12 nowing shovel is in his hand, and he will thoroughly cleanse his floor, and gather the wheat into the granary; but the chaff he will burn up with unquenchable fire.

Then cometh Jesus from Galilee unto the 13 Jordan to John, to be baptized by him. But 14 John excused himself, saying, I have need to be baptized by thee, and comest thou to me? And Jesus answering said to him, 15 Suffer it now; for thus it becometh us to fulfil all righteousness. Then he suffered him. And when Jesus had been baptized, 16 he immediately went up from the water,

gospel, their union by faith in Christ, and their obedience and subjection to him, as chap. xiii. &c. and sometimes it signifies the state of glory, but most frequently it includes both.

4. *Of camel's hair*] Camel's hair is now made into cloth; for Chardin assures us, that the dervises wear such garments, as they do also leathern girdles: see Harmer's Obs.—*Locusts*] That these were eaten, see Levit. xi. 21, 22. They are still dried for food in some hot countries. Wild honey abounded in Judea, 1 Sam. xiv. 25.

7. *Pharisees and Sadducees*] Bishop Pearce thought that they came only to inquire who John was, but did not submit to be baptized by him. This opinion appears probable, if we compare Matt. xxi. 23, 32; Luke vii. 30. John's address marks his honest, but austere character. He reproveth with boldness, as knowing the hypocrisy of the one, and the infidelity of the other, of these sects.

9. *From these stones*] John probably pointed to some which lay before him. See chap. iv. 3; vi. 29, &c. He alludes to the calling of the Gentiles; and that God should regard the Gentiles as the children of Abraham, appeared to the Jews like a natural impossibility.

11. *And with fire*] The meaning is, that the Spirit should exert an energy, penetrating and powerful as fire, both enlightening and purifying. See Acts ii. 3, when this remark was verified.

12. *Winnowing-shovel*] It could not be a van, as it was carried in the hand.

15. *Fulfil all righteousness*] To perform fully and in the most exact manner, all positive as well as moral righteousness, Rom. xiii. 10.

16. *Descending as a dove*] Luke says, 'in a bodily shape,' but it is uncertain whether or not this appearance was in the form of a dove. Grotius and Dr. Owen thought this

and lo, the heavens were opened to him, and he saw the Spirit of God descending as
 17 a dove, and coming upon him : And, lo, a voice from the heavens, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

A. D. 30, 31. Christ fasteth and is tempted; angels minister unto him; he dwelleth in Capernaum; beginning to preach, he calls Peter, Andrew, James, and John, and healeth all the diseased.

- 1 THEN WAS Jesus led up by the Spirit into the desert to be tempted by the devil.
- 2 And when he had fasted forty days and
- 3 forty nights, he was afterward hungry. And when the tempter came to him, he said, If thou be the Son of God, command that
- 4 these stones become loaves. But he answered and said, It is written; Man shall not live by bread only, but by whatsoever
- 5 God appointeth. Then the devil taketh Jesus with him to the holy city, and setteth
- 6 him on a wing of the temple, And saith to him, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and on their hands they shall bear thee up, lest
- 7 thou dash thy foot against a stone. Jesus said to him, It is also written, Thou shalt
- 8 not tempt the Lord thy God. Again, the devil taketh Jesus with him up to a very high mountain, and sheweth him all the
- 9 kingdoms of the world, and the glory of them; And saith unto him, All these things I will give thee, if thou wilt fall down and
- 10 worship me. Then saith Jesus to him, Get thee hence, Satan; for it is written,

appearance was a bright flame; and it descended in the manner of a dove, hovering and then resting on Jesus. It is probable, that not only Jesus, but John and all present saw this sign from heaven, and heard the voice, John i. 32; and 1 John v. 6, 8.

17. *This is my beloved*] Some MSS. read here as Mark and Luke, 'Thou art, my beloved Son,' &c. The sense is the same whichever reading be adopted.

CHAP. IV. 1. If the temptation soon followed our Lord's baptism, it is probable the desert might be the great desert where the law was given. This was a fit scene for the temptation, whether it be considered as a real occurrence, or as only what passed in our Lord's mind.

3. *Loaves*] So Pearce and Campbell; and the former explains, 'let each stone become a loaf.' We do not read, that our Lord, during his whole ministry, wrought one miracle to support himself.

4. In the quotation from Deut. viii. 3, the sense is given in preference to the literal version. See note there.

7. *Tempt the Lord thy God*] To tempt God, is to call in question the proofs he has given of his goodness and power, and unreasonably to request new proofs. Comp. Exod. xvii. 2; Deut. vi. 6; Heb. iii. 12; and Is. lxxvii. 18, 20.

9. *All these things*] Our Lord was here tempted by power, honour, and ambition; but the tempter found nothing in him on which these objects could operate. The tempter was resisted, and he fled.

12. *Delivered up*] John was imprisoned in the castle of Machærus in Peræa; and the reason of it is given chapter xiv. 3; Mark vii. 17; and Luke iii. 19.

13. *Capernaum*] Wetstein conjectures, that this town,

Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil 11 leaveth him; and behold angels came and ministered to him.

Now when Jesus had heard that John 12 was delivered up to prison, he withdrew into Galilee. And having left Nazareth, he 13 came and dwelt in Capernaum, which is on the side of the lake, in the borders of Zebulon and Naphtali: So that it was fulfilled 14 which was spoken by Isaiah the prophet, saying, The land of Zebulon, and the land 15 of Naphtali, the way of the lake, along the Jordan, Galilee of the Gentiles; The peo- 16 ple who sat in darkness have seen a great light; and to them who sat in the region of deathshade, light hath sprung up.

From that time Jesus began to preach, 17 and to say, Repent ye: for the kingdom of heaven draweth near.

Now as he walked by the lake of Galilee, 18 he saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the lake; for they were fishers. And he 19 saith to them, Follow me, and I will make you fishers of men. And immediately they 20 left their nets and followed him. And 21 going on thence, he saw other two brethren, James, the son of Zebedee, and John his brother, in a vessel with Zebedee their father, mending their nets; and he called them. And they immediately left the ves- 22 sel and their father, and followed him.

And Jesus went about all Galilee, teach- 23 ing in their synagogues, and preaching the glad tidings of his kingdom, and curing every disease, and every malady among the people.

which was situate at the north point, on the outer side of the Lake of Galilee, was under the tetrarch of Galilee, and not under Herod. Compared with this Herod, Philip was a quiet and peaceable prince.

15. *The lake*] It is called the lake or sea of Galilee, of Tiberias and of Genesareth. It received from a small district called Genesareth, the last name; the second from a town built by Herod the Great, which became the chief city. The first name is taken from the province of Galilee; and as it was contiguous to the Tyrians and Syrians, in the upper part of it many of these dwell. Hence it was called Galilee of the Gentiles.

16. *Who sat in darkness*] The tribes of Zebulon and Naphtali were the first that suffered by the invasion of Tiglath Pileser, 2 Kings xv. 29, and 1 Chron. v. 26; and the prophet, when properly translated, evidently predicts a future period, when God would make this district glorious. Our Lord first preached to these tribes, and wrought many miracles among them, so that the Evangelist applies with the strictest propriety this prophecy to this circumstance.

18—22. *Simon called Peter*] These apostles knew Jesus before this solemn call. Some of them had heard the testimony of John the Baptist to him, John i. 35, 41, and it is probable that our Lord's divine knowledge and power were known to them.—*Vessels*] It is clear the vessels mentioned here, were only fishing vessels employed on the lake. Josephus calls them *καφάρ*, and says 250 were employed on the lake, with four or five men to each.

23. *In their synagogues*] These are not mentioned in the Old Testament. They were erected in towns both in Judea, and wherever a sufficient number of Jews resided,

24 And his fame went through all Syria; and they brought to him all *their* sick, who were seized with various diseases and pains, and demoniacs, and lunatics, and paralytics, and he healed them.

CHAPTER V.

A. D. 31. Christ preacheth from a mountain, declaring who are happy; the excellence of his disciples, and the design of his coming; he explains the law, and inculcates love to enemies.

25 AND great multitudes followed Jesus from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. And seeing the multitudes, he went up a mountain; and he sat down, and his disciples came near to him: 2 And he opened his mouth, and taught 3 them, saying, Happy are the poor in spirit; 4 for theirs is the kingdom of heaven. Happy are they that mourn; for they shall be comforted. Happy are the meek; for they 6 shall inherit the land. Happy are they who hunger and thirst after righteousness; 7 for they shall be filled. Happy are the merciful; for they shall obtain mercy. 8 Happy are the pure in heart; for they shall 9 see God. Happy are the peacemakers; for they shall be called the sons of God. 10 Happy are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Happy are ye, when men shall reproach and persecute you, and speak all kind of evil against you falsely, for my 12 sake. Rejoice, and be exceedingly glad;

and religious service was performed in them three times a day, morning, afternoon, and evening. They were like modern chapels, with a desk, where the law and prophets were read, seats for the men below, and galleries for the women. The synagogue was governed by a council of a few persons and a president, who is called in the gospels, ruler of the synagogues.

24. *And demoniacs*] Some contend that demoniacs were persons who laboured under bodily diseases: particularly those of the maniacal, lunatic, and epileptic kind, which were by the common people attributed to the agency of demons and evil spirits. But most suppose that God permitted evil spirits to exercise a power over human bodies at the time of Christ's appearance, for the purpose of displaying his superiority over them. Compare chap. xvii. 15, 18, and John x. 20.

25. *Decapolis*] A part of Syria, and so called because it contained ten cities.

CHAP. V. 1. *A mountain*] Middleton asserts that this means the mountainous district near to Capernaum.—*And his disciples*] Jesus addressed this discourse to his disciples in the hearing of the multitude.

2. *Opened his mouth*] This idiom occurs elsewhere for speaking, chap. xiii. 35; Acts viii. 35, &c.

3. *Happy*] This word comprehends the natural as well as the judicial consequences of the disposition and temper described.—*The poor in spirit*] A man may be poor in circumstances, who is not poor in spirit; and the following words suggest that a religious disposition is intended.

4. *That mourn*] This must apply to mourn under a sense of sin, as well as under afflictions; for there is a sorrow which is unto death, 2 Cor. viii. 10.

5. *The meek*] Compare Ps. xxxvii. 10, 17. Those who duly govern their anger and exercise lenity and forgiveness, find friends; they enjoy health and tranquillity, and escape injuries or find support under them.

6. *Hunger and thirst*] This phrase is expressive of a

for great shall be your reward in heaven; for so men persecuted the prophets who were before you.

Ye are the salt of the earth: but if the 13 salt have lost its savour, with what shall its saltiness be restored? It is no longer good for any thing but to be cast out, and to be trodden under foot by men. Ye are the 14 light of the world. A city that is set on a hill cannot be hid. Nor do men light a 15 lamp, and put it under a measure, but on a stand; and it shineth to all who are in the house. Thus let your light shine before men, that they may see your good works, and glorify your father who is in heaven.

Think not that I am come to destroy the 17 law, or the prophets; I am come not to destroy, but to fulfil them. For verily I say 18 to you, Till heaven and earth pass away, one jot or one tittle shall by no means pass away from the law, till all be accomplished. Whosoever therefore shall violate one of the 19 least of these commandments, or shall teach men so, shall be least in the kingdom of heaven; but whosoever shall do and teach them, shall be great in the kingdom of heaven. For I say to you, that unless 20 your righteousness shall abound more than that of the Scribes and Pharisees, ye shall by no means enter into the kingdom of heaven.

Ye have heard that it was said to the 21 ancients, Thou shalt not commit murder;

holy ardour of soul after the most eminent attainments in universal goodness, which will end in complete satisfaction in a future state.

7. *The merciful*] They who exercise mercy, shall find the like mercy from God and man.

8. *Pure in heart*] Morally and spiritually pure, which far exceeds all ceremonial purity.

9. *Peace makers*] The friends of amity and benevolence.—*Sons of God*] To be called signifies to be really sons of God by adoption, John i. 12; and 1 John iii. 1.

10—12. *Persecuted*] Our Lord here prepares his disciples for what he knew would be their lot; and glances at the future conduct of the Jews by referring to that of their fathers.

13. *Lost its savour*] From Maundrel we learn that some rock salt, by exposure to the sun, air, and rain, becomes insipid or loses its savour; and this was used in some cases as sand to repair the roads. This shows the foundation of our Lord's remark; and as applied to teachers, signifies, that if they lose their relish for spiritual things, and become insipid and foolish, what good can there be expected from them?

14—16. *Set on a hill*] Like Samaria, Bethulia, or Nazareth. They were to be a light by their instructions and example.

17. *To destroy*] The sense is, abolish or set aside. Jesus came not to do this, but to fulfil them, to answer the types, accomplish the predictions, and enforce the precepts of the old covenant.

19. *One of the least*] I construe with Campbell and as our translators have done, chap. xxv. 40, 45.—*Shall be least*] That the verb in the passive is used in the sense to be is certain. See Schleusner and Parkhurst.

20. *Righteousness of the scribes*] The Jews had a proverb that if but two were admitted into the kingdom of heaven, the one would be a Pharisee, and the other a Scribe. How awfully were they mistaken!

and whosoever shall commit murder, shall
 22 be liable to the judgment. But I say to
 you, That whosoever is angry with his
 brother without a cause, shall be liable to
 the judgment; and whosoever shall say to
 his brother, *Raca*, [*VILE MAN*,] shall be
 liable to the council; but whosoever shall
 say *Moreh*, [*MISCREANT*,] shall be liable to
 23 hell-fire. Therefore if thou bring thy gift
 to the altar, and there remember that thy
 brother hath matter of complaint against
 24 thee; Leave there thy gift before the altar,
 and go; first be reconciled to thy brother,
 25 and then come and offer thy gift. Agree
 with thine adversary quickly, while thou
 art on the way with him; lest the adversary
 deliver thee to the judge, and the
 judge deliver thee to the officer, and thou
 26 be cast into prison: Verily I say to thee,
 Thou shalt by no means come out thence,
 till thou hast paid the uttermost farthing.
 27 Ye have heard that it was said to the
 ancients, Thou shalt not commit adultery.
 28 But I say to you, That whosoever looketh
 on the wife of another in order to desire
 her, hath already committed adultery with
 29 her in his heart. Now if thy right eye
 cause thee to offend, pluck it out, and cast
 it from thee; for it is better for thee that
 one of thy members perish, than that
 thy whole body should be cast into hell.
 30 And if thy right hand cause thee to offend,
 cut it off, and cast it from thee; for it is
 better for thee that one of thy members
 perish, than that thy whole body should be
 31 cast into hell. It hath been said, Whoso-
 ever shall put away his wife, let him give
 32 her a bill of divorce. But I say to you,
 That whosoever shall divorce his wife, ex-
 cept on account of whoredom, causeth her

to commit adultery; and whosoever shall
 marry one that is divorced committeth
 adultery.

Again, ye have heard that it hath been 33
 said to the ancients, Thou shalt not for-
 swear thyself, but shalt perform to the Lord
 thine oaths. But I say to you; Swear not 34
 at all; neither by heaven; for it is God's
 throne: Nor by the earth; for it is his 35
 footstool: nor by Jerusalem; for it is the
 city of the great King: Neither shalt thou 36
 swear by thine head; for thou canst not
 make one hair white or black. But let 37
 your yea be yea, and your no, no; for what-
 soever is more than these proceedeth from
 evil.

Ye have heard that it hath been said, 38
 An eye for an eye, and a tooth for a tooth:
 But I say to you, That ye resist not the in- 39
 jurious man; but whosoever shall smite
 thee on thy right cheek, turn to him the
 other also. And if any man choose to sue 40
 thee at law, and to take away thy vest, let
 him have thy mantle also. And whosoever 41
 shall compel thee to go one mile, go with
 him two. Give to him that asketh thee, 42
 and from him that would borrow of thee,
 turn not away.

Ye have heard that it hath been said, 43
 Thou shalt love thy neighbour and hate
 thine enemy. But I say to you, Love your 44
 enemies, bless them that curse you, do good
 to them who hate you, and pray for them
 who injuriously treat you, and persecute
 you; That ye may be the sons of your 45
 Father who is in heaven; for he maketh his
 sun to rise on the evil and on the good, and
 sendeth rain on the just and on the unjust.
 For if ye love them who love you, what re- 46
 ward have ye? do not even the publicans

22. *Liable to the judgment*] There is a reference to the Jewish court of twenty-three, and to the sanhedrim, or great council of seventy-two; but our Lord, I conceive, refers to the different degrees of punishment God will inflict on causeless sneer, reproach, and reviling. The words 'without a cause' refer to the two next clauses. Some render *Raca* and *Moreh* by hypocrite and apostate.

23—26. *Bring thy gift*] Thy free-will-offering, Levit. vii. 16.—*Thy brother*] No gift will be accepted, while he who presents it is injuring his neighbour; and if it be prudent when we have done an injury to one, to make it up with him rather than to go to law and suffer all the rigours of justice, it must be more so to repent, lest our case should be infinitely more deplorable in the prison of hell.

28. *The wife of another*] The Greek word means unquestionably a wife, as well as a woman; and most of our old versions so render. It is certainly our Lord's design to state, that intentional wickedness is criminal as well as the actual deed; and the spirit of the divine command is as much violated in the one case as in the other.

29. *Cause thee to offend*] So the Geneva, and the marginal rendering of our common version. The moral sense is equally plain with the natural; and our Lord meant that seductions from duty should be avoided at all events. The hand to be cut off, is the hand of violence, and the eye to be plucked out, is the eye of concupiscence.

32. *To commit adultery*] Such a man commits adultery, if he marry again while his wife is living; and he causes her to commit adultery if she marry again while he

is living; and in this case her second husband is an adulterer.

33—36. *Forswear thyself*] Compare Levit. xix. 12; Deut. xxiii. 21. From these verses it appears that the Jews thought no oath binding, unless they used the name of God. See Deut. vi. 13, 19, 20. They might swear by heaven, or earth, or Jerusalem, or their head, without incurring guilt. Our Lord evidently refers to swearing in common conversation; as in a court no oaths of this kind would be admitted.

37, 38. *Your yea be yea*] Our Lord inculcates an inviolable adherence to truth, so that a man's simple affirmation or denial of a thing may be believed. 'The Jews had a saying, The yea of the just is yea, and their no is no,' Compare James v. 12; Exod. xxi. 24.

39. *The injurious man*] That τῷ ἀδικῶν refers to the person, who is mentioned in the next words, is to me certain, Luke iii. 12, 14. Our Lord recommends patience under trifling injuries, rather than resistance; and a disposition rather to sustain the loss of what is of small value, than to go to law.

41. *Compel thee*] This kind of compulsion was used by public officers, who seized persons or carriages as they had occasion.

43. *Hate thine enemy*] Comp. Ps. cxxxix. 21, 22. Our Lord refers to the comments of the Jews on their law, as well as to the law itself.

44. *Love your enemies*] So regard them as to wish well to them when they curse you, &c.

46. *Publicans*] Comp. Luke iii. 13; vii. 34.—47. (v) Griesb.

47 the same? And if ye salute your brethren only, in what do ye excel? do not even the 48 'Gentiles' so? Be ye therefore perfect, even as your Father who is in heaven is perfect.

CHAPTER VI.

A. D. 31. *Christ treateth on alms, prayer, and fasting; exhorteth to seek the kingdom of God, and not to be anxiously careful concerning the things of the world.*

1 TAKE heed that ye do not your acts of righteousness before men, in order to be seen by them: otherwise ye have no reward 2 from your Father who is in heaven. When therefore thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Verily I say to you, They have their reward. 3 But when thou doest alms, Let not thy left hand know what thy right hand doeth; 4 That thine alms may be in secret; and thy Father who seeth in secret shall himself reward thee openly. 5 And when thou prayest, thou shalt not be like the hypocrites; for they love to pray standing in the synagogues, and at the corners of the streets, that they may be seen by men. Verily I say to you, They have 6 their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray in secret to thy Father; and thy Father, who seeth in secret, shall 7 reward thee openly. But when ye pray, use not many idle words as the Gentiles do; for they think that they will be heard 8 for their much speaking. Be not ye therefore like them; for your Father knoweth 9 what things ye need, before ye ask him. In this manner therefore pray ye: Our Father who art in heaven; Hallowed be thy name. 10 Let thy kingdom come; and thy will be 11 done on earth, as it is in heaven. Give us 12 this day food sufficient for us. And forgive

us our trespasses as we forgive those who have trespassed against us. And bring us 13 not into temptation, but preserve us from evil.* For if ye forgive men their trespasses, 14 your heavenly Father will also forgive you; But if ye forgive not men their trespasses, 15 neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the 16 hypocrites, of a sad countenance; for they disfigure their faces, that they may appear to men to fast. Verily I say to you, They have their reward. But thou when fasting, 17 anoint thine head, and wash thy face; That 18 thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret shall reward thee openly.

Lay not up for yourselves treasures upon 19 earth only, where the moth and rust consume, and where thieves break through and steal; But lay up for yourselves treasures 20 in heaven, where neither moth nor rust consumeth, and where thieves do not break through nor steal; For where your treasure 21 is, there also will be your heart. The 22 eye is the lamp of the body; if therefore thine eye be clear, thy whole body will be full of light. But if thine eye be dim, thy 23 whole body will be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters; for either 24 he will hate the one, and love the other; or at least he will attend on one, and neglect the other. Ye cannot serve God and wealth. Therefore I say to you, Be not anxious for 25 your life, what ye shall eat, or what ye shall drink; nor for your body, with what ye shall be clothed. Is not life more than food, and the body than clothing? Behold 26 the fowls of the air; for they sow not, nor do they reap, or gather into barns; yet your

CHAP. VI. 1. *Acts of righteousness*] The reading here followed, is allowed to be genuine; and more properly introduces what follows.

2. *Do not sound a trumpet*] A proverbial expression for doing a thing in the most public manner, and to express ostentation.—*Hypocrites*] The Scribes and Pharisees who sought popular applause only.

6. *In secret*] This construction is supported by the Vulg. and Arab. vers.

7. *Idle words*] Repetition in prayer may often be proper; but whatever is vain, foolish, or idle, must be forbidden. The heathens repeated for hours their petitions, and thought them, on this account, more acceptable to their gods, 1 Kings xviii. 26.

10. *Thy kingdom come*] See note, chap. iii. 2. The next clause is connected with this, and expresses the nature of this kingdom and its government. The subjects of it are to do God's will as made known by Christ. The order of the Greek is, 'As in heaven, so upon the earth.'

11. *Food sufficient*] This is allowed to be the sense; and this version avoids the tautology.

12. *Our trespasses*] Newcome is followed, in giving the sense; as our Lord gives it in the 14th verse.

13. (o) [*For thine is the kingdom, and the power and the glory, for ever, amen.*].—Griesb.

19. *Moth*] One part of the stores of the rich in the east was, and yet is, garments; the form of the mantle being adapted to any one, James v. 2.—*And rust*] Whatever eats into any valuable substance.

22, 23. *The eye is the lamp*] As all the members of the body depend on the eye for light, so, if the understanding, the eye of the soul, be in darkness, and lead one to prefer earthly to heavenly things, how great the misery of the soul! Make therefore a right use of our understanding. Prefer heavenly treasures to earthly, and God to riches.

24. *Serve two masters*] Two whose wills are opposite must be meant. In this case a man will hate or love the one less than the other, if he divide his service between both; or he will attach himself to the service of one, and show his want of respect to the other by deserting him.

25. *Be not anxious*] So as to make this anxiety an evil, by distrustful provocation.

26—30. How simple, yet how forcible this reasoning of our Lord's.—*O ye of little faith*] Campbell renders distrustful; and there can be no doubt but some degree of distrust is implied.

27 heavenly Father feedeth them. Are ye not much better than they? Now which of you by being anxious, can add one cubit to his stature? And why are ye anxious for clothing? Consider the lilies of the field, how they grow; they toil not, nor do they spin; And yet I say to you, That not even Solomon in all his glory was arrayed like one of these. Wherefore, if God so clothe the herb of the field, which to-day is, and to-morrow is cast into the oven, will he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, What shall we put on? For all these things the Gentiles anxiously seek: for your heavenly Father knoweth that ye need all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added to you. Be not therefore anxious for the morrow; for the morrow will be anxious for the things of itself. Sufficient for the day is its own evil.

CHAPTER VII.

A. D. 31. Christ reproveth rash judgment, exhorteth to prayer, and to enter the strait gate; he cautions against false prophets, and admonishes not to be hearers only, but doers of the word.

1 JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again. And why beholdest thou the splinter which is in thy brother's eye, but considerest not the beam which is in thine own eye? Or how canst thou say to thy brother, Let me pull out the splinter from thine eye; and, behold a beam is in thine own eye? Thou hypocrite, first take the beam out of thine own eye; and then thou wilt see clearly to take the splinter out of thy brother's eye.
6 Give not that which is holy to the dogs,

nor cast your pearls before swine; lest these trample them under their feet; and those turn again and tear you.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. For what man is there among you, who, if his son ask bread, will give him a stone? Or if he ask a fish, will give him a serpent? If ye then, being evil, know how to give good gifts to your children, how much more shall your Father, who is in heaven, give good things to those who ask him? In all things, therefore, whatsoever ye would that men should do to you, do ye even so unto them; for this is the law and the prophets.

Enter in through the strait gate; for wide is the gate, and broad the way, that leadeth to destruction, and many are they who go in thereby: But 'how' strait is the gate, and how narrow the way which leadeth to life, and how few are they who find it! Beware then of false teachers, who come to you in sheep's clothing, but inwardly they are ravenous wolves. By their fruits ye shall know them. Do men gather grapes from thorns, or figs from thistles? Even so every good tree beareth good fruit; but a corrupt tree beareth bad fruit. A good tree cannot bear bad fruit, nor can a corrupt tree bear good fruit. (Every tree not bearing good fruit is cut down, and cast into the fire.) Wherefore by their fruits ye shall know them.

Not every one that saith to me, Master, Master, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven. Many will say to me in that day, Master, Master, have we not taught in thy name? and in thy name

32. *Ye need all*] This shows that a reasonable care for such things is proper, where special interposition of providence is not promised.

33. *But first seek*] Seek to share in the blessings of the gospel, and especially submit to that method of acceptance which God has revealed and appointed.

CHAP. VII. 1, 2. *Judge not*] Our Lord immediately attacks the spirit of the Scribes and Pharisees, who placed much of their own religion in censuring and condemning others. Such as are guilty of this sin are generally repaid in the same manner.

3. *Splinter—beam*] Small and great faults are meant by this proverbial language, common among the Jews.

6. *Holy*] That part of the sacrifice which the priest only was to eat. The meaning is, that some persons are so obstinate, and so brutish, that they will persecute those who attempt to instruct and reform them.

7—11. Some would confine what is here said to the disciples; but assuredly these encouragements belong to all Christians; and the appeal to parental affection, (notwithstanding human depravity,) and the inference drawn from it, strongly and evidently prove it.—*And he that*] The force of *war*, every one, belongs to the two following clauses, and is implied in the conjunction.

12. *The law*] This clause means, that this is what the law and the prophets inculcate as to relative duty.

13. *Strait gate*] By a gate the Jews understand that which leads men into the sense and knowledge of any doctrine. Compare Acts xiv. 27; 1 Cor. xvi. 9; and Colos. iv. 3. Lightfoot supposes that in this and the next verse, there is an allusion to the public and private ways; which according to their lawyers were, for a private, four cubits in breadth, and for a public one, sixteen. The strait gate or door he supposes means a little door within a large one.

14. *How strait*] The reading here followed is doubtless genuine, and, as Welstein remarks, expresses admiration. (v) Versions.

15. *False teachers*] When the term *ῥαββί* is used in the plural with the article, and refers to those of former times, it means prophets in the strictest sense. On most other occasions it denotes a teacher of religious truths, and the compound, a false teacher.

19. *Is cut down*] This awful admonition is thrown in very naturally, and if included in a parenthesis, is in the style of our Lord.

21—23. From these verses it is clear that some who received the gifts of the Spirit were in reality wicked men, and workers of iniquity. Though they professed the

cast out demons? and in thy name done
 23 many wonderful works? But I will then
 declare to them, I never knew you; depart
 from me, ye that work iniquity.
 24 Whosoever therefore heareth these my
 words, and doeth them, I will liken him to
 a wise man, who built his house upon a
 25 rock; And the rain descended, and the
 streams came, and the winds blew, and beat
 upon that house; and it fell not: for it was
 26 founded upon a rock. And whosoever hear-
 eth these my words, and doeth them not,
 shall be likened to a foolish man, who
 27 built his house upon the sand; And the
 rain descended, and the streams came, and
 the winds blew, and beat upon that house,
 and it fell: and the fall of it was great.
 28 And it came to pass, when Jesus had ended
 these words, the multitudes were astonished
 29 at his teaching; For he taught them as
 having authority, and not as the Scribes.

CHAPTER VIII.

A. D. 31. Christ cleanseth the leper, healeth the cen-
 turion's servant, Peter's mother-in-law, and others; show-
 eth how he is to be followed, stilleth a tempest, and ex-
 pellet demons.

1 Now when Jesus had come down from
 the mountain, great multitudes followed
 2 him. And, behold, there came a leper,
 and did him homage, saying, Master, if
 thou wilt, thou canst make me clean.
 3 And Jesus put forth his hand and touched
 him, saying, I will; be thou made clean!
 And immediately his leprosy was cleansed.
 4 And Jesus saith to him, See thou tell no
 man; but go, show thyself to the priest,
 and offer the gift that Moses commanded,
 for a testimony to them.
 5 And when Jesus had entered into Capern-
 naum, there came to him a centurion, be-
 6 seeing him, And saying, Master, my
 servant lieth at home sick of the palsy,
 7 grievously afflicted. And Jesus said to
 8 him, I will come and heal him. The cen-

turion answered and said, Master, I am not
 worthy that thou shouldst come under my
 roof; but speak the word only, and my
 servant will be healed. For I also am a
 man under authority, who have soldiers
 under me; and I say to this man, Go, and
 he goeth, and to another, Come, and he
 cometh; and to my servant, Do this, and he
 doeth it. When Jesus heard this, he won-
 10 dered, and said to those who followed, Verily
 I say to you, not even in Israel have I found
 so great faith. And I say to you, that
 11 many shall come from the east and the
 west, and be placed at table with Abraham,
 and Isaac, and Jacob, in the kingdom of
 heaven. But the heirs of the kingdom
 shall be cast out into the outer darkness;
 and there will be weeping and gnashing of
 teeth. And Jesus said to the centurion,
 13 Go; and according as thou hast believed,
 so be it done to thee. And his servant was
 healed in that very hour.

And when Jesus came into Peter's house, 14
 he saw his wife's mother lying on a couch,
 and sick of a fever; And he touched her 15
 hand and the fever left her; and she arose,
 and ministered to them.

When the evening had come, they brought 16
 to him many demoniacs; and he cast out
 the spirits with a word, and healed all that
 were sick: So that it was fulfilled which 17
 was spoken by Isaiah the prophet, saying,
 Himself took our infirmities, and bore our
 sicknesses.

Now when Jesus saw great multitudes 18
 about him, he gave commandment to de-
 part unto the other side of the lake. And 19
 a certain Scribe came, and said to him,
 Teacher, I will follow thee whithersoever
 thou goest. And Jesus saith to him, The 20
 foxes have holes, and the birds of the air
 roosts; but the Son of man hath not where
 to lay his head. And another of his disci- 21
 ples said to him, Master, suffer me first to

name, and taught the doctrine of our Lord, yet he never
 approved of them.

29. *Having authority*] There was seriousness, dignity,
 and majesty in his manner of teaching. He did not appeal,
 as they did, to tradition or to the authority of their Rabbies.
 He taught on his own authority and the evidence of the
 truths he stated.

CHAP. VIII. 2. *Clean*] The leper was legally unclean:
 Levit. xiii. 44, and Numb. v. 2, 3. As in some stages this
 disease was contagious, it was a wise and merciful provision
 of the law, to separate such persons from others as being
 unclean.

3. *Touched him*] Our Lord thus contracted legal un-
 cleanness; but miraculous works were exempt from ritual
 precepts.

4. *Offer the gift*] See Levit. xiv. 4. This was to be done
 for a testimony that the cure was perfected, and that the
 priests, the judges of the cure, might be witnesses of it.

5. *A centurion*] Comp. Luke vii. 3, 10. He was captain
 of 100 men, as the word signifies. As he was a Gentile,
 though a worthy man, it is probable that as the Jews would
 not eat with him, he conceived that he was not worthy of
 the honour of a personal visit from so great a prophet as our

Lord. He argues in the following verses from the less to
 the greater; and if he could command, and be obeyed,
 much more could Jesus. He had only to speak the word, &c.

11, 12. *He placed at table with Abraham*] The gospel
 dispensation is often compared to a feast, of which the peo-
 ple partook, reclined on couches. Those who by faith re-
 ceive the Saviour are the spiritual children of Abraham,
 and are said to sit at table with him and the other patriarchs
 and prophets, to whom the promise of this kingdom was
 made; while his natural seed, the unbelieving Jews, should
 be 'put forth into the outer darkness.' *Outer darkness*]
 This phrase occurs ch. xxii. 13, and xxv. 30; and refers to
 a state of misery, as the punishment for abused mercy and
 other crimes.

16. *The evening had come*] The preceding day was the
 sabbath, on which the Jews did not think it lawful to carry
 out their sick, or even that miracles should be wrought.

17. *Our infirmities*] See note, Isa. liii. 4. Peter in his
 first epistle, chap. ii, 24, refers to Isa. liii. 5. The Jews ap-
 plied this to the Messiah. It is said in Zofar that he was to
 bear all the diseases, all the griefs, and all the punishments
 due to Israel.

19. *A Scribe*] This is the first instance of a Scribe offer-

CHAPTER IX.

22 go and bury my father. But Jesus said to him, Follow me; and let the dead bury their dead.

23 And when he had entered into a vessel, his 24 disciples followed him. And, behold, there arose a great tempest in the sea, so that the vessel was covered with the waves; but 25 he was asleep. And his disciples came near, and awoke him, saying, Master, save us! we perish. And he saith to them, 26 Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and 27 the sea; and there was a great calm. But the men wondered, saying, What kind of man is this, that even the winds and the sea obey him?

28 And when he had come to the other side into the country of the "Gadarenes," there met him two demoniacs, coming out of the tombs, exceedingly fierce, so that no man 29 could pass by that way. And, behold, they cried out, saying, What hast thou to do with us, "thou Son of God? Art thou come 30 hither to torment us before the time? Now there was feeding at a distance from them, 31 a great herd of swine. So the demons besought him, saying, If thou cast us out, 32 send us into the herd of swine. And he said unto them, Go. And when they had come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the lake, 33 and perished in the waters. And those who kept them fled; and went away into the city, and told every thing; and what had been done to those who had the demons. And, behold, the whole city came 34 out to meet Jesus; and when they saw him, they besought him that he would depart out of their borders.

ing to follow Jesus; and from the answer he received, it is probable he soon went away.

21. *And bury my father.*] He meant that he would, after his father's death and burial, become our Lord's constant follower.

22. *The dead bury.*] Those spiritually dead, bury those naturally dead. The term dead is used in its natural and figurative sense.

26. *A great calm.*] The surface of the sea became still and smooth, as soon as the wind was laid. This shows the full force of the miraculous power then exerted, as the sea is usually much agitated for a long time after a tempest: compare Mark iv. 39; Luke vii. 24.

28. *Gadarenes.*] This is admitted by Wetstein as the genuine reading. Origen introduced the common one on conjecture only. Gadara was the metropolis of Peræa, a part of which district seems to have reached to the sea of Tiberias. (v) Griesb.—29. (a) *Jesus*, Griesb.—31. (v) Griesb.

32. *And perished in.*] A punitive miracle may be allowed in this destruction of the swine; the keeping of which by Jews, was a breach of the law; and by Gentiles, within the confines of Palestine, might be a snare to the Jews, as it was a contempt of their religion.

34. *Besought him.*] They were struck with great fear, on account of his miraculous power, Luke vii. 37.

CHAP. IX. 1. *His own city.*] Capernaum, where he now

A. D. 31. Christ cureth one sick of the palsy, calleth Matthew, and eateth with publicans; he defendeth his disciples, cureth the bloody issue, and raiseth the daughter of Jairus.

AND he went into the vessel, and passed 1 over, and came to his own city. And, be- 2 hold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith, said to the sick of the palsy, Take courage, son; thy sins are for- 3 given thee. And, behold, some of the 3 Scribes said within themselves, This man blasphemeth. And Jesus, knowing their 4 thoughts, said, Why think ye evil in your hearts? For which is easier to say, *Thy* 5 sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son 6 of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go to thy house. 7 And he arose and departed to his own house. 8 But when the multitudes saw it, they wondered, and glorified God, who had given such power to men.

And as Jesus thence passed on, he saw a 9 man named Matthew sitting at the receipt of custom; and he saith unto him, Follow me. And he rose up, and followed him.

And it came to pass, as Jesus was at meat 10 in the house of *Matthew*, behold! many publicans and sinners came and placed themselves at table with him and his disciples. And when the Pharisees saw it, 11 they said to his disciples, Why doth your teacher eat with publicans and sinners? But when Jesus heard that, he said to them, 12 They that are well need not a physician, but they that are sick. But go ye and learn 13 what that meaneth, I desire mercy rather than sacrifice: for I am come to call, not the righteous, but sinners to repentance.

dwelt, as opposed to Gadara, mentioned in the conclusion of the former chapter.

2. *Take courage, son.*] Be of good cheer, is now idiomatical. This language expressed both the authority and the affection of Jesus.—*Thy sins are forgiven.*] These words are an affirmation, not a prayer, or wish. As a prayer, the Scribes would not have objected to them.

5, 6. *Which is easier.*] To bestow forgiveness, or to display supernatural power. Both are alike proofs, that Jesus was God as well as man; or else he would have been guilty of blasphemy.

9. *Named Matthew.*] The scene of this transaction was at Capernaum, where Christ had taught and performed many miracles; and it is probable that Matthew had previously known his character, doctrine, and mighty works.—*Receipt of custom.*] At the place where the duty on goods imported was paid; or as Lightfoot supposes, for persons who sailed from one place to another.

10. *And sinners.*] Matthew humbly adopts the usual language of the Jews. With like humility he calls himself the publican, chap. x. 3. This name was odious to the Jews, as such persons were employed to gather taxes for the Romans.

13. *Mercy rather.*] See Hos. vi. 6. This reasoning is conclusive; and sufficiently justified our Lord, in endeavouring to instruct, and bring sinners to repentance.

14 Then came to him the disciples of John, saying, Why do we and the Pharisees fast
15 often, but thy disciples fast not? And Jesus said to them, Can the bridemen mourn, as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then
16 they will fast. Moreover no man putteth a piece of undressed cloth upon an old garment, for that which is put on taketh from the garment, and the rent is made worse.
17 Nor do men put new wine into damaged bottles; if otherwise the bottles burst, and the wine is spilled, and the bottles destroyed; but they put new wine into sound bottles, and both are preserved.
18 While he spoke these things to them, behold there came a certain ruler, and did him homage, saying, My daughter is by this time dead; but come and lay thine
19 hand upon her, and she will revive. And Jesus arose, and followed him; and his disciples also went. And, behold, a woman, who having had an issue of blood twelve years, came behind, and touched the border
20 of his garment; For she said within herself, If I can but touch his garment, I shall be
21 made well. But when Jesus turned about, and saw her, he said, Daughter, take courage; thy faith hath made thee well. And the woman was made well from that hour.
22 And, when Jesus came into the ruler's house, and saw the minstrels and the people making a mournful noise, He said to them, Give place; for the damsel is not dead, but sleepeth. And they derided him.
23 But when the multitude were sent out, he went in, and took her by the hand, and the damsel arose. And the fame of this went abroad into all that country.
24 And as Jesus thence passed on, two blind men followed him, crying out and saying,
25 Thou son of David, have pity on us. And when he had come into the house, the blind men came to him: and Jesus said to them, Believe ye that I am able to do this? They

said to him, Yea, Master. Then he touched
29 their eyes, saying, According to your faith be it done unto you. And their eyes 30 were opened; and Jesus strictly charged them, saying, See that no man know it. But they went out and spread abroad his 31 fame in all that country.
Now as they went out, Behold, there was 32 brought to him a dumb man, who had a demon. And when the demon was cast 33 out, the dumb spoke; and the multitudes wondered, saying, It was never thus seen in Israel. But the Pharisees said, He casteth 34 out the demons by the prince of the demons.

CHAPTER X.

A. D. 31. Christ sendeth out his twelve apostles, giving them power to work miracles; he comforteth them against persecutions, and promiseth a blessing to those who receive them.

AND Jesus went about all the cities and 35 villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every sickness and every disease." And when he saw the multitudes, he was 36 moved with compassion for them, because they were scattered and neglected, as sheep, having no shepherd. Then saith he to his 37 disciples, The harvest truly is plenteous, but the labourers are few. Pray ye, there- 38 fore, the Lord of the harvest, that he will send forth labourers into his harvest.

And when he had called to him his twelve 1 disciples, he gave them power over unclean spirits, to cast them out, and to heal every disease and every malady. Now the names 2 of the twelve apostles are these; the first, Simon who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholo- 3 mew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the 4 Canaanite, and Judas Iscariot, he who delivered him up. These twelve Jesus sent 5 forth, and commanded them, saying, Go not into the way of the Gentiles, and into

14—17. *Fast often*] Our Lord replies, by using three similitudes taken from common life. That as it would not be proper to be sad at a wedding feast, or to put a new patch on an old garment, or new wine in damaged bottles; so it would not be proper while he was with them, and in their present circumstances, that they should now fast, but rather that they should rejoice. The time was coming when they would be called to fast and mourn.

20. *Border*] See the note, Numb. xv. 17, and compare Deut. xxii. 12.

24. *Not dead, but*] This is not a lasting death; but, as it were, a short sleep. Jesus knew what he was about to do.

27. *Son of David*] This is the first time this title is given to Christ, except by the angel before his birth, Luke i. 32. By this title he was acknowledged to be the Messiah, 2 Sam. vii. 13—16; Ps. lxxxix. 4, 26, 29.

28. *The house*] In which he resided at Capernaum. See ch. xiii. 1.

30. *See that no man*] See chap. viii. 4. Jesus avoided all ostentation in performing miracles, and forbade them to

be published, that he might not excite the jealousy of his enemies.

33. *The dumb spoke*] How wonderful and numerous were the miracles of Jesus! In one afternoon he had raised the daughter of Jairus from the dead, healed the woman with the bloody issue, given sight to two blind men, and now speech to one dumb.

35. *(a) Among the people*] Griesb.

35, 36. As these verses naturally introduce the calling and mission of the twelve apostles, they are joined to the 10th chapter.

36. *Scattered and neglected*] I follow Campbell, who has supported this version, after Elsner and others, as most suitable to the context.

CHAP. X. 2. *Simon called*] The four apostles here mentioned are said to be the first called, chap. iv. 18—21.

3. *Lebbeus*] Called also Judas, the son of James, Luke vi. 15, 16. He wrote the short epistle, inscribed with his name.

4—6. *Canaanite*] Some suppose him to be thus called, as being a native of Cana, in Galilee, which is the most

any city of the Samaritanis enter ye not ;
 6 But go rather to the lost sheep of the house
 7 of Israel. And as ye go, preach, saying,
 The kingdom of heaven draweth near.
 8 Heal the sick, cleanse the lepers, 'cast out
 demons ; freely ye have received, freely
 9 give. Provide neither gold nor silver, nor
 10 brass in your purses. Nor bag for your
 journey, nor two coats, nor sandals, nor
 staves ; for the labourer is worthy of his
 11 food. And into whatsoever city or town
 ye enter, inquire who in it is worthy ; and
 12 there abide till ye depart. And when ye
 13 enter the house, salute the *household*. And
 if the household be worthy, let your *wish*
of peace come upon it ; but if it be not
 worthy, let your *wish of peace* return to
 14 yourselves. And whosoever shall not re-
 ceive you, nor hear your words, when ye
 depart out of that house or city, shake off
 15 the dust of your feet. Verily I say to you,
 It shall be more tolerable for the land of
 Sodom and Gomorrah in the day of judg-
 ment, than for that city.
 16 Behold, I send you forth as sheep in the
 midst of wolves ; be ye therefore prudent
 17 as serpents, and harmless as doves. And
 beware of these men, for they will deliver
 you up to councils, and they will scourge
 18 you in their synagogues. And ye will be
 brought before governors and kings for
 my sake ; for a testimony to them and to
 19 the Gentiles. But when they deliver you
 up, be not anxious how or what you
 shall speak ; [for it shall be given to you
 in that same hour what ye shall speak.]
 20 For it is not ye that speak, but the Spirit
 of your Father which speaketh by you.
 21 Now the brother will deliver up the brother

to death, and the father the child ; and the
 children will rise up against their parents,
 and cause them to be put to death. And 22
 ye will be hated of all men for my name's
 sake ; but he that endureth to the end shall
 be saved. But when they persecute you 23
 in one city, flee ye into another ; and if
 they persecute you out of this, flee into
 another." For verily I say to you, Ye
 shall not have gone through the cities of
 Israel, till the Son of man be come. The 24
 disciple is not above his teacher, nor the
 servant above his master. It is enough for 25
 the disciple that he be as his teacher, and
 the servant as his master. If they have
 called the master of the house Beelzebub,
 how much more *will* they call those of his
 household ? Fear them not therefore ; for 26
 there is nothing covered which shall not be
 manifested ; or hidden which shall not be
 known : What I tell you in darkness, that 27
 speak ye in light : and what ye hear by
 the ear, that proclaim ye upon the house-
 tops. And fear not those who kill the body, 28
 but are not able to kill the soul ; but rather
 fear him who is able to destroy both body
 and soul in hell. Are not two sparrows sold 29
 for a penny ? and yet one of them falleth
 not to the ground without your Father.
 And even the hairs of your head are all 30
 numbered. Fear ye not therefore ; ye are 31
 of more value than many sparrows. Who- 32
 soever therefore shall confess me before
 men, him I also will confess before my
 Father who is in heaven. But whosoever 33
 shall deny me before men, him I also will
 deny before my Father who is in heaven.
 Think not that I am come to bring peace 34
 on this land ; I came to bring, not peace,

probable opinion.—*Iscariot*] A man of Kerioth, John xiv. 22. The apostles are probably mentioned, two and two, as they were sent. See Mark vi. 7.—*Delivered him up*] This is the real sense of the text. The inspired historian simply adverts to the fact, without noticing the sinfulness or criminality of it. The mission of our Lord was to the Jews. Comp. chap. xv. 24, with Rom. xv. 8.

8. *Raise the dead*] This clause is wanting, ver. 1, and Luke ix. 1 ; nor is it noticed, Mark vi. 13, where they give an account of the miracles they had done. It does not appear that they received this power, until after the gift of the Spirit.—(c) Griesb.

9. *In your purses*] The zones, or girdles, with which the eastern people bound their loose garments, were used by them as purses.

10. *Bag*] For carrying provisions.—*Nor sandals*] Provide no additional supply of such articles.

11—15. *There abide*] That the family may enjoy the full benefit of your instruction and miracles, and if any treat you unkindly shake off the dust of your feet to show that you disclaim all intercourse with them.

17. *Scourge you*] The Jews made use of synagogues, not only for the purposes of religious worship, but for the administration of justice. See chap. xxiii. 34 ; Acts xxii. 19.

19. *Not anxious*] Had not the apostles been thus divinely taught, and inspired, they would not have been able to conduct themselves with propriety. What is within brackets is doubtful.—Griesb.

22. *Will be hated of all*] Those who received the apostles' testimony must highly esteem and love them ; and the

term 'all' can with propriety be applied only to all unbelievers.

23. *Son of man be come*] To destroy the Jewish state by the Romans.—(a) Griesb.

25. *Beelzebub*] This was an idol of the Philistines, 2 Kings i. 2, 3. The word signifies 'The Lord of flies.' The Jews styled him 'The Prince of demons.' The Greek is Belzebul. It was a matter of religion among the Jews to reproach idols, and give them the most odious names. One of the most common was דביל, 'dung,' or 'dunghill ;' and as they judged that demon, or devil, worst of all, who ruled over idols, they called him בעל דביל, 'lord of a dunghill.' See Lightfoot.

26, 27. Our Lord warns them of approaching persecution ; and observes that his gospel, notwithstanding, must be preached openly and boldly. See Deut. xxii. 8, and Acts x. 9.

28. *Kill the soul*] There is here such an opposition between the soul and body, as clearly proves the former to be immaterial ; and as what does not and cannot perish with the body. The soul exists separate from the body, and must be conscious of that existence, else the soul would be as properly killed as the body. The latter clause proves that the soul may perish, by being subject to future misery ; but it does not cease to exist.

29—31. The inducements and motives to faithfulness, from the dread of eternal misery, the kindness and providential care of God, are admirably stated. The subject is continued to the end of the chapter.

34—36. *To bring peace*] Our Lord expresses not the design of his coming, but what would be the event or con-

35 but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes will be they of his own household. He who loveth father or mother more than me is not worthy of me: and he who loveth son or daughter more than me is not worthy of me. And he who taketh not his cross, and followeth me, is not worthy of me. He who secureth his life shall lose it; and he who loseth his life for my sake shall secure it.

40 He who receiveth you receiveth me, and he who receiveth me receiveth him that sent me. He who receiveth a teacher in the name of a teacher, shall receive a teacher's reward; and he who receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give one of these little ones a cup of cold water only to drink, in the name of a disciple, verily I say to you, He shall by no means lose his reward.

1 And it came to pass, when Jesus had made an end of commanding his twelve disciples, that he departed thence to teach and to preach in their cities.

CHAPTER XI.

A. D. 31. John sendeth some of his disciples to Christ; Christ's testimony to John; the opinion of the people respecting Christ and John; he upbraideth Chorazin, &c. for impenitence, and inviteth sinners.

2 Now when John had heard in the prison the works of Jesus, he sent two of his disciples, And said to him, Art thou he that cometh, or must we look for another?

4 Jesus answered and said to them, Go and tell John those things which ye hear and see: The blind receive their sight, and the lame walk; the lepers are cleansed, and

the deaf hear; the dead are raised, and to the poor glad tidings are preached. And happy he who shall not offend because of me.

And as they departed, Jesus said unto the multitudes concerning John, What went ye out into the desert to behold? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Lo, they that wear soft raiment are in palaces. But what went ye out to see? A prophet? Yea, I say unto you, and much more than a prophet. For this is he, of whom it is written, Behold! I send my messenger before thy face, who shall prepare thy way before thee. Verily I say to you, Among those who are born of women there hath not risen a greater than John the Baptist; but the least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven is invaded, and the invaders take it by force. For all the prophets and the law taught you until John. And if ye be willing to receive it, this is Elijah who was to come. He that hath ears to hear, let him hear.

But to what shall I liken this generation? It is like to children sitting in the marketplace, and calling to their fellows, And say- ing, We have played to you on the pipe, and ye have not danced; we have sung mournful songs to you, and ye have not lamented. For John came neither eating nor drinking; and they say, He hath a demon. The Son of man came eating and drinking; and they say, Behold a glutton and a winebibber, a friend of publicans and sinners. But wisdom is justified by her children.

Then began he to reprove the cities in which most of his mighty works were done,

sequence of it. Some in a family being converted, would be persecuted by those who remained unconverted.

39. *Shall lose it*] In the future state; and he who loseth it in this world, shall save it in the next.

41. *Teacher*] Pearce and Wakefield thus render; and that this is the sense often in the New Testament must be admitted. See note, chap. vii. 15.—*In the name of*] That is, because he is a teacher, he shall be rewarded in the same manner as a teacher, either here or hereafter.

CHAP. XI. 1. This verse ought to have concluded the preceding chapter.

3. *He that cometh*] This was one title of the Messiah, taken from Ps. cxviii. 26. Some think John began to doubt, and sent for his own satisfaction; but this seems improbable, considering what Matthew has related. It is therefore most probable that he sent for the satisfaction of his disciples; and that a satisfactory proof might be given that he was the Christ, the Son of the Blessed.

4, 5. The miracles mentioned were to be wrought by the Messiah. Comp. Isa. xxxv. 4—6, and lxi. 1. They therefore formed the strongest proof that Jesus was He that cometh.

6. *Shall not offend*] Campbell renders, 'To whom I shall not prove a stumbling-block,' and Newcome in the margin, 'An occasion of offending.' The term signifies more than to be offended; it implies being so ensnared as to fall off from the belief and profession of the gospel.

7. *A reed shaken*] One meanly clothed, and exposed to the injuries of the weather.

9. *Much more than a prophet*] It may be justly said, that John was greater than any of the ancient prophets, on account of his wonderful conception and birth, his knowledge of gospel truth, his testimony to the Messiah, and his success in preparing his way; and John was himself the subject of ancient prophecy, Malachi iii. 1; Isaiah xl. 3.

11. *Greater than he*] Under the gospel dispensation, even the least of the apostles or ministers of the word is greater than John in religious knowledge; in the power of working miracles, John x. 41; and in various other spiritual privileges.

12. *Invaded*] The comparison is to a country invaded, or to a city besieged and taken by storm. Our Lord meant that numbers of sinners, with the most eager desires, were now crowding into his kingdom.

14. *Elijah*] Mal. iv. 5. This is he who was to come in the spirit and power of that illustrious prophet and reformer, Luke i. 17.

17—19. John lived in abstinence; and was on this account accused of having a demon, and being melancholy. Jesus lived like other men, yet temperate and thankful; and for this was abused as a glutton. Thus nothing would please these perverse, censorious men.

21 because they repented not. Alas for thee, Chorazin ! alas for thee, Bethsaida ! for if the mighty works, which have been done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, It shall be more tolerable for Tyre and Sidon on the day of judgment, than for you. And thou Capernaum, which art exalted to the heavens, shalt be brought down to hades ; for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say to you, It shall be more tolerable for the land of Sodom on the day of judgment, than for thee.

25 At that time Jesus spoke and said, I thank thee, O Father, Lord of heaven and earth, that having hidden these things from the wise and understanding, thou hast revealed them to babes. Even so, Father ; for thus it hath seemed good in thy sight.

27 All things have been delivered to me by my Father ; and no one knoweth the Son but the Father ; neither knoweth any one the Father, but the Son, and he to whom the Son chooseth to reveal him.

28 Come unto me, all ye that are weary and heavily burdened, and I will give you rest.

29 Take my yoke upon you, and learn of me ; for I am meek and lowly in heart ; and ye shall find rest to your souls. For my yoke is easy, and my burden is light.

CHAPTER XII.

A. D. 31. Christ accused of violating the sabbath, vindicates himself ; he healeth one blind and dumb ; sin against the Holy Spirit not to be forgiven ; he reproveth the unfaithful, &c.

1 At that time Jesus went on the sabbath through the corn-fields ; and his disciples were hungry, and began to pluck the ears of corn, and to eat. But when the Phari-

sees saw it, they said to him, Behold, thy disciples do that which is not lawful to do on the sabbath. But he said to them, Have ye not read what David did, when he was hungry, and those that were with him ; How he entered into the house of God, and ate the presence-bread which was not lawful for him to eat, nor for those that were with him, but for the priests only ? Or have ye not read in the law, how that on the sabbaths the priests in the temple profane the sabbath and are blameless ? But I say to you, That one greater than the temple is here. But if ye had known what this meaneth, I desire mercy rather than sacrifice, ye would not have condemned the guiltless. For the Son of man is Lord of the sabbath.

And passing on thence, he went into their synagogue : And, behold, there was a man who had a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath ? that they might accuse him. And he said to them, What man is there among you, who hath one sheep ; and if it fall into a pit on the sabbath, will not lay hold on it, and lift it out ? How much then is a man better than a sheep ? Wherefore it is lawful to do good on the sabbath. Then saith he to the man, Stretch forth thine hand. And he stretched it forth ; and it was made sound like the other.

Then the Pharisees went out, and took counsel against Jesus, how they might destroy him. But Jesus knew it, and withdrew thence ; and great multitudes followed him, and he healed them all ; And strictly charged them that they should not make him known : So that it was fulfilled which was spoken by Isaiah the prophet, saying, Behold my servant, whom I have chosen ; my beloved, in whom my soul delighteth :

21. The miracles our Lord wrought in these cities are not recorded. We have but a few of the mighty works Jesus did mentioned, John xxi. 25.

25. *Having hidden*] Jesus does not give thanks, because these things were hidden to some, but because they were revealed to others. See Rom. vi. 17. ' Having hidden ' signifies merely, not having revealed. There is a reference to the Scribes and Pharisees, who were the learned ; whose vice and pride prevented their receiving the doctrine of Christ ; while the truths of the gospel were revealed to such plain and sincere persons as those who followed Christ and believed on him.

27. *No one knoweth the Son*] These words evidently declare that there is something in our Lord's person which no man can fully comprehend ; and so there is, on the ground of his having two natures, the divine and human ; and to this he refers.

28. *But the Son*] If no one can know the Father but the Son, &c. then come to me, &c. This is clearly an inference from what precedes.

29. *Come to me*] Our Lord invites to himself as a teacher. His yoke is easy in comparison with the Mosaic rites, and the prescriptions of the Scribes.

Слѣд. XII. 2. *On the sabbath*] On any other day they might, according to Deut. xxiii. 25. The Pharisees consid-

dered this a kind of work ; and more especially the rubbing out the grain in their hands, which they regarded as threshing it out.

4. *For the priests alone*] Comp. Levit. xxiv. 9. If David in a case of necessity broke a positive statute, the Son of man may do so in a like case, and be blameless as David was in this instance.

5. *Profane*] Not resting on it from the offering of the morning and evening sacrifice ; but thus laboured as on other days.

6. *One greater*] Some MSS. read *μῦλλον*, something greater, the Lord of the temple, Mal. iii. 1. This is the first answer to the objection ; and two others follow,—that God prefers works of kindness to the observance of a positive law—and that the Son of man, as Lord of the sabbath, has the power of dispensing with the strict observance of it, when he sees fit. Pearce thinks our Lord refers to his power of changing the day from the seventh to the first of the week.

9. *Their synagogue*] A synagogue of the Galileans, frequented by those Pharisees whom he had reprovcd.

14. *How they might destroy him*] They now formed the resolution to take away his life ; and from this they never departed. See John v. 16, and ix. 16.

18. *Behold, my servant*] The Targumist applied this

I will put my spirit upon him, and he shall
 19 publish judgment to the Gentiles. He
 shall not strive, nor cry aloud; nor shall
 20 any one hear his voice in the streets. The
 bruised reed shall he not break, and the
 dimly smoking flax shall he not quench, he
 shall publish judgment so as to establish
 21 it: And in his name shall the Gentiles
 hope.
 22 Then was brought to him one who had
 a demon, blind and dumb; and he healed
 him inasmuch that the blind and dumb both
 23 spoke and saw. And all the people were
 amazed, and said, Is this the Son of David?
 24 But when the Pharisees heard it, they said,
 This man doth not cast out the demons, but
 by Beelzebub the prince of the demons.
 25 And Jesus knew their thoughts, and said to
 them, Every kingdom divided against itself
 is brought to desolation; and every city or
 house divided against itself, cannot stand.
 26 And if Satan cast out Satan, he is divided
 against himself; how then can his kingdom
 27 stand? And if I by Beelzebub cast out the
 demons, by whom do your sons cast them
 out? wherefore they shall be your judges.
 28 But if I by the Spirit of God cast out the
 demons, then hath the kingdom of God sudden-
 29 ly come to you. For how can one enter into
 a strong man's house, and plunder his goods,
 unless he first bind the strong man? then
 30 indeed he may plunder his house. He who
 is not with me is against me; and he who
 gathereth not with me scattereth.
 31 Wherefore I say unto you, All *other* sin
 and blasphemy may be forgiven to men;
 but the blasphemy against the Spirit shall
 32 not be forgiven to men. And whosoever
 speaketh a word against the Son of man,

it may be forgiven him; but whosoever
 speaketh against the Holy Spirit, it shall
 not be forgiven him, either in this state, or
 in that to come. Either call the tree good, 33
 and its fruit good; or else call the tree cor-
 rupt, and its fruit corrupt; for the tree is
 known by its fruit. Ye offspring of vipers, 34
 how can ye, being evil, speak good things?
 for out of the abundance of the heart the
 mouth speaketh. The good man out of his 35
 good treasure, bringeth forth good things;
 and the evil man out of the evil treasure,
 bringeth forth evil things. But I say to 36
 you, That for every pernicious word that
 men shall speak, they shall give an account
 in the day of judgment. For by thy words 37
 thou shalt be justified, and by thy words
 thou shalt be condemned.

Then some of the Scribes and of the Pha- 38
 risees spoke, saying, Teacher, we desire to
 see a sign from thee. But he answered 39
 and said to them, An evil and an adulterous
 race seeketh after a sign; and no sign shall
 be given to it, unless the sign of the prophet
 Jonah. For as Jonah was three days and 40
 three nights in the belly of the fish, so shall
 the Son of man be three days and three
 nights in the heart of the earth. The men 41
 of Nineveh shall rise up in the judgment
 with this generation, and will condemn it;
 because they repented at the preaching of
 Jonah; and, behold, a greater than Jonah
 is here. The queen of the south shall rise 42
 up in the judgment with this generation,
 and will condemn it! because she came
 from a distant country to hear the wisdom
 of Solomon; and, behold, a greater than
 Solomon is here.

Now when an unclean spirit is gone out 43

prophecy to the Christ, as he explains, 'Behold my servant, the Messiah,' Isa. xlii. 1.

21. *In his name*] The present Hebrew has, in his law; but the reading here is supported by all the versions and manuscripts.

23. *Is this the Son*] From the other places where *πρωτος* occurs, to render by a negative would pervert the sense, chap. vii. 16; Mark iv. 21, and xiv. 19; Luke vi. 39.

27. *By Beelzebub*] Our Lord replies to the malicious objection, 1. That it is a maxim of common sense, that if Satan cast out Satan, he opposes his own interest, and subverts his own kingdom. 2. That if he cast out demons by Beelzebub, then their sons, or kindred, or scholars, must do the same, who used his name in expelling demons. See Mark ix. 38; Luke ix. 49. They shall be your judges, and their testimony will be my apology. The Greek here and ver. 24, is *Beelzebub*. See ix. 34.

31. *May be forgiven*] So Campbell and others render in the potential mood; as it could not be our Lord's intention to say that all other sin will, in fact, be forgiven.—*Against the Spirit*] Many consider the blasphemy as consisting in their ascribing the miracles of Jesus to Beelzebub, rather than to the Spirit of God; compare ver. 24, and Mark iii. 30. This discovered such hardness, hatred of truth, and malice, that such men would be left to their own blindness and impenitence, and perish for ever.

32. *Against the Son of man*] Such as calling him a glutton, a wine-bibber, a friend of publicans and sinners, a deceiver of the people, a demoniac.—*In this state*] Grotius observes that our Lord opposes some of the errors of the

Pharisees, who maintained the *final happiness* of every Jew; and that the sins which were not forgiven in this state, would be at death, or in the future; and that He meant to assure them that the sin against the Spirit would never be forgiven. The Jerusalem Gemara states, 'Repentance and the day of expiation alone as to one third part, (i. e. of sins,) and corrections as to another third part; and death wipes it off.' This last third part is expiated by death; and they found this on Isa. xxii. 14. This was founding all their hope on themselves, and Jesus aimed to expose their error, and undeceive them. Compare Mark ii. 19; and Luke xii. 10.

33. *Call the tree good*] Newcome explains, suppose the tree good, &c. Grotius understands it as if our Lord had said, 'Since you cannot but allow that my life and the tendency of my doctrine are good, be not so inconsistent as to suppose I am a confederate with Beelzebub.' What follows supports this sense.

35. (o) *Of the heart*.—Griesb.

36. *Pernicious word*] Several have shown that this is the sense of *αἵμας* when applied to things or words. It comprises all the vices of the tongue.

38. *A sign*] From heaven, and that instantly. Perhaps they expected him to come in the clouds of heaven, Dan. vii. 13; or, they asked such a sign as was given at his baptism.

40. *In the belly*] Some critics suppose that the great air-cavity found in the whale is meant by *κόιλια* here. It is large enough to contain a man; and a man might live in it. During a storm the whale often lodges two of her young therein.

43—45. *When an unclean*] This comparison is designed

of a man, he passeth through dry places,
 44 seeking rest, and he findeth none. Then
 he saith, I will return to my house, whence
 I came out; and when he is come, he
 findeth it empty, swept, and set in order,
 45 Then goeth he, and taketh with him seven
 other spirits more wicked than himself, and
 they enter in and dwell there: and the last
 state of that man is worse than the first.
 Thus will it be also to this wicked genera-
 tion.

46 Now while he yet spoke to the people,
 behold, his mother and his brethren stood
 47 without, desiring to speak with him. Then
 one said to him, Behold, thy mother and
 thy brethren stand without, desiring to
 48 speak with thee. But he answered and
 said unto him that told him, Who is my
 49 mother? and who are my brethren? And
 he stretched forth his hand towards his dis-
 ciples, and said, Behold my mother and my
 50 brethren! For whosoever shall do the will
 of my Father who is in heaven, is my brother,
 and sister, and mother.

CHAPTER XIII.

A. D. 31. *The parable of the sower, and the explanation of it; those of the dornel, mustard seed, leaven, hidden treasure, pearl, and the draw-net; Christ despised by his countrymen.*

1 THE same day Jesus went out of the
 house, and sat by the side of the lake.
 2 And great multitudes were gathered to-
 gether to him, so that he went into the vessel,
 and sat down; but the whole multitude
 3 stood on the shore. And he spoke many
 things to them in parables, saying, Behold
 4 a sower went forth to sow; And as he
 sowed, some seeds fell by the way side, and
 5 the birds came and devoured them. Some
 fell upon rocky places, where they had
 not much earth; and they immediately
 sprang up, because they had no depth
 6 of earth: But when the sun was risen,

they were scorched; and because they
 had not root they withered. And some fell 7
 among thorns; and the thorns sprang up
 and choked them. But others fell into good 8
 ground, and brought forth fruit, some a
 hundred-fold, some sixty, some thirty. He 9
 that hath ears to hear, let him hear.

And the disciples came, and said to 10
 him, Why speakest thou to them in para-
 bles? He answered and said to them, Be- 11
 cause to you it is given to know the secrets
 of the kingdom of heaven, but to them it is
 not yet given. For whosoever hath much, 12
 to him shall be given, and he shall have
 more; but whosoever hath little, from him
 shall be taken away even that which he
 hath. I therefore speak to them in para- 13
 bles; because seeing, they see not; and
 hearing, they hear not, nor understand.
 And in them is again fulfilled the prophecy 14
 of Isaiah, which saith, Ye hear indeed, but
 will not understand; and ye see indeed,
 but will not perceive. For this people's 15
 heart is become gross, and their ears are
 dull of hearing, and their eyes they have
 closed; lest they should see with their
 eyes, and hear with their ears, and under-
 stand with their heart, and be converted,
 and I should heal them. But happy are 16
 your eyes, for they see; and your ears, for
 they hear. For verily I say to you, that 17
 many prophets and righteous men have
 desired to see those things which ye see,
 and have not seen them; and to hear those
 things which ye hear, and have not heard
 them.

Hear ye therefore the parable of the 18
 sower. When one heareth the doctrine 19
 concerning the kingdom, and mindeth it
 not, the wicked one cometh and snatcheth
 away that which was sown in his heart.
 This is what was sown by the way side.
 And that which was sown on rocky places, 20

to illustrate the incorrigible state of the Jews. Some partial reform had been effected by the ministry of John; but they soon relapsed, and became more hardened in sin, and more ripe for ruin; and notwithstanding his own instructions and miracles, they would persist till destruction fell on them.

47. *Thy brethren*] Nephews and cousins were thus called by the Jews; Abraham called Lot his brother, Gen. xiii. 8. Laban called Jacob his brother, though only his cousin, see note, chap. xiii. 55.

CHAP. XIII. 3. *In parables*] The word παραβολή has all the extent of signification of the Hebrew מָשָׁל, *mashal*. It signifies a comparison of any kind, a proverb, figure, or anything expressed in poetic diction. In some of the instances here recorded, parable is proper, in others it simply means comparison.

2. *The vessel*] Wakefield observes, that a particular vessel is uniformly specified, which was kept on the lake for the use of Jesus and his disciples. It probably belonged to Peter and Andrew. This is supported by Mark iii. 9; Luke v. 3; viii. 22.

5. *Rocky places*] Not stony, as these may be, and are found in some rich grounds. What is meant here is evidently continued rock, with a very thin cover of earth.

8. *A hundred-fold*] Herodotus relates that a district in Lybia produced a hundred fold; and Babylonia two or three hundred.

11. *The secrets*] Campbell so renders, and observes that the moral truths here alluded to, are as far from being mysteries, that is, doctrines incomprehensible, as any thing in the world can be. The word in scriptural use has only two senses, either denoting a doctrine or fact not made known, or the spiritual or moral sense of a parable, or any symbolical action, representation, or vision. It is probably in the latter sense our Lord used the word to denote that he explained to them the meaning of his parables. But to them it is not given, that is, not yet, for a time was to come, when all was to be made known, chapter xxiii. 19; x. 26, 27.

12. *Hath much—hath little*] The original words must have the sense given, or otherwise they would be absurd.

14, 15. *Of Isaiah*] The prophet predicted the future obstinacy, unbelief, and wickedness of the Jews. This prediction was evidently fulfilled in many who heard our Lord, and who saw his miracles.

19. *This is what*] This explanation of the parable is highly useful for explaining our Lord's other parables.

- is he who heareth the word, and immediately with joy receiveth it; Yet not having it rooted in himself, he endureth but for a short time; for when affliction or persecution ariseth because of the word, he immediately falleth away. And that which was sown among thorns is he, who heareth the word; but the anxious care of this world, and the deceitfulness of riches choke the word, and it becometh unfruitful. But that which was sown on good ground is he who heareth the word, and mindeth it; who also beareth fruit, and bringeth forth, one a hundred fold, one sixty, and one thirty.
- Another parable he put forth to them, saying, The kingdom of heaven may be compared to a man who sowed good seed in his field: But while men slept, his enemy came and sowed darnel among the wheat, and departed. But when the blade had sprung up, and brought forth fruit, then appeared the darnel also. So the servants of the householder came near and said to him, Sir, didst not thou sow good seed in thy field? whence then hath it darnel? He said to them, An enemy hath done this. The servants said to him, Wilt thou then that we go and gather them up? But he said, No; lest while ye gather up the darnel, ye root up also the wheat with it. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather up first the darnel, and bind it in bundles to burn; but gather the wheat into my barn.
- Another parable he put forth to them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took, and sowed in his field; Which indeed is the smallest of all seeds; but when it is grown, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in its branches.
- Another parable he spoke to them, The kingdom of heaven is like leaven, which a woman took, and mixed with three measures of meal, till the whole was leavened. All

21. *Falleth away*] Newcome admits that the original term here has this meaning. Such a hearer, when persecution arises, becomes an apostate. The truth he professed had no hold on his heart and affections.

25. *Darnel*] Forskal says, 'It is well known to the people of Aleppo. It grows among corn, and bears a strong resemblance to wheat. If the seeds remain mixed with the meal, they occasion dizziness to those who eat of the bread. The seeds are separated by a van. In some places they are pulled up in the harvest by the hand.'

32. *Smallest of all seeds*] One of the smallest of those which produce plants whose stems grow into a woody substance. We learn from chap. xvii. 20, that a grain of mustard seed was proverbial for expressing a very small quantity.—*Becometh a tree*] Simon had a mustard tree capable of being ascended by climbing. Another had three branches,

these things spoke Jesus to the multitude in parables; and without a parable spoke he not to them: So that it was fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things secret from the foundation of the world.

Then Jesus sent away the multitude, and went into a house, and his disciples came near to him, saying, Explain to us the parable of the darnel in the field. He answered and said to them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the sons of the kingdom; but the darnel are the sons of the wicked one; The enemy that sowed it is the devil; the harvest is the end of this state, and the reapers are the angels. As therefore, the darnel is gathered and burned in the fire: so shall it be in the end of this state. The Son of man will send forth his angels, and they shall gather out of his kingdom all who cause offence, and those who commit iniquity; And shall cast them into a furnace of fire; and there will be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears to hear, let him hear.

Again, the kingdom of heaven is like to a treasure hid in a field; which when a man hath discovered, he keepeth it secret, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like to a merchant seeking goodly pearls; Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

Again, the kingdom of heaven is like to a net, cast into the sea, enclosing fish of every kind: Which when it was full, men drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of this state: the angels shall come forth, and separate the wicked from among the righteous, And shall cast them into the furnace of fire: and there will be wailing and gnashing of

one of which furnished a shade for potters to work under, Jerusalem Talmud.

33. *Three measures*] Three sata made an ephah, the quantity which the Jews were accustomed to mix. See Gen. xviii. 6; Jud. vi. 9.

35. *In parables*] The reference is to Ps. lxxviii. 2; and it is evident that the evangelist accommodates the words to the present occasion.

40. *Of this state*] As there may be a reference to the awful destruction of Jerusalem, as well as the consummation of all things, this state is preferred to the world, or to age, as including both.

44. The design of this and the next parable is to represent the happiness which the gospel confers, and that we should deem no labour, no sacrifice too great, in order to enjoy its benefits. In the concealment of the treasure, we

51 teeth. [Jesus saith to them], Have ye understood all these things? They say
52 to him, Yes, Master. Then said he to them, Every Scribe therefore instructed in the doctrine of the kingdom of heaven is like to a householder, who bringeth forth out of his store-house new things and old.

53 And it came to pass when Jesus had finished these parables, that he departed
54 thence. And when he had come to Nazareth, his own country, he taught them in their synagogue, so that they were amazed, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not the woman, called Mary, his mother? And are not James, and Joses, and Simon, and Judas his brethren? And are not all his sisters with us? Whence then hath this man all these things? And they were offended at him. But Jesus said to them, A prophet is not without honour, except in his own
55 country, and in his own house. And he did not many mighty works there, because of their unbelief.

CHAPTER XIV.

A. D. 32. Herod's opinion of Christ; John the Baptist beheaded; Jesus feedeth five thousand, walketh on the lake, and landing at Genesareth, healeth the sick.

1 At that time Herod the tetrarch heard
2 of the fame of Jesus, And said to his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works are wrought by him.

3 For Herod had laid hold on John, and bound him, and put him in prison because
4 of Herodias, his brother Philip's wife. For John had said to him, It is not lawful for
5 thee to have her. And when Herod would

have put him to death, he feared the multitude, because they accounted John as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Upon which he promised with an oath to give her whatsoever she should ask. And she, having been before instructed by her mother, said, Give me here the head of John the Baptist in a basin. And the king was grieved; yet because of his oath, and of his guests, he commanded it to be given her. And he sent, and John was beheaded in the prison. And his head was brought in
11 a basin, and given to the damsel; and she brought it to her mother. And his disciples came, and took up the body, and buried it, and went and told Jesus. When Jesus
13 heard of it, he departed thence by vessel into a desert-place privately; and when the people had heard thereof, they followed him on foot out of the cities.

And Jesus went forth, and saw a great
14 multitude, and was moved with compassion towards them; and he healed their sick. And towards evening, his disciples came to
15 him, saying, This is a desert place, and the day is now advanced; send the multitudes away, that they may go into the towns, and buy food. But Jesus said to them, They
16 need not go; give them food to eat. And
17 they say to him, We have here but five loaves, and two fishes. He said, Bring
18 them hither to me. And he commanded
19 the multitudes to place themselves on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and broke, and gave the loaves to his disciples, and the disciples to the multitudes. And they all ate, and were filled: and they
20 took up of the fragments, twelve large bas-

have a picture of human nature, not a recommendation of the fact. The hidden treasure means a valuable mine.

51. *Jesus saith to them*] This has the appearance of a marginal annotation. It is wanting in two of the oldest manuscripts, and four of the ancient versions.

52. *Instructed in the kingdom*] The Scribes were the accustomed teachers of the law; and a teacher of the gospel will be like a householder, who bringeth from his store provisions recently and formerly deposited. He will possess a store of new and old religious truths.

55. *Carpenter's son*] When the word *τεκτων* stands alone, it denotes a carpenter. See Sept. 1 Kings xxii. 6; Isa. xli. 7; and Zech i. 20.—*Are not James*] From chap. x. 3, we learn that James was the son of Alphaeus, and is the person here meant, because James is called the Lord's brother, Gal. i. 19; and therefore it seems most probable, that the Mary here mentioned was the wife of Alphaeus, and related to Joseph, the legal and supposed father of Jesus, by marriage.

CHAP. XIV. 2. *This is John*] Bishop Pearce renders here, and Mark vi. 14, interrogatively, as more agreeable to Luke ix. 7, 8. Is this John the Baptist?—*Mighty works*] 'The powers work in him,' is the version of Dr. Middleton; and he supposes there may be a reference to the Jewish opinion of the invisible powers.

4. *To have her*] That is, as his wife, her husband Philip,

being then alive. John acted faithfully in thus reproving vice, and maintaining the authority of the law, Levit. xviii. 16, and xx. 11.

6. *Birth-day*] Pearce supposes that this means the day of his accession to the throne, which in the oriental style was denominated their 'birth-day.' Comp. Ps. ii. 6.

9. *Because of his oath*] With what simplicity doth Matthew relate this most atrocious deed! He even makes that allowance for him which all the circumstances of the case admitted. Yet it is not impossible but all this had been previously arranged between Herodias and Herod; and the sorrow which Herod expressed might be feigned as a cover to his sin, and to mitigate the displeasure of the people.

13, 14. *And when Jesus had heard of it*] That is, of what Herod had done to John, he withdrew thence. 'This is more natural than to include what is said concerning John in a parenthesis.—*Went out*] That is of the vessel.'

15. *A desert place*] From the circumstance mentioned, the reality of the miracle became more strikingly manifest, See chap. xv. 33.

19. *He blessed*] The form of giving thanks to God among the Jews, was by using words, which began thus, Blessed be God, &c. Hence the whole thanksgiving was called the blessing, from the first word used.

20. *Large baskets*] The word *καθρις* seems to denote a

21 kets full. And those that had eaten were about five thousand men, besides women and children.

22 And immediately Jesus constrained his disciples to get into the vessel, and to go before him to the other side, while he sent the multitudes away. And when he had sent the multitudes away, he went up a mountain privately to pray; and when the evening had come he was there alone.

24 But the vessel was now in the midst of the lake, tossed by the waves; for the wind was contrary. And in the fourth watch of the night Jesus went to them, walking on the lake. And when the disciples saw him walking on the lake, they were troubled, saying, It is an apparition, and they cried out for fear. But Jesus immediately spoke to them, saying, Take courage; it is I; be not afraid. And Peter answered him and said, Master, if it be thou, bid me come to thee on the water. And he said, Come. Then Peter went down from the vessel, and walked on the water to go to Jesus. But when he found the wind hoisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and took hold of him, and said to him, O thou of little faith, wherefore didst thou doubt?

32 And when they had come into the vessel, the wind ceased. Then they who were in the vessel came and did him homage, saying, Truly thou art the Son of God.

34 And when they had passed over, they came into the land of Gennesaret. And when the men of that place knew him, they sent out into all the surrounding country, and brought to him all that were diseased; and besought him that they might only touch the border of his garment; and as many as touched were made perfectly sound.

vessel of larger capacity than *σκαφος*, and it seems to have been carried by men, and not by beasts.

25. *Walking on the lake*] The Egyptian hieroglyphic to denote an impossibility, was two feet walking on water. This action was miraculous.

31. *Didst thou doubt?*] Peter was thus taught that when an individual doubted the divine power, a miracle could not be wrought.

33. *The Son of God*] What idea those had of the person of our Lord, who now addressed him, it is not easy to ascertain. From witnessing his amazing power in feeding the multitudes, and now controlling the winds and the waves, it is natural to think, that they considered him as one greater than any of the prophets.

34, 35. *Land of Gennesaret*] This extended about thirty furlongs along the lake of the same name, and was about twenty in breadth.—*Knew him*] He had been there before. See chap. viii. 24.

CHAP. XV. 2. *The tradition*] Injunctions delivered down by their ancestors, but not written in the law of Moses. This they call the oral law, and pretend it was delivered by Moses to the elders of Israel and the priests, and

CHAPTER XV.

A. D. 32. *Christ reproveth the Scribes and Pharisees for their traditions; healeth the woman of Canaan's daughter; and feedeth four thousand, &c.*

THEN came near to Jesus Scribes and Pharisees, from Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said to them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother: and, He who revileth father and mother, let him assuredly die. But ye say, Whosoever shall say to his father or his mother, An offering is every thing of mine by which thou mightest be profited; He shall not then honour his father or his mother. Thus have ye made the commandment of God of no effect by your tradition. Ye hypocrites, well hath Isaiah prophesied of you, saying, This people draw nigh to me with their mouth, and honour me with their lips; but their heart is far from me. But in vain do they worship me, teaching doctrines the commandments of men. And he called the multitude, and said to them, Hear, and understand. Not that which I goeth into the mouth defileth the man; but that which cometh out of the mouth, this defileth the man. Then came his disciples, and said to him, Knowest thou that the Pharisees were offended, when they heard this discourse. But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up. Let them alone: they are blind leaders of the blind. And if the blind lead the blind, both will fall into the ditch. Then answered Peter and said to him, Explain to us this comparison. And Jesus said, Are ye also still without understanding? Do ye not understand, that whatsoever entereth into the mouth goeth into the belly, and is cast

has been transmitted through successive generations to Judah, the Holy, who compiled and digested it into the *Mishnah*, to explain which the two *Gemara* or *Talmuds* were written.

4. *Honour*] Succour, or assist with thy substance. See ver. 6; Acts xxviii. 10; and 1 Tim. v. 9.

5. *An offering is*] Mark uses the word *corban*; and Campbell has clearly proved that this was not any thing actually given in the temple, but a kind of imprecation on himself, if he ever gave any thing to support his aged parents. In case a son repented of such a rash vow, and gave any thing to his parents, the doctrine of the Pharisees was, that what was so given as a sacred thing belonged to God; and they had a right to claim it.

7. *Prophesied of you*] That is, used words that are applicable to you. See Isa. xxix. 13.

9. *Doctrines*] There is a contrast intended between the authority of God and of men; and in his worship what is not sanctioned by his authority must be vain.

15. *This comparison*] Or proverb. Parable is here wholly improper. Peter desired our Lord to explain his words, verse 11.

18 out into the vault? But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, 20 false testimonies, calumnies. These are the things which defile the man; but to eat with unwashed hands defileth not the man.

21 Then Jesus went thence, and withdrew into the parts about Tyre and Sidon. 22 And, behold, a Canaanitish woman came out of those borders, and cried to him, saying, Have pity on me, Master, son of David; my daughter is grievously afflicted 23 with a demon. But he answered her not a word. And his disciples came near and besought him, saying, Send her away; for 24 she crieth after us. Then he answered and said, I am not sent but to the lost sheep 25 of the house of Israel. Then she came and did him homage, saying, Master, help 26 me. But he answered and said, It is not proper to take the children's bread, and to 27 cast it to dogs. And she said, True, Master; yet the dogs eat of the crumbs which 28 fall from their master's table. Then Jesus answered and said to her, O woman, great is thy faith: be it unto thee even as thou desirest. And her daughter was cured from that very hour.

29 And Jesus departed thence, and came nigh to the lake of Galilee: and went up 30 a mountain, and sat down there. And great multitudes came to him, having with them those that were lame, blind, dumb, maimed, and many others, and laid them down at the feet of Jesus; and he healed them: 31 So that the multitude wondered, when they perceived that the dumb spoke, the maimed were made whole, the lame walked and the blind saw: and they glorified the God of Israel. 32 Then Jesus called his disciples to him, and said, I have compassion on the multitude, because they have now continued with me three days, and have nothing to

eat; and I am not willing to send them away fasting, lest they grow faint on the way. And his disciples say to him, 33 Whence should we have so many loaves in the desert, as to satisfy so great a multitude? And Jesus saith to them, How many 34 loaves have ye? And they said, Seven, and a few little fishes. And he commanded 35 the multitude to place themselves on the ground. And he took the seven loaves and 36 the fishes, and gave thanks, and broke them, and gave to his disciples, and the disciples to the multitude. And they all ate, and were 37 filled; and they took up of the fragments which remained, seven baskets full. Now 38 they that ate were four thousand men, besides women and children. And he 39 sent away the multitude, and went into the vessel, and came into the borders of Magdala.

CHAPTER XVI.

A. D. 32. The Pharisees require a sign; Jesus cautions his disciples against the leaven of the Pharisees and Sadducees; the people's opinion of him; Peter's confession; he foretelleth his death, and reprovereth Peter, &c.

THEN the Pharisees and the Sadducees 1 came near, and tempting Jesus desired that he would show them a sign from heaven. He answered and said to them, When it is 2 evening, ye say, *It will be fair weather*: for the sky is red. And in the morning, 3 *It will be stormy weather to-day*: for the sky is red and lowering. Hypocrites, ye can discern the appearance of the sky; but can ye not discern the signs of the times? 4 A wicked and an adulterous race seeketh a sign; and there shall no sign be given to it, but the sign of the prophet Jonah. And he left them, and departed.

Now when his disciples were come to the 5 other side, they had forgotten to take loaves with them. Then Jesus said to them, 6 Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they 7 reasoned among themselves, saying, It is because we have taken no loaves with us.

17. *Fault*] The Vulgate has given the genuine sense. See note on Matt. vii. 19.

22. *Son of David*] This woman evidently had some knowledge of our Lord, and had probably seen or heard of his miracles, through her intercourse with the Galileans.

23. *After us*] This happened while Jesus and his disciples were on the way. But when Jesus entered into a house, Mark vii. 22, the woman came and fell at his feet.

24. *I am not sent*] Our Lord was particularly sent to the Jews. Compare chap. x. 5, 6; Acts xiii. 46; Rom. xv. 8.

26. *Dogs*] So the Jews called all the heathens. See Philip. iii. 2, and Rev. xxii. 15. The reply of our Lord seems to have been a strong proverbial expression, and he knew the woman's faith, and the miracle which he would work in answer to it, John vi. 6.

30. *Maimed*] The original word, *καλλους*, properly signifies those who had lost a hand, arm, leg, or foot, &c. Such persons have been always found, who have lost a limb by disease, or accident, or in war. To supply a lost limb

was a creation, and therefore an astonishing miracle, chap. v. 30; xviii. 8.

34—38. The miracle previously wrought supports our Lord's reproof, that his followers had little faith. This miracle falls short of that recorded in the former chapter; but, as Newcome remarks, there is no gradation as in fictitious histories; and this is a strong circumstance in favour of the truth of what is related.

39. *Magdala*] A place on the eastern side of the lake; from which it is probable that Mary was called Magdalene, that is, of Magdala.

CHAP. XVI. 1—3. *The signs of the times*] Such as were to be given to evince the appearance of the Messiah; and such as our Lord mentioned to the messengers of John. See ch. xii. 39, and xi. 5. Comp. Is. xxxv. 5.

5. *To the other side*] From Magdala to the western sea of Galilee and Bethsaida.

6. *Leaven*] Here means their corrupt doctrines. See 1 Cor. v. 6, 7.

8 But when Jesus perceived this, he said to them, O ye of little faith, why reason ye among yourselves, because ye have brought
9 no loaves with you? Do ye not yet understand; nor remember the five loaves of the five thousand, and how many large
10 baskets ye took up? Nor the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spoke not to you concerning bread, That ye should beware of the leaven of the Pharisees and of the Sadducees? Then they understood how he did not bid them beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.
13 When Jesus was coming into the parts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am? And they said, Some, that thou art John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets.
15 He saith to them, But who say ye, that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said to him, Happy art thou, Simon, son of Jonah, for flesh and blood hath not revealed this to thee, but my Father who is in heaven.
18 And I say also to thee, That thou art Peter, [A STONE]: and upon this very rock I will build my church, [CONGREGATION]; and the gates of hades shall not prevail against
19 it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on

earth shall be loosed in heaven. Then 20 charged he his disciples to tell no man that he was "the Christ."

From that time Jesus began to show 21 to his disciples, that he must go to Jerusalem, and suffer many things from the elders and chief priests and Scribes, and be killed, and be raised again on the third day. Then Peter took him aside, and began to reprove him, saying, Be it far from thee, Master; this shall by no means befall thee. But he turned, and said to Peter, 23 Get thee behind me, adversary; thou art an obstacle to me; for thou ragest not the things of God, but the things of men.

Then said Jesus to his disciples, if any 24 man will come after me, let him deny himself, and take up his cross and follow me. For whosoever desireth to save his life shall 25 lose it; and whosoever shall lose his life for my sake shall gain it. For what is a man 26 profited, if he shall gain the whole world, and lose his own life? or what shall a man give in ransom for his life? For the Son of 27 man will come in the glory of his Father with his angels; and then he will reward every man according to his works. Verily 28 I say to you, There are some standing here, who shall not taste of death, till they have seen the Son of man coming in his kingdom.

CHAPTER XVII.

A. D. 32. The transfiguration of Christ; he healeth a lunatic; foretelleth his own sufferings, and payeth tribute.

Now after six days Jesus taketh Peter, I

13. *Cesarea Philippi*] This was situate at the spring head of the Jordan, and was built by Philip, tetrarch of Galilee, in honour of Tiberius Cæsar. The name Philippi was added to distinguish it from the sea-port town of Cesarea, mentioned in the Acts, which was situate on the shore of the Mediterranean sea.

14. *John the Baptist*] Like Herod, some thought he was risen from the dead.—*Elijah*] The Pharisees believed, according to Josephus, that the souls of good men migrated into other bodies.

18. *Peter*] His name was Simon, but now honoured with this, which in Greek signifies a large stone, or fragment of a rock, as Cæphas does in Syriac. In the Hebrew, similar allusions to names often occur, Gen. xxvii. 3, 6, and xlix. 8, 16, 19.—*Upon this rock*] If our Lord had meant Peter he would have said 'upon thee' I will build. The action of Christ, or tone of his voice might make the sense of the terms plain. Peter could not be a foundation of it in any other sense than as an apostle and minister, who was honoured with success in his labours among the Jews, Acts ii. and as the first who preached to the Gentiles, Acts x. and xv. 7.—*Gates of hades*] The Hebrew *sheol*, and the Greek *hades*, imports the place of departed spirits; and death is the gate leading to this abode. Our Lord foretells, that however his disciples might be persecuted and put to death, this should not prevent, but rather contribute to the establishment of his church and kingdom.

19. *The keys*] Bearing the keys is a mark of office and rule. Comp. Isa. ix. 5, and xxii. 22; Rev. iii. 7. The power intended is explained by what follows.—*Whatsoever thou shalt bind*] The precise meaning of binding and loosing must be ascertained from the use of the terms among the Jews; and by numerous quotations Lightfoot has proved

that they refer to doctrines and not to persons, or to their explications of the law; and thus to bind is to oblige a person to do or forbear any thing in question, or to declare a thing commanded or forbidden; and to loose is to declare the thing indifferent and the person at liberty in respect to it. See note, chap. xviii. 18. 20. (o) *Jesus*.—Griesb.

22. *To reprove him*] The conduct of Peter discovers his yet imperfect views of the Saviour's kingdom, and the warmth of his temper.

23. *Adversary*] This is the import of the term Satan, which the context proves is used here, not as a proper name, but as an appellative. Peter, like the other apostles, seems to have thought our Lord's kingdom would be like the kingdoms of this world. How soon is Peter, the stone, turned to an adversary, opposing the scheme of God for the redemption of mankind.

25, 26. *His life*] As the term is the same in both verses, it ought to be rendered in the same manner. The expressions are proverbial, importing, it signifies nothing how much a man may gain, if it be at the expense of his life; and if this be true as to the present life, it must be so for a stronger reason, if a man lose his soul, or eternal life. Comp. Luke ix. 25.

28. *Not taste of death*] If 'to see death, or taste of death,' means simply dissolution, then the coming of Christ must refer to his figurative coming to punish the Jews.

CHAP. XVII. 1. *After six days*] Luke ix. 28, says, 'about eight days after,' reckoning the first and last in that number, which Matthew and Mark omit.—*A high mountain*] According to Jerom, it was an old tradition in his day, that this was Mount Tabor; but this is not probable, as our Lord was in the neighbourhood of Capernaum, which lay considerably north of Tabor.

James, and John his brother, and bringeth
 2 them up a high mountain apart, And was
 transfigured before them; and his face shone
 3 as the sun, and his raiment became white
 as the light. And behold there appeared
 to them Moses and Elijah talking with him.
 4 Then Peter spoke and said to Jesus, Mas-
 ter, it is good for us to be here: if thou
 wilt, let us make here three booths; one
 5 for thee, and one for Moses, and one for
 Elijah. While he yet spoke, behold, a
 bright cloud surrounded them: and lo, a
 voice out of the cloud, which said, This is
 my beloved Son, in whom I am well pleased;
 6 hear ye him. And when the disciples
 heard it, they fell on their face and feared
 7 greatly. And Jesus came near and touched
 them, and said, Arise, and be not afraid.
 8 And when they had raised their eyes, they
 saw no man, except Jesus only.
 9 And as they came down from the moun-
 tain, Jesus commanded them, saying, Tell
 the vision to no one, until the Son of man
 10 be risen from the dead. And his disciples
 asked him, saying, Why then say the Scribes
 11 that Elijah must come first? And Jesus
 answered and said to them, Elijah indeed
 doth come first, and restore all things.
 12 But I say to you, that Elijah is come
 already; and they acknowledged him not,
 but have done to him whatsoever they
 chose; in like manner the Son of man
 13 also will thus suffer from them. Then the
 disciples understood that he spoke to them
 of John the Baptist.
 14 And when they had come to the multi-
 tude, a certain man came near him, kneel-
 15 ing down to him, and saying, Master, have
 pity on my son; for he is a lunatic and
 grievously afflicted: for he often falleth
 into the fire, and often into the water.
 16 And I brought him to thy disciples, and
 17 they could not heal him. Then Jesus an-
 swered and said, O unbelieving and per-

verse race, how long shall I be with you?
 how long shall I endure you? bring him
 hither to me. Then Jesus rebuked the 18
 demon; and he came out of him; and the
 child was healed from that very hour. Then 19
 the disciples came near to Jesus privately,
 and said, Why could not we cast him out?
 And Jesus said to them, Because of your 20
 want of faith; for verily I say to you, If
 ye have faith as a grain of mustard seed,
 ye shall say to this mountain, Remove
 hence to yonder place; and it shall remove;
 and nothing shall be impossible to you.
 However, this kind is not cast out but by 21
 prayer and fasting.

And while they abode in Galilee, Jesus 22
 said to them, The Son of man will be deli-
 vered up into the hands of men; And they 23
 will kill him, and on the third day he shall
 be raised up. And they were exceedingly
 grieved.

And when they had come to Caper- 24
 naum, they that received the half-shekel
 came to Peter, and said, Doth not your
 Teacher pay the half-shekel? He saith,
 Yes. And when he came into the house, 25
 Jesus spoke first, saying, What thinkest
 thou, Simon? from whom do the kings of
 the earth take tribute or custom? from their
 own sons, or from strangers? Peter saith 26
 to him, From strangers. Jesus saith to
 him, Then are the sons free. Notwith- 27
 standing, lest we should give them offence,
 go to the lake, and cast a hook, and take
 up the fish which first cometh up; and
 when thou hast opened its mouth, thou
 shalt find a shekel; that take, and give to
 them for me and these.

CHAPTER XVIII.

A. D. 32. Christ teacheth his disciples to be humble, to
 avoid giving offence, and how to treat those who offend
 them, which he illustrates by the parable of the unfor-
 giving servant.

At that time the disciples came near to 1

2. *Transfigured*] Not by a change of his form as a man,
 but by his face shining as the sun, &c.

3. *Moses and Elijah*] They appeared to do honour to
 Jesus as their God and Saviour; to whom they had borne
 testimony, and whose glory all their ministrations had
 been designed to advance.

4. *Booths*] A temporary shed made of boughs of trees
 seems to be meant here, and not a tent or tabernacle.

5. *Surrounded them*] Jesus, Moses, and Elijah. See
 Luke ix. 24.—*Hear ye him*] Pearce thinks that these words
 refer to Deut. xviii. 15, and that it was now declared from
 heaven, that Jesus was the prophet of whom Moses spake.

10. *Asked him*] The three disciples perhaps thought
 that Elijah was soon to come; and they were surprised,
 that they were commanded not to tell what they had
 seen.

11. *And restore all*] Campbell renders consummate,
 and Doddridge regulate. Grotius and Hammond conceive
 there is a reference to Mal. iv. 6, and that the sense is, 'He
 will restore, or turn the children with the fathers, by
 preaching repentance, and directing men to the Messiah.'
 Thus John completed the old dispensation and began the
 new.

12. *They acknowledged him not*] They acknowledged
 not that he was the person whom Malachi had spoken of;
 but they expected the prophet Elijah would literally come
 again as a preacher and reformer.

17. *O unbelieving*] Jesus knew that his power to cure
 this lunatic was doubted. See Mark ix. 22.

20. *As a grain of*] See note on chap. xiii. 32.—*This
 mountain*] Some think our Lord pointed to the mountain
 on which he had been transfigured.

21. *This kind is not cast out*] That is, the power to ex-
 pel demons, and to effect cures of this kind, is to be acquired
 only by fasting and prayer.

24. *The half-shekel*] Every Jew paid this for the ser-
 vice of the temple: Exod. xxx. 13, &c. This was now de-
 manded by the authority of the high-priest and the sanhe-
 drim.

25. *Or custom*] Wakefield omits these words, and New-
 come observes that they have the appearance of a gloss.

27. *A shekel*] This might have been dropped into the
 sea, or lake, and the fish have accidentally swallowed it. But
 this shows our Lord's perfect knowledge and power; know-
 ledge penetrating into the bowels of this fish, and power in
 bringing it to Peter's hook, though he was at a distance.

Jesus, saying, Who is the greatest in the
 2 kingdom of heaven? Then Jesus called to
 him a little child, and set him in the midst
 3 of them, And said, Verily I say to you,
 Except ye be changed, and become as little
 children, ye cannot enter into the kingdom
 4 of heaven. Whosoever therefore shall hum-
 ble himself as this little child, he is the
 5 greatest in the kingdom of heaven. And
 whosoever shall receive one like this little
 6 child in my name, receiveth me. But who-
 soever shall cause one of those little ones
 who believe in me to offend, it were better
 for him that an upper millstone were hung
 about his neck, and he drowned in the
 depth of the sea.
 7 Alas for the world because of occasions
 of offending! for it must needs be that
 occasions of offending come; but alas for
 that man by whom the occasion of offend-
 8 ing cometh! Wherefore if thy hand or thy
 foot cause thee to offend, cut them off, and
 cast them from thee: it is better for thee
 to enter into life lame or maimed, than,
 having two hands or two feet, to be cast
 9 into everlasting fire. And if thine eye
 cause thee to offend, pluck it out, and cast
 it from thee: it is better for thee to enter
 into life with one eye, than, having two eyes,
 to be cast into hell-fire.
 10 Take heed that ye despise not one of
 these little ones; for I say to you, That
 their angels in heaven always behold the
 12 face of my Father who is in heaven. What
 think ye? If a man have a hundred sheep,
 and one of them be gone astray, doth he
 not leave the ninety and nine on the moun-
 tains, and go and seek that which is gone
 13 astray? And if so be that he find it, verily

I say to you, he rejoiceth more for that
 sheep, than for the ninety and nine which
 went not astray. Even so it is not the will 14
 of your Father who is in heaven, that one
 of these little ones should be lost. For the 11
 Son of man is come to save that which was
 lost."

Moreover, if thy brother shall sin against 15
 thee, go tell him his fault, when thou and
 he are alone; if he shall hear thee, thou
 hast gained thy brother. But if he will not 16
 hear thee, then take with thee one or two
 more, that by the mouth of two or three
 witnesses every word may be established.
 And if he shall neglect to hear them, tell it 17
 to the congregation; but if he neglect to
 hear the congregation, let him be to thee
 as a heathen and a publican. Verily I say 18
 to you, Whatsoever ye shall bind on earth
 shall be bound in heaven; and whatsoever
 ye shall loose on earth shall be loosed in
 heaven. Again I say to you, That if two 19
 of you shall agree on earth as touching any
 thing that they shall ask, it shall be done
 for them by my Father who is in heaven.
 For where two or three are gathered toge- 20
 ther in my name, there am I in the midst
 of them.

Then came Peter to him, and said, Mas- 21
 ter, how oft shall my brother sin against
 me, and I forgive him? till seven times?
 Jesus saith to him, I say not to thee, Until 22
 seven times; but, Until seventy times seven.
 In this the heavenly kingdom is like to a 23
 certain king, who chose to reckon with his
 servants. And when he had begun to 24
 reckon, one was brought to him who owed
 him ten thousand talents. But as he had 25
 not wherewith to pay, his Lord commanded

CHAP. XVIII. 1. *Who is the greatest?* From what fol-
 lows, it is plain that they inquired which of them should be
 the greatest. Whether Peter or the two sons of Zebedee
 raised this dispute, is uncertain; but it is evident some one
 had.

3. *Be changed.* That is, lay aside your ambition and
 worldly pursuits.—*Ye cannot enter.* Cannot be so much
 as members of it, much less be the greatest in it.

4. *Shall humble himself.* Be as teachable and as indif-
 ferent to the great things of this world.—*He that is most*
spiritual shall be regarded by me as greatest here, and shall
be raised to the highest degree of glory hereafter.

5. *One like this little child.* Or disciple manifesting such
 a child-like disposition.

6. *Mill-stone.* This mode of punishment is not mentioned
 in the law of Moses; but it was often inflicted among the
 Greeks, especially on a parricide. See Elsnor.

7. *It must needs be.* Considering the state of human
 nature, this may be expected, 1 Cor. xi. 19.

10. *Their angels.* The Jews believed, that each man had
 his guardian angel; and this passage supports the opinion.
 See Heb. i. 14; Acts v. 19; and viii. 26, &c.

11. This verse is transposed, as affording a better con-
 nection. Some manuscripts omit this verse, and Griesbach
 considers it doubtful. It may have been supplied from
 Luke xix. 10.

12, 13. *He rejoiceth more.* It is the nature of joy to spring
 up and rise high from some extraordinary circumstance, as
 from the recovery of what one had lost, or from the unex-
 pected communication of some great good.

15, 16. *If thy brother.* Thy Christian brother. Our Lord
 here teaches those who are despised, how to act.—*Sin*
against thee. By injustice, personal injury, or calumny.—
 Comp. Deut. xix. 15.

17. *Congregation.* The term church is now ambiguous,
 and the scope of the place requires, that the dispute should
 be referred to the particular assembly, or congregation to
 which the parties belonged. Newcome's marginal version
 is congregation.

18. *Ye shall bind.* Proceeding thus, your decisions shall
 be ratified in heaven when ye admit to, or cut off an indi-
 vidual from christian fellowship. What was promised to
 Peter, chap. xvi. 19, is here given to every christian com-
 munity.

19. *If two of you.* This power shall not only belong to
 you as a body, but if any two of you, assembled in my
 name, shall ask any thing in prayer with faith, and accord-
 ing to the will of God, chap. xxi. 21, 22, and 1 John v. 14,
 for the confirmation of your decisions, it shall be done for
 you. Doddridge considers that this refers to a miraculous
 answer to prayer.

20. *In my name.* By my authority, and as my disciples.
 —*There am I in the midst of them.* If the promise respect
 Christian assemblies, our Lord engages to be so with them,
 as to show his regard to their prayers by every suitable in-
 terposition of his divine power, compare John xiv. 13, 14;
 and this is one proof, that Jesus possessed those attributes
 which cannot belong to a creature. Compare chapter
 xxviii. 20.

24. *Ten thousand talents.* A Jewish talent in silver was

him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and did him homage, saying, Lord, have patience with me, and I will pay thee all.

27 Then the Lord of that servant was moved with compassion, and released him, and so far forgave him the debt. But this servant went out, and found one of his fellow-servants, who owed him a hundred denarii; and he laid hold on him, and took him by the throat, saying, Pay me what thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not; but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were much grieved, and came and told their lord all that had been done.

32 Then his lord, after that he had called him, said to him, Thou wicked servant, I released thee, and so far forgave thee all that debt, because thou desiredst me: Oughtest not thou also to have had compassion on thy fellow-servant, even as I had compassion on thee? And his lord was wroth, and delivered him up to the jailors, till he should pay all that was due to him. Thus shall my heavenly Father also do to you, if, from your hearts, ye forgive not every one his brother.^o

CHAPTER XIX.

A. D. 33. Christ answereth the Pharisees concerning divorces, he receiveth little children, and instructeth a young man how to attain eternal life; the snare of riches; parable of the labourers.

- 1 AND it came to pass, when Jesus had ended these sayings, that he departed from Galilee, and came into the borders of Judea, by the side of the Jordan; And great multitudes followed him; and he healed them there.
- 3 Then the Pharisees came near to him,

in our money, 333. 11s. 10d; and ten thousand would amount to above three millions and a half. This seems to be used for many talents, and signifies how much we are indebted to God.

25. *His wife and children*] This was the established law of antiquity. Compare 2 Kings iv. and Neh. v. 6.

27. *And so far forgave*] What follows demands limitation. The master for the present released him, but did not give up his right to the debt due to him. This is all which the servant desired, ver. 26, and all which is represented as done, ver. 34.

28. *Denarii*] A Roman penny, and worth about sevenpence of our money. It was the wages of a day-labourer for a day, chap. xx. 2.

34. *Jailors*] They were often employed to administer the torture; for the debtor was absolutely in the power of the creditor.

35. The occasion of the parable and the inference drawn should ever be kept in view. The measure we mete will be measured to us again.

CHAP. XIX. 1. *By the side*] For this sense of *παρὰ*, compare chap. ix. 13; John vi. 22; Mark x. 1; and John x. 40.

tempting him, and saying, Is it lawful for a man to put away his wife for every cause? And he answered and said to them, Have ye not read, that he who made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife; and they two shall be one flesh? Wherefore they are no more two but one flesh. What therefore God hath joined together, let not man put asunder. They say to him, Why did Moses then command to give a bill of divorce, and to put her away? He saith to them, Moses, because of your perverse disposition, permitted you to put away your wives; yet from the beginning it was not so. And I say to you, Whosoever shall put away his wife, except for whoredom, and shall marry another, committeth adultery; and whoso marrieth her who is put away committeth adultery.

His disciples say to him, If the condition of a man be so with his wife, it is not good to marry. But he said to them, All men are not able to receive these words; but they only to whom it is given. For there are eunuchs who were so born from their mother's womb; and there are eunuchs who were made eunuchs by men; and there are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He that is able to receive and do so, let him receive and do it.

Then were brought to him little children, that he might put his hands on them, and pray: and the disciples reproved those who brought them. But Jesus said, Suffer the little children to come to me, and forbid them not, for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.

And behold one came near and said to him, Good Teacher, what good thing shall I do, that I may have eternal life? And he 17

3. *For every cause*] Moses indeed permitted a man to dismiss his wife, on account of dislike, and other causes, comp. note, Deut. xxiv. 1, 6, and it is certain that in the time of our Lord, the Jews for the most trifling reason dismissed their wives. So Josephus relates that he divorced his wife because her temper did not please him. Our Lord adverts to the design of God in making but one man and one woman; and by his authority establishes the original intention of marriage. What was permitted to the Jews on 'account of their perverse dispositions,' he disallows; and only concedes to a man the power of putting away his wife for the actual violation of the marriage-covenant.

8. *Perverse disposition*] So Campbell renders, who has proved that the other, though apparently a more literal version, does not give the real sense.

12. *Eunuchs*] Some do not marry from a regard to religion. They abide single that they may have more leisure to serve God. The term eunuch is used in a different sense here from the two former instances.

14. *Of such is*] Parkhurst and Newcome, of such-like. Our old versions, 'for to such belongeth the kingdom of God,' which gives clearly the sense.

16. Pearce suspects that *αἰσῶτος* is spurious, as it is not

said to him, Why callest thou me good? None is good but one, *even God*; but if thou desirest to enter into that life, keep
18 the commandments. He saith to him, Which? Jesus said, Thou shalt not commit murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt
19 not bear false witness. Honour thy father and thy mother; and Thou shalt love
20 thy neighbour as thyself. The young man saith to him, All these things have I observed from my youth: what need I yet?
21 Jesus said to him, If thou desire to be perfect, go sell what thou hast, and give it to the poor, and thou shalt have treasure in
22 heaven; and come, follow me. But when the young man heard these words, he went away sorrowful; for he had great possessions.
23 Then said Jesus to his disciples, Verily I say to you, That it is difficult for a rich man to enter into the kingdom of heaven.
24 And again I say to you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard
25 this, they were exceedingly amazed, saying: 26 What *rich man* can then be saved? But Jesus looked on them, and said to them, With men this is impossible; but with God all things are possible.
27 Then answered Peter and said to him, Behold, we have forsaken all, and followed
28 thee; what shall we therefore have? And Jesus said to them, Verily I say to you, That ye who have followed me, at the renovation, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones, judging the twelve tribes of
29 Israel. And every one that hath left

houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for the sake of my name, shall receive a hundred-fold, and shall inherit everlasting life.

CHAPTER XX.

BUT many that are first shall be last; 30 and the last first. For the kingdom of heaven is like to a householder, who went out early in the morning to hire labourers into his vineyard. And when he had
2 agreed with the labourers for a denarius a day, he sent them into his vineyard. And he went out about the third hour, and
3 saw others standing unemployed in the market-place; And he said to them, Go ye also into the vineyard; and whatsoever
4 is right, I will give you. And they went. Again he went out about the sixth and ninth
5 hour and did in like manner. And about the eleventh hour he went out, and found
6 others standing unemployed, and saith to them, Why stand ye here all the day unemployed? They say to him, because no one
7 hath hired us. He saith to them, Go ye also into the vineyard; and whatsoever is
8 right, ye shall receive. So when the evening was come: the owner of the vineyard saith to his steward, Call the labourers, and
9 give them their hire; and begin from the last unto the first. And when they came, 10 who were hired about the eleventh hour, they received every man a denarius. But 11 when the first came, they supposed that they should receive more; and they also received every man a denarius. And when
12 they received it they murmured against the householder, saying, These last have worked 12 but one hour, and thou hast made them

used in the parallel places; and some few manuscripts want it; but the authorities for retaining it far outbalance these.

17. *Why callest thou me good?* Two old manuscripts, several ver., and some of the fathers, read *τίς ἰσχυρὸς καὶ θεός*. 'Why askest thou me concerning good? One only is good.' Griesbach admits this into the text. In opposition to this we have, besides the authority of an equal number of manuscripts, versions, and fathers, the parallel places in Mark x. and Luke xviii. and the strong internal evidence arising from the address of the young man.—*But one, even God* Our translators have rendered, but God only, Mark ii. 7, and this is the sense, though not the idiom; for our Lord meant that 'none is originally, essentially, and supremely good, but God.'

21. *If thou desire to be perfect* Such a conduct would have been perfection at that time when Christ might have been constantly followed.

24. *Easier for a camel* In describing an impossibility, or a strong degree of improbability, the Jewish rabbies were accustomed to say, 'It will not happen before a camel or elephant has crept through the eye of a needle.'

25. *What rich man* This question arose from their expectation of a grand temporal kingdom. The answer of our Lord implies, that God by his Spirit could so convince the rich, as to induce them to embrace the gospel, and to trust in him as their Saviour.

24. *At the renovation* The term *παλιγγενεσία* must here mean, not a change of heart, or conversion, but rather, a

change of the state of the church, either when God destroyed the old, and established the new dispensation, or that grand renovation of all things at the resurrection. Both Josephus and Cicero use the term in this sense; and the Syriac supports both the sense given and the construction.

29. *A hundred-fold* Blessings of a hundred-fold value even here. Piety often receives here a reward in temporal good.

30. *First shall be last* The Jews who are first called into the kingdom of God, shall many of them be last in his favour; and the Gentiles who are called last shall be first.

CHAP. XX. 1. *For the kingdom* It is clear from the particle *γὰρ*, and from ver. 16, that the parable is designed to illustrate the assertion of the 30th verse.—*Kingdom of heaven* Campbell here, and chap. xviii. 23, renders 'administration of heaven.' The meaning is, The method adopted to engage men to attend to their own salvation, is like to a householder, &c. Thus Jesus first, and his apostles afterward, went forth to instruct and call men to repentance.

3. *The third hour* Or nine o'clock in the morning. The Jews began their day at six in the morning, and ended it at six in the evening. Dr. Whitby explains the first call in the morning of the earliest days of our Lord's ministry; that of the third hour of the mission of the apostles, chap. x; those of the sixth and ninth, of their preaching after the descent of the Spirit, first to the Jews in Judea, and then to those in other countries; and those called at the eleventh hour, of the calling of the Gentiles.

11. *They murmured* That this was the case with the

equal to us, who have borne the burden
 13 and heat of the day. But he answered one
 of them, and said, Companion, I do thee
 no wrong: didst thou not agree with me
 14 for a denarius? Take what is thine, and
 depart: for it is my will to give to this last
 15 even as unto thee. Is it not lawful for me
 to do what I will with mine own? Is thine
 16 eye evil, because I am good? Thus the last
 shall be first, and the first last; for many
 are called, but few are chosen.
 17 And as Jesus was going up to Jerusalem,
 he took the twelve disciples aside by the
 18 way, and said to them, Behold, we are going
 up to Jerusalem, and the Son of man shall
 be delivered up to the chief priests and
 19 Scribes, who will condemn him to die, And
 will deliver him up to the Gentiles, that they
 may mock, and scourge, and crucify him:
 but the third day he shall rise again.
 20 Then the mother of the sons of Zebedee
 came near to him, together with her sons,
 doing homage to him, and asking a certain
 21 thing of him. And he said to her, What
 desirest thou? She saith to him, Grant that
 these my two sons may sit, the one on thy
 right, and the other on thy left, in thy king-
 22 dom. And Jesus answered and said, Ye
 know not what ye ask. Can ye drink of
 the cup, of which I am about to drink?
 23 They say to him, We can. Then he saith
 to them, Ye shall indeed drink of my
 cup; but to sit on my right hand, or
 on my left, is not mine to give, unless
 to those for whom it is prepared by my
 24 Father. And when the ten heard this,
 they were moved with indignation against
 25 the two brethren. But Jesus called them
 unto him, and said, Ye know that the rulers
 of the Gentiles lord it over them, and the
 great ones exercise arbitrary authority upon
 26 them. It shall not be so among you; but

Jews on the admission of the Gentiles into the church, is manifest from a variety of scriptures: Acts xi. 2, 3; xiii. 45, &c. xvii. 5, 13; Rom. xi. 28.

13. *Companion*] Campbell has observed, that here the poverty of our language obliged translators to use the word friend for the two Greek words *philos* and *swaigos*. The former denotes always affection and regard, the latter does not; the latter was employed as a civil compellation to strangers and indifferent persons. It is the word which is used here, and chap. xxii. 12, and it was given by our Lord to the traitor Judas, chap. xxvi. 50.

15. *Is it not lawful?*] It would be improper to apply this to the future state, for then men will receive according to what they have done, whether it be good or bad; but in this life, it is evident that the favours of Divine Providence and grace are distributed in righteous sovereignty.—*Is thine eye evil?*] That is, envious. Here is an evident reference to that malignant aspect which is generally the attendant of a selfish and envious temper.

19. *And will deliver*] To Pilate and his soldiers. This is the third plain declaration which Jesus made to his disciples about his death. See chap. xvi. 21; xvii. 22.

21. *What desirest thou?*] Newcome thought it probable that Salome, James, and John were strongly impressed with our Lord's words, chap. xix. 28. Thus they still thought his kingdom was to be a temporal one.

whosoever among you desireth to be great, let him be your servant; And whosoever among you desireth to be chief, let him be your slave: Even as the Son of man came not to be served, but to serve, and to give his life a ransom for many.

And as they went out from Jericho, a 29 great multitude followed him. And, be- 30 hold, when two blind men, who were sitting by the wayside, heard that Jesus was passing by, they cried out, saying, Master, son of David, have pity on us. And the mul- 31 titude charged them to be silent; but they cried the more, saying, Master, son of David, have pity on us. Then Jesus stood still, and 32 called them and said, What desire ye that I should do for you? They say to him, Master, 33 that our eyes may be opened. So Jesus 34 had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

A. D. 33. Christ rideth into Jerusalem on an ass's colt, and casts out of the temple the buyers and sellers.

AND when they drew near to Jerusalem, 1 and were come to Bethpage, to the mount of Olives, then sent Jesus two disciples, Saying to them, Go into the village over 2 against you, and immediately ye will find an ass tied, and a colt with her: loose them and bring them to me. And if any one 3 say ought to you, ye shall say, The Master hath need of them: and immediately he will send them. Now all this was done, 4 that what was spoken by the prophet might be fulfilled, Tell ye the daughter of Zion, 5 Behold, thy king cometh unto thee, meek, and riding upon an ass, even a colt, the foal of an ass. And the disciples went, and 6 did as Jesus commanded them, And brought 7 the ass and the colt, and put on them their

22, 23. In both these verses, Griesbach omits the clause, 'And to be baptized with the baptism that I am baptized with.' For the metaphor of drinking the cup, for suffering affliction, compare chap. xxvi. 39, and Ps. ix. 6; lxxv. 8; Isa. v. 17; Jer. xxv. 15, &c. These sons of Zebedee afterwards drank deep of the cup of affliction, compare Acts xii. 2; Rev. i. 9.

26. *It shall not be so among you*] Hence it is clear that these disciples did not understand our Lord's words to Peter, chap. xvi. 18, as giving him any peculiar prerogative; for this language of Christ concludes strongly against it.

CHAP. XXI. 1. *To Bethpage*] This was a village without the walls of Jerusalem, on mount Olivet, inhabited by priests, and its boundary was contentious with Bethany on the one hand, and Jerusalem on the other.

2. *An ass*] This was commonly used in Judea, and magistrates and those of the royal family formerly rode on asses, Judg. v. 10, and 2 Sam. xvi. 2.

3. *And if any*] Our Lord knew the man, as well as the ass and the colt; and he might be one of his disciples.

5. *Tell ye the*] See Zech. ix. 9, and Is. lxii. 11. This prophetic description of the person of Messiah was both true and beautiful: and was now literally fulfilled.

7. *And he sat on the colt*] They put their mantles both on the ass and on the colt; but Jesus rode on the latter, as

8 mantles, and he sat on the colt. And a very great multitude spread their mantles in the way; and others cut down branches from the trees, and strewed them in the way. And the multitudes who went before and who followed, cried, saying, Hosanna to the Son of David; blessed be he that cometh in the name of the Lord. Hosanna in the highest. And when he had come into Jerusalem, the whole city was moved, saying, Who is this? And the multitudes said, This is Jesus, the prophet of Nazareth in Galilee.

12 And Jesus went into the temple of God, and cast out all those who sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of those who sold doves. And saith to them, It is written, My house shall be called the house of prayer; but ye have made it a den of robbers. And the blind and the lame came to him in the temple, and he healed them.

15 And when the chief priests and the Scribes saw the wonderful things which he did, and heard the children crying in the temple, and saying, Hosanna to the son of David; they were moved with indignation.

16 And said to him, Hearest thou what these say? And Jesus saith to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

17 And he left them, and went out of the city to Bethany, and he lodged there.

18 Now in the morning, as he returned into the city, he was hungry. And when he saw a fig tree on the way side, he came to it, and found nothing on it but leaves only, and said to it, Let no fruit ever hereafter grow on thee. And presently the fig tree withered away. And when the disciples saw it, they wondered, saying, How soon is the

fig tree withered away! Jesus answered and said to them, Verily I say to you, If ye have faith, and doubt not, ye shall not only do what hath been done to the fig tree, but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

And when he had come into the temple, the chief priests and the elders of the people came near to him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said to them, I also will ask you one thing, which if ye tell me, I in like manner will tell you by what authority I do these things. Whence was the baptism of John? from heaven, or from men? And they reasoned with themselves, saying, If we say from heaven; he will say to us, Why then did ye not believe him? But if we say, From men; we fear the people; for all account John a true prophet. And they answered Jesus and said, We cannot tell. And he said to them, neither tell I you by what authority I do these things.

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterwards he repented, and went. And he came to the second, and said in like manner. And he answered and said, I go, sir; but went not. Which of the two did the will of his father? They say to him, The first. Jesus saith to them, Verily I say to you, that the publicans and the harlots go before you into the kingdom of God. For John came to you in the way of 32

had been predicted, and as the other evangelists relate. So thereon can only refer to the mantles.

8. *Spread their mantles*] This was designed to do him honour, and was done for Jehu, when the officers made him king, 2 Kings ix. 13. When Cato returned to Rome they spread their mantles in the way; which Plutarch says was an honour then done only to a few emperors. The miracle of raising Lazarus occasioned the people thus to act, John xii. 18.

9. *Hosanna*] Compare Ps. cxviii. 24, 26. The Hebrew signifies, 'Save now, or be saved I pray.' Acclamations of this kind are always of the nature of prayers or ardent wishes; and Hosanna to the Son of David is equivalent to 'God preserve the Son of David;' and what follows signifies, 'Prosperous be the reign of him that cometh in the name of the Lord.'

12. *Temple of God*] The outer-court is meant, where only this traffic was carried on. The 'money changers' were persons who supplied foreign Jews with the shekel of the sanctuary, for foreign coin, and who made great gain by this exchange. Doves were the offerings for the poor.

13. *A den of robbers*] Our Lord's comparison conveys a severe reproach to the Jews. His interference may be attributed to Divine agency, and to a consciousness in the Jews, that by such practice the temple was profaned. See Isaiah lvi. 7, and Jer. vii. 11.

16. *Hearest thou*] These chief priests thought that our

Lord ought to have reproved these little ones for their acclamations; but he justified their conduct, by appealing to the language of the Psalmist, Ps. viii. 2. See note there.

17. *Bethany*] This was fifteen furlongs from Jerusalem; and most probably he always took up his abode with Lazarus and his sisters, John xi. 18.

19—22. *He was hungry*] Compare Mark xi. 12, 20. The miracle was striking, and might be intended to warn unfruitful professors of their doom. What follows, seems peculiarly to relate to the apostolic times.

21. *To this mountain*] Our Lord most probably referred to Mount Olivet, which might be in sight; but the expression is figurative, and only means that they would be able to overcome the greatest difficulties.

23. *Doest thou these things*] They refer to his public entry into Jerusalem, his driving the sellers and buyers from the temple, his miracles wrought there, and his teaching the people.

25. *Whence was the baptism*] This question was very proper, as the true answer to it would be in fact an answer to that put to our Lord. If John was a prophet and acted by a Divine commission, then the testimony he bore to Christ, showed that he also had Divine authority for what he did. Their reasonings on this subject manifest their perplexity.

28—32. *Go before you*] The application of the parable is at once pointed and proper. The chief priests pretended

righteousness, and ye believed him not; but the publicans and the harlots believed him, yet, when ye had seen this, ye did not afterwards repent so as to believe him.

- 33 Hear another parable. There was a certain householder, who planted a vineyard, and hedged it around, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went in to another country. And when the vintage drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.
- 35 And the husbandmen took his servants, and beat one, and stoned another, and killed another. Again, he sent other servants more than the first; and they did to them in like manner. But last of all he sent to them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they took him, and cast him out of the vineyard and slew him. When therefore the owner of the vineyard cometh, what will he do to those husbandmen? They say to him, He will miserably destroy those wicked men, and will let out his vineyard to other husbandmen, who will render him the fruits in their seasons. Jesus saith to them, Did ye never read in the scriptures, The stone which the builders rejected, is become the chief corner stone? This is the Lord's doing, and it is marvellous in our eyes.
- 43 Therefore I say to you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits of it.
- 44 And whosoever shall fall on this stone shall be bruised; but on whomsoever it shall fall, it will crush him to pieces. And

when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought to apprehend him, they feared the multitudes, because they accounted him a prophet.

CHAPTER XXII.

A. D. 33. *Parable of the marriage of the king's son; tribute to be paid to Cæsar; Sadducees confuted, and which is the great command stated.*

AND Jesus spoke to them again in parables, saying, The kingdom of heaven is like to a certain king, who made a marriage feast for his son, And sent his servants to call those who were invited to the marriage feast; and they would not come. Again, he sent other servants, saying, Tell those who are invited, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast. But they made light of it, and went away, one to his farm, another to his merchandise: And the rest took his servants, and treated them shamefully, and killed them. But when the king heard of it, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then he saith to his servants, The marriage feast is ready, but those who were invited were not worthy. Go, therefore, into the highways, and as many as ye find, invite to the marriage feast. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the marriage feast was filled with guests.

And when the king came in to see the guests, he saw there a man who had not on a marriage garment: And he saith to him,

to do the will of God; but our Lord shows them their sin and impenitence.

33. *Dugged a wine-press*] Harmer has brought many proofs that it was and is the practice in various countries in the east, to dig their wine-presses in the ground, and line them with stone-work.—*A tower*] for defence against robbers. Compare Isa. v. 1, and note there.

35. *Killed another*] This clause is transposed, with Campbell; and is the genuine order of the words.

38. *This is the heir*] Our Lord clearly refers to himself; and this circumstance shows the goodness and love of God, who did not spare, but gave his only Son to be crucified for us.

39. *Cast him out of*] This, some think, refers to our Lord's crucifixion out of Jerusalem.

41. *They say to him*] That this reply was made by some of the Jewish rulers, or by some of our Lord's hearers, is probable from this answer; but others who understood the design of the parable, said, 'God forbid,' Luke xx. 16.

42. *The stone which*] Ps. cxviii. 22. See note there.

43. *Kingdom of God*] This was a clear prediction of the rejection of the Jews, and of the calling of the Gentiles.

44. *Shall fall on this*] Be offended at me in my humiliation, shall suffer for it; but after my elevation to my throne, if any persist in rejecting me, they will be destroyed as if overwhelmed by a huge stone. Lightfoot supposes there is an allusion to the manner in which the sanhedrim sometimes punished criminals by stoning. 'The place of

stoning was twice the height of a man. From the top of this, one of the witnesses, striking him on the loins, felled him to the ground; and if he survived this, the other witness threw a large stone upon his heart. This stone was as large as two men could carry.' By the stroke and fall he might be killed; but by the stone he must be crushed to pieces.

CHAP. XXII. 3. *Who were invited*] The Jews had been invited by the preaching of the Baptist; and from his testimony to Jesus, they ought to have expected the marriage feast, and been ready to come.

4. *Other servants*] This may refer to the labours of the apostles, after our Lord had suffered. They were commissioned to preach remission of sins in Christ's name, beginning at Jerusalem.

7. *Sent forth his armies*] The sins of the Jews were to be at length punished. Our Lord predicts the coming and conquest of the Roman armies.

10. *Went out into the highways*] We have here another prediction of the calling of the Gentiles. In this representation there is a reference to oriental customs. Compare Prov. ix. 2, 3.

11—14. *Had not on a marriage garment*] This guest was guilty of the most contemptuous behaviour, because the Master of the feast himself furnished such garments, which were usually white robes. Hence, when interrogated why he had not one, he was speechless. He could not say, 'None was provided.' The reason was, he would not have one; and he was therefore justly cast into the outer darkness.

Companion, how camest thou in hither not having on a marriage garment? And he
 13 was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into the outer darkness; and there will be weeping and gnashing
 14 of teeth. For many are called, but few chosen.
 15 Then went the Pharisees, and took counsel how they might ensnare him in discourse. And they sent to him their disciples with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any man: for thou regardest not the persons of men. Tell us, therefore, what thou thinkest; Is it lawful to give tribute to
 18 Cæsar, or not? But Jesus knowing their malice, said, Why tempt ye me, ye hypocrites? Show me the tribute money? And
 20 they brought to him a denarius. And he saith to them, Whose is this image and superscription? They say to him, Cæsar's. Then saith he to them, Render therefore to Cæsar, the things which are Cæsar's; and
 22 to God the things which are God's. When they had heard these words, they wondered and left him, and went away.
 23 The same day came to him the Sadducees, who say that there is no future life,
 24 and asked him, Saying, Teacher, Moses said, If one die, having no children, his brother shall marry his wife, and raise up
 25 seed to his brother. Now there were with us seven brethren; and the first, when he had married a wife, died; and, having no
 26 issue, left his wife to his brother: In like manner the second also, and the third,
 27 unto the seventh. And last of all the woman also died. Therefore, at the resurrection, whose wife shall she be of the seven? for
 29 they all had her. Jesus answered and said to them, Ye err, not knowing the
 30 scriptures, nor the power of God. For at

ness. This strongly intimates that though many are invited, there are but few who accept and will be finally approved.

16. *Herodians*] Partisans of Herod Antipas, tetrarch of Galilee, and therefore friends to the Roman interest. The Pharisees joined them on this occasion, though they were opposed to them in opinion on the subject of the lawfulness of paying tribute to Cæsar.

18. *Ye hypocrites*] Campbell softens this term, and renders dissemblers, and no doubt but this sufficiently expresses the sense here; but when it regards their religious profession, they were justly called hypocrites.

21. *Render to Cæsar*] It is obvious that our Lord's answer was unusual and unexpected. They were not only silenced, but wondered greatly at it.

23—28. *No future life*] For the vindication of this version, see Campbell's note.

32. *I am the God of*] See Exod. iii. 6, 16.—*God is not the God*] The argument is, that they must have been existing in some sense, at the time when this was spoken; otherwise God could not be then 'the God of Abraham, &c.' this expression implying a relation subsisting between God and them; but there can be no relation between God and those who do not in any way exist. The patriarchs were

the resurrection, they neither marry, nor are given in marriage, but are as the angels of God in heaven. But concerning the 31 resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the 32 God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitudes 33 heard this, they were amazed at his doctrine.

But when the Pharisees had heard that 34 he had put the Sadducees to silence, they were gathered about him. Then one of 35 them, who was a teacher of the law, asked him a question, tempting him, and saying, Teacher, which is the great commandment 36 in the law? Jesus said to him, Thou shalt 37 love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. 38 And the second is like to it; Thou shalt 39 love thy neighbour as thyself. On these 40 two commandments hang all the law and the prophets.

While the Pharisees were gathered together, Jesus asked them, Saying, What think 41 ye of the Christ? whose son is he? They say to him, The son of David. He saith 43 to them, How then doth David by the Spirit call him Lord, saying, The Lord said to 44 my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If 45 David then call him Lord, how is he his son? And no man was able to answer him a 46 word, nor durst any man from that day ask him any more questions.

CHAPTER XXIII.

A. D. 33. Our Lord condemns the doctrine, but condemns the evil conduct of the Scribes and Pharisees; he foretells the destruction of Jerusalem.

THEN spoke Jesus to the multitudes, and 1 to his disciples, Saying, The Scribes and 2

dead as to this life; the inference is, their souls exist in another. Or his being the God of any person, implies that he neither has, nor will suffer any such finally to perish; and hence we may infer that their spirits exist, and that their bodies shall be raised.

35. *Teacher of the law*] He is called a Scribe, Mark xii. 8; but in Luke xi. 44—46, they are distinguished. Some think the former were teachers of the law in the synagogues, and the latter private instructors.

36. *Great commandment*] From this question it is evident that the teachers of the law divided the precepts into greater and less, and that it was a matter of dispute among them to which class certain belonged. Some thought that those regarding sacrifice were the greatest; while others more justly considered that which respected the object of worship, and the love of him as entitled to pre-eminence. Compare Mark xii. 28—34.

42—46. *What think ye of the Christ*] Or the Messiah. Whose son is he? They readily answer that he was the son of David; but when our Lord quotes the first verse of Ps. cx. and reasons upon it, they could make no reply. By the question, If David by the Spirit call him Lord, how is he his son? Jesus intimated strongly his claim to a higher character than that of son of David.

the Pharisees sit in the seat of Moses :
 3 All things therefore whatsoever they command you to observe, observe and do ; but do not ye according to their works ; for
 4 they say, and do not. For they bind up burdens heavy and hard to be borne, and lay them on the shoulders of men ; but with a finger of their own will not move
 5 them. And all their works they do in order to be seen by men ; they make broad their phylacteries, and enlarge the borders of
 6 their garments. And love the chief place at feasts, and the chief seats in the synagogues, And salutations in the markets, and to be called by men Rabbi, Rabbi.
 8 But be not ye called Rabbi ; for one is your teacher.* And call no man upon earth your father ; for one is your Father who is in heaven ; 'and all ye are brethren.'
 10 Nor be ye called leaders ; for one is your
 11 Leader, even the Christ. But he that is greatest among you shall be your servant.
 12 And whosoever shall exalt himself shall be humbled ; and whosoever shall humble himself shall be exalted.
 14 Alas for you, Scribes and Pharisees, hypocrites ! for ye devour widows' houses, and make long prayers for a disguise : therefore ye shall receive the greater punishment.
 13 'But alas for you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men ; for ye neither enter in yourselves, nor suffer those
 15 who are entering to enter.' Alas for you, Scribes and Pharisees, hypocrites ! for ye compass sea and land to make one proselyte ; and when he becometh such, ye make him two-fold more the child of hell than
 16 yourselves. Alas for you, blind guides,

CHAP. XXIII. 2. *Sit in the seat of Moses*] The Jewish teachers always taught, sitting. The seat is called 'the seat of Moses,' because it was that from which the books of Moses were read and explained for the instruction of the people.

3. *All things whatsoever*] That is, all that they require, from the books of Moses, or the law of God ; for our Lord frequently condemns the doctrines which the Scribes and Pharisees taught, as well as their unholy and unjust deeds.

4. *Bind up heavy burdens*] Their traditions added to the law, and which they most rigorously imposed.

6. *Phylacteries*] Pieces of parchment on which were written sentences of the law, and which were worn on their foreheads and arms, Deut. vi. 8, and note. The Pharisees wore them of a great breadth, and they were regarded as charms to prevent evil spirits from hurting them.

6-8. *Chief place*] To be first seated, to be honoured in public by receiving the title of Rabbi, were the objects of their ambition.—*One is your teacher*] Our Lord unquestionably meant himself. The last clause, on the authority of many manuscript copies, is transposed to the end of next verse.—(a) *Even Christ*.—Griesb.

12. *Whosoever shall*] This shows the design of the preceding remarks ; our Lord intending to repress the pride of men, states, that among his disciples the humblest shall be esteemed the greatest.

13. *Shut up the kingdom*] They did this by their own example, John vii. 48, and by their open and avowed opposition to our Lord's claims.

14. *Ye devour widows*] The transposition of these two

who say, Whosoever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is bound by his oath ! Ye fools and blind ! for which 17 is greater ; the gold, or the temple which sanctifieth the gold ? And, whosoever shall 18 swear by the altar, it is nothing ; but whosoever sweareth by the gift that is upon it, he is bound by his oath. Ye fools and 19 blind ! for which is greater ; the gift, or the altar which sanctifieth the gift ? He 20 therefore who sweareth by the altar, sweareth by it, and by all things thereon. And 21 he who sweareth by the temple sweareth by it, and by him who dwelleth therein. And 22 he who sweareth by heaven, sweareth by the throne of God, and by him who sitteth thereon. Alas for you, Scribes and Phari- 23 sees, hypocrites ! for ye pay tithe of mint and dill and cummin, and omit the weightier matters of the law, judgment, mercy, and faithfulness : now these ought ye to have done, and not to leave the other undone. Blind guides, ye strain off the gnat, 24 and swallow the camel. Alas for you, 25 Scribes and Pharisees, hypocrites ! for ye make clean the outside of the cup and of the dish, but within they are full of rapine and injustice. Thou blind Pharisee, first 26 make clean the inside of the cup and dish, that their outside may be clean also. Alas 27 for you, Scribes and Pharisees, hypocrites ! for ye are like to whited sepulchres, which outwardly indeed appear beautiful, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly 28 appear righteous to men, but within ye are full of hypocrisy and iniquity. Alas for you, 29 Scribes and Pharisees, hypocrites ! because

verses rests on the best authorities. Avarice was the ruling passion of these men, and making long prayers a disguise for it. Some very religious of this sect prayed nine hours on a day.

15. *To make one proselyte*] They were eager to persuade men of the truth of their doctrines, and to induce them to become their partisans. They were not less so to induce the heathens to submit to circumcision ; and when they did so, to inspire them with the greatest hatred against our Lord and his disciples.

17. *Ye fools and blind*] Our Lord had divine knowledge to discern the wickedness of their hearts, and divine authority to reprove it.

18-22. *Swear by the altar*] These casuists considered that though these were oaths in appearance, yet that they were not in reality so. Our Lord justly calls them 'blind guides.' The first line of the 16th is implied before the 18th verse.

23. *Dill*] This, and not anise, is certainly meant by the original text, and so all the Latin versions have rendered.

24. *Strain off the gnat*] That is, to strain off their liquor, lest they should swallow a gnat. The expression is clearly proverbial, and denotes, that while they were scrupulous about trifles, they without scruple practised the greatest sins.

25. *Make clean the inside*] If the inside were clean, if the heart were upright and pure, the outside, the life and conduct, would be so too.

27. *Whited sepulchres*] They appear to have whited the sepulchres, lest they should touch them and thereby be defiled.

ye build the tombs of the prophets, and
30 adorn the sepulchres of the righteous, And
say, If we had lived in the days of our fa-
thers, we would not have been partakers
with them in the blood of the prophets.
31 Wherefore ye bear witness to yourselves,
that ye are the sons of those who killed the
32 prophets. Fill ye up then the measure of
33 your fathers. Ye serpents, ye offspring of
vipers, how can ye escape the punishment
of hell?
34 Wherefore, behold, I send to you pro-
phets, and wise men, and scribes; and some
of them ye will kill and crucify; and some
of them ye will scourge in your synagogues,
35 and persecute them from city to city: So
that upon you shall come all the righteous
blood shed upon the earth, from the
blood of righteous Abel to the blood of
Zechariah, [son of Berachiah,] whom ye
slew between the temple and the altar.
36 Verily I say to you, that all these things
shall come upon this generation. O Je-
37 rusalem, Jerusalem, that killest the pro-
phets, and stonest them who are sent to
thee, how often would I have gathered thy
children together, even as a hen gathereth
her chickens under her wings; but ye would
38 not! Behold, your house shall be left by
39 you desolate. For I say to you; Ye shall
not see me henceforth, till ye shall say,
Blessed be he that cometh in the name of
the Lord.

CHAPTER XXIV.

A. D. 33. *The destruction of the temple particularly foretold; the signs of Christ's coming to judgment, and the duty of all to prepare for it.*

1 AND Jesus went out and departed from

the temple: and his disciples came near to
show him the buildings of the temple. And 2
Jesus said to them, See ye not all these
things? Verily I say to you, There shall
not be left here one stone upon another,
that shall not be thrown down.

And as he sat upon the mount of Olives, 3
the disciples came to him privately, saying,
Tell us, when will these things be? and
what will be the sign of thy coming, and of
the end of this state? And Jesus answered 4
and said to them, Take heed that no man
deceive you. For many will come assum- 5
ing my name, each saying, I am the Christ,
and will deceive many. And ye will hear 6
of wars and rumours of wars: see that ye
be not troubled: for all these things must
come to pass, but the end is not yet. For 7
nation will rise against nation, and kingdom
against kingdom; and there will be fa-
mines, and pestilences, and earthquakes,
in many places: But all these are only the 8
beginning of sorrows.

Then will men deliver you up to "afflic- 9
tion," and will kill you; and ye will be
hated of all nations for my name's sake.
And then will many fall off, and will betray 10
one another, and will hate one another.
And many false prophets will arise, and 11
will deceive many. And because iniquity 12
will abound, the love of many will become
cold. But whosoever endureth to the end, 13
he shall be saved. And these glad tidings 14
of the kingdom shall be preached in all the
world for a testimony to all nations; and
then will the end come.

When ye therefore see the desolating 15
abomination spoken of by Daniel the pro-

29—33. *Ye build the tombs*] It is usual for the Maho-
metans to ornament the tombs of their saints; and if they
have none, to build them. Such was the custom of the
Jews; and Josephus informs us, that Herod repaired in a
splendid manner the sepulchre of David.

31. *Are the sons of*] Ye acknowledge those murderers
to be your fathers; and imitate therefore their wickedness.

35. *So that upon you*] The national punishment of all
the blood shed in the land, because ye take pleasure in the
works of your fathers, and imitate them. The words in-
cluded in brackets are omitted Luke xi 51, and have prob-
ably been interpolated. Who this Zechariah was, is not
absolutely certain. Most refer to him whom Joash put to
death, 2 Chron. xxiv. 20. This proverb means the blood
of all the martyrs from Abel, who was the first, down to
Zechariah, who is the last expressly mentioned in the He-
brew Scriptures.

37. *As a hen gathereth*] This beautiful similitude is found
2 Exdras i. 30, 'I gathered you together as a hen gathereth
her chickens under her wings; but now what shall I do
with you? I will cast you out from my face.'

39. *Your house*] That is, the temple in which our Lord
was teaching, and Jerusalem, the city in which they dwelt.

39. *Till ye shall*] These words, from their connexion,
clearly refer to the destruction of Jerusalem; and appear to
signify, that many having seen his predictions accomplished,
should be converted to him, and adopt the language of the
children, saying, 'Blessed be he that cometh,' &c. Euse-
bius informs us, that many Jews became Christians after the
destruction of Jerusalem.

CHAP. XXIV. 2. *One stone upon another*] This may only
refer to the general destruction; yet I think the words con-
tain a prediction that the very foundations of the temple
would one day be razed.

3. *Upon the mount of Olives*] An eye-witness informs us,
'that from the mount of Olives all Jerusalem may be dis-
tinctly seen.'

5. *Assuming my name*] To come in the name of another
most naturally signifies to come by his authority or order.
Thus Christ came in the name of the Father, and the apos-
tles in his name. This cannot be the sense of the words
here, but that which, after Campbell and others, is given.

6. *The end is not yet*] That is, of the Jewish state and
polity.

8. *Beginning of sorrows*] These calamities will be suc-
ceeded by much heavier, when Jerusalem is besieged and
taken.

9. *Of all nations*] As the name of the Jew will become
an execration; and especially will ye my followers, as op-
posing the sins and corruptions of men, be thus hated. We
have abundant evidence of the fulfilment of this prediction
in the Acts of the Apostles, in their Epistles, and in Tacitus,
Eusebius, and others.—(v) Griesb.

14. *Glad tidings of*] It is most certain that before the
destruction of Jerusalem, the gospel had been preached, not
only in the Roman empire, but among remote and distant
nations. Compare Rom. x. 18; Col. i. 6—23.

15. *Desolating abomination*] Dan. ix. 27. The Roman
armies are meant. They were an abomination to the Jews,
because they bore images on their standards.

phet stand in the holy place, (let him who
 16 readeth attend.) Then let those who are
 17 in Judea flee to the mountains: Let not
 him who is on the housetop go down, to
 18 take any thing out of his house. Nor let
 him who is in the field turn back, to take
 19 his upper garments. And alas for them
 that are with child, and for them that give
 20 suck in those days! But pray ye that your
 flight be not in the winter, nor on the
 21 sabbath. For then will be great affliction,
 such as hath not been since the beginning
 of the world to this time, no nor
 22 ever will be. And unless those days should
 be shortened no flesh could be preserved;
 but for the elect's sake, those days shall be
 23 shortened. Then if any man say to you,
 Lo, here is the Christ, or he is there; be-
 24 lieve it not. For there will arise false
 Christs, and false prophets, and will propose
 great signs and wonders; so as to deceive,
 if it were possible, the very elect.
 25 Behold, I have foretold you this. Where-
 fore, if men say to you, Behold, he is in the
 desert; go not forth: or behold, he is in the
 private chambers, believe them not.
 27 For as the lightning cometh out of the
 east, and shineth to the west; so will the
 coming of the Son of man also be. For
 wheresoever the carcass is, there will the
 eagles be gathered together
 29 Immediately after the affliction of those
 days the sun shall be darkened, and the

moon shall not give her light, and the stars
 shall fall from heaven, and the powers of
 the heavens shall be shaken. And then 30
 shall appear the sign of the Son of man in
 heaven; and then shall all the tribes of
 the land mourn; when they shall see the
 Son of man coming in the clouds of heaven
 with power and great glory. And he shall 31
 send his angels with a great sound of a
 trumpet, and they shall gather together his
 elect from the four winds, from one end of
 the heavens to the other.

Now learn a parable of the fig tree: 32
 When its branch is yet tender, and putteth
 forth leaves, ye know that summer is near:
 So likewise, when ye shall see all these 33
 things, know that the Son of man is near,
 even at the doors. Verily I say to you, This 34
 generation shall not pass away until all
 these things be accomplished. Heaven 35
 and earth shall pass away; but my words
 shall not pass away.

But that day and hour none maketh 36
 known: no, not the angels of heaven;
 but the Father only. But as the days of 37
 Noah were, so will the coming of the Son
 of man also be. For as in the days which 38
 were before the flood they were eating and
 drinking, marrying, and giving in marriage,
 until the day that Noah entered into the
 ark; And understood not until the flood 39
 came, and took them all away; so will the
 coming of the Son of man also be. Then 40

17. *Housetop go down*] They had stairs from the roofs of their houses, which led into the court, or into the street, without going into the house. See note on Mark ii. 4. Each is to flee as for his life.

20. *On the sabbath*] Women with child, or that gave suck, would be unable to flee; and if this event should occur in winter, or on the sabbath, it would be more calamitous, Acts i. 12.

21. *Such as hath*] These expressions denote the greatness of the calamities which would befall them. Compare Exod. x. 14; Joel ii. 2.

22. *Those days shortened*] If such times were to continue no flesh or no man could be saved or preserved; but for the elect's sake, those who had believed, and those who should believe hereafter, from among that people those days were shortened.

24. *False Christs*] Some of those who assumed his name, were apostate Christians, 1 John ii. 18, 19.—*False prophets*] Or teachers. They would pretend to show or do great signs, as Josephus informs us many actually did. Many persuaded the people to follow them into the desert, promising them signs and wonders. One persuaded them to go up into the temple, which being set on fire by the Romans, 6000 of them perished.—*If it were possible*] The words *οὐ δυνατον* have this sense, chap. xxvi. 39; Rom. xii. 18; Gal. iv. 15. They do not denote a natural but a moral impossibility, a thing which God would not permit to happen.

27. *The coming of the Son*] This coming respects his executing judgments on the unbelieving Jews; and not his final personal appearance to judge the world.

28. *Carcass is, the eagles*] As the eagle scents its prey, so will the Romans overtake the devoted Jews. We have here a proverbial expression applied in allusion to the Roman standards. Compare Job xxix. 30.

29. *Sun shall be darkened*] This is the language of prophecy, to denote that the Jewish rulers, priests, leaders, and state would be destroyed: compare Isa. xlii. 9—13.

30. *Sign of the Son of man*] The last clause of this verse supports the sense of one manuscript, which refers in heaven to the person of our Lord and not to the sign. The Son of man shall then have ascended to heaven, and by the sign is meant himself and the manifest tokens of his coming to execute his word. as by the sign of Jonah, ch. xii. 39, is meant Jonah himself delivered by miracle.—*Coming in the clouds*] Sudden and irresistible destruction is often denoted by God's coming on the clouds of heaven, Ps. xviii. 1—9; xcvi. 2, 3; civ. 3; Isa. xix. 1; xxvi. 22; lxvi. 15. In this view the latter is only exegetical of the former.

31. *His angels*] The instruments of his providence. Pearce observes, that, strong as the language is, it signifies only, that our Lord would gather the believers together for their preservation, wheresoever they might be.

32—35. *Heaven and earth*] Pearce explains, 'That heaven and earth shall sooner pass away and come to nothing, than my words shall.' That generation was not to die off before what our Lord had said was to be accomplished, and of course, what he had said, could not refer to the last final judgment.

36. *But that day*] Whether we refer this to the time when Jerusalem was to be destroyed, or to the day in which the heavens and the earth shall pass away, it is attended with difficulties, especially as it is read, Mark xiii. 32, where we have, 'nor the Son,' &c. By regarding the verb as transitive, with Macknight, the difficulties are removed, and a plain and easy sense arises. As to the very day and hour, it was granted to no one to make known, neither to the angels of heaven, nor to the Son: but the Father only had reserved this time and season in his own power. Compare Zech. xiv. 7; Acts i. 7. In this and the 34th verse, our Lord answers the questions put to him ver. 3.

39. *Understood not*] Did not regard Noah's warning, and thus were unexpectedly swept away by the deluge.

will two men be in the field; the one shall
 41 be taken and the other left. Two women
 will be grinding at the mill; the one shall
 be taken, and the other left.
 42 Watch therefore; for ye know not at
 43 what hour your master cometh. But this
 ye know, that if an householder had known
 in what watch the thief would come, he
 would have watched, and would not have
 suffered him to break into his house.
 44 Wherefore be ye also ready; for in an hour
 45 ye think not the Son of man cometh. Who
 then is the faithful and wise servant, whom
 his master hath placed over his household,
 46 to give them food in due season? Happy
 is that servant, whom his master, when he
 47 cometh, shall find doing thus. Verily
 I say to you, that he will place him over
 48 all that he hath. But as to that evil serv-
 49 vant who saith in his heart, My master de-
 layeth his coming; And beginneth to smite
 his fellow-servants, and to eat and drink
 50 with the drunken; The master of that serv-
 51 vant will come in a day when he looketh
 not for him, and in an hour of which he is
 not aware, And will cut him off, and
 appoint him his portion among the perfid-
 ious; there shall be the weeping and the
 gnashing of teeth.

CHAPTER XXV.

A. D. 33. *The parable of the ten virgins, and of the talents; and a description of the last judgment.*

1 THEN will the kingdom of heaven be like
 to ten virgins, who took their lamps, and
 2 went forth to meet the bridegroom. And
 five of them were wise, and five were fool-
 3 ish. Those who were foolish, took their
 4 lamps, but took with them no oil. But the
 wise took oil in their vessels, together with
 5 their lamps. While the bridegroom tar-
 6 ried, they all slumbered and slept. And
 at midnight there was a cry made, Behold!
 the bridegroom cometh; go ye forth to

meet him. Then all those virgins arose, 7
 and trimmed their lamps. And the foolish 8
 said to the wise, Give us of your oil; for
 our lamps are going out. But the wise 9
 answered, saying; Lest there be not enough
 for us and you, go ye rather to those who
 sell, and buy for yourselves. And while 10
 they went to buy, the bridegroom came;
 and those who were ready went in with him
 to the marriage feast, and the door was
 shut. Then afterward came the other 11
 virgins, saying, Sir, Sir, open the door to
 us. But he answered and said, Verily I 12
 say to you, I know you not. Watch there- 13
 fore, for ye know not the day nor the hour.*

For the Son of man is like to a man 14
 going abroad, who called his servants, and
 delivered to them what he had. And to 15
 one he gave five talents, and to another
 two, and to another one; to every man ac-
 cording to his ability; and immediately
 went into another country. Then he that 16
 had received the five talents went and
 traded with them, and made of them other
 five talents. And in like manner he that 17
 had received the two, also gained other two.
 But he that had received the one went and 18
 digged in the earth, and hid his master's
 money. Now after a long time, the master 19
 of those servants cometh and reckoneth
 with them. Then he that had received 20
 five talents came and brought other five
 talents, saying, Master, thou deliveredst
 to me five talents: lo, I have gained
 besides them five other talents. His mas- 21
 ter said to him, Well done, thou good
 and faithful servant; thou hast been faith-
 ful over a few things, I will place thee over
 many things: enter into the joy of thy
 master. He also that had received the two 22
 talents came near and said: Master, thou
 deliveredst to me two talents: lo, I have
 gained besides them two other talents.
 His master said to him, Well done, thou 23

42-44. *Watch therefore*] What follows contains a warning to our Lord's own disciples, to be watchful, faithful, and persevering.

51. *Will cut him off*] That is, from his fellow-servants, and send him to prison for his unfaithfulness, oppression of his fellow-servants, and his wasting his master's property by intemperance.

CHAP. XXV. 1. *Then will the*] When these calamities are brought on the Jews, then will the heavenly kingdom, or gospel dispensation, be like, &c. This parable cannot directly refer to the final judgment. The ten virgins represent professing christians, and the coming of the bridegroom, the coming of our Lord to punish the Jews.

2-4. *Wise—foolish*] Their conduct proved their character. The whole parable contains a plain reference to the custom which prevailed among the Jews. They celebrated their marriage feasts in the evening: the bride, and her virgin companions, or bride-maids, were full dressed, and furnished with lamps or torches, that when the bridegroom came to conduct his bride home, they might go forth to meet him, and then accompany him to the marriage feast. Sometimes the marriage feast was kept in the house of the

bride, and sometimes in that of the bridegroom, but most frequently in that of the latter, Judg. xiv. 10, and 1 Mac. ix. 37.

6-9. *Go forth to meet him*] Now was the time of trial. They all trimmed their lamps; but the foolish virgins had no oil in their vessels.

10-13. *The bridegroom came*] The concluding verse explains the leading design of the parable. Though the whole parable may primarily refer to the state of Christians, when Jerusalem was destroyed, it may refer also to the duty of professors at all times, to be watchful, and especially to be upright and sincere.—(a) *Wherein the Son of man cometh*.—Griesb.

14. *For the Son of man*] The text is either elliptical, or something has been omitted. With Campbell, I supply Son of man, as here preferable to the heavenly kingdom; as what follows seems to apply to him personally.

15. *Five talents*] A talent is supposed to have been worth about 18*l*. The design of the parable is, to remind men of the value of the privileges they enjoy, especially under the reign of Christ, and their great obligation to improve them.

21. *Joy of thy master*] That *χαρῆς* signifies the joy of a

good and faithful servant; thou hast been faithful over a few things, I will place thee over many things: enter into the joy
 24 of thy master. Then he who had received the one talent came and said, Sir, I knew that thou art a hard man, reaping where thou hast not sown, and gathering where
 25 thou hast not scattered: And I was afraid, and went and hid thy talent in the earth:
 26 lo, thou hast what is thine. His master answered and said to him, Wicked and slothful servant, thou knewest that I reap where I sowed not? and gather where I
 27 scattered not? Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received
 28 mine own with increase. Take ye therefore the talent from him, and give it to
 29 him who hath the ten talents. For to every one that hath *improved*, more shall be given, and he shall abound, but from
 30 him that hath not *improved* shall be taken away even that which he hath. And put
 out the unprofitable servant into the outer darkness: and there will be the weeping and the gnashing of teeth.
 31 Now when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne
 32 of his glory; And before him shall be gathered all nations: and he will separate them one from another, as a shepherd se-
 33 parateth his sheep from the goats: And he will set the sheep on his right hand, but
 34 the goats on the left. Then will the King say to those on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of
 35 the world. For I was hungry, and ye gave me food; I was thirsty, and ye gave me

drink; I was a stranger, and ye took me in; Naked, and ye clothed me; I was sick, and ye took care of me; I was in prison, and ye came to me. Then will the 37 righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or thirsty, and gave thee drink? When saw 38 we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we 39 thee sick, or in prison, and came to thee? And the king will answer and say to them, 40 Verily I say to you, Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me. Then will he say to 41 those also on the left hand, Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels: For I was hungry, and ye gave 42 me no food; I was thirsty, and ye gave me no drink. I was a stranger, and ye took 43 me not in; naked, and ye clothed me not; sick, and in prison, and ye took no care of me. Then they also will answer him, say 44 ing, Lord, when saw we thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee? Then he will answer them, saying, Verily 45 I say to you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into ever- 46 lasting punishment; but the righteous into everlasting life.

CHAPTER XXVI.

A. D. 33. The rulers conspire against Christ; a woman anointeth his feet; Judas selleth him; he eateth the passover, and instituteth his own supper; he is delivered up by Judas to the Jewish rulers.

AND when Jesus had ended all these words, he said to his disciples, Ye know 2 that after two days will be the passover, and

feast, see the Greek, Esther ix. 10. The banquet or feast is implied, and the illuminated guest chamber, in the punishment of the wicked servant, ver. 30. Campbell renders, 'partake thou in thy master's joy.'

24. *One talent*] This may intimate that we are accountable for the smallest advantages with which we are intrusted; and if we have more talents and neglect to improve them, our punishment will be proportionably greater.

26. *Wicked and slothful*] The master reasons on his own principles, and justly attributes these qualities to him.

28—30. *Take ye therefore*] Deprive him of every privilege he has enjoyed, and instead of being admitted to the joy of his master, let him be put out into the outer darkness. This forcibly describes the miseries of such offenders.

31. *Now when the Son*] Here our Lord passes on to describe the last judgment, as what follows seems to have no reference to his coming to punish the unbelieving Jews. Compare chap. xvi. 27, and 2 Thess. i. 7—9; Jude 14, 15.

32. *Sheep from the goats*] In prophetic language, sheep signify good men, and goats bad and wicked men, Ezek. xxxiv. 17, 22; Zech. x. 3. When separated, the former are placed at the right hand, as the place of honour; and the latter at the left, as that of disgrace, or less honourable, Ps. xlv. 9.

34. *The king will say*] Our Lord means himself, who is made 'King of Kings, and Lord of Lords,' and constituted the final judge and arbiter of men.—*Foundation of the world*] Or beginning of the world. When God made the

heavens and the earth, he prepared the former, and fixed it in his eternal purpose, as the inheritance of his chosen, ransomed, and sanctified people.

35. *A stranger*] Not only a person unknown, but one of another nation is intended; and taking him in, means entertaining him.

37—39. *Lord, when saw*] They will be surprised, as they had never seen him in the flesh, and could not literally do these things to him; and their language shows that they placed no dependence on their own works.

40. *Ye did it unto me*] One of the meanest of my disciples out of love and regard to me and my authority, I take it as done to myself. This ought to be a most powerful motive to the exercise of christian kindness and charity.

41. *Which was prepared*] Doddridge has observed, that there is a remarkable difference between our Lord's expression here and verse 34. There the kingdom is said to be prepared for the righteous; whereas here the everlasting fire is not said to have been prepared for the wicked, but for the devil and his angels. Compare Rom. ix. 22, 23.

42—45. *I was hungry*] The wicked are charged with the neglect, if not the contempt of our Lord; and this was manifest from their treatment of his disciples.

46. *Everlasting punishment*] As the same word occurs in each part of the sentence in the Greek, it is better to render it everlasting in both; and miserable are they who adventure their souls on its signifying a limited duration in either.

CHAP. XXVI. 2. *After two days*] Or in two days, or

the Son of man will be delivered up to be
 3 crucified. Then assembled together the chief priests, and the Scribes, and the elders of the people, in the palace of the high
 4 priest, who was called Caiaphas; And consulted how they might take Jesus by craft, and kill him. But they said, Not during
 5 the feast, lest there be a disturbance among the people.
 6 Now when Jesus was in Bethany, in the
 7 house of Simon the leper, There came to him a woman having an alabaster box of very precious ointment, and poured it out
 8 on his head, while he was at table. But when his disciples saw it, they had indignation, saying, To what purpose is this
 9 waste? For this ointment might have been
 10 sold for much, and given to the poor. And Jesus knew this, and said to them, Why
 11 trouble ye the woman? for she hath done a good deed to me. For ye will have the
 12 poor always with you; but me ye will not have always. For in that she hath poured
 13 this ointment on my body, she hath done it for my embalming. Verily I say to you,
 Whosoever this gospel shall be preached in the whole world, this also which she
 hath done shall be spoken of, for a memorial of her.
 14 Then one of the twelve, called Judas
 15 Iscariot, went to the chief priests, And said to them, What will ye give me, and I will deliver him up to you? And they ap-

pointed him thirty pieces of silver. And 16 from that time he sought for a fit opportunity to deliver him up.

Now on the first day of the feast of unleavened bread the disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eat the passover? And 18 he said, Go into the city to such a man, and say to him; The Teacher saith, My time is at hand; I will keep the passover at thy house with my disciples. And the 19 disciples did as Jesus had appointed them; And they made ready the passover. Now 20 when the evening was come he placed himself at table with the twelve. And as they 21 were eating, he said, Verily I say to you, that one of you will deliver me up. And 22 they were very sorrowful, and began every one of them to say to him, Master, is it I? And he answered and said, He who dippeth 23 his hand with me in the dish, even he will deliver me up. The Son of man goeth 24 indeed as it is written of him; but alas for that man by whom the Son of man is delivered up! good were it for that man if he had not been born. Then Judas, 25 who delivered him up, answered and said, Master, is it I? He said to him, Thou hast said.

And as they were eating, Jesus took 26 bread, and having given thanks, he brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took 27

before they shall be ended; for if, as Pearce thinks, these words were spoken on the Wednesday, the time of observing the passover began on Thursday evening, at six o'clock, and continued till the same hour the next day. This was immediately followed by the feast of unleavened bread, which continued for seven days more. The whole eight days were called the feast of unleavened bread, including the passover.

5. *Not during the feast*] One of these rulers was apprehensive lest the people should defend our Lord, and was for deferring the execution of their design until the feast had ended, and then the people would have departed; but this caution was overruled.

6. *Simon the leper*] Who had been so, and, though healed, was still so called, perhaps to remind him of the mercy vouchsafed to him.

7. *Came to him a woman*] It is evident from John xii. 3, that this woman was Mary, one of the sisters of Lazarus, John xi. 2.

8. *When his disciples saw*] Matthew speaks generally, but from John xii. 4, we learn that it was Judas who made these remarks; although it is not improbable but some others might approve of them, as they are said 'to have indignation.'

12. *For my embalming*] My death and departure being so near, what she hath done may be considered as preparatory to that event.

15. *Appointed him*] Or weighed him thirty pieces of silver. Campbell and most others suppose that shekels are meant, which would amount only to about 3*l.* 10*s.*, but Pearce contends that a larger sum seems necessary to the purchase of a field.

17. *On the first day*] On that of the passover, properly so called. See Note on ver. 4.

20. *The evening was come*] The passover feast began on the Thursday evening, after three o'clock. The victim was to be slain and roasted, and eaten on that night; but from

John xviii. 28, it appears that some had not eaten it on the Friday morning. Pearce observes, that this most probably occurred from the multitudes of the Jews who then assembled; so that from necessity they took the liberty of eating the passover on any hour before the second evening, on the fifteenth day.

23. *Answered and said*] Not aloud, but to John only, who was the nearest to him, John xiii. 23—26.—*He who dippeth*] John gives the particulars, and it is clear that while Jesus was dipping the sop, Judas also was putting his hand into the dish.

25. *Then Judas said, Is it I?*] He had already agreed with the priests to deliver him up; and hearing this denunciation, he asked the question to ward off suspicion.—*Thou hast said*] According to the Hebrew idiom, the reply unquestionably means, 'It is as thou hast said.' Compare ver. 64; Mark xiv. 62.

26. *And having given*] It is well known that it was the uniform custom of the Jews to bless God, or to give thanks to him, for providing food, and not to bless the food. Compare Luke xxii. 17, and 1 Cor. xi. 23.—*This is my body*] The verb substantive, whether expressed or understood, is often equivalent to signifieth, representeth, Gen. xl. 26. 'The seven good kine are or signify seven years,' &c. Exod. xii. 11. 'It is or signifies, the passover of Jehovah,' 1 Cor. x. 4. 'That rock was signified, or represented Christ.' The bread used on this occasion was unleavened, but this arose from the custom of the paschal feast, as no other was then allowed. There were two loaves, or rather cakes, used in the paschal supper. One of these was nearly cut through before baked, so that it might be easily broken. And this was what Christ took and brake.

27. *Took the cup*] In the feast of the passover, they had one vessel of diluted wine, which was poured into a cup four times. The first was drunk at the commencement of the feast; the second at giving an account of the reason of the feast to their children; and the third when they blessed

the cup, and gave thanks, and gave it to
28 them, saying, Drink ye all out of it; For
this is my blood, even that of the new
covenant, which is shed for many for the
29 remission of sins. And I say to you, I shall
not drink henceforth of this produce of the
vine, until that day when I drink it new
30 with you in my Father's kingdom. And
after having sung the hymn, they went out
to the mount of Olives.
31 Then saith Jesus to them, All ye will
offend because of me on this night; for it
is written: I will smite the shepherd, and
32 the flock will be scattered. But after
I am risen again, I will go before you into
33 Galilee. Peter answered and said to him,
Though all men should offend because of
34 thee, I will never offend. Jesus said to him,
Verily I say to thee, That on this night,
before a cock crow, thou wilt deny me
35 thrice. Peter said to him, Though I should
die with thee, yet will I not deny thee. In
like manner said also all the disciples.
36 Then cometh Jesus with them to a place
called Gethsemane, and saith to the disci-
ples, Sit ye here, while I go and pray yon-
37 der. And he took with him Peter and
the two sons of Zebedee, and began to be
38 sorrowful and full of anguish. Then saith
he to them, My soul is exceedingly sorrow-
ful, even unto death: abide ye here and
39 watch with me. And he went forward a
little, and fell on his face, and prayed, say-
ing, O my Father, if it be possible, let this
cup pass away from me; nevertheless, not
40 as I will, but as Thou wilt. And he cometh
to the disciples, and findeth them asleep,
and saith to Peter, What, could ye not
41 watch with me one hour? Watch and pray,
that ye enter not into temptation: the spi-

rit indeed is willing, but the flesh is weak.
He went away a second time, and prayed, 42
saying, O my Father, if this cup cannot
pass away from me, except I drink it, thy
will be done. And he came and found 43
them asleep again: for their eyes were heavy.
And he left them, and went away again, 44
and prayed the third time, saying the same
words. Then cometh he to his disciples, 45
and saith to them, Do ye now sleep on and
take rest? Behold, the hour draweth near;
and the Son of man is delivered up into
the hands of sinners. Rise, let us be 46
going; behold, he draweth near who deli-
vereth me up.
And while he was yet speaking, lo, Judas, 47
one of the twelve, came, and with him a
great multitude with swords and staves,
from the chief priests and elders of the peo-
ple. Now he, who delivered him up, had 48
given them a sign, saying, Whomsoever I
shall kiss, that is he: apprehend him. And 49
immediately he came to Jesus, and said,
Hail, Rabbi; and kissed him. And Jesus 50
said to him, Companion, wherefore comest
thou? Then they came, and laid hands on
Jesus, and apprehended him. And, behold, 51
one of those who were with Jesus stretched
out his hand and drew his sword, and
struck a servant of the high priest's, and
cut off his ear. Then said Jesus to him, 52
Put up thy sword into its place: for all those
who take the sword will perish by the sword.
Thinkest thou that I cannot pray to my 53
Father, and he will presently give me more
than twelve legions of angels? But how 54
then can the scriptures be fulfilled, that
thus it must be? At that same time Jesus 55
said to the multitudes, Are ye come out as
against a robber with swords and staves to

God for their redemption out of Egypt, called the cup of blessing, after having eaten of the paschal lamb. It was this cup Jesus took and made the emblem of his shed blood. See Lightfoot, in loc.

28. *This is my blood*] This wine of which ye drink I appoint to represent my blood, shed for the ratification of the new covenant, and for the remission of the sins of many according to the tenour of it.

29. *Drink of this produce*] Jesus would not drink of the vinegar which was offered to him, ch. xxvii. 34. That our Lord ate and drank with his disciples after his resurrection is certain. See Acts x. 41.

30. *After having sung the hymn*] This was probably the Hillel, which comprised Psalms 113 to 118.

31. *Will offend because of me*] His being apprehended would be the occasion of their offending by deserting and denying him, Zech. xiii. 7.

34. *Before a cock crow*] According to Mark xiv. 30, crow twice. Whithy has produced authorities as noticing a double crowing of the cock, at midnight, and at the break of day. This latter was used to denote the fourth watch of the night, and is what Matthew and the other evangelists referred to in giving the account of what our Lord said to Peter. Mark refers to the same time, when he says, crow twice: so that it is only a different way of relating the same thing.

36. *Gethsemane*] The oil-press, as the word signifies. It was a part of the mount of Olives, ver. 30; Mark xiv.

26, 32; Luke xxii. 39; and is called a garden, to which our Lord often resorted, John xviii. 1, 2.

37. *Took with him Peter*] From that part of Gethsemane where he had left the other apostles, Mark xiv. 32, 33.

38. *My soul is*] This seems to be idiomatical to denote himself, 'I am exceedingly sorrowful, ready to die through excess of sorrow.'

39. *Not as I will*] The sense is, though the sorrow I experience constrains me to desire the removal of the bitter cup, yet I perfectly acquiesce in what thou hast appointed.

40. *To the disciples*] To Peter, James and John, ver. 27.—*Findeth them asleep*] From this it appears that it was now very late in the night.

41. *The spirit indeed is*] Our Lord kindly alleges for their infirmity the only extenuation which it admitted.

45. *Do ye now sleep on*] At such a time, when ye ought especially to be watchful.

51. *One of those who*] The name of the servant was Malchus, and it was Peter who cut off his ear. As John wrote the last of the apostles, it is not improbable that Peter was then dead, and there existed no reason for keeping these things secret.

52. *The sword will perish*] The expression seems to be proverbial, denoting, that they who use the sword in general perish by it. John xviii. 4—8.

53. *Thinkest thou*] Our Lord reminds Peter, that if it

take me? I sat daily with you teaching in the temple, and ye did not lay hold on me. 56 But all this is done, that the writings of the prophets may be fulfilled. 57 Then all the disciples forsook him and fled. And those who had laid hold on Jesus led him away to the palace of Caiaphas the high priest, where the scribes and the elders 58 were assembled. But Peter followed him at a distance to the court of the high priest, and went in, and sat with the servants, to 59 see the end. Now the chief priests, and elders, and all the council, sought false witness against Jesus, that they might put 60 him to death; But found it not, though many false witnesses came near. At last 61 came near two false witnesses. And said, This man said, I am able to destroy the temple of God, and to build it in three days. 62 And the high priest arose, and said to him, Answerest thou nothing? what is it which 63 these witness against thee? But Jesus continued silent. And the high priest spoke and said to him, I adjure thee by the living God, that thou tell us whether thou be the 64 Christ, the Son of God. Jesus saith to him, It is as thou hast said: moreover I say to you, That hereafter ye shall see the Son of man sitting on the right hand of power, 65 and coming in the clouds of heaven. Then the high priest rent his garments, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye 66 have heard his blasphemy. What think ye? They answered and said, He is guilty 67 of death. Then they spat in his face and struck him with the fist; and others beat 68 him with the palms of their hands, Saying, Prophecy to us, thou Christ, Who is he that struck thee? 69 Now Peter sat without in the court; and

a maid servant came near to him, saying, Thou also wast with Jesus of Galilee. But 70 he denied it before them all, saying, I know not what thou meanest. And when he 71 was gone out into the porch, another maid servant saw him, and said to them that were there, This man also was with Jesus of Nazareth. And he denied it again with 72 an oath, saying, I do not know the man. And after a while those who stood by came 73 and said to Peter, Surely, thou also art one of them; for thy speech discovereth thee. Then he began to curse and to swear, say- 74 ing, I know not the man. And immediately a cock crew. And Peter remem- 75 bered the words of Jesus, who had said to him, Before a cock crew, thou wilt deny me thrice. And he went out and wept bitterly.

CHAPTER XXVII.

A. D. 33. Christ is delivered to Pilate, and Judas hangeth himself; Pilate convinced of his innocence tries to release him, but the clamours of the Jews induce him to give him up to be crucified.

Now when morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him, they led him away, and delivered him up to Pontius Pilate the governor.

Then Judas, who had delivered him up, when he saw that he was condemned, repented, and brought back the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have delivered up an innocent person. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the pieces of silver, and said, It is not lawful to

were his will to escape he could have had an army of the heavenly host to defend him.

56. *May be fulfilled*] Such events are permitted to occur agreeable to what had been foretold; and there was a moral necessity for such predictions being fulfilled.

58. *To the court*] Not into the place where the high priest and elders sat, though near to it, or at the door, as Luke informs us that our Lord turned and looked on Peter, after he had denied him with oaths, which could not have taken place unless he had been near, Luke xxii. 61.

59—62. *Sought false witness*] They had already determined on his death, but some pretence was requisite to hide or palliate their own injustice. The witnesses refer to what John relates, chap. ii. 20, 21. But the words they use are different. Jesus did not say the temple of God; but 'this temple.'

64. *I say to you*] When adjured in the name of the living God, to say whether or not he was the Christ, our Lord answered in effect, I am.

65. *Rent his garments*] This was an ancient custom to express indignation, sorrow, or grief, Acts xiv. 14.—*Blasphemy*] That is, speaking reproachfully and maliciously of God. How our Lord's words, even by construction, could be made to involve this does not appear.

68. *Prophecy to us*] Both Mark and Luke inform us that our Lord's face was then covered as a condemned criminal.

Mark xiv. 65. Luke xxii. 64; and the design of the speakers was to ridicule his prophetic office.

69. *Sat without in the court*] For this sense of *αὐλῆς*, see Schleus. and Campbell. Mark says, Peter being in the *αὐλῆς κατω*, court below; so that the room where Jesus was examined was raised some little above the ground.

70. *I know not what thou meanest*] I do not understand of what thou art talking.

71. *Into the porch*] That of the entrance into that of the room where our Lord was.

72. *Denied with an oath*] His first offence was a simple denial, or a kind of evasion; now he offends presumptuously, appealing to God to confirm a lie. When again suspected, he breaks out into the most sinful language.

CHAP. XXVII. 1. *Took counsel against*] From Mark xv. 1, it appears that Caiaphas, and those with him, who first examined our Lord, had summoned all the members of the Jewish sanhedrim, or chief council, who assembled to sanction what had been done, as early as possible.

2. *Delivered him to Pilate*] From John xviii. 28, we learn that they led Jesus to the pretorium, where Pilate lived, and where he administered justice. The Jews had not the power of putting any one to death without the consent of the Roman governor.

4. *An innocent person*] This confession of the traitor is honourable to the character of our Lord.—*What is that to*

put them into the treasury; because it is
 7 the price of blood. And they took counsel,
 8 and bought with them the potter's field,
 to bury strangers in. Wherefore that field
 is called, The field of blood unto this day.
 9 (Then was fulfilled that which was spoken
 by the prophet, saying, And I took the thirty
 pieces of silver, the price of him who was
 valued, whom they of the children of Israel
 10 valued; And gave them for the potter's
 field, as the Lord appointed me.)
 11 And Jesus stood before the governor;
 and the governor asked him, saying, Thou
 art then the King of the Jews? And Jesus
 12 said to him, Thou sayest *truly*. And when
 he was accused by the chief priests and
 13 elders, he answered nothing. Then Pilate
 saith to him, Hearest thou not how many
 14 things they testify against thee? And he
 answered him to no one matter; so that
 the governor wondered greatly.
 15 Now at that feast the governor was wont
 to release to the people a prisoner, whom
 16 they would. And they had then a noted
 17 prisoner, called Barabbas. When therefore
 they were gathered together, Pilate said to
 them, Whom will ye that I release to you?
 Barabbas, or Jesus who is called Christ?
 18 (For he knew that through envy they had
 19 delivered him up. And while he was sitting
 on the judgment seat, his wife sent to him,
 saying, Have thou nothing to do with that
 righteous man; for I have suffered many
 things this day in a dream because of
 20 him.) But the chief priests and the elders
 persuaded the multitude that they
 should ask for Barabbas, and destroy Jesus.
 21 The governor spoke and said to them,

Which of the two will ye that I release
 to you? They said, Barabbas. Pilate 22
 saith to them, What shall I do then with
 Jesus who is called Christ? They all say to
 him, Let him be crucified. And the gover- 23
 nor said, Why, what evil hath he done?
 But they cried out exceedingly, saying, Let
 him be crucified.

Now when Pilate saw that he could pre- 24
 vail nothing, but rather that a tumult was
 made, he took water, and washed his hands
 before the multitude, saying, I am innocent
 of the blood of this righteous person: see
 ye to it. Then answered all the people, 25
 and said, His blood be on us, and on our
 children. Then he released Barabbas to 26
 them; and when he had scourged Jesus,
 he delivered him up to be crucified.

Then the soldiers of the governor took 27
 Jesus into the common hall, and gathered
 unto him the whole band. And they stripped 28
 him, and put on him a scarlet robe. And 29
 when they had platted a crown of thorns,
 they put it upon his head, and a reed in his
 right hand; and they kneeled before him,
 and derided him, saying, Hail, king of the
 Jews! And they spat on him, and took the 30
 reed, and struck him on the head. And 31
 when they had derided him, they took off
 the robe, and put on him his own raiment,
 and led him away to crucify him. And as 32
 they were coming out, they met a man of
 Cyrene, named Simon, whom they com-
 pelled to carry his cross. And when they 33
 had come to a place called Golgotha, (that
 is a skull-place,) They gave him vinegar, 34
 mixed with a bitter ingredient, to drink;
 but when he had tasted he would not drink.

us] This shows the hardness, as well as proves the guilt of
 our Lord's enemies.

6. *To put them into the treasury*] This was agreeable to
 the spirit of the law, Deut. xxiii. 18. What is mentioned
 here and in the following verses was not done immediately,
 but most probably some time after, though on account of
 order the evangelist has narrated the whole transaction
 together.

9, 10. *Then was fulfilled*] The words are from Zech.
 xi. 12, 13, and are quoted as in a very remarkable man-
 ner now fulfilled in the treatment of the great shepherd.—
 (o) *Jeremiah*.—Griesb.

18, 19. *For he knew*] These two verses are parenthetic,
 containing first a remark of the writer, and second a cir-
 cumstance which occurred while Pilate was examining our
 Lord.—*This day*] As the Jews began their day at the sixth
 hour of the evening, Pilate's wife meant, during the night.
 Her dream had made a strong impression on her mind.
 One design of it might be, that Pilate should bear his tes-
 timony to the innocence of Jesus.

21. *They said Barabbas*] As Barabbas had most probably
 espoused the opinion that it was lawful to oppose the Ro-
 mans, and sinful to submit to them, and in consequence
 had excited the people to sedition, they would be strongly
 disposed to favour him. Compare Luke xxiii. 19.

23. *Why, what evil*] Pearce observes that the text is el-
 liptical: 'Why should I crucify him? For what evil hath
 he done?' Compare 1 Cor. ix. 10; x. 20; xii. 31. During
 the examination, and after he had acknowledged himself
 king of the Jews, the conversation between him and Pilate,
 John xviii. 36, &c. must have passed.

24. *Washed his hands*] Comp. Deut. xxi. 6, 7, and Ps.
 xxvi. 6. The heathens had a similar custom to that of the
 Jews, as appears from Virgil, *Æn.* 2. v. 715. Pilate yielded
 through fear of a popular tumult.

26. *He had scourged*] That is, had ordered him to be
 scourged. Some think that Pilate hoped that the Jews
 would have been satisfied with this punishment. Compare
 John xix. 4, 5. This was itself a terrible punishment, the
 flesh being cut by the whip used for the purpose.

28. *Scarlet robe*] This was the colour of the robe which
 the Roman nobility chiefly wore, as white was that of the
 Jewish nobles. It is called purple by Mark xv. 17, and
 John xix. 2. It should seem that it only contained a
 light shade of blue, as the words scarlet and purple are
 used promiscuously by the evangelists. See Schleus. in
 verb.

29. *Crown of thorns*] This was most probably designed
 both to ridicule his claim of being a king, and to produce
 pain. Hence when crowned, they treated him with every
 mark of contempt, spitting on him, and striking him on the
 head.

32. *Whom they compelled*] From John xix. 17, we learn
 that our Lord carried his own cross, or that part of it called
 antenna, to which the arms were fastened. The stipes, or
 upright beam which was fixed in the earth, was what they
 compelled Simon to carry; or at least to assist our Lord in
 carrying, if the two pieces were fastened together.

33. *Golgotha*] Perhaps some criminals had been buried
 there. This was a part of mount Calvary, Luke xxiii. 33.

34. *Mixed with a bitter ingredient*] Mark says that
 they gave him 'wine mingled with myrrh.' Such ingre-

35 And when they had crucified him, they
 36 parted his garments, casting lots.* And
 37 sitting down there they watched him. And
 they set up over his head his accusation
 written : **THIS IS JESUS THE KING**
 38 **OF THE JEWS.** Two robbers were also
 crucified with him, one on the right hand,
 and another on the left.
 39 And those who passed by reviled him,
 40 shaking their heads, And saying, Thou
 who destroyest the temple, and buildest it
 in three days, save thyself. If thou be the
 Son of God, come down from the cross.
 41 In like manner the chief priests and the
 Scribes and the elders, derided him, and
 42 said, He saved others; himself he cannot
 save. If he be the king of Israel, let him
 now come down from the cross, and we will
 43 believe him. He trusted in God; let him
 now deliver him, if he delight in him; for
 44 he said, I am the Son of God. The robbers
 also, who were crucified with him, reproached
 him in the same manner.
 45 Now from the sixth hour there was dark-
 ness over all the land until the ninth hour.
 46 And about the ninth hour, Jesus cried with
 a loud voice, saying, Eli, Eli, lama sabach-
 thani? (that is to say;) My God, my God,
 47 why hast thou forsaken me? Some of those
 who stood there, when they heard it, said,
 48 This man calleth for Elijah. And imme-

diately one of them ran, and took a sponge,
 and filled it with vinegar, and put it on a
 reed, and gave him to drink. The rest said, 49
 Forbear, let us see whether Elijah will come
 to save him. Jesus, when he cried again 50
 with a loud voice, resigned his spirit.

And, behold, the veil of the temple was 51
 rent in two from the top to the bottom;
 and the earth quaked, and the rocks were
 rent; And the graves were opened; and 52
 many bodies of the saints who slept arose,
 And came out of the graves after his resur- 53
 rection, and went into the holy city, and
 appeared to many.

Now when the centurion, and they that 54
 were with him, watching Jesus, perceived
 the earthquake, and those things that were
 done, they feared greatly, saying, Truly
 this was the Son of God.

And many women were there, beholding 55
 at a distance, who had followed Jesus from
 Galilee, ministering to him: Among whom 56
 was Mary Magdalene, and Mary the mother
 of James and Josès, and Salome the mother
 of the sons of Zebedee.

Now when it was evening, there came a 57
 rich man of Arimathea, named Joseph, who
 himself also was a disciple of Jesus. He 58
 went to Pilate, and begged the body of
 Jesus. Then Pilate commanded the body
 to be delivered. And when Joseph had 59

dients were given to criminals to stupefy them, and to render them insensible to the horrors of death.

35. *Casting lots*] The remainder of this verse is wanting in the best manuscripts, the old versions, and the fathers. Griesbach has rejected it. Probably it is added from John xix. 23, 24—(o) *So that it was fulfilled which was spoken by the prophet, 'They parted my garments,' &c.* Griesb.

37. *His accusation*] It was usual with the Romans to affix to the instrument of their punishment a writing, expressing the crime for which they suffered. See Seuton. in Calig. ch. 24. This accusation was called title. Luke and John tell us that it was written in Latin, for the majesty of the Roman empire; in Greek, for the information of the many Hellenists who spoke that language; and in Hebrew, as it was the vulgar language of that place.

43. *If he delight*] The seventy often render the Hebrew יִשְׁמַח בְּיָלֹוֹ; and it is the term used Ps. xxii. 8. This sense Parkhurst adopts; also Campbell, De Sacy, and others.

44. *The robbers also*] Matthew does not relate what respected these men so circumstantially as Luke xxiii. 39, whence we learn that it was only one of them that derided our Lord.

45. *Darkness over all*] It is probable that Jesus was fixed on the cross about the third hour, or nine in the morning; and that the darkness began at the sixth, or twelve o'clock, and continued until Jesus expired, about three in the afternoon, called the ninth hour. This darkness must have been miraculous, as the passover was kept at the full moon, when no eclipse could happen.

46. *Eli, Eli, lama*] This shows that our Lord spoke the common language of the people, a mixture of Hebrew and Chaldee or Syriac. The quotation is from Ps. xxii. 1.

48. *Took a sponge*] Jesus said, I thirst, John xix. Hence some one took a sponge and filling it with vinegar, put it on a long reed and reached it to his mouth. Some were for denying our Lord this small favour, saying, 'Forbear,' that is, give him nothing, and let us see, &c.

50. *Resigned his spirit*] It is certain that our Lord had power to lay down his life and to take it again, John x. 18;

and it appears that he exercised this power, when he had fulfilled all things given him to do.

51. *The veil of the*] That which separated the most holy place from the sanctuary, and which was made of the richest and strongest tapestry. This was done to show that the Jewish ceremonies were to be abolished, Heb. vi. 19; ix. 8. —*Rocks were rent*] A singular fissure now remains as evidence of this fact, which Maundrel has described as about a span wide at the top, but opens a few spans below, and runs downward to an unknown depth.

52. *The graves were opened*] These were without the city; and it is most probable that they remained open until after our Lord's resurrection. For as the next day was the sabbath, the Jews would not approach them, lest they should be polluted.—*Of the saints*] Probably some of our Lord's disciples who had lately died, and who were well known, Acts ix. 41.

53. *And they came out*] Our Lord was the first fruits of those that slept, and they who now arose, as some think, were not again subject to death. They appeared to many to many who had known them while living; and it is thought by many to be highly probable, that these saints ascended to heavenly bliss, as an earnest that all such shall ascend, and enjoy eternal life, through our Lord and Saviour.

54. *This was the Son of God*] The centurion could not be ignorant of what our Lord had so often said of himself, that he was the Son of God; and that under the impression which these awful events had made on his mind, he speaks not as a heathen polytheist, but as admitting the claim which our Lord had made to be just.

56. *Mary Magdalene*] That is, Mary of Magdala; so called from the town where she had lived.—*Mother of the sons*] See note on ch. xiii. 55.—*Mother of the sons*] Mark calls her Salome, mother of James and John, chap. iv. 21; Mark xv. 40. The name is inserted on this authority, as it makes the narrative more explicit.

57. *When it was evening*] It was the custom of the Jews to bury malefactors before sunset, as Josephus relates, and the law appoints, Deut. xxi. 23.—*A disciple of*] Some rich

taken the body, he wrapped it in a clean
60 linen cloth; And laid it in his own new
sepulchre, which he had hewn out in the
rock; and he rolled a great stone to
the door of the sepulchre, and departed.
61 And Mary Magdalene was there, and
the other Mary, sitting over against the
sepulchre.
62 Now on the morrow, which followed the
day of preparation, the chief priests and the
63 Pharisees came together to Pilate, Saying,
Sir, we remember that this deceiver said,
while he was yet alive, After three days I
64 will rise again. Command therefore that
the sepulchre be made sure until the third
day, lest his disciples come by night and
steal him away, and say to the people, He
is risen from the dead: so the last deceit
65 will be worse than the first. Pilate said to
them, Ye have a guard; go make it as se-
66 cure as ye know how. So they went, and
secured the sepulchre, by sealing the stone,
and posting the guard.

CHAPTER XXVIII.

A. D. 33. Our Lord's resurrection; he appeareth to certain women, then to his disciples and sendeth them to preach and baptize in his name.

1 AFTER the sabbath, as the first day of
the week began to dawn, came Mary Mag-
dalene, and the other Mary, to see the se-
2 pulchre. And behold, there had been a
great earthquake; for an angel of the
Lord had descended from heaven, and had
come and rolled back the stone from
3 the door, and sat upon it. His counte-
nance was like lightning, and his raiment
4 white as snow; And for fear of him the
guards trembled, and became as dead men.

men believed on Jesus; and Joseph showed his respect to his Lord by attention to his dead body.

59. *Clean linen*] Most probably the body had been previously washed, as was the custom. This was done in order to embalm the body after the sabbath.

62. *Now on the morrow*] That is, on the Saturday, the Jewish sabbath. The Friday is called 'the day of preparation,' because it was the day before the sabbath, and it was that year the day of the passover.

63. *After three days*] That is, in three days, or on the third day. So we find the words, after three days, to signify, 'on the third day,' 1 Chron. x. 5, compared with ver. 12, and 1 Sam. xx. 12, compared with verse 19.

65. *Ye have a guard*] During the passover a cohort of Roman soldiers were posted at the gate of the temple, to quell any tumult that might arise; and from these some were selected to guard our Lord's sepulchre, so that no art or imposture could be used.

CHAP. XXVIII. 1. *After the sabbath*] That is, after that Saturday had ended, and during the night these women had prepared ointments to embalm the body of Jesus.—*As it began to dawn*] John says, 'when it was yet dark,' the day just breaking; and Mark and Luke, 'very early in the morning.'

5. *And an angel*] Luke speaks of two men or angels, xxiv. 4, 23; and from John xx. 1, &c. it appears that Mary had gone back to Jerusalem to inform Peter and John that the body of Jesus was not in the sepulchre, and that Peter and John had come and seen it to be true, and had also gone

But the angel spoke and said to the 5
women, Fear not; for I know that ye seek
Jesus, who was crucified. He is not here; 6
for he is risen, as he said. Come, see the
place where the Lord lay, And go quickly, 7
and tell his disciples that he is risen from
the dead; and, behold, he goeth before you
into Galilee; there shall ye see him: lo, I
have told you. And they quickly went out 8
of the sepulchre with fear and great joy;
and they ran to bring his disciples word.

And [as they went to tell his disciples,] 9
behold, Jesus met them, saying, Hail.
And they came near and took hold of his
feet, and did homage to him. Then said 10
Jesus to them, Be not afraid; go tell my
brethren that they go into Galilee, and
there shall they see me.

Now as they were going, behold, some 11
of the guard came into the city, and told
the chief priests all the things which had
been done. And when they had assembled 12
with the elders, and had taken counsel, they
gave much money to the soldiers, Saying, 13
Tell the people, that his disciples came by
night, and stole him away while we slept.
And if this come to the governor's ears, 14
we will prevail on him, and secure you.
So they took the money, and did as they 15
were taught; and this report is spread
abroad among Jews until this day.

Then the eleven disciples went away into 16
Galilee, to a mountain where Jesus had
appointed them. And when they saw him, 17
they did homage to him; but some had
doubted. And Jesus came and spoke to 18
them, saying, All power is given unto me
in heaven and in earth. Go ye therefore, 19
and make disciples of all nations, baptizing

back; and that Mary Magdalene having returned, the angel or angels appeared and spoke as is here related.

7. *Into Galilee*] Our Lord had many disciples in that country which was so much the scene of his preaching and miracles. See verses 10, 16.

9. *As they went*] Some good manuscripts want the words included in brackets, as well as many of the versions; and the sense is complete without them, being implied in the preceding verse.—*Jesus met them*] Before they had gone out of the garden in which the sepulchre was, John xx. 15.

11. *Now as they were going*] From the garden to Jerusalem, to tell the disciples that they had seen the Lord, and that he had ordered them to go into Galilee.

12—15. *Gave much money*] This conduct and the incoherent tale can only be regarded as designed to mislead the multitude. The punishment for a soldier on guard sleeping, was most probably death. Hence the chief priests promise to procure their safety, if they were to say as they were bidden.

17. *But some had doubted*] It is probable that it was in Galilee where our Lord was seen by above 500 brethren at once, 1 Cor. xv. 6; and if so, there is no need to think that any of the apostles doubted, but rather some of these brethren. Matthew cannot refer to Thomas; for what is said of him took place at Jerusalem, and not in Galilee.

19. *Make disciples*] This is the most literal version, and prevents the tautology, teach all nations, teaching them.—*Baptizing them*] When made disciples, as the initiatory rite

them into the name of the Father, and of
20 the Son, and of the Holy Spirit; Teaching
them to observe all things whatsoever I have

commanded you: and, lo, I am with you
always, even unto the end of the world.
Amen.

of Christianity, they were to be baptized into the name, belief,
or profession of the Father, &c. Compare 1 Cor. i. 13;
x. 2, with Acts viii. 16; x. 48; xix. 5.

20. *To observe all things*] Had the teachers of Christian-
ity observed this rule, happy would it have been for man-
kind; but alas! how many things have they observed which

our Lord never commanded.—*With you always*] Whitby
well observes, that this cannot apply to the apostles only,
but to the teachers of the gospel all days to the end of the
world. 'Till then the church shall be favoured with the
presence, assistance, and protection of the Saviour; and this
is her security, privilege, and glory.

THE GOSPEL ACCORDING TO ST. MARK.

INTRODUCTION.

The second narrative of our Lord is the work of Mark, who was an Evangelist; and according to ancient testimony attended Peter in his journeys and ministry, as Timothy and Titus did the apostle Paul. He is supposed to be the person whom Peter calls his son, that is, a convert to the Christian faith, 1 Pet. v. 13. His knowledge of the doctrines and miracles of our Lord must have been derived from the information of Peter, and of others who had heard our Lord's discourses, and been witnesses of his miracles; and it is probable it had the approbation of Peter. He relates the miracles of Jesus with particularity; but rarely gives us his discourses. Like Matthew he simply states facts, and leaves the reader to reflect on them, and make the proper inferences.

CHAPTER I.

A. D. 27. *The office of the baptist; Jesus baptized, tempted, begins his ministry and works many miracles.*

1 THE beginning of the gospel of Jesus
2 Christ, the Son of God. As it is written
in the prophets, Behold, I send my mes-
3 senger before thy face, who shall prepare
thy way before thee. The voice of one
crying in the desert; Prepare ye the way
of the Lord, make his paths straight.
4 Thus came John baptizing in the desert,
and preaching the baptism of repentance
5 for the remission of sins. And all the land of
Judea, and all they of Jerusalem, went out
to him, and were baptized by him in the river
6 Jordan, confessing their sins. And John
was clothed with camel's hair, and with a
leathern girdle about his loins; and he ate
7 locusts and wild honey. And he pro-
claimed, saying, One mightier than I com-
eth after me, the latchet of whose shoes I

am not worthy to stoop down and unloose.
I indeed have baptized you with water; 8
but he shall baptize you with the Holy
Spirit.

And it came to pass in those days, that 9
Jesus came from Nazareth of Galilee, and
was baptized by John in the Jordan. And 10
immediately going up from the water, he
saw the heavens rent, and the Spirit, as a
dove, descending upon him: And there 11
came a voice from heaven, saying, Thou
art my beloved Son, in whom I am well
pleased. And immediately the Spirit send- 12
eth him forth into the desert. And he was 13
there in the desert forty days, tempted by
Satan; and was with the wild beasts; and
angels ministered to him. Now after John 14
was delivered up to prison, Jesus came into
Galilee, proclaiming the glad tidings of the
kingdom of God, And saying, The time is 15
fulfilled, and the kingdom of God draweth

CHAP. I. 1. *The beginning of*] This verse is the title or
inscription; and the fourth verse contains the reddition to
the second.

2. *Behold, I send*] This is quoted in the same manner,
Matt. xi. 10, and Luke vii. 27, and applied to John. See
Matt. iii. 1.

8. *With water*] This sense of the preposition *εν* is sup-
ported by chap. v. 2; Luke xiv. 31; Heb. ix. 25; Jude 14.
and in this sense it is often used by Xenophon and other
Greek writers.

9. *In the Jordan*] It is not improbable that our Lord and
others whom John baptized went down to the water; and
if within its banks, (for the Jordan at some seasons of the
year overflowed,) they might be said to be in the Jordan
without going into the water at all. As the preposition is
used for *sub*, so it is for *in*, and like the Hebrew *ב* must be
rendered in many places to, at. Compare chap. v. 30; Luke
i. 17; xxiii. 42; Rom. viii. 34.

10. *The heavens rent*] The aerial heavens are intended;
the clouds seemed to be rent, while the Holy Spirit de-
scended, perhaps in some bright and luminous appearance,
hovering as a dove, and then lighting upon Christ.

11. *Thou art my*] Matthew says, 'This is my beloved
son.' Luke agrees with Mark in the first clause, but in the
latter, instead of 'in whom I am well pleased,' Luke has,
'in thee I am,' &c. These little variations in relating the
same fact are natural, and show that the Evangelists did not
copy one from another.

12. *Sendeth him forth*] That the original word does not
imply force, see ver. 43, Matt. ix. Compare Matt. iv. 1.

13. *Forty days*] If the opinion of Michaelis be adopted,
that Jesus was led by the Spirit into the great desert, in
which the Israelites sojourned, these forty days may include
the time spent in going there, as well as the period he abode
there, before the temptation commenced. This account of
Mark strongly supports the opinion that our Lord was

eth near; repent and believe the glad tid-
 16 ings. Then as he walked by the sea of
 Galilee, he saw Simon, and Andrew his
 brother, casting a net into the sea: for
 17 they were fishers. And Jesus said to them,
 Come after me, and I will make you to
 18 become fishers of men. And immediately
 they left their nets, and followed him.
 19 And thence passing on a little further, he
 saw James the son of Zebedee, and John
 his brother, who also were in a vessel
 20 mending their nets. And immediately he
 called them; and they left their father
 Zebedee in the vessel with the hired ser-
 21 vants, and went after him. And they went
 to Capernaum; and immediately on the
 sabbath he entered into the synagogue and
 22 taught. And the people were amazed
 at his doctrine; for he taught them as one
 that had authority, and not as the Scribes.
 23 And there was in their synagogue a man
 with an unclean spirit, and he cried out,
 24 Saying, Ah! what hast thou to do with us,
 Jesus of Nazareth? art thou come to de-
 stroy us? I know who thou art, the Holy
 25 One of God. And Jesus rebuked him,
 saying, Be silent, and come out of him.
 26 And when the unclean spirit had con-
 vulsed him, and cried with a loud voice,
 27 he came out of him. And they were all
 astonished, so that they reasoned among
 themselves, saying, What is this? What
 new doctrine is this? for with authority
 commandeth he even the unclean spirits,
 28 and they obey him. And immediately his
 fame spread abroad through all the region
 29 about Galilee. And immediately they went
 out of the synagogue, and entered with
 James and John into the house of Simon
 30 and Andrew. Now the mother of Simon's
 wife lay sick of a fever; and they immedi-
 31 tell him of her. And he came and took
 her by the hand, and raised her up; and
 instantly the fever left her, and she minis-
 32 tered to them. When the evening was
 come, and the sun set, they brought to him
 all that were diseased, and those that had
 33 demons. And all the city was gathered

together at the door. And he healed many 34
 that were sick of various diseases, and cast
 out many demons; and suffered not the
 demons to say, that they knew him. And 35
 in the morning, rising up long before the
 dawn, he went out, and departed into a
 solitary place, and prayed there. And Si- 36
 mon and those that were with Simon fol-
 lowed after him. And when they had found 37
 him, they said to him, All men seek thee.
 And he said to them, Let us go into the 38
 neighbouring towns, that I may preach
 there also; for therefore am I come forth.
 And he preached in their synagogues 39
 throughout all Galilee, and cast out demons.
 And there came a leper to him, beseeching 40
 him, and kneeling down to him, and saying
 to him, If thou wilt, thou canst make me
 clean. And Jesus, moved with compassion, 41
 put forth his hand, and touched him, and
 saith to him, I will; be thou clean. And 42
 as soon as he had spoken, immediately the
 leprosy departed from the man, and he was
 made clean. And he strictly charged him, 43
 and immediately sent him away; And saith 44
 to him, See thou say nothing to any man:
 but go, show thyself to the priest, and offer
 for thy cleansing those things which Moses
 commanded, for a testimony to them. But 45
 he went out, and began to publish it much,
 and to spread abroad the matter, so that
 Jesus could no more openly enter into the
 city, but was without in desert places: and
 they came to him from every quarter.

CHAPTER II.

A. D. 31. Christ healeth one sick of the palsy, calleth
 Matthew, and eateth with publicans and sinners.

AND he entered again into Capernaum 1
 after some days; and it was reported that
 he was in a house. And immediately many 2
 were gathered together; so that there was
 no room to contain them, no, not even about
 the door; and he spoke the word to them.
 And they came to him, bringing one sick 3
 of the palsy, who was borne by four. And 4
 when they could not come near him be-
 cause of the multitude, they removed the

in that desert. which abounded with serpents and wild
 beasts

21. *They went to Capernaum*] After having preached in
 the synagogue of Nazareth and being thrust out of that
 city, he went to Capernaum, Luke iv. 16—31. The next
 verse Matthew places at the end of the sermon on the mount,
 chap. vii. 28, 29.

22—28. *A man with an*] Compare Luke iv. 33—37.
 Doddridge considers the account of this man as affording
 strong proof that those called demoniacs were really pos-
 sessed with demons.

24. *Ah! what hast thou*] In rendering the idiomatic
 words. *τι ηναι και ου*, Pearce and others are followed. The
 same idiomatical words occur in the Heb. Josh. xxii. 24, &c.

29—34. *They went out of the*] Compare Matt. viii.
 14—17; Luke iv. 38—41.

32—39. *Evening was come*] The reason why they brought

the diseased persons to be healed in the evening, most pro-
 bably was that the sabbath was ended. Compare Luke iv.
 42—44.

40—45. *There came a leper*] Compare Matt. viii. 2, and
 notes, Luke v. 12.

45. *Could no more enter*] That is, into Capernaum. He
 could not enter for the crowds that came to see him, with-
 out exposing himself more than he judged proper.

CHAP. II. 2. *Spoke the word*] That is, 'the word of
 God, or of the kingdom,' as the gospel is called, Matt.
 xiii. 19.

3. *One sick of the palsy*] Matthew only relates the mira-
 cle, without noticing the circumstance of their going upon
 the roof, &c. chap. ix. 2—8. Luke agrees with Mark, chap.
 v. 18—26.

4. *Removed the covering*] Dr. Shaw supposes that our
 Lord was in the area or court, and that they carried him up

- covering where he was : and when they had taken it up, they let down the couch on which the sick of the palsy lay. When Jesus saw their faith, he said to the sick of the palsy, Son, thy sins are forgiven thee. Now some of the scribes were sitting there, and reasoning thus in their hearts, Why doth this man thus speak blasphemies ? who can forgive sins but one, that is God ? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said to them, Why reason ye thus in your hearts ? Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee ; or to say, Arise, and take up thy couch, and walk ? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, and take up thy couch, and go to thy house. And immediately he arose, took up the couch, and went forth before them all ; so that they were all amazed, and glorified God, saying, We never saw any thing like this.
- 13 And again he went forth by the side of the lake ; and all the multitude came to him, and he taught them. And as he passed by, he saw Levi, the son of Alpheus, sitting at the receipt of custom, and said to him, Follow me. And he arose and followed him. And it came to pass, that as Jesus was at meat in Levi's house, many publicans and sinners placed themselves at table with Jesus and his disciples : for there were many, and they followed him.
- 16 And when the Scribes and Pharisees saw him eat with publicans and sinners, they said to his disciples, How is it that he eateth and drinketh with publicans and sinners ? When Jesus heard this, he saith to them, They that are well, have no need of a physician, but they that are sick : I came to call, not the righteous, but sinners [to repentance.]
- 18 Now the disciples of John and of the

Pharisees used to fast ; and they come and say to him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not ? And Jesus said to them, Can the bride men fast, while the bridegroom is with them ? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then they will fast in those days. No one seweth a piece of undressed cloth on an old garment : else the new piece put on taketh away from the old, and the rent is made worse. And no one putteth new wine into damaged bottles ; else the new wine bursteth the bottles, and the wine is spilled, and the bottles will be marred : but new wine must be put into sound bottles

And it came to pass, that he went through the corn fields on the sabbath ; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said to him, Behold, why do they on the sabbath that which is not lawful ? And he said to them, Have ye never read what David did, when he had need, and was hungry, he, and they that were with him ? How he went into the house of God in the days of Abiathar, afterwards high priest, and ate the presence bread which is not lawful for any to eat but for the priests ; and gave also to those who were with him ? And he said to them, The sabbath was made for man, and not man for the sabbath : Therefore the Son of man is Lord also of the sabbath.

CHAPTER III.

A. D. 31. Christ healeth the withered hand ; chooseth his apostles, and refutes the blasphemy of the scribes, ascribing his miracles to Beelzebub.

AND he entered again into the synagogue ; and there was a man there who had a withered hand. And the Pharisees watched him, whether he would heal him on the

the outside stairs to the roof, and went on the roof near to the place where Jesus was teaching, and removing a part of the parapet wall, they let down the couch. A late ingenious critic conceived it probable that the court might be covered with a kind of awning, fastened to the balustrade or parapet wall, and that the removing of this is only intended.

5—12. *Thy sins are*] See notes, Matt. ix. 2—8. Pearce observes, that the Jews having said in their hearts, ver. 7, 'Who can forgive sins, but one, that is God?' Jesus, by affirming that he had power to forgive them, did in effect lead them to conclude that he claimed to be God ; which we may justly suppose he would not have done, if he had not a right to that claim,

13—16. *And again he went*] Compare Matt. ix. 9—13.—*Levi, the son of*] It has been generally thought that Levi is only another name for Matthew, as what that evangelist relates contains the same particulars we have here.

17. *To repentance*] Griesbach has rejected these words, on the authority of many MSS. and versions ; but as they are found, Luke v. 32, without any diversity of reading,

and as the sense seems incomplete without them, I have admitted them with a mark as of doubtful authority.

19—22. *Can the bride men*] Compare Matt. ix. 14, and note.—*They cannot fast*] It is a time of joy, and not of grief ; they cannot therefore fast consistently with common usage. Compare Matt. ix. 16, 17, and notes.

23—25. *Corn fields on the sabbath*] Compare Matt. xii. 1, 8 ; Luke vi. 1, 11.

26. *Abiathar, the high priest*] Alimelech was high priest when David went to Nob. 1 Sam. xxi. 12 ; but Abiathar might officiate for his father on that occasion ; and as he only escaped the sword of Saul, and was high priest during David's reign, he is mentioned in preference to his father. To prevent ambiguity, *afterwards* is added.—*Sabbath made for man*] The sabbath was not first instituted and man created to observe it ; but man was first created, and the sabbath instituted for his benefit.

CHAP. III. 1. *And he entered again*] Compare chap. i. 21. This was on another sabbath, Luke vi. 6.

2. *Pharisees watched him*] Matthew says, 'They asked him, saying, 'Is it lawful to heal on the sabbath?' They

3 sabbath; that they might accuse him. And he saith to the man who had the withered
4 hand, Stand forth. And he saith to them, Is it lawful to do good on the sabbath, or to do evil? to save life, or to kill? But
5 they were silent. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith to the man, Stretch forth thy hand. And he stretched it forth; and his hand
6 was restored. And the Pharisees went out, and immediately took counsel with the Herodians against him, how they might
7 destroy him. But Jesus withdrew with his disciples towards the lake; and a great multitude followed him from Galilee, and
8 from Judea, And from Jerusalem, and from Idumea, and from beyond the Jordan; and they about Tyre and Sidon, a great
9 multitude, when they had heard what great things he did, came to him. And he spoke to his disciples, that a small vessel should
10 attend on him because of the multitude, lest they should throng him. For he had
11 healed many; so that as many as had grievous diseases pressed upon him that they
12 might touch him. And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. But he strictly charged them that they
13 should not make him known. And he goeth up a mountain, and calleth to him whom he would: and they came to
14 him. And he appointed twelve, that they might be with him, and that he might send
15 them forth to preach; And to have the power of healing diseases and casting out
16 demons. And *these were they*; Simon whom he had surnamed Peter; And James
17 the son of Zebedee, and John the brother of James, these he surnamed Boanerges,
18 that is, Sons of thunder; And Andrew, and Philip, and Bartholomew and Matthew, and Thomas and James the son of Alphaeus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, who also delivered him up.
20 And they went into a house; and the multitude cometh together again, so that

they could not so much as eat bread. And 21 when his friends heard of it, they went out to lay hold on him; for they said, He is beside himself. But the Scribes who came 22 down from Jerusalem said, He hath Beelzebub, and by the prince of the demons he casteth out the demons. And he called 23 them to him, and said to them in parables, How can Satan cast out Satan? And if a 24 kingdom be divided against itself, that kingdom cannot stand. And if a household 25 be divided against itself, that household cannot stand. And if Satan rise up against him- 26 self, and be divided, he cannot stand, but must have an end. No man can enter into 27 a strong man's house, and plunder his goods, unless he first bind the strong man; and then he may plunder his house. Verily 28 I say to you, All other sins may be forgiven to the sons of men, and the blasphemies wherewith soever they may blaspheme; But he that shall blaspheme against the 29 Holy Spirit hath never forgiveness, but is liable to everlasting punishment. Because 30 they said, He hath an unclean spirit.

And his mother and his brethren then 31 came, and, standing without, sent to him, calling him. And the multitude sat about 32 him, and they said to him, Behold, thy mother and thy brethren and thy sisters without seek thee. And he answered them 33 saying, Who is my mother, or my brethren? And he looked round on them who sat 34 about him, and said, Behold my mother and my brethren? For whosoever shall do the will of God, he is my brother, and my sister, and mother.

CHAPTER IV.

A. D. 31. *The parable of the sower, and its explanation; parable of the seed growing secretly, and that of the mustard seed.*

AND again he began to teach by the side of 1 the lake: and there was gathered to him a great multitude, so that he entered into a ship, and sat *therein* on the lake; and the whole multitude was by the lake on the land. And he taught them many things 2 by parables, and said to them in his teach-

might do this after that Jesus had bid the man stand forth; and our Lord might reply as in Matthew as well as what Mark relates.

4. *To do good or evil?* To do evil and to kill, means, not to do good, nor to save when we can; otherwise there could have been no question about the lawfulness.

6. *Herodians*] See note, Matt. xxii. 16.

10. *Grievous diseases*] Such as was the woman's bloody issue, chap. v. 25.

14. *Appointed twelve*] This appointment consisted in his imparting to them spiritual gifts, as it follows.

18. *Thaddeus*] See note, Matt. x. 2.

21. *They went out*] From some house in which they were in Capernaum.—*He is beside himself*] He is so intent on his ministry that he alike disregards his health and safety. This reflection on our Lord's conduct by his friends

is a testimony to his zeal and unwearied exertions in doing good.

23. *In parables*] By parables are meant our Lord's allusions to the case of a kingdom, a household, and a strong man, in the following verses.

24, 25. *If a kingdom*] Compare Matt. xii. 25. &c.; Luke xi. 16, &c.

28, 29. *All other sins*] See notes, Matt. xii. 28—31.

30. *Because they said*] What gave occasion for our Lord's thus speaking, was their saying, 'He hath an unclean spirit.'

31—35. *And his mother*] Compare Matt. xii. 46—50 and notes.

CHAP. IV. 1—10. *And again he began*] Compare Matt. xiii. 1—9.

3 ing, Hearken; behold a sower went forth
 4 to sow: And it came to pass, as he sowed,
 some seed fell by the way-side, and the
 fowls of the air came and devoured it.
 5 And some fell on rocky ground, where it
 had not much earth; and immediately it
 sprang up, because it had no depth of earth.
 6 But when the sun was up, it was scorched;
 and because it had no root, it withered
 away. And some fell among thorns, and
 the thorns grew up, and choked it, and it
 8 yielded no fruit. But some fell on good
 ground, and yielded fruit that sprang up
 and increased; and brought forth, some
 thirty, and some sixty, and some a hundred
 9 fold. And he said to them, He that hath
 ears to hear, let him hear.
 10 And when he was in private, they that
 were about him with the twelve asked him
 11 respecting the parable. And he said to
 them, To you it is given to know the secret
 of the kingdom of God; but to them that
 are without, all these things are spoken in
 12 parables: So that they may see indeed but
 not perceive; and may hear indeed but not
 understand; lest they should be converted,
 13 and their sins should be forgiven. And
 he said to them, Know ye not this para-
 ble? how then will ye know all parables?
 14 The sower is he who soweth the word.
 15 And those by the way-side in whom the
 word is sown, are such as have no sooner
 heard than Satan cometh and taketh away
 the word that was sown in their hearts.
 16 And those in like manner which are sown
 on rocky ground, are they, who, when they
 have heard the word, immediately receive it
 17 with joy; But not having it rooted in them-
 selves, they endure but for a short time:
 afterward, when affliction or persecution
 ariseth because of the word, immediately
 18 are they offended. And those which are
 sown among thorns, are such as hear the
 19 word, And the cares of this world, and
 the deceitfulness of riches, and the desires
 of other things entering in, choke the word,
 20 and it becometh unfruitful. And those

which are sown on good ground, are such
 as hear the word, and receive it, and bring
 forth fruit, some thirty, some sixty, and
 some a hundred fold.

And he said to them, Is a lamp brought 21
 to be put under a measure, or under a
 couch, and not to be set on a stand? For 22
 there is nothing hidden, which is not to be
 manifested; nor hath any thing been kept
 secret, but that it should come abroad. If 23
 any man have ears to hear, let him hear.
 And he saith to them, Take heed what ye 24
 hear; with what measure ye mete, it shall
 be measured to you.^a For he that hath 25
 much to him shall be given; and he that
 hath little, from him shall be taken even
 that which he hath.

And he said, So is the kingdom of God, 26
 as if a man should cast seed into the
 ground; And, while he sleepeth by night, 27
 and riseth by day, the seed should spring
 and grow up, he knoweth not how. For 28
 the earth bringeth forth fruit of itself; first
 the blade, then the ear, after that the full
 corn in the ear. But when the fruit is ripe, 29
 immediately he putteth in the sickle, be-
 cause the harvest is come.

He said also, To what shall we liken the 30
 kingdom of God, or what comparison shall
 we use concerning it? It is like a grain of 31
 mustard seed, which when it is sown in the
 earth, is less than all the seeds that are in
 the earth: But when it is sown, it groweth 32
 up, and becometh greater than all herbs,
 and shooteth out great branches; so that
 the fowls of the air may lodge under the
 shadow of it. And with many such parables 33
 spoke he the word to them, as they were
 able to understand. But without a para- 34
 ble spoke he not to them; and when they
 were alone he expounded all things to his
 disciples.

And the same day, when the evening 35
 was come, he saith to them, Let us pass
 over to the other side. And when they had 36
 sent away the multitude, they took him
with them in the vessel. And there were

11. *To them that are without*] To those who were not admitted to the intimacy and private instruction with which the apostles and some other disciples were favoured.

12. *So that they may see*] Compare Matt. xiii. 14; where the quotation from Isa. vi. 9 is more complete, and the reason why they saw indeed, but did not perceive, &c. is assigned: 'For this people's heart is become gross,' &c.

15. *In whom the word*] Every translator must agree with Wakefield, that the construction of the original is extremely harsh and embarrassed. If we might read *ὁ σπαραγμός* instead of *ἐλάσας*, the construction would be improved.

16, 20. *And those in like*] In the 15th verse those must refer to the persons intended, and in this and the following to the grains or seeds sown. Compare Matt. xiii. 20-23.

21-23. *Under a couch*] Such as the Jews reclined on at meals. See Luke viii. 16.—*Been kept secret*] These remarks had been made on another occasion, Matt. v. 15.

24. *With what measure*] Consider what ye hear from

me; for in proportion as ye attend to my doctrine, ye shall be blessed with improvement in the knowledge of it.

24. (a) *And to you that hear, more shall be given.*—Griesb.

25. *For he that hath*] Compare Matt. xiii. 12, and note; and xxv. 29.

27. *Sleepeth by night*] Compare Matt. vii. 6, and note. This kind of construction is common in the Hebrew. As vegetation is carried on by the prolific power of the elements, constantly, though imperceptibly, so should the gospel spread and increase in the world; and in its influence on the minds of believers.

30-34. *To what shall we liken*] Compare Matt. xiii. 31, 32. Raphael explains the close of ver. 33, 'able to understand,' as signifying 'able to bear,' as John xvi. 12.

35. *And the same day*] Compare Matt. viii. 18. If Mark has given us the very day on which our Lord delivered the parable of the sower, &c. it is clear that Matthew's account of what we have here is not given in the order of time.

36. *They took him with them*] Literally, 'They took him,

37 with him other little vessels also. And there arose a great storm of wind, and the waves beat into the vessel, so that it was now filled *with water*. And he was in the hinder part of the vessel, asleep on a pillow; and they awake him, and say to him, Master, carest thou not that we perish? And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said to them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What man is this, that even the wind and the sea obey him?

CHAPTER V.

A. D. 31. Christ delivereth him possessed with a legion of demons; healeth the woman of a bloody issue, and raiseth the daughter of Jairus.

1 And they came over to the other side of the lake, into the country of the Gadarenes. 2 And when he had come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him not even with chains: For he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces, nor could any man tame him. 5 And always, night and day, he was in the tombs and in the mountains, crying out, and cutting himself with stones. But when he saw Jesus at a distance, he ran and did him homage, And cried out with a loud voice and said, What hast thou to do with me, Jesus, Son of the most high God? I adjure thee by God, that thou torment me not. (For he had said to him, Come out of the man, thou unclean spirit!) And he asked him, What is thy name? And he answered, saying, My name is legion; for 10 we are many. And he besought him much

that he would not send them away out of the country. Now near to the mountains 11 there was a great herd of swine feeding. And the *demons* besought him, saying, 12 Send us into the swine that we may enter into them. And immediately Jesus gave 13 them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the lake, (they were about two thousand) and were choked in the lake. And they 14 that fed the swine fled, and told it in the city, and in the villages. And the people went out to see what had been done. And 15 they come to Jesus, and see him that had the demon, sitting, and clothed, and in his right mind; and they were afraid. And 16 those that had seen it told them how it had befallen him that had the demon, and also concerning the swine. And they began to 17 entreat Jesus to depart out of their borders. And when he had come into the vessel, he 18 that had the demon besought Jesus that he might be with him. Yet Jesus suffered 19 him not, but saith to him, Go unto thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he de- 20 parted, and began to publish in Decapolis how great things Jesus had done for him; and all men wondered.

And when Jesus had passed over again 21 by the vessel to the other side, much people gathered to him, and he was near to the lake. And behold, there cometh one of 22 the rulers of the synagogue, named Jairus; and when he saw him, ^{he} fell at his feet, And besought him greatly, saying, My little 23 daughter lieth at the point of death: I pray that thou wouldst come and lay thy hands on her, that she may be recovered, and live. And Jesus went with him; and 24 much people followed him, and thronged

as he was in a ship.' Our Lord had gone into a vessel while his apostles had dismissed the multitude; and they then entered and took him away. Compare Matt. viii. 23.

38. *Carest thou not?* Matthew, 'Master, save us; we are perishing.' Luke, 'Master, Master, we are perishing!' Perhaps some of the disciples might say as Mark has it, and others as Matthew. The sense of all is the same.

CHAP. V. 1. *Gadarenes*] Compare Matt. viii. 23, and note there.

2—20 *A man with an*] Matthew connected this miracle with the storm on the lake of Genesareth, and mentions two demoniacs; but as one was a most remarkable case, and his cure a singular miracle, Mark dwells upon this, and gives a more particular account of the man and of the miracle.

3. *Bind him*] His strength was so great, as to break even the chains with which he was fettered.

5. *In the tombs*] Perhaps he was in the tombs by night, and in the mountains by day. The tombs being cut out of the rocks might afford him shelter.

7. *Son of the most*] The preceding verse renders it certain that it was the man, and not the demons, who made the confession. He might previously have heard Jesus and

seen his miracles, and, now recollecting them, might thus speak.

9. *What is thy name?*] Our Lord had said, Come out of the man, unclean spirit. He speaks of only one spirit. By the question Jesus might intend only what was his own name; and the answer shows, that the unhappy man conceived that he might be called legion, as he thought himself possessed by so many spirits.

12. *The demons besought him*] According to popular opinion, they spoke through the organs of the man, and requested permission to enter into the swine; and when this was granted they entered, and the herd ran violently down a steep place into the sea or lake.

15. *Clothed, and in his right mind*] This man must have been well known, and so signal a miracle could not fail to make a considerable impression.

19. *And tell them*] Our Lord had usually forbidden the person healed to tell it, but here he commands the man to publish the mercy shown to him. The reason might be that this country was inhabited by heathens as well as Jews, and was remote from Jerusalem, where his most inveterate enemies resided. Josephus reckons Decapolis a part of Syria.

21. *Passed over again*] That is, to Capernaum. Compare Matt. iv. 13.

25 him. And a certain woman who had an
26 issue of blood twelve years, And had suffered much from many physicians, and had spent all that she had, and had received no
27 relief, but had rather grown worse, When she heard of Jesus, came in the crowd behind him, and touched his garment. For she said, If I may but touch his garments,
28 I shall be restored. And immediately the source of her disorder was dried up; and she felt in her body that she was cured of
30 that plague. And Jesus immediately knowing in himself the power which had gone from him, turned about in the crowd and
31 said, Who touched my garments? And his disciples said to him, Thou seest the multitude thronging thee, and sayest thou,
32 Who touched me? And he looked around
33 to see her that had done this thing. But the woman, fearing and trembling, knowing what had been done to her, came and fell down before him, and told him the
34 whole truth. And he said to her, Daughter, thy faith hath made thee well; go in peace,
35 and be whole of thy plague. While he yet spoke, there came from the ruler of the synagogue's house, some who said, Thy daughter is dead, why troublest thou the
36 master any further? And as soon as Jesus heard the word which was spoken, he saith to the ruler of the synagogue, Be not afraid,
37 only believe. And he suffered no man to follow, but Peter, and James, and John the
38 brother of James. And he cometh to the house of the ruler of the synagogue, and seeth a disturbance, and them that wept
39 and wailed greatly. And when he had come in, he saith to them, Why make ye this disturbance and weep? the child is not dead, but sleepeth. And they derided
40 him. But when he had put them all out, he taketh the father and the mother of the child, and those who were with him, and
41 entereth in where the child was. And he took the child by the hand, and said to her, Talitha cumi; which is, being interpreted;

Damsel, (I say unto thee,) arise. And immediately the damsel arose, and walked; for she was twelve years old. And they were amazed with great amazement. And he charged them strictly that no man should know it; and commanded that something should be given her to eat.

CHAPTER VI.

A. D. 31. Christ is despised by his countrymen, gives the power of miracles to the twelve; various opinions respecting him; miracle of five loaves and two fishes; walketh on the sea, &c.

AND he went out thence, and came to 1
Nazareth his own country; and his disciples follow him. And when the sabbath 2
was come, he began to teach in the synagogue; and many hearing him were astonished, saying, Whence hath this man these things? and what wisdom is this which hath been given to him? and whence are such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, 3
the brother of James, and Joses, and of Judah, and of Simon? and are not his sisters here with us? And they were offended at him. But Jesus said to them, A prophet is not without honour, except in his own country, and among his own kindred, and in his own house. And he could not 5
do any mighty work there except that he put his hands upon a few sick, and cured them. And he wondered because of their unbelief. 6
And he went round about the villages teaching. And he called to him the twelve, 7
and began to send them forth by two and two; and gave them power over unclean spirits; And commanded them that they 8
should take nothing for their journey, except a staff only; no bag, no food, no money in their purse: But to be shod with 9
sandals; and not to put on two coats. And 10
he said to them, In what place soever ye enter into a house, there abide till ye depart from that place. And whosoever will not 11
receive you, nor hear you, when ye depart thence, shake off the dust under your feet

25—34. *A certain woman*] Compare Matt. ix. 20—22; Luke viii. 43—48. Luke nearly agrees with Mark in relating this miracle, while Matthew omits many circumstances, and describes it very briefly. She had been afflicted with the disease twelve years, and the disease had become worse. Having heard of Jesus, and the wonders which he performed, she thought that if she could but touch his garment, she should be healed. She did so, and was healed. How striking, and how instantaneous the miracle!

30. *The power which had*] He knew what he had done, was conscious of the healing power which had been exerted; and the question, Who touched me? was designed to lead the woman to declare before all this surprising miracle.

39. *Not dead, but sleepeth*] Comp. Matt. ix. 24, and note.

40. *Those who were with him*] Peter, James and John, as is clear from ver. 37.

CHAP. VI. 1. *Went out thence*] From Capernaum, where he had sometime resided. Nazareth is supplied, as what is clearly implied.

3. *This the carpenter*] Matthew has 'the son of the carpenter,' and Pearce thought this the more probable. Some of the people might say as Matthew has it, and others as Mark. It is known that it was usual with the Jews, whatever their circumstances were, to teach their children some trade. Grotius says, 'Since Christ is thus called by the people of Nazareth, among whom he grew up, I cannot dissent from those who report that he assisted Joseph in his occupation, and as Justin says, made ploughs and yokes. That the ancient Christians thought so appears from the reply of one, who, being contumeliously asked, what the son of the carpenter was doing, answered, 'He is making a bier for Julian.'

4. *A prophet is not*] See note, Matt. xiii. 57. When an individual, whom we have known in circumstances like to our own, is afterwards distinguished by peculiar gifts and endowments, we are more prejudiced against him than strangers usually are.

5. *He could not do*] He could not with propriety. Their prejudices and unbelief might prevent them from bringing their sick in general to him for relief, as appears from Matt. xiii. 58.

12 for a testimony unto them.* And they went out and preached that men should repent.
 13 And they cast out many demons, and anointed with oil many that were sick, and cured them.
 14 And king Herod heard of him; (for his name was spread abroad:) and he said, John the Baptist is risen from the dead, and therefore mighty works are wrought by him. Others said, he is Elijah. And others said, He is a prophet like one of the old prophets. But when Herod heard of him, he said, It is John, whom I beheaded; he is risen from the dead. For this Herod had sent and apprehended John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.
 18 For John had said to Herod. It is not lawful for thee to have thy brother's wife. Herodias therefore was greatly incensed against him, and would have killed him, but she could not; For Herod regarded John, knowing that he was a righteous and holy man, and protected him; and after hearing him, he did many things; and he heard him gladly. But a convenient day being come, when Herod on his birth-day made a supper for his great men, commanders and chiefs of Galilee; And the daughter of this Herodias came in, and danced, and pleased Herod and his guests; and the king said to the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he swore to her, Whatsoever thou shalt ask of me, I will give it thee, to the half of my kingdom. And she went out and said to her mother, What shall I ask? And she said, The head of John the Baptist. And she immediately came with haste to the king, and asked, saying, I desire that thou give me presently in a basin the head of John the Baptist. And the king was exceedingly grieved; yet because of his oath

and of his guests, he would not reject her. And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a basin, and gave it to the damsel; and the damsel gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Then the apostles came together to Jesus, 30 and told him all things, both what they had done, and what they had taught. And he 31 said to them, Come ye yourselves privately to a desert place, and rest a short time: for there were many coming and going, and they had not leisure even to eat. And they 32 departed into a desert place by the vessel privately. But the people saw them departing, and many knew him, and ran by land out of all the cities, and came thither to him. And Jesus came out of the vessel, 34 and saw much people, and was moved with compassion towards them, because they were as sheep not having a shepherd: and he began to teach them many things. And 35 when the day was now far spent, his disciples came to him, and said, This is a desert place, and the day is far spent: Send them 36 away, that they may go into the country, and into the villages round about, and buy for themselves food: for they have nothing to eat. He answered and said to them, 37 Give ye them food to eat. And they say to him, Shall we go and buy bread for two hundred denarii, and give them to eat? He saith to them, How many loaves have 38 ye? go and see. And when they knew, they say, Five, and two fishes. And he 39 commanded them to make all place themselves by companies upon the green grass. And they placed themselves in squares, by 40 hundreds, and by fifties. And when he had 41 taken the five loaves and the two fishes,

11. *Testimony unto them*] As a testimony of their unbelief, and a declaration that you leave them as unworthy of your further regard, Acts xiii. 51; xviii. 6.—(o) *Verily I say to you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.*—Griesb.

13. *Anointed with oil*] From this and James v. 14, 15, it appears that it was then usual to anoint sick persons with oil, or some unguent, which was most probably rubbed into the part affected. What is here said, as well as in James, implies that the cure was miraculous; and the reason of the rite, whatever it was, has now ceased.

19. *She could not*] For some time Herod resisted her arts and entreaties.

20. *He did many things*] Did many things according to the admonitions and instructions which John gave him; and took some pleasure in attending on his ministry.

21. *A convenient day*] Convenient for the purpose of Herodias. See Matt. xiv. 6.

23. *To the half of my kingdom*] See Matt. xiv. 9, and note. Doubtless this rash oath was made, when his passions were inflamed by wine.

25. *Give me presently*] She desired this might be done quickly, fearing lest Herod should change his mind. Josephus informs us that John was imprisoned in the castle of

Machærus, a fortress at the extremity of Peræa, his territory adjoining that of Aretas, king of Arabia. Herod had married his daughter; but had put her away to take Herodias, to avenge which Aretas had declared war against him. It is then almost certain that Herod with his forces now lay at Machærus, where his leading men and officers attended him, and where his birth-day was kept. Hence he sent a sentinel to behead John, which could be done, and was done immediately. Soon after Herod engaged Aretas, but was defeated with great slaughter. He never prospered after beheading John, but died in exile.

30. *Then the apostles*] They had fulfilled the commission given to them, and now tell him what miracles they had wrought in his name, and what they had taught the people.

33. *And ran by land*] Our Lord sailed near the coast, to the desert place mentioned, and did not cross the lake.

34—41. *And Jesus came*] Compare Matt. xiv. 13—21. Mark is much more particular in the relation of this miracle than the former evangelist.

40. *In squares by hundreds*] I follow Campbell in this version; and it is certainly more literal than companies or ranges, which others adopt. The metaphor is taken from beds or flowers in gardens, which are usually parallelograms.

he looked up to heaven, and blessed, and broke the loaves, and gave them to his disciples to set before them; and the two fishes 42 divided he among them all. And they all 43 ate, and were filled. And they took up twelve large baskets full of the fragments 44 of the loaves and of the fishes. And those who ate of the loaves were five thousand 45 men. And immediately he constrained his disciples to get into the ship, and to go before to the other side towards Bethsaida, 46 while he sent away the people. And when he had sent them away, he departed to a moun- 47 tain to pray. And when the evening was come, the ship was in the midst of the lake, 48 and he alone on the land. And he saw them distressed with rowing; for the wind was contrary to them; and about the fourth watch of the night he cometh to them, walking upon the lake, and would have passed 49 by them. But when they saw him walking upon the lake, they supposed that it was 50 an apparition, and they cried out: (For they all saw him and were troubled.) And immediately he talked with them, and saith to them, Take courage; it is I; be not 51 afraid. And he went up to them into the ship; and the wind ceased: and they were greatly amazed in themselves beyond mea- 52 sure and wondered. For they considered not the miracle of the loaves; for their heart was hardened.

53 And when they had passed over, they came into the land of Genesaret, and drew 54 to the shore. And when they had come out of the ship, immediately the people knew 55 him, And ran through all the country round about, and began to carry about on couches those that were sick, where they 56 heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made well.

CHAPTER VII.

A. D. 32. Pharisees offended at the disciples for not regarding the tradition; our Lord's reply; healeth the Syrophenician woman's daughter, and other miracles.

1 THEN were gathered to him the Phari-

43. *Of the loaves and of the fishes*] That the words supplied are understood, must generally be allowed. Comp. John vi. 13.

45-56. *And when he had*] Compare Matt. xiv. 23-36. Mark omits the circumstance of Peter requesting that he might go to Jesus on the sea.

54. *The people knew him*] Some good MSS. have, men of that place, which, as to the sense, must be supplied, or something equivalent. Such supplements are often necessary in a translation.

CHAP. VII. 2. *Defiled*] In the Greek it is common, that is, not ceremonially cleansed. See verses 15, 18, 20, 21; Acts x. 14, 15.—(c) *They found fault*.—Griesb.

3. *With a little water*] That this is the exact sense of the text is generally allowed. Wetstein explains, 'With

sees, and some scribes, who came from Jerusalem. And they saw some of his disciples eat bread with defiled, that is, with unwashed hands.' (For the Pharisees, and all the Jews, unless they wash their hands with a little water, eat not, holding the tradition of the elders. And when they come from the market-place, unless they wash, they eat not. And many other things there are, which they have received and hold, as the washings of cups and of pots, brazen vessels and tables.) Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said to them, Well hath Isaiah prophesied of you, hypocrites, as it is written; This people honour me with their lips, but their heart is far from me. But in vain do they worship me, teaching doctrines, the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washings of pots and cups; and many other such like things ye do. And he said to them, Well do ye make void the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso revileth father or mother, he shall surely die: But ye say, If a man shall say 11 to his father or mother, Be it Corban, [that is, an offering.] whatsoever I have by which thou mightest be profited: And ye 12 suffer him not afterward to do ought for his father or his mother; Making the word of 13 God of no effect through your tradition, which ye deliver: and many such like things ye do.

And when he had called all the people 14 to him, he said to them, Hearken to me, every one of you, and understand: There 15 is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they which defile the man. If any man have 16 ears to hear, let him hear. And when he 17 had entered into a house from the people, his disciples asked him concerning this saying. And he saith to them, Are ye also thus 18 without understanding? Do ye not per-

as much water as they can hold in the nollow of their hand, when the fingers are gathered up together.'

4. *Unless they wash*] *Αὐτίαν* is used as synonymous with *ὑπόπαι* in the former verse, and the design of the Evangelist is not to describe a different mode of washing, but a different occasion of it, coming from the market-place, where they thought they might have been defiled, the common version is followed. Several good MSS. read *παινῶνται*, which signifies washing or sprinkling; and, though not of equal authority with the text, yet this contributes to fix the sense in which it was understood.—*Washings of cups*] That washings gives the sense of baptisms, I conceive must be allowed.

15. *Nothing from*] Though it is true that a man may bring guilt on himself by eating to excess, and a Jew by eat-

ceive, that whatsoever thing from without entereth into the man, it cannot defile him ;
 19 Because it entereth not into his heart, but into the belly, where all food is cleansed, and the impurities pass off into the vault ?
 20 Also he said, That which cometh out of the 21 man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, Thefts, covetousness, maliciousness, deceit, impurity, an evil eye, calumny, pride,
 23 folly. All these evil things come from within, and defile the man.
 24 And he arose, and departed thence into the borders of Tyre and Sidon, and entered into a house, and desired that none might know of him ; but he could not be concealed. For a certain woman, whose young daughter had an unclean spirit, heard of
 26 him, and came and fell at his feet ; (The woman was a Greek, a Syrophenician by birth :) and she besought him that he would
 27 cast the demon out of her daughter. But Jesus said to her, Let the children first be filled ; for it is not meet to take the children's bread, and cast it to the dogs. And
 28 she answered and said to him, True, Master : yet the dogs under the table eat of the children's crumbs. He then said to
 29 her, For this saying, depart ; the demon is gone out of thy daughter. And when she came to her house, she found the demon gone out, and her daughter lying upon the bed.
 31 And again *Jesus*, departing from the borders of Tyre and Sidon, came to the lake of Galilee, through the country of Decapolis.
 32 And they bring to him one that was deaf, and had an impediment in his speech ; and they beseech him to put his hand upon
 33 him. And he took him aside from the multitude, and put his fingers into his ears,
 34 and spat, and touched his tongue ; And looking up to heaven, he sighed, and saith to him, Ephphatha, (that is, Be opened.)

ing what was forbidden ; yet still the pollution would arise from the wickedness of the heart, which is what our Lord meant.

19. *Where all food is*] Food received undergoes various changes, and that part fit for nutrition is cleansed or separated by the action of the stomach, and the secretory vessels, while that part which is unfit passes off. To give the sense clearly, it is necessary to desert the verbal order of the text, and to supply what is implied.

22. *Folly*] The word seems to be used in opposition to *σωφροσύνη*, sober-mindedness ; and to denote mad, ungoverned passion.

26—28. *A Syrophenician*] A native of that part of Phenicia, which was then called the Syrian Phenicia, in distinction from the Libophenicians or Carthaginians. Mark calls her a Greek, according to the style of the Jews, who called all the civilized part of mankind Greeks, as distinguished from themselves. Compare Acts xix. 10 ; xx. 21 ; Rom. i. 16 ; ii. 9, 10 ; iii. 9. By birth she was a Syrophenician ; by descent, a Canaanite, and by religion, a Greek, or an idolater. Compare note, Matt. xv. 26, &c.

33. *Put his fingers*] In this instance and some others, see chap. viii. 23 ; John ix. 6, our Lord made use of actions,

And immediately his ears were opened, and 35 the string of his tongue was loosed, and he spoke plainly. And he charged them that 36 they should tell no man ; but the more he charged them, the more abundantly they published it ; And were beyond measure 37 astonished, saying, He doeth all things well ; he maketh both the deaf to hear, and the dumb to speak !

CHAPTER VIII.

A. D. 32. Christ feedeth the people miraculously ; refuseth to give a sign to the Pharisees ; exhorteth to beware of the leaven of their doctrine, and foretells his death and resurrection.

IN those days, the multitude being very 1 great, and having nothing to eat, Jesus called his disciples to him, and saith to them, I have compassion on the multitude, 2 because they have now been with me three days, and have nothing to eat. And if 3 I send them away fasting to their own houses, they will faint by the way ; for some of them came from far. And his disciples answered 4 him, Whence can a man satisfy these men with bread here in the desert ? And he 5 asked them, How many loaves have ye ? And they said, Seven. And he commanded the multitude to place themselves on the ground ; and he took the seven loaves, and gave thanks, and broke, and gave to his disciples to set before them ; and they set them before the multitude. And they had a few 7 small fishes : and he blessed *God*, and commanded to set these also before them. So 8 they ate, and were filled ; and they took up of the remains of the fragments seven baskets. And they that had eaten were about 9 four thousand ; and he sent them away.

And immediately he entered into the 10 vessel with his disciples, and came into the parts of Dalmanutha. And the Pharisees 11 came forth, and began to dispute with him, seeking of him a sign from heaven, trying him. And he sighed deeply in his spirit, 12

perhaps to excite attention to the miracle ; for it must be evident that the act of putting his finger into the ears, or touching his tongue, could not have any natural efficacy to produce the effects.

CHAP. VIII. 2. *Three days*] It is not said that they had nothing during those three days, but that they had nothing to eat then, when Jesus thus spoke. Paul ate nothing for the space of three days ; and Cicero speaks of old women fasting two or three days as an usual thing in Italy.

4—9. *Whence can a man*] Such a question, after what the apostles had witnessed of his power and kindness, shows strongly their little, or rather, want of faith. Compare Matt. xv. 32—39. In this as in the former miracle there must have been a real creation of bread and fishes, to supply such a multitude.

10. *Dalmanutha*] In Matt. xv. 39, Jesus is said to come ' into the coasts or borders of Magdala ;' and hence some MSS have Magdala here. It is most probable that Dalmanutha was some village on the shore belonging to Magdala, or not far from that city ; so that both Matthew and Mark are correct in the account they give.

12. *He sighed deeply*] Jesus most probably thus sighed ; out of pity to their prejudices.

and saith, Why doth this race seek after a sign? verily I say to you, There shall no sign be given to this race. And he left them, and entering into the vessel again departed to the other side.

14 Now the disciples had forgotten to take bread, nor had they in the vessel with them more than one loaf. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. 16 And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith to them, Why reason ye, because ye have no bread? perceive ye not yet, nor understand? have ye 18 your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? 19 and do ye not remember? When I broke the five loaves among five thousand, how many large baskets full of fragments took 20 ye up? They say to him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye 21 up? And they said, Seven. And he said to them, How is it that ye do not understand?

22 And he cometh to Bethsaida; and they bring a blind man to him, and besought 23 him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him 24 if he saw aught. And he looked up, and 25 said, I see men, like trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, 26 and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell any in the town. 27 And Jesus went out, and his disciples, into the villages of Cæsarea Philippi; and by the way he asked his disciples, saying 28 to them, Whom do men say that I am? And they answered, Some, John the Baptist; and some, Elijah; and others, One of the 29 Prophets. And he saith to them, But whom say ye that I am? And Peter answereth and 30 saith to him: Thou art the Christ. And he charged them that they should tell no man

of him. And he began to teach them, that 31 the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and scribes, and be killed, and after three days rise again. And he spoke 32 that saying openly. And Peter took him aside, and began to reprove him. But 33 when he had turned about and looked on his disciples, he reproveth Peter, saying, Get thee behind me, adversary, for thou regardest not the things which are of God, but the things which are of men.

And when he had called the multitude 34 to him, with his disciples also, he said to them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his 35 life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what will it profit 36 a man, if he shall gain the whole world, and lose his own life? Or what shall a man 37 give in ransom for his life? Whosoever 38 therefore shall be ashamed of me and of my words among this adulterous and sinful race; of him also will the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he 1 said to them, Verily I say to you, There are some of those who stand here, who shall not taste of death, till they have seen the kingdom of God come with power.

CHAPTER IX.

A, D. 32. Jesus is transfigured; explains what is meant by the coming of Elijah; cures a demoniac; foretells his death and gives various instructions to his disciples.

Now after six days Jesus taketh with him 2 Peter, and James, and John, and leadeth them up a high mountain apart by themselves; and he was transfigured before them. And his raiment became shining, 3 very white [as snow,] so as no fuller on earth can whiten. And Elijah and Moses 4 appeared to them; and they were talking with Jesus. And Peter spoke and said to 5 Jesus, Rabbi; it is good for us to be here: and let us make three booths; one for thee, and one for Moses, and one for Elijah.

where we have a fuller account of Peter's confession, and the answer of our Lord.

28—33. *One of the prophets*] That is, 'Some one of the old prophets,' as we have it Luke viii. 9, 19, but which of them they did not pretend to know. From the parallel place, some must be here supplied. See note on Matt. xvi. 23.

34—38. *And when he*] Compare Matt. xvi. 24—27, and notes there.

CHAP. IX. 1. *Some of those*] See note, Matt. xvi. 28.

3. *Very white*] Mark does not mention the change of his face, or countenance, which Matthew says 'shone as the sun.'

4. *Moses*] The reason why Moses and Elijah appeared might be to intimate that both the law and the prophets bore testimony to the ministry of Christ, as the law was given by Moses, and as Elijah was one of the greatest of the prophets.

15. *Of Herod*] Matthew calls it the leaven of the Sadducees, from which Pearce thinks it probable that the Sadducees were the partisans of Herod Antipas, and that he was a Sadducee, as were the Herodians mentioned chap. iii. 6; Matt. xxii. 16.

17. *Heart yet hardened*] That is, are ye yet so stupid and ignorant, as not to perceive what I meant? Our Lord had just reason for the questions and rebukes which he gave.

24. *Like trees, walking*] He judged what he saw to be men from the circumstance of their walking, but in other respects they seemed to be as trees, or only as large objects.

26. *Away to his house*] His own house. We are not told where he lived, but from what follows it appears that he was not a native or inhabitant of Bethsaida, into which he is forbidden to enter.

27—33. *Cæsarea Philippi*] Compare Matt. xvi. 13—20,

6 For he knew not what to say; for they
 7 were much afraid. And a cloud came and
 surrounded them; and a voice came out
 of the cloud, saying, This is my beloved
 8 Son: hear him. And quickly, when they
 had looked round about, they saw no man
 any more, but Jesus only with themselves.
 9 And as they came down from the moun-
 tain, he commanded them that they should
 tell no man what things they had seen,
 until the Son of man were risen from the
 10 dead. And they kept that saying with
 themselves, reasoning one with another
 what the rising from the dead could mean.
 11 And they asked him, saying, Why say the
 12 scribes that Elijah must come first? And
 he answered and said to them; Elijah
 verily cometh first, and restoreth all things;
 and (as it is written of the Son of man,)
 he must suffer many things, and be con-
 13 temptuously treated. But I say to you,
 That Elijah is indeed come, (as it is written
 of him,) and they have done to him what-
 soever they chose.
 14 And when he came to his disciples, he
 saw a great multitude about them, and the
 15 scribes disputing with them. And imme-
 diately all the people, when they beheld
 him, were greatly astonished, and running
 16 to him saluted him. And he asked them,
 17 About what do ye dispute with them? And
 one of the multitude answered and said,
 Rabbi; I have brought to thee my son,
 18 who hath a dumb spirit; And whosoever
 it seizeth him, it dasheth him on the ground;
 and he foameth, and gnasheth with his
 teeth, and pineth away: and I spoke to
 thy disciples that they should cast it out;
 19 and they could not. He answereth them,
 and saith, O unbelieving race, how long
 shall I be with you? how long shall I en-
 20 dure you? bring him to me. And they
 brought him to him: and when he saw
 him, immediately the spirit convulsed him;
 and he fell on the ground, and wallowed,
 21 foaming. And he asked his father, How

long is it since this befel him? And he said,
 From his childhood. And it hath often 22
 cast him into the fire, and into the waters,
 to destroy him; but if thou canst do any
 thing, have compassion on us, and help us.
 Jesus said to him, If thou canst believe, all 23
 things are possible to him that believeth.
 And immediately the father of the child 24
 cried out, and said with tears, I believe;
 strengthen thou my weak faith. When 25
 Jesus saw that the people came running
 together, he rebuked the unclean spirit,
 saying to him, Thou dumb and deaf spirit,
 come out of him, I command thee; and
 enter no more into him. And the spirit 26
 cried out, and convulsed him much, and
 came out of him; and he was as one dead;
 so that many said, He is dead. But Jesus 27
 took him by the hand, and raised him up;
 and he arose. And when he had come 28
 into the house, his disciples asked him pri-
 vately, Why could not we cast him out?
 And he said to them, This kind can come 29
 out by nothing, but by prayer and fasting.

And they departed thence, and passed 30
 through Galilee; and he was unwilling
 that any one should know it. For he 31
 taught his disciples, and said to them, The
 Son of man is *about to be* delivered into
 the hands of men, and they will kill him;
 and after he is killed, he will rise again
 the third day. But they understood not 32
 that matter, and were afraid to ask him.

And he came to Capernaum; and being 33
 in the house he asked them, What was it
 about which ye disputed among yourselves
 by the way? But they were silent: for by 34
 the way they had disputed among them-
 selves, who should be the greatest. And 35
 he sat down, and called the twelve, and
 saith to them, If any man desire to be first,
 he must be last of all, and servant of all.
 And he took a child, and set him in the 36
 midst of them; and when he had taken
 him in his arms, he said to them, Whoso- 37
 ever shall receive one of such children in

7. *A cloud came*] Matthew says, a bright cloud, the same as the Jews called Shechina, from which issued the voice.—*My beloved son*] Both Matthew and Peter have 'in whom I am well pleased.' Matt. xvii. 5, and 2 Pet. i. 17. While such variations show the independence of the writers, they tend greatly to establish the truth of the facts which they relate.

12. *And, as it is written*] Making 'as it is written of the Son of man' a parenthetic sentence, the meaning is obvious. In this view of the passage our Lord does not say that it was any where foretold that John should be thus treated; but as it had been written of him, so he affirms would they do to John.

13. *As it is written of him*] That this clause refers to the coming of John, in the spirit of Elijah, and not to his sufferings and death, is generally allowed; and to prevent any misapprehension of the text, I have, with Heinsius and others, transposed it.

15. *Greatly astonished*] The most probable reason of the astonishment of the people, on beholding our Lord, is to suppose that his countenance still shone with unusual

brightness and lustre, as that of Moses did on his coming down from the mount. Compare Exod. xxxiv. 29, 30.

17. *A dumb spirit*] He was deaf as well as dumb, ver. 25, and in Matt. xvii. 15, is called a lunatic, in the original sense of that term, meaning that he was subject to fits at short periods, according to the changes of the moon. He was a most pitiable object, and being an only son, it is natural that the father should be much concerned for him.

23. *If thou canst believe*] Here the faith of the father obtains the cure of the son.—*All things are possible*] That is, all cures of this kind may be effected for such as believe.

24. *Strengthen thou*] To consider *unbelief* as meaning unbelief is to make the man contradict himself. The sense given is commonly admitted.

29. *This kind can come*] That is, the power to expel demons can only be obtained by prayer and fasting, because by these exercises the faith requisite is obtained.

34. *Who should be the greatest*] Matthew adds, 'in the heavenly kingdom,' by which they understood a temporal kingdom, Matt. xviii. 1.

CHAPTER X.

A. D. 32. Christ discourseth on divorce; blesseth little children; sheweth the danger of riches; and he, foretelling his own death, represseth the ambition of two of his disciples.

my name, receiveth me; and whosoever shall receive me, receiveth not me only, but him that sent me.

38 And John spoke to him, saying, Rabbi; we saw one casting out demons in thy name; and we forbid him, because he followeth

39 not us. But Jesus said, Forbid him not; for there is no man who shall do a miracle in my name, that can soon speak evil of

40 me; For he that is not against you is for

41 you. For whosoever shall give you a cup of water to drink in my name, because ye are Christ's, verily I say to you, he shall

42 not lose his reward. And whosoever shall cause to offend one of the little ones who believe on me, it is better for him that a millstone were hung about his neck, and

43 he cast into the sea. And if thy hand cause thee to offend, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, [into the

44 unquenchable fire;] Where their worm dieth not, and the fire is not quenched.

45 And if thy foot cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having two feet to be cast into hell, [into the unquenchable fire;]

46 Where their worm dieth not, and the fire is not quenched. And if thine eye cause thee to offend, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be

48 cast into hell-fire; Where their worm dieth

49 not, and the fire is not quenched. For every one shall be salted with fire, as every

50 sacrifice is salted with salt. Salt is good; but if the salt have lost its saltiness, with what will ye season it? Have salt in yourselves, and be at peace one with another.

And he arose thence, and cometh into the borders of Judea, by the side of the Jordan; and the people resort to him again; and as he was wont, he taught them again.

And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. And he answered and said to them, What did Moses command you? And they said, Moses permitted us to write a bill of divorce, and to put her away. And Jesus answered, and said to them, Because of your perverse disposition he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And the two shall be one flesh; so that they are no more two, but one flesh. What therefore God hath joined together, let no man put asunder.

And in the house his disciples asked him again concerning this matter. And he saith to them, Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.

And they brought young children to him, that he might touch them; and his disciples rebuked those who brought them. But when Jesus saw it, he was much displeased, and said to them, Suffer the little children to come to me, and forbid them

33. *Because he followeth not us*] In the common text this clause occurs twice; but the authorities for omitting the first time are so many that Griesbach has rejected it. John here puts a case not included in verse 37, of one who did not receive Jesus.

40. *Not against you*] Grotius has justly observed, 'That proverbs used opposite ways, are true, according to the subject of which they are asserted.' Hence Matt. xii. 30; Luke xi. 23. 'He that is not with me, is against me;' such as attributed his miracles to Satan must be wholly opposed to him; but they who made use of his name to expel demons must attribute such power to him as argued some regard, if not some degree of faith.

41, 42. *For whosoever*] He that is not against you, but so far favours you as to give a cup of cold water, out of regard to me, shall not lose, &c. Matt. x. 42. Compare Matt. xviii. 8, and note, &c.

43-45. *Into unquenchable fire*] Wakefield rejects this clause as merely explanatory, and Griesbach admits it as only probably genuine or doubtful.

46. *Where their worm*] In the valley of Hinnom, the worm died when its food failed, and the fire went out; but in that place, of which this was but an emblem, the worm never dies, and the fire is not quenched. Some consider by worm is meant a guilty conscience, and by fire the torture of the mind. It represents the most exquisite punishment. Compare Is. lvi. 24; Eccles. vii. 17; Judith xvi. 17.

49. *Salted with fire*] That is, punished with fire; but

shall not be destroyed by this fire, but be seasoned with it, so as to be inconsumable, and to endure it for ever.—*Is every sacrifice*] Pearce is followed in this version. Compare Levit. ii. 13.

50. *Have salt in*] As salt was good in itself both for seasoning and preserving things, so, in a figurative sense, as denoting instruction, humility, it would be useful both to themselves and others. Compare Coloss. iv. 6.

CHAP. X. 1. *The side*] That is, the western side, which was nearest to Galilee and Samaria. Here begins Mark's account of our Lord's going up to Jerusalem to the Passover at which he suffered death.

2. *Put away his wife*] Matthew adds, for every cause. See Matt. xix. 3.

4, 5. *Moses permitted us*] Compare Matt. xix. 7, 8, and notes there.

11. *Put away his wife*] Matt. v. 32, and xix. 9, has added, except for whoredom, which in a wife is adultery; and this must be understood both here and Luke xvi. 8, and 1 Cor. vii. 10, 11.

12. *If a woman shall put*] The law of Moses is silent on this practice; but in the time of our Lord some wives took this unwarrantable liberty of giving their husbands a bill of divorce. Josephus informs us that Salome divorced her husband Costabarus; and Herodias acted in like manner to Philip, and married Herod. The Roman ladies acted in the same manner towards their husbands, at the same period. Juven. Sat. vi. 222-230.

14. *Much displeased*] At the unfeeling conduct of his

- not ; for of such is the kingdom of God.
 15 Verily I say to you, Whosoever shall not receive the kingdom of God as a little child,
 16 he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.
 17 And as he went forth into the way, there came one running, and kneeled to him, and asked him, Good teacher, what shall I do
 18 that I may inherit eternal life? And Jesus said to him, Why callest thou me good? none is good but one, *even* God. Thou knowest the commandments, Do not commit adultery; Do not commit murder; Do not steal; Do not bear false witness; Do no injury; Honour thy father and thy mother. And he answered and said to him, Teacher, all these have I observed
 21 from my youth. Then Jesus looking on him regarded him, and said to him, One thing thou needest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come,
 22 take up the cross, and follow me. And he was sad at those words, and went away grieved; for he had great possessions.
 23 And Jesus looked round about, and saith to his disciples, How difficult is it for those who possess riches to enter into the kingdom of God! And the disciples were astonished at his words. But Jesus spoke again and saith to them, Children, how difficult is it for those who trust in riches to enter into
 25 the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they were exceedingly amazed, saying among themselves, Who
 27 then can be saved? And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.
 28 Then Peter began to say to him, Lo we

disciples; and the reason he assigns for their coming to him, that 'Of such is the kingdom of God,' implies their right to be regarded as such, and dedicated to him. Compare Matt. xix. 14.

15. *As a little child*] As innocent, simple, humble and teachable, as a little child. This verse proves that 'Of such is the kingdom of God,' in the former verse, cannot mean, of such like minded adults; for in that case there would have been no necessity to add in so solemn a manner, 'Verily I say to you,' &c.

19. *Do no injury*] This clause is wanting in many good MSS. and some would omit it. In the parallel places Matt. xix. 18; Luke xviii. 20; it does not occur; and we find there a clause, 'Thou shalt love thy neighbour as thyself,' which is wanting here. If the words be genuine, they imply love to our neighbour which will prevent us doing him the least injury.

21. *Regarded him*] As being well disposed, and knowing that he was too much attached to his riches, kindly warned him and others.

24. *Who trust in riches*] It is not the possession, but the abuse of riches, which prevents men entering into the kingdom of God, and especially their love of them, and confidence in them.

have left all and have followed thee. And 29 Jesus answered and said, Verily I say to you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive a 30 hundred-fold now in this time, [houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions;] and in the world to come eternal life. But 31 many that are first shall be last; and the last first.

And they were in the way going up to 32 Jerusalem; and Jesus went before them; and they were astonished; and as they followed, they were afraid. For he took again the twelve, and began to tell them what things should befall him, Saying, Be- 33 hold, we go up to Jerusalem; and the Son of man will be delivered up to the chief priests, and to the scribes; and they will condemn him to death, and will deliver him up to the Gentiles: And these will deride 34 him, and scourge him, and spit upon him, and kill him: and the third day he will rise again.

And James and John, the sons of Zebe- 35 dee, came to him, saying, Rabbi, we desire that thou wouldest do for us whatsoever we shall ask. And he said to them, What 36 desire ye that I should do for you? They 37 said to him, Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus 38 said to them, Ye know not what ye ask; can ye drink of the cup which I am to drink of? and be baptized with the baptism that I am to be baptized with? And they 39 say to him, We can. And Jesus said to them, Ye shall indeed drink of the cup which I am to drink of; and with the baptism that I am to be baptized with shall ye be baptized: But to sit on my right hand and on 40

25—27. *It is easier*] Compare Matt. xix. 24, and note.

30. *A hundred-fold*] Pearce suspected the words included in brackets to be an early interpolation; for according to the text, if a man suffer the loss of a house, in this life, he was to receive a hundred houses, &c. To say he was to receive what is equivalent to them is only to say what is implied in the text without these words, and what indeed is the genuine sense of both Matthew and Luke. One of the copies of Matthew omits the words as well as one copy of the old Latin version. See Campbell.

32. *Were astonished*] This astonishment and fear arose from the danger in which their Master had been in at Jerusalem formerly. Compare John vii. 45; viii. 40, 59; but our Lord now began to speak without reserve respecting his death.

35. *James and John*] From Matt. xx. 20, we learn that they made this request by their mother; and by their own answer to the question, ver. 39, 'We can,' they did in effect make the request their own.

37. *In thy glory*] Matthew says, 'in thy kingdom,' meaning a temporal one, which Mark expresses by glory, as Matt. iv. 8.

my left hand is not mine to give, but to
 41 those for whom it is prepared. And when
 the ten heard *this*, they began to be much
 42 displeased with James and John. But
 Jesus called them to him, and saith to
 them, Ye know that they who rule the Gen-
 tiles lord it over them; and their great ones
 43 exercise arbitrary authority upon them. But
 it shall not be so among you; but whoso-
 ever among you desireth to be great, must
 44 be your servant: And whosoever of you de-
 sireth to be chief, must be the slave of all.
 45 For even the Son of man came not to be
 served, but to serve, and to give his life a
 ransom for many.

46 And they came to Jericho: and as he
 was going out of Jericho with his disciples
 and a great number of people, blind Bar-
 timæus, *that is*, the son of Timæus, sat by
 47 the highway side begging. And when he
 heard that it was Jesus of Nazareth, he be-
 gan to cry out, and say, Jesus, son of David,
 48 have pity on me. And many charged him
 to be silent: but he cried out much more:
 49 Thou son of David, have pity on me. And
 Jesus stood still, and commanded him to be
 called. And they call the blind man, say-
 ing to him, Take courage, rise; he calleth
 50 thee. And he, casting away his mantle,
 51 rose, and came to Jesus. And Jesus spoke
 and said to him, What desirest thou that I
 should do for thee? The blind man said to
 him, Rabbi, that I may receive my sight.
 52 And Jesus said to him, Go; thy faith hath
 restored thee. And immediately he re-
 ceived sight, and followed Jesus in the
 way.

CHAPTER XI.

1. D. 33. Christ entereth Jerusalem in triumph; curseth the barren fig tree; exhorteth to steadfastness, and defendeth his own conduct by the testimony of John.

1 And when they drew near to Jerusalem,
 to Bethphage and Bethany, at the mount of
 2 Olives, he sendeth two of his disciples,
 And saith to them, Go into the village
 over against you: and as soon as ye enter
 into it, ye shall find a colt tied, whereon

never man sat; loose it, and bring it to me.
 And if any man say to you, Why do ye this? 3
 say, The Master hath need of it; and imme-
 diately he will send it hither. And they 4
 went, and found the colt tied by the door
 without, in a place where two ways met;
 and they loose it. And some of those who 5
 stood there said to them, What do ye, loos-
 ing the colt? And they said to them even 6
 as Jesus had commanded; and they suffered
 them to take it. And they brought the colt 7
 to Jesus, and cast their mantles on it; and
 he sat upon it. And many spread their 8
 mantles in the way; and others cut down
 branches of the trees, and strewed them in
 the way. And those who went before, and 9
 those who followed, cried, Hosanna; Blessed
 is he that cometh in the name of the Lord:
 Blessed is the approaching kingdom of our 10
 father David: Hosanna in the highest.
 And Jesus entered into Jerusalem, and into 11
 the temple, and when he had looked round
 about upon all things, and now the evening
 was come, he went out to Bethany with the
 twelve.

And on the morrow, as they were coming 12
 from Bethany, he was hungry: And seeing 13
 a fig tree at a distance having leaves, he came,
 if haply he might find any thing thereon;
 for the season of ripe figs was not yet; but
 when he came to it, he found nothing but
 leaves. And Jesus spoke and said to it, 14
 Let no man eat fruit of thee hereafter for
 ever. And his disciples heard it.

And they come to Jerusalem: and Jesus 15
 went into the temple, and began to cast
 out those who sold and bought in the tem-
 ple, and overthrew the tables of the money-
 changers, and the seats of those who sold
 doves; And would not suffer any to carry 16
 vessels through the temple. And he taught, 17
 saying to them, Is it not written, My
 house shall be called a house of prayer
 for all nations? but ye have made it a
 den of robbers. And the scribes and the 18
 chief priests heard this, and sought how
 they might destroy him; for they were

42. *Who rule the*] I follow Pearce in considering δοκύντες, &c. as idiomatic. See his excellent note.

46—52. *Going out of Jericho*] Matthew mentions two blind men; but as Bartimæus was probably the best known, Mark and Luke only mention him; and another reason might be that he became and continued a disciple of Christ.

51. *Receive my sight*] This answer is elliptical. I desire thee to give me my sight. The ellipsis is easily supplied, and shows the eager desire of the speaker.

CHAP. XI. 1. *To Bethphage*] Compare Matt. xxi. 1, and note.

2. *A colt tied*] Matthew mentions both an ass and a colt; but as Jesus rode on the colt, Mark only mentions it.

3—6. *And if any man*] Mark relates the circumstances more particularly than his predecessor had done. Matt. xxi. 3—7.

10. *Kingdom of our father*] The clause, *in the name of the Lord*, is rejected by Griesbach on the best authority.

The kingdom of our father David, means the kingdom of Messiah. The people justly thought this was approaching.

13. *For the season of ripe*] This is clearly a reason why figs might be expected; at least some not fully ripe, which might be eaten. According to the law, Deuter. xxiii. 24, &c. the Jews considered that every traveller had a right to eat of any fruits, though not to pluck and carry any way. Now as the figs had not been gathered, if the tree had produced any, as it was full of leaves, our Lord might expect to find some; but as there were none, it was clearly a barren one, and hence he cursed it, or devoted it to destruction, Matt. xxi. 18—21.

15—19. *And they come*] From Matt. xxi. 12, and Luke xix. 45, the things Mark here related were done before our Lord devoted the fig tree. None of the Evangelists have followed the exact order of events in their narratives.

17. *Is it not written*] See Is. lxvi. 7, where the version is as rendered. The words, shall be called, mean, shall be.

CHAPTER XII.

afraid of him, because all the multitude
19 was astonished at his doctrine. And when the evening was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree withered away from
21 the roots. And Peter remembering, saith to him, Rabbi, behold, the fig tree which
22 thou didst devote is withered away. And Jesus answering, saith to them, Have faith
23 in God. For verily I say to you, That whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith will come to pass; he shall have whatsoever he
24 saith. For this reason I say to you, All things whatsoever ye ask when ye pray, believe that ye will receive them, and ye
25 shall have them. And when ye stand praying, forgive, if ye have aught against any; that your Father also who is in heaven may forgive you your trespasses. But
26 if ye do not forgive, neither will your Father who is in heaven forgive your trespasses.
27 And they come again to Jerusalem; and as he was walking in the temple, the chief priests, and the scribes, and the elders,
28 come to him, And say to him, By what authority doest thou these things? and who gave thee this authority to do these things?
29 And Jesus answered and said to them, I also will ask you one question; and answer me, and I will tell you by what authority
30 I do these things. The baptism of John, was it from heaven or from men? answer
31 me. And they reasoned within themselves, saying, If we say, From heaven; he will say, Why then did ye not believe him?
32 But if we say, From men, we fear the people: for all account that John was indeed
33 a Prophet. And they answered and said to Jesus, We cannot tell. And Jesus answering, saith unto them, Neither do I tell you by what authority I do these things.

23, 24. *Be thou removed*] Compare Matt. 21, 22, and note. In working miracles, a full confidence in the power and faithfulness of God was necessary; for without this they could not be so weak as to make the attempt. And they must also be assured in some manner that God would effect what they declared, Acts iii. 6; ix. 34, 40.

25, 26. *Stand praying*] Compare Matt. vi. 14, 15.
27—33. *In the temple*] Compare Matt. xxi. 23—27, and note, ver. 25.

CHAP. XII. 1—12. *To speak to them*] Compare Matt. xxii. 33—46.

2. *And at the season*] That is, when the grapes were ripe, and fit for gathering. See note, chap. xi. 13.—*The inheritance*] Not by right, but by seizing on it as it is, Matt. xxi. 38.—*And killed him*] The order of the two verbs is different. Matt. and some MSS. so read here. Luke also agrees with Matthew in stating that they slew him after

A. D. 33. *The parable of the vineyard let out to wicked husbandmen; on paying tribute to Cæsar; the Sadducees refuted; what is the first command; the poor widow commended.*

AND he began to speak to them in parables. 1
A certain man planted a vineyard, and set a hedge about it, and digged a wine-vat, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent to them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully treated. And again he sent another; and him they killed; and many others he sent, some of whom they beat, and some they killed. Having an only son, his well beloved, he sent him also last to them, saying, They will reverence my son. But those husbandmen said amongst themselves, This is the heir; come let us kill him, and the inheritance shall be ours. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the owner of the vineyard do? He will come, said they, and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture, The stone which the builders rejected, is become the chief corner-stone? This is the Lord's doing, and it is marvellous in our eyes. And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him and departed.

And they sent to him certain of the Pharisees and of the Herodians, to catch him in his discourse. And when they had come, they said to him, Teacher, we know that thou art true and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar or not? Shall we give, or shall we not give? But

having cast him out of the vineyard. Campbell renders 'having thrust him out of the vineyard, killed him.'

9. *Give the vineyard*] That is, 'let it out' to other husbandmen, as ver. 1.

13—17. *Certain of the Pharisees*] Compare Matt. xxii. 15—22, and notes.—*Cæsar's*] According to their own maxims, the conclusion of Christ was proper. They held that 'wherever the money of any king was current, the inhabitants owned that king for their lord.' They now on this principle, confess Cæsar to be their lord, by acknowledging his coin current among them. Hence they ought to render to Cæsar the things that are Cæsar's &c.

14. *Teacher, we know*] The order of the words in the parallel place Pearce considers more natural, and most probably the true one.

he knowing their hypocrisy, said to them, Why tempt ye me? Bring me a denarius, 16 that I may see it. And they brought it. And he saith to them, Whose is this image and superscription? And they said to him, 17 Cæsar's. And Jesus answering said to them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they wondered at him. 18 Then come to him the Sadducees, who say there is to be no future life; and they 19 asked him, saying, Teacher, Moses prescribed to us, that if a man's brother die, and leave a wife, and leave no children, his brother should take his wife and raise up 20 seed to his brother. Now there were seven brethren; and the first took a wife, and 21 dying left no seed. And the second took her, and died, neither left he any seed: 22 and the third likewise. And the seven had her, and left no seed; last of all the woman 23 died also. In the resurrection, therefore, when they shall rise, whose wife of them shall she be? for the seven had her to wife. 24 And Jesus answering said to them, Do ye not therefore err, because ye know not the 25 scriptures nor the power of God? For when persons rise from the dead, they neither marry, nor are given in marriage, but are 26 as the angels who are in heaven. But concerning the dead, that they rise: have ye not read in the book of Moses, in the section of the bush, how God spoke to him, saying, I am the God of Abraham, and the 27 God of Isaac, and the God of Jacob? He is not the God of the dead but of the living. Ye therefore do greatly err. 28 And one of the scribes came near, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The 29 first commandment of all is, Hear, O Israel, the Lord is our God, the Lord is one. And 30 thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:

this is the first commandment. And the 31 second is like to it, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these. And 32 the scribe said to him, In truth, Teacher, thou hast said well; for there is one God; and there is none other but he: And to 33 love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings, and sacrifices. And when 34 Jesus saw that he answered discreetly, he said to him, Thou art not far from the kingdom of God. And no man after that durst ask him any further question.

And Jesus spoke and said, while he 35 taught in the temple, How say the scribes that Christ is the son of David? for David 36 himself said by the Holy Spirit, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore himself calleth him Lord; 37 and how is he then his son? And the common people heard him gladly.

Then he said to them in his teaching, 38 Beware of the Scribes, who love to walk in robes, and love salutations in the market-places, And the chief seats in the syna- 39 gogues, and the uppermost places at feasts; Who devour widows' houses, and for a dis- 40 guise make long prayers; these shall receive a heavier punishment.

And Jesus sat over against the treasury, 41 and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor 42 widow, and she threw in two mites, which make a farthing. And he called to him 43 his disciples, and saith to them, Verily I say to you, That this poor widow hath cast in more than all they who have cast into the treasury. For they all did cast in from 44 their abundance: but she from what she wanted cast in all that she had, even all her substance.

18—27. *No future life*] See notes, Matt. xxii. 23—33. As they are said only to admit the five books of Moses, from them our Lord refutes their error. The Pharisees attempted to prove the resurrection from the books of Moses, see Lightfoot; but how much superior is the reasoning of our Lord? They held that those who maintained that the resurrection could not be proved from his writings, 'should have no part in the world to come.' While Jesus refutes the Sadducees, he also refutes the Pharisaical opinion, 'that if a woman had had two husbands, she should be the wife of the first at the resurrection,'—27. (c) *The God*.—Griesb.

29. *The Lord is our God*] Compare Deut. vi. 4, and note. Mark quotes Moses at length, giving the reason why the Lord should be supremely regarded.

33. *Is more than all whole*] From this it appears that some of the Jewish teachers held that the command concerning sacrifices was the greatest; but this scribe more properly gave the preference to that which required supreme love to God.

34. *Thou art not far*] This just and well-grounded sentiment agreed with what Christ taught; and holding this, he considered the man as ready to believe on him as the Messiah, and to enter into his kingdom.

35—37. *That Christ is the*] Compare Matt. xxii. 42—46, and note.

38—40. *Beware of the Scribes*] Mark gives us a very abridged account of what Jesus said respecting the Scribes and Pharisees. Matthew has recorded this discourse at length, chap. xxiii.

41. *Cast money into the*] By treasury is meant a chest, into which the people put what they pleased. It was placed in one of the rooms of the temple, 1 John viii. 20; and what the people gave was not designed for the poor, but for the repairs of the temple, and the service of God. Compare 2 Kings xii. 19.

44. *From what she wanted*] Even for her own use. She thus showed her love to God, by depriving herself of some little temporal comfort for his sake.

CHAPTER XIII.

A. D. 33. The destruction of the temple foretold; persecutions for the gospel stated; great calamities to come on the Jews; Christ's coming to judgment; the hour of it uncertain.

- 1 AND as he went out of the temple, one of his disciples saith to him, Teacher, see what kind of stones and what kind of build-
 2 ings are here! And Jesus answering, said to him, Seest thou these great buildings? there shall not be left one stone upon ano-
 3 ther that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter, and James, and John, and Andrew, asked him privately, say-
 4 ing, Tell us when will these things be? and what will be the sign when all these
 5 things shall be fulfilled? And Jesus an-
 6 swering them said, Take heed, lest any man deceive you: For many will come assuming
 7 my name, each saying, I am the Christ, and will deceive many. And when ye shall
 8 hear of wars and rumours of wars, be not troubled: for such things must needs be; but the end will not be yet. For nation
 9 will rise up against nation, and kingdom against kingdom; and there will be earth-
 10 quakes in many places, and there will be famines and tumults; These are the begin-
 11 nings of sorrows. But take heed to yourselves; for they
 12 will deliver you up to councils and to syna-
 13 gogues, and ye shall be beaten; and ye will be brought before rulers and kings for
 14 my sake, for a testimony to them. And the gospel must first be published among
 15 all nations. But when they bring you and deliver you up, be not anxious beforehand
 16 what ye shall speak, nor do ye premeditate; but whatsoever shall be given you in that
 17 hour, that speak, for it is not so much ye
 18 that speak, but the Holy Spirit. Now the brother will deliver up the brother to death,
 19 and the father the son; and children will rise up against their parents, and will cause
 20 them to be put to death. And ye will be hated of all men for my name's sake; but
 21 he that shall endure to the end, shall be saved.
 22 But when ye shall see the desolating abo-

mination spoken of by Daniel the prophet, standing where it ought not, (let him that readeth attend,) then let those who are in Judea flee to the mountains: And let not
 15 him who is on the housetop, go down into the house, nor enter therein, to take any
 16 thing out of his house: And let not him 16 who is in the field, turn back to take up
 17 his mantle. But alas for those who are 17 with child, and for those who give suck in
 18 those days! And pray ye that your flight be 18 not in the winter. For in those days will
 19 be affliction, such as hath not been from the beginning of the world which God cre-
 20 ated unto this time, nor shall be hereafter. And unless the Lord should shorten those
 21 days, no flesh could be preserved; but for the elect's sake whom he hath chosen, he
 22 hath shortened those days. And then if 21 any man shall say to you, Lo, here is the
 22 Christ, or, lo, he is there; believe him not: For false Christs and false prophets will
 23 rise, and will propose signs and wonders, so as to deceive, if it were possible, even
 24 the elect. But take ye heed; Behold I 23 have foretold you all these things.

But in those days, after that affliction, 24 the sun shall be darkened, and the moon
 25 shall not give her light. And the stars of 25 heaven shall fall, and the powers which are
 26 in heaven shall be shaken. And then they 26 shall see the Son of man coming in the
 27 clouds with great power and glory. And he 27 will send them his angels, and gather together
 28 his elect from the four winds, from the end of the earth, to the end of heaven. Now 28
 29 learn a parable of the fig tree: When its branch is yet tender, and putteth forth
 30 leaves, ye know that summer is near; So 29 ye in like manner, when ye shall see these
 30 things come to pass, know that it is near, even at the door. Verily I say to you, That 30
 31 this generation shall not pass away till all these things be accomplished. Heaven 31
 32 and earth shall pass away; but my words shall not pass away.

But that day and that hour no one maketh 32 known; no, not the angels who are in hea-
 33 ven, nor the Son, but the Father. Take 33

CHAP. XIII. 1—3. *Went out of the temple*] Compare Matt. xxiv. 1—3, and notes. All ancient writers agree that the temple was one of the most splendid structures ever erected. Josephus says, 'That of all the buildings he had ever seen or heard of, it was the most wonderful for its size, structure, and magnificence. Some of its stones were fifty feet long, twenty-four broad, and sixteen in thickness.'

5—8. *Take heed, lest*] See notes, Matt. xxiv. 4—8.

9. *Will deliver you up*] Compare Matt. x. 17, 18, and xxiv. 9. That this and what follows was fulfilled we learn from the Acts and Epistles. See Acts iv. 7; v. 27, 40; vi. 12, &c., and 2 Cor. xi. 24.

10—13. *The gospel must*] Compare Rom. x. 18, and Colos. i. 6, 23; from which passages we learn the fulfilment of what our Lord said. Compare also Matt. xxiv. 9—14.

14—22. *Desolating abomination*] Compare Matt. xxiv. 15—22, and notes there.

24. *In those days*] Matthew says, 'Immediately after the tribulation of those days,' &c. For the sense of this and following verse, see note, Matt. xxiv. 29.

26, 27. *Son of man coming*] See note, Matt. xxiv. 27—31.

28—31. *Learn a parable*] Compare Matt. xxiv. 32—35, and note there.

32. *But that day*] See note, Matt. xxiv. 36. Dr. Hammond observes, 'That to preclude the curiosity of men, and to excite vigilance, Christ is pleased to tell them, that no dispensation of God, either by men, as of Daniel, or by angels, or, which is the highest, by the Son of man, had ordered us thus to know the seasons; this being no part of the prophetic office, or within the commission of Christ himself.'

heed, watch and pray: for ye know not
 34 when the time is. *For the Son of man* is
 as a man going abroad, who left his house,
 and gave authority to his servants, and to
 every man his work, and commanded the
 35 porter to watch. Watch ye therefore; for
 ye know not when the master of the house
 cometh, at evening, or at midnight, or at
 the cock crowing, or in the morning:
 36 Lest coming suddenly he find you sleeping.
 37 And what I say to you, I say to all, Watch.

CHAPTER XIV.

A. D. 33. Conspiracy against Christ; a woman anointeth him; Judas selleth and betrayeth him; he having instituted his supper and foretold the flight of his disciples and how Peter would deny him, is taken and shamefully treated.

1 AFTER two days was the passover and
 feast of unleavened bread: and the chief
 priests and the scribes sought how they
 might seize *Jesus* by craft, and put him to
 2 death. But they said, Not during the
 feast, lest there be a disturbance among the
 people.
 3 And being in Bethany, in the house of
 Simon the leper, as he sat at meat there
 came a woman having an alabaster box of
 ointment of liquidnard, very precious; and
 she broke open the box, and poured it on
 4 his head. And there were some that had
 indignation within themselves, and said, Why
 5 is this waste of the ointment made? For
 it might have been sold for more than three
 hundred denarii, and have been given to the
 poor. And they murmured against her.
 6 But *Jesus* said, Let her alone; why trouble
 ye her? she hath done a good deed to-
 7 wards me. For ye will have the poor with
 you always, and whensoever ye will ye may
 do them good; but me ye will not have
 8 always. She hath done what she could:
 she hath beforehand anointed my body
 9 for its embalming. Verily I say to you,
 Whosoever this gospel shall be preached
 throughout the whole world, this also that
 she hath done shall be spoken of for a me-
 morial of her.
 10 Then Judas Iscariot, one of the twelve,
 went to the chief priests, to deliver him

up to them. And when they heard it, 11
 they were glad, and promised to give
 money. And he sought how he might
 deliver him up.

And the first day of unleavened bread, 12
 when they killed the passover, his disciples
 said to him, Where wilt thou that we go
 and prepare that thou mayest eat the pass-
 over? And he sendeth forth two of his 13
 ciples, and saith to them, Go into the city,
 and a man will meet you carrying a pitcher
 of water; follow him. And whosoever 14
 he shall go in, say to the householder, The
 Teacher saith, Where is the guest-chamber,
 where I may eat the passover with my dis-
 ciples? And he will show you a large upper 15
 room furnished and prepared; there make
 ready for us. And his disciples went forth, 16
 and came into the city, and found as he had
 said to them; and they made ready the
 passover. And in the evening he cometh 17
 with the twelve. And as they were at table 18
 and were eating, *Jesus* said, Verily I say to
 you, One of you who eateth with me will
 deliver me up. And they began to be sor- 19
 rowful, and to say to him, one by one, Is it
 I? and another said, Is it I? And he an- 20
 swered and said to them, It is one of the
 twelve, who dippeth with me in the dish.
 The Son of man indeed goeth, as it is writ- 21
 ten of him; but alas for that man by whom
 the Son of man is delivered up! good were
 it for that man if he had not been born.

And as they were eating, *Jesus* took 22
 bread, and having blessed *God*, he broke
 it and gave to them, and said, Take, eat,
 this is my body. And he took the cup, and 23
 when he had given thanks, he gave it to
 them; and they all drank of it. And he 24
 said to them, This is my blood of the new
 covenant which is shed for many. Verily 25
 I say to you, I will drink no more of the
 produce of the vine, until that day when I
 shall drink it new, in the kingdom of *God*.
 And after having sung the hymn, they went 26
 out to the mount of Olives.

And *Jesus* saith to them, All ye will of- 27
 fend because of me this night; for it is
 written, I will smite the shepherd, and the

33. *When the time is*] That is, the time of the coming of the Son of man, to execute divine judgments, on that generation.

34—36. *For the Son of man*] Our translators considered the words supplied as necessary to give the genuine sense of the text. The reason of the duty of watching is, the uncertainty as to the time when the Master may return, whether in the evening, at midnight, &c. These are the four night-watches, answering to the hours of nine and twelve at night, three and six in the morning with us.

CHAP. XIV. 1. *After two days*] See note, Matt. xxvi. 2.—*By craft*] That is, privately, or, as Luke has it, 'in the absence of the people.'

3—9. *Simon the leper*] Compare Matt. xxvi. 6, &c.—*Three hundred denarii*] The amount in our money would

be 87. 15s., a large sum; and, as spent to honour Christ, showed the highest regard.—*She broke open*] There was no necessity to break the box.

12. *When they killed the*] According to Philo, every Jew was permitted to kill the paschal lamb or kid in his own house; and so far to be his own priest, though in no other instance whatever. Compare Exod. xii. 6—8; Deut. xvi. 6.

13—16. *Go into the city*] Luke xxii. 8, gives us the names of the two disciples, Peter and John; and agrees with Mark as to meeting a man with a pitcher of water, &c.

19, 20. *Another said, Is it I?*] From Matt. xxvi. 25, we learn that this was Judas.

22. *Took bread, and blessed*] That is, blessed *God* for it, or gave thanks. See note, Matt. xxvi. 26—30.

28 sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said to him, Although all should offend, yet will not I. And Jesus saith to him, Verily I say to thee, That this day, even on this night, before the cock crow twice thou wilt deny me thrice. But he spoke the more vehemently, saying, If I should die with thee, I will in no wise deny thee. And thus said they all.

32 And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here, while I pray. And he taketh with him Peter and James and John, and began to be greatly astonished and full of anguish; and saith unto them, My soul is exceedingly sorrowful unto death: abide here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him. And he said, Abba, Father, all things are possible to thee; take away this cup from me: yet not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith to Peter, Simon, sleepest thou? couldst not thou watch one hour? Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. And again he went away, and prayed, and spoke the same words. And when he returned, he again found them asleep; for their eyes were heavy, and they knew not what to answer him. And he cometh the third time, and saith to them, Do ye now sleep on, and take rest? It is enough; the hour is come, behold, the Son of man is delivered up into the hands of sinners. Rise up, let us go; lo, he who delivereth me up draweth near.

43 And immediately, while he was yet speaking, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. Now he who delivered him up had given them a token, saying, Whomsoever I shall kiss, that is he; 45 take him, and lead him away safely. And

when he had come, he goeth immediately to him, and saith, Rabbi, Rabbi; and kissed him.

And they laid hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus spoke and said to them, Are ye come out, as against a robber, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not; but the scriptures must be fulfilled. And they all forsook him, and fled. Now there followed him a certain young man, having a linen cloth cast about his naked body; and the soldiers laid hold on him: And he left the linen cloth, and fled from them naked.

And they led Jesus away to the high priest; with whom were assembled all the chief priests, and the elders and the scribes. And Peter followed him at a distance, even to the court of the high priest; and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; but they found none. For many bore false witness against him, but their testimonies were not sufficient. And there arose certain, and bore false witness against him, saying, We heard him say, I will destroy this temple which is made by hands, and within three days I will build another not made by hands. But neither so was their testimony sufficient. Then the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these testify against thee? But he was silent, and answered nothing. Again the high priest asked him, and said to him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his garments, and saith, What need have we further of witnesses? Ye have heard the blasphemy; what is 64

30. *Cock crow twice*] For the sense of this, and the agreement with the other evangelists, see note, Matt. xvi. 34.

35. *This cup from*] This cup of affliction. See note, Matt. xxvi. 39.

37—42. *Findeth them sleeping*] Compare Matt. xxvi. 40, 41, and notes.

43, 45. *Yet speaking*] Matthew gives a more particular account, and mentions the respectful address of the traitor, and the reply of our Lord; see Luke also.

47. *Drew a sword*] See note, Matt. xxvi. 51, and John xviii. 10.

49. *I was daily with you*] Our Lord had now been teaching in the temple at least four days.

51. *A certain young man*] He might be a disciple, or one of the neighbourhood, aroused by the noise of so many coming there. Newcome observes that the evangelist

may allude to him as a known witness of the facts here related.—*Linen cloth*] This may have been the vesture in which he slept, or a thin upper garment.

54. *Court of the*] See notes, Matt. xxvi. 58, 69.—*Warmed himself*] Though, at the passover, the day-time was hot, yet the nights were cold, in Judea. See Harmer.

56. *Were not sufficient*] Or equal to the point which the high priest wanted to establish.

58. *This temple*] This was 'false witness,' because they meant Herod's temple, and our Lord meant that of his body, John ii. 21.—*Made by hands*] Things made by man are liable to decay and perish, and hence denote what is perishing; but those 'not made with hands,' are such as endure and do not perish: 1 Cor. v. 1; Colos. ii. 11; Heb. ix. 11.

62. *I am*] Mark has given the sense of the Hebrew idiom. See Matt. xxvi. 64, and note.

your opinion? And they all condemned him
65 to be guilty of death. And some began
to spit on him, and to cover his face, and
to strike him with the fist, and to say to
him, Prophecy: and the servants beat him
with the palms of their hands.
66 And as Peter was in the court beneath,
there cometh one of the maid servants of
67 the high priest: And when she saw Peter
warming himself, she looked on him, and
said, And thou also wast with Jesus of
68 Nazareth. But he denied, saying, I know
not, neither understand I what thou mean-
est. And he went out into the porch;
69 and the cock crew. And the maid servant
saw him again, and began to say to them
70 that stood by, This is one of them. And
he again denied it, and a little after, those
that stood by said again to Peter, Surely
thou art one of them: for thou art a Ga-
71 lilean and thy speech sheweth it. But he
began to curse and to swear, saying, I
72 know not this man of whom ye speak. And
the second time the cock crew. And Peter
called to mind the word that Jesus said to
him, Before the cock crow twice, thou shalt
deny me thrice. And when he thought
thereon, he wept.

CHAPTER XV.

A. D. 33. Jesus brought and accused before Pilate, Barabbas preferred to him; delivered to be crucified; being crowned with thorns is insulted; is nailed to the cross and crucified between two robbers; reproached by the Jews, confessed by the centurion, and buried by Joseph.

1 AND early in the morning the chief
priests held a consultation with the elders
and scribes and the whole council, and
bound Jesus, and carried him away, and
2 delivered him up to Pilate. And Pilate
asked him, Art thou the king of the Jews?
And he answering said to him, Thou sayest
3 truly. And the chief priests accused him
of many things; but he answered nothing.
4 And Pilate asked him again, saying, Answerest thou nothing? behold how many
5 things they testify against thee. But Je-

sus answered no more, so that Pilate wondered.

Now at that feast he was wont to release 6
to them one prisoner, whomsoever they
desired. And there was one named Bar- 7
abbas, who lay bound with those who had
made insurrection with him, and who had
committed murder in the insurrection. And the multitude crying aloud desired 8
him to do as he had ever done to them. But Pilate answered them, saying, Will ye 9
that I release to you the king of the Jews? (For he knew that the chief priests had 10
through envy delivered him up.) But the 11
chief priests excited the people to ask that
he would rather release Barabbas to them. And Pilate answered and said again to 12
them, What will ye then that I should do to him whom ye call the King of the Jews? And they cried out again, Crucify him. 13
Then Pilate said to them, Why, what evil 14
hath he done? But they cried out exceedingly, Crucify him.

And so Pilate, willing to gratify the 15
people, released Barabbas to them, and
when he had scourged Jesus, he delivered
him up to be crucified. And the soldiers 16
led him away into the hall, called Præto-
rium; and they call together the whole
band. And they clothed him with purple, 17
and platted a crown of thorns, and put it
about his head, And began to salute him, 18
Hail, king of the Jews! And they smote 19
him on the head with a reed, and spat upon
him, and bowing their knees did him ho-
mage. And when they had derided him, 20
they took off from him the purple robe, and
put on him his own clothes, and led him
out to crucify him. And they compel one 21
Simon, a Cyrenian, who passed by, coming
out of the country, the father of Alexan-
der and Rufus, to bear his cross. And 22
they bring him to the place called Gol-
gotha, which, being interpreted, is, Skull-
place. And they gave him to drink wine 23
mingled with myrrh; but he received it
not.

65. *Prophecy*] This was to insult his claims to the prophetic character. See Matthew xxvi. 68, &c.

69. *The maid servant*] Matthew says, 'another maid,' and Luke, another man. These variations are reconciled by what John says, xviii. 25. 'They said to him, Wast not thou also one of his disciples?' Whence it appears that several persons spoke on this occasion. So that what all the evangelists relate may be true.

70. *Thy speech*] Thy manner of pronunciation is like to that of the Galileans. Different districts of the same country often vary in their accent and tones of voice. See Judg. xii. 6.

CHAR. XV. 1-3. *And early in the*] See note, Matt. xxvii. 1, &c.

5. *Answered no more*] The common version is not true in fact, as Jesus had answered the former question of Pilate; but on being asked a second, he did not reply.

7-11. *Barabbas*] See notes, Matt. xxvii. 16, 21.

15. *Willing to gratify*] Mark has omitted many particulars in this narrative which the other evangelists have noticed. Pilate resisted for some time their demands; and only consented lest a tumult should be made, and himself accused as an enemy to Caesar. Compare Matt. xxvii. and John xix.

17. *Clothed him with purple*] This and what follows was done after that Pilate had departed. Having pronounced the sentence, he withdrew.

21. *A Cyrenian*] A native or inhabitant of Cyrene, a city of Africa; many Jews dwelt in that city, and the other parts of the country called Pentapolis, 2 Kings xvi; Acts ii.—*Father of Alexander*] These became Christians of some eminence, Rom. xvi. 13. This incidental mention of names is one strong proof of the reality of scripture facts.

22-24. *Called Golgotha*] Compare Matt. xxvii. 33-36, and notes.

24 And when they had crucified him, they parted his garments, casting lots for them, 25 what every man should take. And it was the third hour when they crucified him. 26 And the inscription of his accusation was written over, **THE KING OF THE 27 JEWS.** And with him they crucified two robbers; the one on his right hand, and 28 the other on his left. Thus that scripture was fulfilled, which saith, And he was 29 numbered with the transgressors. And they that passed by reviled him, shaking their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30 Save thyself and come down from the cross. 31 In like manner also the chief priests, with the scribes, said among themselves, He 32 saved others, himself he cannot save. Let the Christ, the King of Israel, descend now from the cross, that we may see and believe. And those who were crucified with him 33 reproached him. And when the sixth hour was come, there was darkness over the whole 34 land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which being interpreted is, My God, my God, why hast 35 thou forsaken me? And some of those who stood by, when they heard it, said, Behold, 36 he calleth for Elijah. And one ran and filled a sponge with vinegar, and put it on a reed, and gave him to drink, saying, Forbear, let us see whether Elijah will 37 come to take him down. And Jesus cried with a loud voice and expired. 38 And the veil of the temple was rent in 39 two from the top to the bottom. And when the centurion, who stood over against him, saw that he thus cried out, and expired, he said, Truly this man was the Son of God. 40 There were also women beholding at a distance; among whom was Mary Magdalene, and Mary the mother of James the younger, 41 and of Joses and Salome; (Now these, when he was in Galilee, followed him, and ministered to him;) and many other women who came up with him to Jerusalem.

25. *When they crucified him*] That is, when they nailed him to the cross. To crucify, implies the whole time from a person's being nailed to the cross until he expires.

26—32. *His accusation*] Compare Matt. xxvii. 37—44.

33. *Darkness over*] See note, Matt. xxvii. 45. If this darkness was confined to the land of Judea, and wholly miraculous, it might not affect any other country, and on this account be unnoticed by heathen writers.

34—38. *Ninth hour*] See notes, Matt. xxvii. 46—50.

33—41. *The veil of the temple*] Mark has omitted what Matthew relates respecting the graves of some saints being opened, and their bodies arising and appearing to many.

42. *Evening was come*] The Jews used the term evening with some latitude, signifying the time after three to six, as well as the close of the day. As the sabbath commenced at six o'clock, it is probable that the former evening is meant here. Compare Matt. xxvii. 62, and note, 57.

CHAP. XVI. 1, 2. *And when the sabbath*] The order and construction of the text are confused; but by a small

And when the evening was come, be- 42 cause it was the preparation, that is, the day before the sabbath, Joseph of Arima- 43 thea, a senator of rank, who also waited for the kingdom of God, came, and went in boldly to Pilate, and asked for the body of Jesus. And Pilate wondered that he was 44 already dead; and calling to him the centurion, he asked him whether he had been any while dead. And when he knew it 45 from the centurion, he gave the body to Joseph. And he bought fine linen, and 46 took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone to the door of the sepulchre. And Mary 47 Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAPTER XVI.

A. D. 33. An angel announceth to three women the resurrection of Christ; he appeareth to Mary Magdalene; to two going into the country, and then to the apostles; and having commissioned them to preach the gospel, ascended to heaven.

AND when the sabbath was past, Mary 1 Magdalene, and Mary the mother of James and Salome, having bought sweet spices, that they might go and embalm him, 2 Very early in the morning of the first day of the week, about the rising of the sun, came to the sepulchre. And they said among them- 3 selves; Who shall roll away the stone for us from the door of the sepulchre? (For it was very large.) And when they looked, 4 they saw that the stone was rolled away; And, entering into the sepulchre, they saw 5 a young man sitting on the right side clothed in a white robe, and they were astonished. And he saith to them, Be not as- 6 tonished: Ye seek Jesus of Nazareth who was crucified: he is risen; he is not here: behold the place where they laid him. But 7 depart, tell his disciples, and Peter, that he goeth before you into Galilee; there ye shall see him, as he said to you. And they went 8 out quickly, and fled from the sepulchre; for trembling and amazement seized them;

transposition of the last clause, it becomes clear. 'About the sun rising,' is often taken for the dawn of the morning, as Matthew and Luke express it, and when, according to John, it was yet dark, or comparatively so.

3. *For it was very large*] With Campbell and others, this clause is transposed from the end of the next verse, as it contains the reason for what they said.

4. *Stone was*] See how this was done related Matt. xxviii. 2—4.

5. *A young man*] An angel in the form of a young man. Both Matthew and Mark only mention one angel, but Luke and John two. From Matthew I think it is clear that one only appeared at first, whose appearance alarmed the soldiers, and who addressed the women; but afterwards, another appeared in the sepulchre, John xx. 12. See note, Matt. xxvii. 5.

7. *As he said to you*] Jesus had told them that he would go before them into Galilee, ch. xiv. 28; compare with Matt. xxvi. 32.

8. *Trembling and amazement seized them*] As they

nor said they anything to any one; for they were afraid.

9 Now early on the first day of the week, Jesus arose, and appeared first to Mary Magdalene, out of whom he had cast seven demons. And she went and told those who had been with him, as they mourned and wept. And when they had heard that he was alive, and had been seen by her, they believed not.

12 After that he appeared in another form unto two of them, as they walked and went into the country. And they went and told it to the rest; but they believed them not.

14 Afterwards he appeared to the eleven as they were at meat, and upbraided them with their unbelief and hardness of heart, because they believed not those who had

seen him after he was risen. And he said 15 to them, Go ye into all the world, and preach the glad tidings to every creature. He that believeth and is baptized shall be 16 saved; but he that believeth not shall be condemned. And these signs shall follow 17 those who believe: In my name shall they cast out demons; they shall speak in new languages; They shall take up serpents; 18 and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then, after the Lord had spoken to 19 them, he was received up into heaven, and sat on the right hand of God. And they 20 went forth, and preached every where, the Lord working with them, and confirming the doctrine by attendant miracles. Amen.

went to carry the news to the apostles, Matt. xxviii. 8, 9.

9—11. *Now early on*] John relates how Jesus addressed Mary, and the kind and encouraging language he used, John xx. 16.

12. *In another form*] Under a different appearance from what had been usual. Pearce supposes only another dress may be intended, as he had before appeared in that of a gardener, John xx. 15. Luke relates the particulars of this appearance to the two disciples going to Emmaus, ch. xxiv. 13, &c.

14. *Appeared to the eleven*] John mentions three appearances to the eleven, ch. xx. 19, 26, and xxi. 1; but Luke only relates one, ch. xxiv. 36, &c., which seems to be the same as Mark refers to here.

15, 16. *Go ye into all*] See note, Matt. xxviii. 19.—*Be saved*] From everlasting punishment, John iii. 18, 36; while those who resist the evidence of Divine truth, and reject the Saviour, shall suffer the due reward of their sins.

17, 19. *These signs shall*] These miracles were wrought by our Lord's disciples. See Acts v. 16; viii. 7; xvi. 18, for casting out demons; and for speaking in new languages, Acts ii. 4; x. 46; xix. 6, and 1 Cor. xiv. 18. Paul took up a serpent without injury, Acts xviii. 15. Laying hands on the sick was usual, Acts v. 16; xxviii. 8. We have no instance recorded of their drinking poison without receiving injury, but doubtless even this might occur.

19. *So then, after*] This was some time after; for, as what Mark relates occurred in Galilee, and as Jesus ascended from Bethany, near Jerusalem, the disciples must have had time to return there. Compare Luke xxiv. 50, 51, with Acts i. 4.—*Sat on the right*] So had David predicted, Ps. cx. 1; and so had Jesus said it would be, chap. xiv. 62.

20. *By attendant miracles*] So that the evidence of the Divine authority of what they preached was sufficient to justify the belief of it, and to condemn every man who should not believe.

THE GOSPEL ACCORDING TO ST. LUKE.

INTRODUCTION.

LUKE, the author of the third account of the life of our Lord and Saviour, was not an apostle, but an evangelist, or an attendant on the apostles, and especially of the apostle Paul. It does not appear that he had seen or heard Christ; but had derived his information from those who had, from such as had been with him from the beginning, the ministers of his word. As an evangelist, he was endowed with the gifts of the Holy Spirit; and we have as much reason to give credit to his narrative as to those of Matthew and John. He has supplied us with many interesting particulars which the preceding writers had omitted; as the account of the birth of the Baptist—the annunciation, and other circumstances concerning the nativity. These events would be recorded and communicated by Mary, Joseph, and other branches of the holy family; and as to the truth of them, they are supported by historical data, by prophecy, and by the testimony of other sacred writers.

CHAPTER I.

A. D. 0. Preface to his gospel; conception of John and of Christ; prophecy of Elizabeth and Mary concerning Christ; the birth of John; prophecy of Zechariah respecting Christ and John.

1 FORASMUCH as many have undertaken to compose a narrative of those things

which have been accomplished among us; Even as they delivered them to us, who 2 from the beginning were eye-witnesses, and then ministers of the word; It seemed 3 good to me also, having gained exact knowledge of every thing from the very first, to

CHAP. I. 1. *To compose a narrative*] These narratives might in the main be true, though very defective; and on this last account Luke might form the design of composing

his gospel. From what he here says, he could not have seen either Matthew's or Mark's gospel.

2. *Even as they*] Luke meant to state that he had received

write a particular account to thee, most
 4 excellent Theophilus, That thou mayest
 know the certainty of those things in which
 thou hast been instructed.
 5 In the days of Herod, the king of Judea,
 there was a certain priest named Zechariah,
 of the course of Abijah, and his wife was
 6 of the daughters of Aaron, and her name
 was Elizabeth. And they were both righte-
 ous before God, walking unblameably
 according to all the commandments and
 7 ordinances of the Lord. And they had no
 child, because Elizabeth was barren, and
 they were both far advanced in years.
 8 Now it came to pass, that while he executed
 the priest's office before God in the
 9 order of his course, According to the custom
 of the priest's office, his lot was to go
 into the temple of the Lord to burn incense.
 10 And the whole multitude of the people
 were praying without, at the time of in-
 11 cense. And there appeared unto him an
 angel of the Lord, standing on the right
 12 side of the altar of incense. And when
 Zechariah saw him, he was troubled, and
 13 fear fell upon him. But the angel said to
 him, Fear not, Zechariah : for thy prayer
 hath been heard ; and thy wife Elizabeth
 shall bear thee a son, and thou shalt call
 14 his name John. And thou shalt have joy
 and gladness ; and many shall rejoice at
 15 his birth. For he shall be great in the
 sight of the Lord, and shall drink neither
 wine nor strong drink ; and he shall be
 filled with the Holy Spirit, even from his
 16 mother's womb. And many of the children
 of Israel shall he turn to the Lord
 17 their God. And he shall go before him in
 the spirit and power of Elijah, to turn the
 hearts of the fathers with the children, and,
 by the wisdom of the just, to make the dis-
 obedient a people prepared for the Lord.

his information from those who had first been eye-witnesses of the things related, and then ministers of the word.

3. *A particular account*] Most critics consider *καὶ ἐξ ἑσῶν*, as not referring to time, but as opposed to incoherence and obscurity : for Luke has not followed the exact order of events in his gospel. *Most excellent Theophilus*] We have no information who this person was, or where he lived. Theophylact asserts that he was a person of senatorian rank, and perhaps a prefect or governor, as Paul called Felix, 'most excellent.'

5. *Herod, the king*] See note, Matt. ii. 1.—*Zechariah*] This was the eighth of the twenty-four courses appointed by David, 1 Chron. xxiv. 10.

9. *His lot was*] Each course served a week at Jerusalem : and the course was divided into seven classes, so that each class had its day of attendance at the temple.—*Temple*] The holy place, or sanctuary, where the altar of incense stood before the veil, Exod. xxx. 1—8 ; xl. 26.

10. *Praying without*] That is, in the court of Israel. When the priest began to burn the incense, notice was given to the people without by the sound of a bell ; and they then silently poured out their requests to God, Revel. viii. 1—4.

13. *Thy prayer*] Which he had formerly offered up, that he might have children.—*Call his name John*] Which sig-

And Zechariah said to the angel, Whereby 18 shall I know this ? for I am an old man, and my wife advanced in years. And the 19 angel answering said to him, I am Gabriel, that stand in the presence of God ; and am sent to speak to thee, and to tell thee these glad tidings. And, behold, thou shalt be 20 dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

Now the people waited for Zechariah, 21 and wondered that he tarried so long in the temple. And when he came out, he 22 could not speak to them : and they perceived that he had seen a vision in the temple : for he beckoned unto them, and remained speechless. And it came to pass, 23 that, as soon as the days of his ministration were accomplished, he departed to his own house.

And after those days his wife Elizabeth 24 conceived, and concealed herself five months, saying, Thus hath the Lord dealt with me 25 in the days wherein he looked on me, to take away my reproach among men.

And in the sixth month the angel Gabriel 26 was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a 27 man whose name was Joseph, of the family of David ; and the virgin's name was Mary. And the angel entered in unto her, 28 and said, Hail, thou that art highly favoured ; the Lord is with thee : blessed art thou among women. And she was troubled at 29 his address ; and reasoned within herself as to what kind of salutation this could be. And the angel said to her, Fear not, Mary : 30 for thou hast found favour with God. And, 31 behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and 32

nifies the grace or favour of God ; and in consequence of this favour he should have joy and gladness.

15. *Strong drink*] Wine made from fruits, and particularly from the palm. See note, Isa. v. 11. John was to be a Nazarite, Num. vi. 3.

17. *To turn the hearts*] Pearce and Campbell are followed in the version given ; and it has at least the merit of precision and perspicuity. See Mal. iv. 6.

18—20. *Whereby shalt I know*] Zechariah wanted some sign or miraculous token, that what was promised should be granted ; and the angel, while he announceth as a punishment for his doubting and unbelief, ' that he should be dumb,' grants the sign of the thing promised. In what manner he was affected so as not to be able to speak, we are not informed ; but it might be by paralysis of the organs of speech, miraculously produced.

24, 25. *Concealed herself*] Or 'lived in retirement,' to preserve her health and to give thanks to Him who had taken away her reproach. See Gen. xxx. 23.

26. *In the sixth month*] After Elizabeth's conception. See verse 36.

28. *Hail, thou that art*] The language of this verse is in the style of the east, and denotes that God had greatly distinguished her. Compare Judg. v. 24, and Judith xiii. 18.

30—33. *His name Jesus*] Compare Matt. i. 21, with Isa. i.

shall be called the Son of the Highest :
and the Lord God shall give to him the
33 throne of his father David : And he
shall reign over the house of Jacob for
ever ; and of his kingdom there shall be no
34 end. Then said Mary to the angel, How
shall this be, seeing I know not man ?
35 And the angel answered and said to her,
The Holy Spirit shall come upon thee, and
the power of the Highest shall overshadow
thee : therefore also that holy child shall
36 be called the Son of God. And behold,
thy kinswoman Elizabeth, even she hath
conceived a son in her old age ; and this is
the sixth month with her, who was called
37 barren. For with God nothing shall be
impossible.
38 And Mary said, Behold the handmaid of
the Lord ; be it unto me according to thy
word. And the angel departed from her.
39 And Mary arose in those days, and went
into the mountainous country with haste,
10 into a city of Judah ; And entered into the
house of Zechariah, and saluted Elizabeth.
41 And it came to pass, that when Elizabeth
heard the salutation of Mary, the babe
leaped in her womb ; and Elizabeth was
42 filled with the Holy Spirit : And she spoke
out with a loud voice and said, Blessed art
thou among women, and blessed is the
43 fruit of thy womb. And whence is this to
me, that the mother of my Lord should
44 come to me ? For, lo, as soon as the voice
of thy salutation sounded in mine ears, the
45 babe in my womb leaped for joy. And
happy is she who hath believed that there
would be a performance of those things
46 which were told her from the Lord. And
Mary said, My soul magnifieth the Lord,
47 And my spirit rejoiceth in God my Saviour.
48 For he hath regarded the low estate of his
handmaid : for, behold, from henceforth

all generations shall call me happy. For 49
the Mighty One hath done for me great
things ; and holy is his name. And his 50
mercy is on them that fear him from gene-
ration to generation. He sheweth strength 51
with his arm ; he scattereth those that are
proud by the imagination of their own hearts.
He putteth down the mighty from their 52
thrones, and exalteth those of low degree.
He filleth the hungry with good things ; 53
and the rich he sendeth empty away. He 54
helpeth Israel his servant, in remembrance
of his mercy ; As he promised to our fathers, 55
to Abraham, and to his seed for ever. And 56
Mary abode with her about three months,
and returned to her own house.

Now Elizabeth's full time came that she 57
should be delivered ; and she brought forth
a son. And her neighbours and her kindred 58
heard how the Lord had showed great mercy
towards her ; and they rejoiced with her.
And it came to pass on the eighth day, that 59
they came to circumcise the child ; and they
called him Zechariah, after the name of his
father. And his mother spoke and said, 60
Not so ; but he shall be called John. And 61
they said to her, There is none among thy
kindred that is called by this name. And 62
they made signs to his father, how he would
have him called. And he beckoned for a 63
writing tablet, and wrote, saying, His name
is John. And they all wondered. For his 64
mouth was opened immediately, and his
tongue loosed, and he spoke and praised
God. And fear came on all who dwelt 65
round about them : and all these things
were reported throughout all the mountain-
ous country of Judea. And all those that 66
heard them laid them up in their hearts,
saying, What kind of child will this be
And the hand of the Lord was with him.
And his father Zechariah was filled with 67

ix. 7 ; Dan. ii. 44 ; vii. 13, 14. Our Lord's spiritual king-
dom will be everlasting ; and when the Jews, as a people,
shall believe in him, he shall then eminently reign over the
house of Jacob.—*Of his father David* Pearce remarks,
that Mary was espoused to Joseph before Jesus was con-
ceived ; and that she was, in the eye of the law, his
wife ; so that Joseph was his legal father when conceived,
and in consequence David was so too.

35. *Shall be called*] That is, shall be ; see also ver. 32.
This idiom is common in the scriptures.

39. *Into the mountainous*] The land occupied by the
tribe of Judah was divided into several parts—one called
the south, Josh. xv. 20—32 ; another, the valley or low land,
ver. 33—47 ; a third, the mountains, ver. 48—60 ; and a
fourth, the waste or wilderness, ver. 61, 62. Some have
thought that the city to which she went was Hebron ; but
Michaelis ingeniously conjectures that it was Jutta, Josh.
xv. 35, a city given to the priests, and that this was proba-
bly the reading of Luke, which has been changed to
Judah.

41—44. *Filled with the Holy Spirit*] In consequence of
this she knew that Mary was pregnant ; that the child con-
ceived was the Messiah, her own Lord ; and that she, as
well as John, her unborn son, felt an unusual, a super-
natural joy.

45. *Happy is she*] Zechariah had not believed, and was
so unhappy as to be for a season speechless ; but Mary had
believed, and her faith was not in vain.

46—55. *Mary said*] This song of Mary has much affi-
nity in its sentiments with that of Hannah, 1 Sam. ii.
1—10.

55. *As he promised*] Compare Gen. xvii. 19 ; xxii. 18 ;
Ps. cxxxii. 11, 12. This will not be fully accomplished
until all Israel be converted, and by faith embrace the Mes-
siah, which we are assured shall be. Compare Rom. xi. 25
—27.

56. *About three months*] She probably staid until Eliza-
beth was delivered of her son.

59. *Zechariah*] Many thought it natural to call the son
after the name of the father, to keep up his name in Israel ;
but his mother, to whom Zechariah had made known the
vision he had had, doubtless by the use of his pen, said that
his name should be called John.

62. *Made signs*] From this it appears that he was deaf as
well as dumb ; at least this seems highly probable.

63. *His name is John*] He meant that his name was
already given to him by the angel ; ver. 13. At this they
all wondered, as they had not before heard of the circum-
stance.

CHAPTER II.

A. D. 1. Decree of Augustus; the birth of Christ; an angel announceth it to the shepherds; Christ is circumcised; Simeon and Anna's prophecies of him; subjection to his parents.

the Holy Spirit, and prophesied, saying,
68 Blessed be the Lord, the God of Israel;
for he hath regarded and redeemed his peo-
69 ple; And hath raised up a prince for our
salvation, in the family of his servant Da-
70 vid; (As he spoke by the mouth of his holy
prophets, who have been from ancient
71 times :) Even a salvation from our ene-
mies, and from the hand of all that hate us;
72 To perform the mercy promised, and to re-
member his holy covenant with our fathers;
73 The oath which he swore to our father
74 Abraham: To grant unto us, that we, being
delivered out of the hand of our enemies,
75 might serve him without fear, In holiness
and righteousness before him, all the days
of our life.
76 And thou, child, shalt be called a prophet
of the Most High: for thou shalt go before
the face of the Lord to prepare his ways;
77 By giving the knowledge of salvation to
his people, in the remission of their sins,
78 Through the tender mercy of our God, by
which a dawning light hath visited us from
79 on high; To give light to those who sit in
darkness and death-shade; to guide our
feet into the way of peace.
80 And the child grew, and was strength-
ened in spirit, and was in the deserts till
the day of his public appearance unto Is-
rael.

67. *Prophesied*] That is, spoke what follows, under the immediate influence and impulse of the Holy Spirit.

69—71. *A prince for our*] With Campbell the sense is given. Michaelis renders, a 'victorious king.' Compare Deuter. xxxii. 17, and 1 Sam. ii. 10; Ps. cxxxii. 17, &c.

72—75. *To perform the mercy*] Pearce supposes that Zechariah as well as Mary, ver. 51, expected that the Messiah would be a temporal prince, delivering the Jewish people from Herod and the Romans; so that they might serve God under his happy reign, free from fear, and from all molestation.

76. *Thou, child*] He means his son John. He shall be called, or shall be, a prophet of the Most High.—*Face of the Lord*] The Lord Jesus; for John was his forerunner.

77. *By giving the*] He was to make known the way of salvation, by preaching repentance, and promising forgiveness.

80. *In spirit*] In his mind or understanding, being filled with wisdom, as it is said, ch. ii. 40.

CHAP. II. 1. *The whole land*] The text is ambiguous, and may denote the whole Roman empire; or be confined to the whole land of Judea. Compare Acts ii. 29. With Lardner I take it in the latter sense: first, because the text will fairly bear it; and secondly, because the circumstances of Herod, and the oath as mentioned by Josephus, seem to imply it; and thirdly, because none of the Roman historians mention a general census at the time to which Luke refers.

2. *This enrolment*] The common rendering of the text is undoubtedly at variance both with the testimony of Josephus, and of Luke himself. Cyrenius was not governor of Syria during the reign of Herod, nor until the deposition and banishment of Archelaus, when Judea was made a Roman province, and taxed as other provinces; and in consequence of which, Judas of Galilee raised an insurrection. See Acts v. 37. This was ten or eleven years after the death of Herod: either then the text or the version must be wrong.—*Took effect*] The enrolment was the basis of the levy of men, and of money. So in our own history, William the Conqueror ordered a survey of the kingdom. The book, yet in the Exchequer, called Domesday-book, contains this survey;

Now it came to pass in those days, that 1
there went out a decree from Cæsar Augustus, that the whole land should be enrolled. (This enrolment first took effect when Cy- 2
renius was governor of Syria.) And all 3
went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Beth- 4
lehem; (because he was of the family and lineage of David :) To be enrolled with 5
Mary his espoused wife, who was great with child. And it came to pass, that, while 6
they were there, the days were accomplished that she should be delivered. And she 7
brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the house for strangers.

Now there were in the same country 8
shepherds abiding in the field, and keeping night-watches over their flock. And, be- 9
hold, an angel of the Lord came upon them, and the glory of the Lord shone round about them; and they feared greatly. And the 10
angel said to them, Fear not; for, behold, I bring you good tidings of great joy, which

it was six years in making for England only, and no payment of taxes was made upon it till twelve years after. On the expulsion of Archelaus, Judea became a Roman province, and then the tax was levied. See Campbell.

4. *City of David*] He was probably born there; or he might go there in conformity to the custom of the Jews, who were enrolled by their tribes and families; and he might have some small estate there; and according to Ulpian, a man was to enrol himself where his estate lay.

5. *Great with child*] The reason of Mary undertaking such a journey in this condition is stated, note to chap. iii. 33.

7. *No room for them in the*] Pearce and Campbell agree that *καταλύμα* signifies a room for guests, and answers to what Busbequius calls *ænodochium*, where persons were comfortably lodged at the public expense. It is probable that there was only one such house for strangers in Bethlehem; and this being full, Joseph and Mary were obliged to retire to a more homely receptacle, called a *stabulum*, the middle of which afforded room for cattle, and the sides accommodation for persons. It was not properly a stable, but was formed for the convenient lodging of both men and cattle.

8. *Night-watches*] That is, watching them by turns, the space of three hours. From this it is probable that our Lord was born, not on the 25th of December, but as early as September or October. This may be proved from Luke's account in the first chapter. The Jews began their sacred year at the passover, Exod. xiii. 4, which was near the vernal equinox. Zechariah was of the course of Abijah, which was the eighth, 1 Chron. xxiv. 10. If we count from the passover, Zechariah's course would be at the temple in June. On his return, Elizabeth conceived, suppose about the end of June; and when Elizabeth was in the sixth month of her pregnancy, chap. i. 26, which will bring us into December, an angel was sent to inform Mary that she should conceive, which seems to have then occurred. Reckoning nine months from December, Jesus must have been born in the month of September or of October. Now in the month Tisri was the feast of tabernacles, or booths, Numb. xxix. 12. As the

- 11 shall be to all the people. For unto you is born this day, in the city of David, a
12 Saviour, who is Christ the Lord. And this will be a sign unto you; Ye will find the babe wrapped in swaddling clothes, lying
13 in a manger. And suddenly there was with the angel a multitude of the heavenly
14 host praising God, and saying, Glory in the highest heavens be to God; and on earth peace, good-will towards men.
15 And it came to pass, when the angels had departed from them into heaven, that the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath
16 made known to us. And they came with haste, and found Mary, and Joseph, and the
17 babe lying in the manger. And when they had seen it, they declared what had been
18 told them concerning this child. And all that heard it, wondered at those things which were told them by the shepherds.
19 But Mary kept in mind all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it had been told them.
21 And when eight days were accomplished for the circumcising of the child, his name was called JESUS; the name given to him by the angel before he was conceived
22 in the womb. And when the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present him to the Lord;
23 (As it is written in the law of the Lord, Every male that openeth the womb shall be
24 called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.
25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same

man was just and devout, waiting for the consolation of Israel: and the Holy Spirit was upon him. And it was revealed unto 26 him by the Holy Spirit, that he should not see death, before he had seen the Lord's Anointed. And he came by the Spirit into 27 the temple: and when the parents brought in the child Jesus, to do for him according to the custom of the law, Then he took 28 him up in his arms, and blessed God and said, Lord, now lettest thou thy servant de- 29 part in peace, according to thy word: For 30 mine eyes have seen thy salvation, Which 31 thou hast prepared before the face of all people; A light to enlighten the Gentiles, 32 and to be the glory of thy people Israel.

And Joseph and his mother wondered at 33 those things which were spoken by him. And Simeon blessed them, and said to Mary 34 his mother, Behold, this child is set for the fall and rise of many in Israel; and for a sign which will be spoken against; (Yea, 35 a sword will pierce through thy own soul also;) so that the thoughts of many hearts will be revealed.

And there was one Anna, a prophetess, 36 the daughter of Phanuel, of the tribe of Asher: she was of a great age, and had lived with a husband but seven years after marriage. And she was a widow of about 37 eighty-four years, who departed not from the temple, but served God with fastings and prayers night and day. And she, 38 coming in at that instant, gave thanks likewise unto the Lord, and spoke of him to all them that looked for redemption in Jerusalem.

And when they had performed all things 39 according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and became 40 strong in spirit, filled with wisdom: and the favour of God was upon him.

Jews were obliged to assemble at the chief city of their respective districts, and as the feast of tabernacles was a season of leisure, this was most suitable for the enrolment. Lardner has stated it as his opinion that our Lord was born about the season above mentioned.

12. *Lying in a manger*] This seems to be the circumstance by which they were to know him, and not his being wrapped in swaddling clothes, as this latter was usual.

14. *Glory be to God*] This anthem of praise was suitable to the display now made of the love, grace, and faithfulness of God.

19. *And pondered them*] It is clear that Mary did not know every thing relating to the son she had borne; and her piety is manifest in observing and considering the various wonders which occurred.

21. *Eight days*] Or on the eighth day; this was according to the law, Gen. xvii. 12.

22-24. *Days of her purification*] See Levit. xii. 2; Exod. xiii. 2. The offering of Mary shows that she was not rich, though married to one of the family of David.

25. *Consolation of Israel*] That is, the coming of Messiah. This proves that there was then an expectation of his coming. Compare chap. iii. 15; John iv. 25.

26. *Lord's Anointed*] Or Messiah, a name given to the

Saviour, as being both appointed to, and fully qualified for, the discharge of his office.

32. *A light to enlighten*] Jesus was to be a light by his doctrine to be preached among the Gentiles. See Isa. xlix. 6; Acts xxvi. 18; xxviii. 28.

34. *Fall and rise*] That is, many Jews will reject him, and fall by their unbelief; and many will receive him, and rise from their present sinful state.

35. *A sword will*] That is, thou wilt experience the most piercing affliction on account of him: allowing, most probably, to the crucifixion. John xix. 25.—*So that the thoughts*] The ministry, miracles, and death of Jesus will discover or bring to light the thoughts, designs, and dispositions of all kinds of characters.

36. *Anna, a prophetess*] One devoted to God, and endowed with the gifts of the Spirit to explain the prophets, and instruct the people.

39. *They returned into Galilee*] While Luke has given us a particular account of the circumstances attending the birth of John and Jesus, he has wholly omitted what Matthew relates of the coming of the wise men, the descent of Joseph and Mary into Egypt, and the reason of their going to reside at Nazareth. See Matt. ii. 1, &c.

41 Now his parents went to Jerusalem every
 42 year at the feast of the passover. And
 when he was twelve years old, they went
 up to Jerusalem according to the custom
 43 of the feast; And having fulfilled the days,
 they returned, but the youth Jesus tarried
 behind in Jerusalem; and Joseph and his
 44 mother knew it not. But they, supposing
 him to have been in the company, went a
 day's journey; and they sought him among
 45 their kindred and acquaintance. And
 when they found him not, they returned to
 46 Jerusalem, seeking him. And it came to
 pass, that, after three days, they found him
 in the temple, sitting in the midst of the
 teachers, both hearing them, and asking
 47 them questions. And all that heard him
 were astonished at his understanding and
 48 answers. And when *his parents* saw him,
 they were amazed: and his mother said
 to him, Son, why hast thou done thus
 to us? behold, thy father and I have sought
 49 thee sorrowing. And he said to them,
 How is it that ye sought me? knew ye not
 that I must needs be in my father's house?
 50 But they understood not the thing which
 51 he spoke unto them. And he went down
 with them, and came to Nazareth, and was
 subject unto them: but his mother kept
 52 all these things in her heart. And Jesus
 increased in wisdom and stature, and in fa-
 vour with God and man.

CHAPTER III.

A. D. 26. The preaching and baptism of John; his testimony to Christ; is imprisoned by Herod; Christ being baptized, receiveth testimony from heaven; genealogy of Christ by Mary.

1 Now in the fifteenth year of the reign of
 Tiberius Cæsar, Pontius Pilate being gover-
 nor of Judea, and Herod being tetrarch of
 Galilee, and his brother Philip tetrarch of
 Iturea and of the region of Trachonitis, and
 2 Lysanias the tetrarch of Abilene, Annas

and Caiaphas being the high priests, the
 word of God came unto John, the son of
 Zechariah, in the desert. And he came into 3
 all the country about the Jordan, preach-
 ing the baptism of repentance for the re-
 mission of sins; As it is written in the 4
 book of the words of Isaiah the prophet,
 who saith, The voice of one crying in the
 desert, Prepare ye the way of the Lord,
 make his paths straight. Every valley 5
 shall be filled, and every mountain and hill
 shall be brought low; and the crooked
 shall be made straight, and the rough ways
 shall be made smooth; And all flesh shall 6
 see the salvation of God. Then he said to 7
 the multitudes that went forth to be bap-
 tized by him, O offspring of vipers, who
 hath warned you to flee from impending
 wrath? Bring forth therefore fruits worthy 8
 of repentance, and say not within your-
 selves, We have Abraham for our father:
 for I say to you, That of these stones God
 is able to raise up children unto Abraham.
 And now also the axe is laid to the root of 9
 the trees: every tree therefore which bear-
 eth not good fruit is to be cut down, and
 cast into the fire. And the multitudes asked 10
 him, saying, What then shall we do? He 11
 answereth and saith to them, He that hath
 two coats, let him impart to him that hath
 none; and he that hath food, let him do
 likewise. Then came publicans also to be 12
 baptized, and said to him, Master, what
 shall we do? And he said to them, Exact 13
 no more than that which is appointed unto
 you. And the soldiers likewise demanded 14
 of him, saying, And what shall we do?
 And he said to them, Take by violence
 from no man, and accuse not any falsely;
 and be content with your pay.

And as the people were in expectation, 15
 and all men reasoned in their hearts con-
 cerning John, whether he were the Christ,

CHAP. III. 1. *In the fifteenth year*] As to the two meth-
 ods of calculating the reign of Tiberius, see Lardner and
 Bishop Pearce.

2. *Being the high priests*] Annas had been high priest, but
 Caiaphas was then in that office, John xi. 49; xviii. 13, 24.
 Some think that they are thus styled, because the power
 which the Jews possessed was lodged in their hands; and
 others, that Annas was only Sagan, or deputy to Caiaphas,
 Acts iv. 6.

3. *For the remission*] Or in order to receive and enjoy
 the remission of sins. His baptism was designed to awaken
 the attention of the Jews, and prepare them for the appear-
 ance of our Lord.

7, 8. *To the multitudes*] And especially to the Pharisees
 and Sadducees. See Matt. iii. 7, &c.

10—14. *Asked him*] These questions and answers are not
 noticed by the other Evangelists. They are both natural
 and interesting. The advice and direction he gave to each
 were suitable to their characters and vocations.—*Soldiers*]
 They were not Roman soldiers, but most probably Jews,
 belonging to Herod, the tetrarch of Galilee.

15—18. *In expectation*] See notes, Matt. iii. 11,
 &c.

41. *His parents went*] Women were not obliged by the
 law to go; but it seems, from the instance of Hannah, 1 Sam.
 i. 7, &c., that it was customary for pious females to go and
 observe that holy solemnity. It is probable, that his parents
 took Jesus with them, because that they perceived he be-
 came strong in spirit, and was filled with Divine wisdom.

43. *Fulfilled the days*] That is, eight days; for so long
 the passover and feast of unleavened bread lasted, Exod.
 xii. 1—23.—*The youth*] The term 'child' does not seem prop-
 er to one so old, and who attended on the passover.

45. *Found him not*] The company must have been very
 large, as it occupied the space of a day to examine it, before
 they returned to Jerusalem.

46. *In the midst of the teachers*] They sat on benches in
 a half circle, and their scholars at their feet, Acts xxii. 3.

47. *Understanding and answers*] As Jesus asked them
 questions, they, probably to try his knowledge, might ask
 him questions in reference to the law and the prophets; to
 which he replied in such a manner as to excite their aston-
 ishment.

49. *Be in my father's house*] That this is the true version
 of the text is now generally admitted. It is supported by
 the Greek classics as well as by the Sept. Compare Greek,
 Esai. vii. 9; John xix. 27.

- 16 or not; John spoke, saying to them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Spirit
- 17 and with fire: Whose winnowing-shovel is in his hand, and he will thoroughly cleanse his floor, and will gather the wheat into the granary; but the chaff he will burn up
- 18 with unquenchable fire. And with many other exhortations he published the glad tidings to the people.
- 19 But Herod the tetrarch, being reproved by him about Herodias his brother Philip's wife, and for all the evils which Herod had done, Added this likewise to all, that he shut up John in prison.
- 21 Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heavens
- 22 were opened, And the Holy Spirit descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased.
- 23 And Jesus himself was about thirty years of age when he began *his ministry*, being (as was supposed) the son of Joseph, who
- 24 was the son of Heli, who was the son of Matthat, who was the son of Levi, who was the son of Melchi, who was the son of Janna,
- 25 who was the son of Joseph, Who was the son of Mattathiah, who was the son of Amos, who was the son of Nahum, who was the son of Esli, who was the son of Naggai,
- 26 Who was the son of Maath, who was the son of Mattathiah, who was the son of Shimei, who was the son of Joseph, who
- 27 was the son of Judah, Who was the son of Joanna, who was the son of Rhesa, who was the son of Zerubbabel, who was the son of Salathiel, who was the son of
- 28 Neri, Who was the son of Melchi, who was the son of Addi, who was the son of Cosam,

who was the son of Elmodam, who was the son of Er, Who was the son of Josse, who 29 was the son of Eliezer, who was the son of Jorim, who was the son of Matthat, who was the son of Levi, Who was the son of 30 Simeon, who was the son of Judah, who was the son of Joseph, who was the son of Jonan, who was the son of Eliakim, Who 31 was the son of Melea, who was the son of Menan, who was the son of Mattatha, who was the son of Nathan, who was the son of David, Who was the son of Jesse, who was 32 the son of Obed, who was the son of Boaz, who was the son of Salmon, who was the son of Naason, Who was the son of Aminadab, who was the son of Ram, who was the son of Hezron, who was the son of Pharez, who was the son of Judah, Who was the son of 34 Jacob, who was the son of Isaac, who was the son of Abraham, who was the son of Terah, who was the son of Nahor, Who 35 was the son of Serug, who was the son of Reu, who was the son of Phaleg, who was the son of Eber, who was the son of Salah, Who was the son of Cainan, who was the 36 son of Arphaxad, who was the son of Shem, who was the son of Noah, who was the son of Lamech, Who was the son of Mathuse- 37 lah, who was the son of Enoch, who was the son of Jared, who was the son of Mahalaleel, who was the son of Cainan, Who 38 was the son of Enoch, who was the son of Seth, who was the son of Adam, who was the son of God.

CHAPTER IV.

A. D. 31. Christ's temptation and victory; begins his ministry; his discourse at Nazareth; cureth Peter's mother-in-law, and many who had demons.

Now Jesus, being full of the Holy Spirit, I returned from the Jordan, and was led by the Spirit into the desert, Being tempted 2 forty days by the devil. And during those

19. 20. *Reproved by him*] John was not imprisoned until more than two years after the commencement of his ministry, and this is only mentioned here because that Luke was speaking about John.

22. *In a bodily shape*] It is probable that Luke only meant by *idos* what John *saw*, Matt. iii. 16; Mark i. 10. The Holy Spirit manifested himself in a glorious light, which light descended upon him in the manner a dove descends.

23. *And Jesus himself was*] The text will fairly admit various versions, according to the sense in which *αἰχμαλωτός* is taken. It may be a mere idiom, and the version will be, 'And Jesus himself was about thirty years of age, being (as was supposed) the son of,' &c. Or supposing the participle to have the sense of 'ruled, governed,' we may render, 'And Jesus himself was about thirty years in subjection,' which Campbell has adopted, referring to his being in subjection to his parents. The version given seems most natural. Luke had related the miraculous conception of Jesus, and the usual sense of the verb, 'supposed,' applies to the common apprehension respecting him.—*Son of Joseph, who was the son of Heli*] Matthew informs us that the

father of Joseph was Jacob, and traces his descent in a direct line through Solomon to David. How then could Joseph be the son of Heli? By marrying Mary his daughter, who from this must have been his only child living, and of course heiress of the little property he might possess. Those who married heiresses were obliged to pass into the family of their fathers-in-law, and let themselves be reckoned their sons. The principle of inheritance among the Israelites implied as much; for the inheritance was given to daughters, in order that the name of their father might not become extinct; and, consequently, the sons of such marriages were recorded by the name of their maternal grandfather. Compare Numb. xxvii. Hence Joseph by marrying Mary became the son of Heli, Mary's father; and this genealogy proves that Mary was of the family of David, in the line of Nathan; so that our Lord was, in the strictest sense, the son of David, notwithstanding his miraculous conception.

36. *The son of Cainan*] This generation is found only in the Sept., Gen. xi. 12, and Jackson has stated the reasons for admitting it. Jackson's Chron. vol. i. p. 69, &c.

CHAP. IV. 2. *Being tempted*] However Satan might have tempted our Lord before, by exciting gloomy and de-

days he ate nothing: and, when they were
 3 ended, he was hungry. And the devil said
 to him, If thou be the Son of God, com-
 4 mand that this stone become a loaf. And
 Jesus answered him, saying, It is written,
 5 That man shall not live by bread only, but
 by whatsoever God appointeth. And the
 devil brought him to a high mountain, and
 showed him all the kingdoms of the world
 6 in a moment of time. And the devil said
 to him, All this power will I give thee, and
 the glory of them: for it is delivered to me;
 7 and to whomsoever I will, I give it. If
 thou therefore wilt worship me, all shall be
 8 thine. And Jesus answered and said to
 him, 'It is written, Thou shalt worship the
 Lord thy God, and him only shalt thou
 9 serve. And he brought him to Jerusalem,
 and set him on a wing of the temple, and
 said to him, If thou be the Son of God, cast
 10 thyself down hence: For it is written, he
 shall give his angels charge over thee, to
 11 keep thee: And on their hands they shall
 bear thee up, lest at any time thou dash thy
 12 foot against a stone. And Jesus answering
 said to him, It is commanded, Thou shalt
 13 not tempt the Lord thy God. And when
 the devil had ended all his temptation, he
 for some time departed from him.
 14 And Jesus returned, in the power of the
 Spirit, into Galilee: and there went out a
 fame of him through all the country round
 15 about. And he taught in their synagogues,
 being praised by all.
 16 And he came to Nazareth, where he had
 been brought up: and, as his custom was,
 he went into the synagogue on the sabbath,
 17 and stood up to read. And the book of the
 prophet Isaiah was delivered to him. And

when he had opened the book, he found
 the place where it was written, The Spirit 18
 of the Lord is upon me, inasmuch as he
 hath anointed me to preach glad tidings to
 the poor; he hath sent me to heal the bro-
 ken-hearted, to proclaim deliverance to the
 captives, and recovery of sight to the blind,
 to set at liberty those that are bruised,
 To proclaim the acceptable year of the 19
 Lord. And he closed the book, and gave 20
 it again to the attendant, and sat down.
 And the eyes of all those that were in the
 synagogue were fixed upon him. And he 21
 began by saying to them, This day is this
 scripture fulfilled in your ears. And all 22
 bore testimony to him, and wondered at the
 words full of grace which proceeded out of
 his mouth, and they said, Is not this the
 son of Joseph? And he said to them, Ye 23
 will surely say to me this proverb, Physi-
 cian, cure thyself: whatsoever things we
 have heard done in Capernaum, do here
 also in thy own country. And he said, 24
 Verily I say to you, No prophet is accept-
 able in his own country. But I tell you in 25
 truth, there were many widows in Israel in
 the days of Elijah, when heaven was shut
 up for three years and six months, so that
 there was a great famine throughout all the
 land; Yet to none of them was Elijah sent, 26
 but to a widow in Zarephath, a city of Si-
 don. And there were many lepers in Israel 27
 in the time of Elisha the prophet; yet none
 of them, but Naaman the Syrian, was
 cleansed. And all in the synagogue when 28
 they heard these things were filled with
 wrath, And rose up and drove him out of 29
 the city, and led him to the brow of the hill
 on which their city was built, that they

sponding thoughts, he did not tempt him as to turning a stone into bread, until the end of the forty days.

4. *By whatsoever God*] See note, Matt. iv. 4, and Deut. viii. 3.

5. *All the kingdoms of*] Luke has added to Matthew's account of the circumstance, 'in a moment of time.' This strongly supports the opinion of those commentators who suppose that what is related passed in our Lord's mind.

8. *It is written*] The clause, 'Get thee behind me, Satan,' is wanting in the best MSS. and most of the old versions; and has been inserted from Matthew.—(o) Griesb.

13. *For some time*] Until the time which our Lord called the hour and the power of darkness, John xiv. 30; Luke xxii. 3, 53.

14. *Into Galilee*] After he had heard that John was cast into prison, Matt. iv. 12. None of the three Evangelists have related any part of the circumstances noticed, John i. 19, to iv. 43.

16. *Stood up to read*] By standing up, he showed that he was ready to read the lesson of the day, if they would permit him.

17. *Book of the prophet*] From this place Pearce observes, that at Nazareth, at least, the books of the Jewish scriptures were written in separate volumes, as they gave to Jesus only that of Isaiah.

18, 19. *The Spirit of the*] In what way the clauses, 'the recovery of sight to the blind, and to set at liberty those that

are bruised,' have crept into the text; and whether, from a various reading of the Hebrew, we have not, in the Sept. and in Luke, two translations of the same text, I leave to the learned to decide.

21. *By saying to them*] It is probable that he enlarged much on the remarkable words which he had read.

22. *Words full of grace*] The text implies not only the kind and pleasing manner in which he spoke, but refers to the sentiments and doctrines which he delivered.

23. *Heard done in Capernaum*] From this it is evident our Lord had wrought miracles in Capernaum; and the other Evangelists place before this, what follows here, ver. 31; and Matthew all that Luke says, from ver. 31, to chap. vii. 36.

24. *Acceptable*] That is, treated with the honour to which his office is entitled. Comp. Matt. xii. 57; Mark vi. 4, and John iv. 44.

25—27. *I tell you in truth*] Our Lord shows, by instances, that a prophet not being acceptable in his own country, or to his own countrymen, was sent to others, or others came to him and received Divine favours; intimating that their unbelief would lead him to act in like manner. See 1 Kings xvii. 7—16, 45; James v. 17, and 2 Kings v. 14, &c.

29. *And drove him*] Maundrel visited Nazareth, and informs us that it is situate in a concave round valley on the top of a high hill. His passing through the midst of them, and departing, seems to have been miraculous.

CHAPTER V.

A. D. 31. Christ teacheth out of Peter's ship; a miraculous draught of fishes; a leper cleansed; one sick of the palsy healed; Matthew called; he eateth with publicans, &c.

30 might cast him down headlong. But he, passing through the midst of them, departed.
31 And he went down to Capernaum, a city of Galilee; and taught them on the sabbath. And they were astonished at his doctrine: for his word was with authority.
32 And in the synagogue there was a man, who had the spirit of an unclean demon; and he cried out with a loud voice, Saying, Ah! what hast thou to do with us, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Be silent, and come out of him! And when the demon had thrown him in the midst of the assembly, he came out of him, and hurt him not. And they were all amazed, and spoke among themselves, saying, What word is this! for with authority and power he commandeth the unclean spirits, and they come out. And a report of him went out into every place of the country round about.
38 And he arose out of the synagogue, and entered into Simon's house. Now the mother of Simon's wife was seized with a great fever, and they besought him for her.
39 And he stood over her, and rebuked the fever, and it left her: and immediately she arose and ministered to them.
40 Now when the sun was set, all those that had any sick with various diseases brought them to him: and he laid his hands on every one of them, and cured them. And demons also came out of many, crying out, and saying, Thou art the Son of God. And he rebuking them suffered them not to say, that they knew he was the Christ.
42 And when it was day, he departed and went into a desert place; and the multitude sought him, and came to him, and urged him not to depart from them. But he said to them, I must preach the glad tidings of the kingdom of God to other cities also: for therefore am I sent. And he preached in the synagogues of Galilee.

Now it came to pass, when the multitude pressed on him to hear the word of God, as he stood by the lake of Gennesaret, That he saw two vessels standing by the lake: but the fishermen had gone out of them, and were washing their nets. And he entered into one of the vessels, which was Simon's, and besought him to launch out a little from the land. And he sat down, and taught the multitude out of the vessel. Now when he had ceased speaking, he said to Simon, Launch out into the deep; and let down your nets for a draught. And Simon answering, said to him, Master, we have toiled during all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had done this, they inclosed so great a multitude of fishes, that their net began to break. And they beckoned to their partners, who were in the other vessel, that they might come and help them. And they came, and filled both the vessels, so that they were near sinking. When Simon Peter saw this, he fell down at Jesus' knees, saying, Depart from me, Lord, for I am a sinful man. For astonishment seized him, and all that were with him, at the draught of the fishes which they had taken: And in like manner also were James and John, the sons of Zebedee, astonished, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt catch men. And when they had brought their vessels to land, they forsook all and followed him.

And it came to pass, when he was in a certain city, behold a man full of leprosy: who, when he saw Jesus, fell on his face, and besought him, saying, Master, if thou wilt, thou canst make me clean. And he put forth his hand and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him. And he commanded him to tell no man: but go, and show thyself to the priest, and offer

34—37. *Ah! what hast thou*] See note, Mark i. 24—28, and Matt. viii. 29, &c.—*A report of him*] Literally, a sound went forth.

38—39. *Into Simon's house*] Comp. Matt. viii. 14, and Mark i. 29.

40—44. *Now when the sun*] See note, Mark i. 32, &c. In the Jewish comments on Isa. ix. 1, 2, it is stated that Messiah should first appear in Galilee. See Schœtgen.

CHAP. V. 1—3. *He stood by the lake*] Compare Matt. xiii. 1, 2; Mark iv. 1, &c.—*And he sat down*] Luke is more full in his account of the calling of our Lord's first apostles than Matthew and Mark; but there is no contradictory statement. One mentions one circumstance, and a second seizes on another; so that there is no difference in the fact, but in the circumstances.

4—11. *Launch out into the deep*] Matthew and Mark men-

tion the calling of Simon and the other apostles, but do not mention the miracle of the fishes, Matt. iv. 18, and Mark i. 16, &c.

6. *Began to break*] The term must have this sense here; for had it broken altogether, how could they have preserved the fish? Or how could their companions have helped them? The same turn must be given to the close of the next verse.

8. *Lord, for I am a sinful*] So Campbell renders *Koios* here, because Peter seemed to discover that his master was more than a man, which overwhelmed him with fear and awe. Like Manoah, he perhaps thought, by seeing so glorious a person, his life could not be continued. Compare 1 Kings xvii. 18.

12. *A certain city*] Or town, near to Capernaum. most probably. Compare Matt. viii. 2, and Mark i. 40.

for thy cleansing, as Moses commanded,
 15 for a testimony to them. But so much the
 more went there a fame abroad of him :
 and great multitudes came together to hear
 him, and to be cured by him of their infir-
 16 mities. And he withdrew himself into the
 wilderness and prayed.
 17 And it came to pass on a certain day, as
 he was teaching, that there were Pharisees
 and teachers of the law sitting by, who had
 come from every town of Galilee, and Ju-
 dea, and Jerusalem : and the power of the
 18 Lord was exerted in curing the sick. And,
 behold, men brought on a bed one that was
 sick of the palsy : and they sought how to
 bring him in, and to place him before Jesus.
 19 And when they could not find by what way
 they might bring him in because of the mul-
 titude, they went up to the roof, and let
 him down through the tiling, with his
 20 couch, into the midst before Jesus. And
 when he saw their faith, he said to him,
 21 Man, thy sins are forgiven thee. And the
 scribes and the Pharisees began to reason,
 saying, Who is this that speaketh blasphem-
 ies ? Who can forgive sins but God alone ?
 22 But when Jesus perceived their reasonings,
 he answering said to them, Why reason ye
 23 in your hearts ? Which is easier ? to say,
 Thy sins are forgiven thee ; or to say, Rise
 24 up and walk ? But that ye may know that
 the Son of man hath power upon earth to
 forgive sins, (he said to the sick of the
 palsy,) I say to thee, Arise, and take up
 25 thy couch, and go unto thy house. And
 immediately he rose up before them, and took
 up that whereon he lay, and departed to his
 26 own house, glorifying God. And they were
 all struck with amazement, and they glo-
 rified God ; they were filled also with fear,
 saying, We have seen strange things to-
 day.
 27 And after these things Jesus went forth,
 and saw a publican, named Levi, sitting at
 the receipt of custom : and he said to him,
 28 Follow me. And he left all, rose up, and
 29 followed him. And Levi made for him a
 great feast in his own house : and there was
 a great company of publicans and of others
 30 that sat down with them. But the scribes
 and Pharisees murmured against his disci-
 ples, saying, Why do ye eat and drink with

publicans and sinners ? And Jesus answer-31
 ing said to them, They that are well need
 not a physician, but they that are sick. I 32
 am come to call, not the righteous, but sin-
 ners, to repentance.

And some said to him, Why do the disci- 33
 ples of John fast often, and make prayers,
 and in like manner the disciples of the Pha-
 risees ; but thine eat and drink ? And he 34
 said to them, Can ye make the bride-men
 fast, while the bridegroom is with them ?
 But the days will come, when the bride- 35
 groom shall be taken from them, and in
 those days they will fast.

And he spoke also a parable to them ; 36
 No man putteth a piece of a new garment
 upon an old one ; if otherwise, both the
 new maketh a rent, and the piece that was
 taken from the new agreeth not with the
 old. And no man putteth new wine into 37
 damaged bottles ; if otherwise the new wine
 will burst the bottles and be spilled, and the
 bottles will be destroyed. But new wine 38
 must be put into sound bottles, and both
 will be preserved. No man also, having 39
 drunk old wine, immediately desireth new :
 for he saith, The old is better.

CHAPTER VI.

*A. D. 31. Christ reproveth the blindness of the Pharisees
 respecting the sabbath ; he chooseth twelve to be apos-
 tles ; cureth many of diseases, and preacheth to them.*

AND it came to pass on the second sab- 1
 bath after the first day of unleavened bread,
 that he went through the corn-fields ; and
 his disciples plucked the ears of corn, and
 ate, having rubbed them in their hands.
 And some of the Pharisees said to them, 2
 Why do ye that which is not lawful to do
 on the sabbath ? And Jesus answering said 3
 to them, Have ye never read what Da-
 vid did, when both he himself was hungry
 and they who were with him ; How he 4
 went into the house of God, and took and
 ate the presence-bread, and gave also to
 them that were with him ; which it is not
 lawful to eat, but for the priests alone ?
 And he said to them, The Son of man is 5
 Lord even of the sabbath. And it came to 6
 pass on another sabbath also, that he en-
 tered into the synagogue and taught : and
 there was a man whose right hand was

17. *On a certain day*] This was at Capernaum in the house where he was accustomed to sojourn, as appears from Matt. ix. 1, compared with Mark ii. 1.

18—26. *One that was sick of*] Compare Matt. ix. 2—8, and Mark ii. 3—12, where see the notes.

19. *Through the tiling*] Some tiling might be removed in order to let the couch down near to Christ. Or we may render near to the tiling.

27. *A publican*] See Mark i. 14, and Matt. ix. 9, and notes.

33—35. *Why do the disciples*] Compare ix. 14, and Mark ii. 18, &c. From the former Evangelists, it seems that the

disciples of John asked this question ; and here, that the Pharisees asked it. It is probable that some of both asked it.

CHAP. VI. 1. *After the first day*] So Doddridge, Newcome, and others render. On the second day of unleavened bread, the first fruits of barley were offered to God. From the first sabbath they began to reckon the seven weeks which intervened between the second day of unleavened bread and Pentecost, Levit. xxiii. 15, 16.

2—5. *Why do ye that*] Compare Matt. xii. 2—8, and notes.

6—11. *Right hand was withered*] See Matt. xii. 9, and Mark iii. 1, 5.

7 withered. And the Scribes and Pharisees watched him, whether he would heal on the sabbath, that they might find an accusation against him. But he knew their thoughts, and said to the man that had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus to them, I will ask you one thing; Is it lawful on the sabbath to do good, or to do evil? to save life, or to kill? And looking round about upon them all, he said to the man, Stretch forth thy hand. And he did so: and his hand was restored as the other. And they were filled with madness, and communed one with another what they should do to Jesus.

12 And it came to pass in those days, that he went forth to a mountain to pray, and continued all night in prayer to God. And when it was day, he called to him his disciples; and from them he chose twelve, whom he named apostles: Simon, (whom he had named Peter also,) and Andrew his brother; James and John; Philip and Bartholomew; Matthew and Thomas; James the son of Alphaeus, and Simon called the Zealous; and Judas the brother of James, and Judas Iscariot, who also became a traitor. And he came down with them, and stood in the plain; and there was a company of his disciples, and a great multitude of people from all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, who came to hear him, and to be cured of their diseases; And those that were vexed by unclean spirits: and they were cured.

19 And the whole multitude sought to touch him: for power went from him, and healed all.

20 And he raised his eyes on his disciples, and said, Happy are ye poor: for yours is the kingdom of God. Happy are ye that hunger now: for ye shall be filled. Happy are ye that weep now: for ye shall laugh.

22 Happy are ye, when men shall hate you, and when they shall separate you from them, and shall reproach and defame you, for the sake of the Son of man. Rejoice

ye in that day, and leap for joy: for behold, your reward shall be great in heaven: for in like manner did their fathers to the prophets. But alas for you that are 24 rich! for ye have received your consolation. Alas for you that are full! for ye shall hunger. Alas for you that laugh now! for ye shall mourn and weep. Alas for you, when 26 men shall speak well of you! for so did their fathers of the false prophets.

But I say to you who hear, Love your 27 enemies, do good to those who hate you, Bless those that curse you, and pray for 28 those that despitefully use you: And to him 29 that smiteth thee on the one cheek, offer also the other; and from him that taketh away thy mantle withhold not thy coat. Give to 30 every man that asketh of thee; and of him that taketh away what is thine ask it not again. And as ye would that men should 31 do to you, do ye also to them in like manner.

For if ye love those who love you, what 32 thanks have ye? for sinners also love those who love them. And if ye do good to those 33 who do good to you, what thanks have ye? for sinners also do the same. And if ye 34 lend to those from whom ye hope to receive, what thanks have ye? for sinners also lend to sinners, to receive as much in return. But love ye your enemies; and do good, 35 and lend, hoping for nothing again, and your reward will be great, and ye will be the sons of the most High: for he is kind to the unthankful and to the evil. Be ye 36 therefore merciful, as your Father also is merciful. Judge not, and ye shall not be 37 judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: Give, and it shall be given to you; 38 good measure, pressed down, and shaken together, and running over, shall be given into your lap. For with the same measure with which ye mete, it shall be measured to you again.

And he spoke a parable to them, Can the 39 blind lead the blind? will they not both

12. *In prayer to God*] 'In an oratory,' a place set apart, for prayer, as Campbell renders; but see Middleton. Compare Acts xvi. 13.

13. *Apostles*] An apostle, both in Greek, and the corresponding Hebrew word *משל*, means one deputed to act for another, especially on public business, and in this sense it was used also by Greek writers.

14. *Philip and Bartholomew*] It is almost certain that the latter apostle was Nathaniel; and that Bartholomew was his patronymic name, as it signifies 'the son of Tholomew.' See John i. 43—51.

16. *And Judas the brother*] He is called Lebbeus; whose surname was Thaddeus, by the latter of which he is mentioned, Mark iii. 18. We here learn that he was the son of Alphaeus, and is the author of the short epistle of Jude.

17—19. *Stood in the plain*] This and other particulars prove that what follows, though containing many similar sentiments, was not the sermon on the mount, given Matt.

v—vii. The time, place and circumstances are all different; and the address and language are different too.

22. *Separate you*] Cut you off from being members of their synagogues, John ix. 34.—*Defame you*] Call you Nazarenes and Christians, James ii. 7; Acts xxiv. 5; for these were names of reproach in the mouths of their enemies.

27—31. *Love your enemies*] Regard them and show kindness. Compare Matt. v. 44, and vii. 12, and notes.—*Coat*] This was a close garment fitting the body, over which the mantle was thrown when they went abroad.

32—35. *What thanks have ye*] What thanks do ye deserve? Ye are entitled to no peculiar mark of favour. In this paragraph we have many sentiments different from what Matthew has related; and so in the next.—*Your lap*] Cr ample fold of the mantle or loose garment worn in the east, in which they were accustomed to carry many things, Nehem. v. 13.—*Same measure*] Our Lord used this aphorism in Matt. vii. 1, 2, to express the retribution of justice;

40 fall into the ditch? The disciple is not above his teacher: but every finished
41 ciple shall be as his teacher. And why beholdest thou the splinter that is in thy brother's eye, but perceivest not the beam
42 that is in thine own eye? Or how canst thou say to thy brother, Brother, let me pull out the splinter which is in thine eye; when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, first take the beam out of thine own eye, and then wilt thou see clearly to pull out the
43 splinter which is in thy brother's eye. For no good tree beareth corrupt fruit; nor
44 doth a corrupt tree bear good fruit. For every tree is known by its own fruit: for from thorns men do not gather figs, nor from a bramble bush do they cut grapes.
45 A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.
46 And why call ye me Lord, Lord, and do
47 not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is
48 like: He is like a man who built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream dashed vehemently upon that house, but could not shake it: for it was founded
49 upon a rock. But he that heareth, and doeth not, is like a man, who, without a foundation, built a house upon the earth; against which the stream dashed vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

A. D. 31. Christ healeth the centurion's servant; raiseth the widow's son at Nain; answereth John's messengers; upbraiddeth the Jews, and forgives a penitent woman.

1 Now when Jesus had ended all his sayings in the hearing of the people, he entered into Capernaum. And the servant

of a certain centurion, who was dear to him, was sick, and ready to die. And having heard of Jesus, he sent to him the elders of the Jews, beseeching him that he would come and recover his servant. And when they came to Jesus, they intreated him earnestly, saying, He is worthy for whom thou wilt do this: For he regardeth our nation, and hath himself built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, to say, Master, trouble not thyself: for I am not worthy that thou shouldst enter under my roof: Wherefore neither thought I myself worthy to come to thee: but command by word, and my servant will be healed. For I also, who am a man placed under authority, have soldiers under me, and I say to one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard these words, he wondered at him; and turned about and said to the multitude that followed him, I say to you, I have not found so great faith, even in Israel. And they that were sent, returned to the house, and found the servant well that had been sick.

And it came to pass on the day after, that he went into a city called Nain; and many of his disciples went with him, and a great multitude. Now when he drew near to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and many people of the city were with her. And when the Lord saw her, he had compassion on her, and said to her, Weep not. And he came and touched the bier: (and they that bore him stood still.) And he said, Young man, I say to thee, Arise. Then he that had been dead sat up, and began to speak. And he delivered him to his mother. And all were struck with fear: and they glorified God, saying, A great prophet is risen up among us; and, God hath visited his people.

in Mark iv. 24, one of reward, and more is promised than due. Here we have a retribution of superabundance. These differences were made by the Jewish rabbies. See Wetstein.

40. *Every finished*] Or perfected, having been fully instructed; one that has attained to a full knowledge of the gospel—shall be as his teacher, both in his sufferings and persecutions, and in sharing with him in his glory.

41, 42. *And why beholdest*] See Matt. vii. 3—5, and notes.

43, 44. *For no good tree*] Compare Matt. vii. 16—18; the 45th verse with Matt. xii. 33.

46—49. *And why call ye me*] Though the sentiment be the same as Matt. vii. 24—29, it is expressed with much more brevity, and the introductory remark is not noticed.

CHAP. VII. 2—10. *A certain centurion*] See Matt. viii. 5—13. Luke gives us several particulars which Matthew has not noticed, especially as to the person who applied to our Lord, and the manner in which they intreated him; while Matthew has related the reflections which our Lord made on

this instance of a gentile believing. Matt. viii. 11—13, of which we see nothing here. See Matt. and notes.

11. *A city called Nain*] A town, two miles south of Mount Tabor, and not far from Endor, according to Eusebius.

12. *A dead man carried out*] The Jews always buried their dead without the cities, except those of the family of David.—*Many people*] Josephus informs us, that it was ordained, 'that whoever met a corpse, should attend it and join in the lamentation.' This was one of the traditions, which they regarded as a part of the law.

14. *Young man*] It has been noticed, that in the 12th verse and this, four circumstances are mentioned, more calculated to excite compassion, than the most laboured composition. The person dead was a son, an only son, his mother a widow, and he in the prime of his days.

16. *God hath visited*] In the manner he did their fathers; showing mercy and favour to them. Compare chap. i. 68. The report of this miracle spread in all directions.

17 And this report of Jesus went forth through all Judea, and through all the country round about.
 18 And the disciples of John told him of all these things. And John called to him two of his disciples, and sent them to Jesus, saying, Art thou he that cometh? or do we look for another? And when the men came to him, they said, John the Baptist hath sent us to thee, saying, Art thou he that cometh? or do we look for another?
 21 (Now in the same hour he had healed many of diseases and grievous maladies and of evil spirits; and to many that were blind he had kindly given sight.) Then Jesus answered and said to them, Go and tell John what things ye have seen and heard; that the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor glad tidings are preached. And happy is he, whosoever shall not offend because of me.
 24 And when the messengers of John had departed, he said to the multitudes concerning John, What went ye out into the desert to behold? A reed shaken with the wind? But what went ye out to see? A man clothed in soft raiment? Behold, they who are gorgeously apparelled, and live delicately, are in palaces. But what went ye out to see? A prophet? Yea, I say to you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. For I say to you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people and the publicans that heard him, justified God, having been baptized by John. But the Pharisees and teachers of the law rejected the counsel of God in regard to themselves, not having been baptized by him.
 31 To what then shall I liken the men of this generation? and to what are they like?
 32 They are like to children sitting in the market-place and calling one to another, and saying, We have played to you on the

pipe, and ye have not danced; we have sung mournful songs to you, and ye have not wept, For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a demon. The Son of man hath come eating and drinking; and ye say, Behold a glutton, and a wine-bibber, a friend of publicans and sinners! But wisdom is justified by all her children.

Now one of the Pharisees asked Jesus to eat with him. And he went into the Pharisee's house, and placed himself at table. And, behold, a woman in the city, who had been a sinner, when she knew that Jesus was at meat in the Pharisee's house, brought an alabaster box of ointment, And stood behind at his feet weeping, and began to wash his feet with tears, and she wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. But when the Pharisee who had invited him saw it, he spoke within himself, saying, If this man were a prophet, he would have known who and what manner of woman this is that toucheth him; for she is a sinner. Then Jesus spoke and said to him, Simon, I have somewhat to say to thee. And he saith, Teacher, say on. There was a certain creditor who had two debtors: the one owed five hundred pence, and the other fifty. And as they had nothing wherewith to pay, he freely forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said to him, Thou hast rightly judged. And he turned to the woman, and said to Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hair of her head. Thou gavest me no kiss: but this woman hath anointed my feet with ointment. Wherefore I say to thee, Her sins, which are many, have been forgiven; therefore she hath loved much: but to whom little is forgiven, the same loveth little.

19—23. *Art thou he that*] See Matt. xi. 3, and notes.
 24—28. Compare Matt. xi. 7—11.—*Justified God*] By confessing the justice of his threatenings against them for their sins; and his mercy in calling them to repentance; and the Scribes and Pharisees, by treating John with neglect, and refusing to repent, or to submit to his baptism, so far rejected the counsels of God in regard to themselves.
 31—33. *To what shall I liken*] Compare Matt. xi. 16—19.

37.—*A woman in the city*] Either of Nain or Capernaum; he former is the last-mentioned place. This is clearly a different incident from that related, Matt. xxvi. 7, &c.; Mark xiv. 3, and John xii. 3. The place, time, and circumstances, are all different.—*A sinner*] It is probable that

she had been a heathen, a Gentile sinner; for the touch of a Jew, however sinful, would not have been objected to, as it is ver. 39. Nor was this woman Mary Magdalene. See note, chap. viii. 2.

38. *Wash his feet*] As the Jews wore no stockings, so it was usual, before they lay down on their couches, as they did when they ate, to wash their feet.

39. *She is a sinner*] Simon knew her general character, but did not know of her repentance and reformation.

41. 43. *A certain creditor*] By this similitude our Lord made Simon the judge of his conduct towards this woman, as well as stated the reason of it.

44—47. *Seest thou this woman*] In these verses we have described the usual ceremonies at the reception of guests.

48 Then he said to her, Thy sins are forgiven.
 49 And those that were at meat with him began to say within themselves, Who is this
 50 that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.

CHAPTER VIII.

A. D. 31. *Women minister to Christ; he delivers the parable of the sower, and of the candle; rebuketh the winds, and cureth the demoniac who had the legion.*

1 AND it came to pass afterward, that he went throughout every city and village, preaching and proclaiming the glad tidings of the kingdom of God: and the twelve
 2 were with him. And certain women who had been healed of evil spirits and infirmities; Mary called Magdalene, out of whom
 3 had gone seven demons; And Joannah the wife of Chuza, Herod's steward, and Susannah, and many others, who ministered to him of their substance.
 4 And when a great multitude assembled and some out of every city came to him,
 5 he spoke by a parable; A sower went out to sow his seed: and as he sowed, some seed fell by the way-side; and it was trodden down, and the fowls of the air devoured it.
 6 And some fell upon rocky ground; and as soon as it had sprung up, it withered away,
 7 because it wanted moisture. And some fell among thorns; and the thorns grew up with it, and choked it. And some fell on good ground, and grew up, and yielded fruit a hundred-fold. And as he said these things, he cried out, He that hath ears to hear, let him hear.
 9 And his disciples asked him, saying,
 10 What may this parable be? And he said, Unto you it is given to know the secrets of the kingdom of God: but to others I *speak* in parables; so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed
 12 is the word of God. And those *seeds* by the way-side are they that hear; but then

To bring water, to give the kiss of peace, and to anoint the head, were common. See Matt. vi. 17; xxvi. 49.

48. *Then he said*] Our Lord had shown that he knew the thoughts of Simon's heart, and as a prophet he might declare the pardon of this woman as a penitent; but he now assures her of the fact, 'Thy sins are forgiven.'

50. *Thy faith hath*] Some still thinking that Jesus assumed a prerogative which did not belong to him, he thus addressed the woman.

CHAP. VIII. 2. *Certain women*] These attended our Lord from motives of affection and gratitude for the blessings which he had bestowed. A few of the most distinguished Luke mentions.—*Mary, called Magdalene*] That is, Mary a native of Magdaia, see note, Matt. xv. 39.—*Out of whom*] From this it appears that Mary had not been, as some have believed, a prostitute; but is mentioned as one of those unhappy beings, possessed with demons, and to whose influence various infirmities and diseases were ascribed. Our Lord had cured her; and from what is said, she was a woman of property and honour, and is mentioned

cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. And those on the rocky 13 ground are they, who, when they have heard, receive the word with joy; and these have no root, but for a while believe, and in time of temptation fall away. And that 14 which fell among thorns are they, who, when they have heard, go forth, and are choked with the cares and riches and pleasures of this life, and bring forth no fruit to perfection. But that on the good ground 15 are they, who, having heard the word, keep it in an honest and good heart, and bring forth fruit with perseverance.

No man, when he hath lighted a lamp, 16 covereth it with a vessel, or putteth it under a couch; but setteth it on a stand, that they who enter in may see the light. For 17 nothing is hidden which shall not be made manifest; nor any thing secret which shall not be known and come abroad. Take 18 heed, therefore, how ye hear: for whosoever hath *much*, to him shall be given; and whosoever hath little, from him shall be taken even that which he indeed hath.

And his mother and his brethren came to 19 him, but could not gain access to him: because of the multitude. And it was told 20 him by *some*, who said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said to them, 21 My mother and my brethren are those that hear the word of God and do it.

Now it came to pass on a certain day, 22 that he went into a vessel with his disciples, and said to them, Let us pass over to the other side of the lake. And they 23 launched forth. But as they sailed he fell asleep: and a storm of wind came down on the lake; and they were filled *with water*, and were in danger. And they came near, 24 and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water, and they ceased, and there was a calm. And he said 25

before Joannah, the wife of Chuza, who must have been a person of rank. She showed our Lord every mark of respect in his life, at his death, and after it.

12. *Those seeds by the way side*] Seeds are supplied to remove all ambiguity; for it must be to the seeds which fell there, to which the article refers; and so in what follows.

15. *With perseverance*] In vindication of this sense of *persevere* the learned reader may consult Campbell's excellent note and Schleus.

16—18. *No man when*] These verses are given in a different order by Matthew. Comp. Matt. v. 15; x. 25; xiii. 12.

19—21. *And his mother*] Compare Matt. xii. 46—50, and notes there.

22—25. *Now it came to pass*] This is related by Matt. xviii. 21, &c.—*Were filled*] Some copies have, the ship was filling; but the figure Luke uses is common, the persons being put for things, they for the ship, in which they were.—*Rebuked the wind*] As the agitation of the sea was merely the effect of the wind, it was necessary to remove the cause before the effect would cease. Who could do this but God,

to them, Where is your faith? And they feared and wondered, saying one to another, Who is this! for he commandeth even the winds and water, and they obey him.

- 26 And they arrived at the country of the Gadarenes, which is over against Galilee.
- 27 And when he had gone forth to land, there met him a certain man of the city, that had demons a long time, and wore no clothes, nor abode in any house, but in the tombs.
- 28 And when he saw Jesus, he cried out, and fell down before him, and said with a loud voice, What hast thou to do with me, Jesus, thou Son of the most high God? I intreat thee, torment me not. (For Jesus had commanded the unclean spirit to come out of the man. For it had often seized him; and he was kept bound with chains and in fetters; and he broke the bands, and was driven by the demon into desert places.)
- 30 And Jesus asked him, saying, What is thy name? And he said, Legion, (for many demons had entered into him.) And they besought him that he would not command them to go out into the deep pit. Now a herd of many swine was there, feeding on the mountain: and they besought him that he would suffer them to enter into them.
- 33 And he suffered them. Then the demons went out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were drowned.
- 34 And when those who kept them saw what was done, they fled, and told it in the city, and in the country. Then the people went out to see what had been done: and they came to Jesus, and found the man, out of whom the demons had departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. And those also that had seen it, told them in what manner the demoniac had been delivered.
- 37 Then the whole multitude of the country of the Gadarenes round about asked Jesus to depart from them; for they were seized with great fear, and he went up into the vessel, and returned.
- 38 Now the man, out of whom the demons had departed, intreated Jesus that he might be with him: but Jesus sent him away, saying, Return to thine own house, and tell how great things God hath done to thee. And he departed, and published throughout the whole city how great things Jesus had done to him.

or simply saying, 'Peace, be still!' See Mark iv. 39. This authoritative language reminds us of what Moses relates; 'God said, Let there be light, and there was light.'

26—40. *Of the Gadarenes*] Compare Matt. viii. 23—34; Mark v. 1—17, and notes.

41. *Deep pit*] Greek, abyss. In Mark, out of the country; but this might be added, and must denote some place of confinement or misery

And it came to pass, that, when Jesus returned, the people gladly received him: for they were all waiting for him. And, behold, there came a man named Jairus, who was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: For he had an only daughter about twelve years of age, and she was dying. But as he went the people thronged him. And a woman, having an issue of blood twelve years, who had also spent all her substance on physicians, but could not be healed by any, came behind, and touched the border of his garment: and immediately her issue of blood stopped. And Jesus said, Who touched me? And when all denied, Peter, and those that were with him, said, Master, the multitude press and throng thee, and sayest thou, Who touched me? And Jesus said, Some one hath touched me; for I know that power hath gone from me. And when the woman saw that she was not concealed, she came trembling, and fell down before him, and declared to him before all the people for what cause she had touched him, and how she was immediately healed. And he said to her, Take courage, Daughter: thy faith hath made thee well; go in peace.

While he was yet speaking, there cometh one from the ruler of the synagogue's house saying to him, Thy daughter is dead; trouble not the Teacher. But when Jesus heard it, he spoke to the ruler, saying, Fear not: only believe, and she shall be made well. And when he came to the house, he suffered none to enter in, but Peter, and James, and John, and the father and the mother of the child. And all wept, and lamented her: but he said, Weep not; she is not dead, but sleepeth. And they derided him, knowing that she was dead. And he sent all out of the house, and took her by the hand, and spoke aloud, saying, Child, arise. And her spirit came again, and she forthwith arose: and he commanded that food should be given her. And her parents were astonished: but he charged them to tell no man what had been done.

CHAPTER IX.

A. D. 32. Christ sendeth his Apostles to preach; Herod desires to see him; he feedeth five thousand; foretelleth his passion; his transfiguration, and various miracles wrought.

Now Jesus called his twelve disciples

40—48. *Jesus returned*] To Capernaum, as appears from Matt. ix. 1, 18; Mark v. 22, &c.

49—56. *Thy daughter is dead*] Matt. ix. 23—26; Mark v. 35—43, and notes.—*Her spirit came again*] There is some ambiguity in the word *πνεῦμα*, as it may denote the breath, or the thinking, intelligent principle. But it is more natural to understand it of the spirit here; and so it will prove that this may exist when the body is dead.

together, and gave them power and authority over all demons, and to heal diseases.

- 2 And he sent them forth, to preach the kingdom of God, and to cure the sick.
- 3 And he said to them, Take nothing for your journey, neither staves, nor bag, nor bread, nor money, nor have two coats a-piece.
- 4 And into whatsoever house ye enter, there
- 5 abide, and thence depart. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet
- 6 for a testimony unto them. And they departed, and went through the towns, preaching glad tidings, and healing every where.
- 7 Now Herod the tetrarch heard of all that had been done by him: and he was perplexed, because it was said by some, that
- 8 John was risen from the dead; And by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.
- 9 And Herod said, John I have beheaded: but who is this, of whom I hear such things? And he desired to see Jesus.
- 10 And the apostles returned, and told Jesus all that they had done. And he took them, and withdrew privately to a desert place be-
- 11 longing to the city called, Bethsaida. And when the multitude knew it, they followed him: and he received them, and spake to them concerning the kingdom of God, and
- 12 cured those that had need of cure. And when the day was far spent, the twelve came near, and said to him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get provision, for we are here in a desert place.
- 13 But he said to them, Give ye them *food* to eat. And they said, We have no more than five loaves and two fishes; unless we should go and buy food for all this people. For they were about five thousand men.
- 14 And he said to his disciples, Make them place themselves on the ground by fifties
- 15 in a company. And they did so, and made
- 16 them all place themselves. Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and broke, and gave them to the disciples to set

before the multitude. And they all ate, 17 and were filled: and there was taken up of the fragments twelve large baskets full.

And it came to pass as he was apart 18 praying, his disciples only being with him, that he asked them, saying, Whom say the multitudes that I am? They answered and 19 said, John the Baptist; but some say, Elijah; and others, that one of the old prophets is risen again. And he said to them, 20 But whom say ye that I am? Then Peter answered and said, The Christ of God. And he strictly charged them, and com- 21 manded them to tell no man that thing; Saying, The Son of man must suffer many 22 things, and be rejected by the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to 23 them all, If any man desire to come after me, let him deny himself, and take up his cross [daily] and follow me. For whoso- 24 ever desireth to save his life shall lose it: but whosoever shall lose his life for my sake, the same shall save it. For what is a man 25 profited, if he gain the whole world, and lose himself, or be cast away? For whosoever 26 shall be ashamed of me, and of my words, of him the Son of man will be ashamed, when he shall come in his glory, and in that of the Father, and of the holy angels. But I tell you truly, There are some of those 27 who stand here, who shall not taste of death, until they have seen the kingdom of God.

And it came to pass about eight days 28 after these words, that he took Peter and John and James, and went up a mountain to pray. And, while he prayed, the appear- 29 ance of his countenance was changed, and his raiment was white and glistening. And, 30 lo, there talked with him two men, who were Moses and Elijah: Who appeared in 31 glory, and spake of his decease which he was about to accomplish at Jerusalem. But 32 Peter and those that were with him were heavy with sleep: and when they awoke, they saw his glory, and the two men that stood with him. And as they were depart- 33 ing from him, Peter said to Jesus, Master,

CHAP. IX. 1-6. *His twelve disciples*] See notes, Matt. x. 1-18; Mark vi. 7-11.

7-9. *Now Herod*] He was a tetrarch of Galilee, and Matthew has given us a full account of his treatment of John, and the cause of it, Matt. xiv. 1-12; Mark vi. 14-29.

10. *Told Jesus all*] Compare verse 6, and Mark vi. 30.

12-17. *The twelve came near*] See notes, Matt. xiv. 14-22.—*Blessed them*] He blessed, that is, prayed for a blessing on them, as one MS., one copy of the Latin, and Epiphanius read, *ἐξ αὐτοῦ*.

18. *Apart praying*] Luke has not given this inquiry in the order which both the preceding Evangelists have observed, nor has he related the circumstances. Compare Matt. xvi. 13, &c.; Mark viii. 27, &c.

19, 20. *John the Baptist*] See notes, Matt. xvi. 14-20.—*Whom say ye that I am*] Jesus did not ask their opinion

respecting himself; but whom they declared him to the multitude to be. Did they preach him as the Christ? See note, Matt. xvi. 16.

23. *Take up his cross*] The common text has daily; but it is wanting, Matt. x. 36; xvi. 24; Mark viii. 34, and in many MSS. Griesbach retains it as probable.

24-26. *Desireth to save*] Compare Matt. x. 33-39; xvi. 25-28.

28-36. *About eight days*] See Matt. xvii. 1, &c.; Mark ix. 2, &c. Matthew says, six days after. Luke does not speak positively, saying about eight days after.

31. *Appeared in glory*] In the bright light called the Shechinah, which then appeared on the mount. See 2 Pet. i. 17. Bishop Porteus maintains that the transfiguration of our Lord was designed to show what will be his glory, when he comes to judge the world; and is recorded as a specimen of

it is good for us to be here : and let us make three booths : one for thee, and one for Moses, and one for Elijah : not knowing what he said. And while he thus spoke, a cloud came and surrounded them : and they feared, as those entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son : hear him. And when the voice was past, Jesus was found alone. And they were silent, and told no man in those days any of those things which they had seen.

And it came to pass that, on the next day, when they had come down from the mountain, a great multitude met him. And, behold, a man of the multitude cried out, saying, Teacher, I beseech thee, look upon my son : for he is mine only child. And, lo, a spirit taketh him, and he suddenly crieth out ; and it convulseth him so that he foameth again, and bruising him hardly departeth from him. And I besought thy disciples to cast it out ; and they could not. And Jesus answered and said, O unbelieving and perverse race, how long shall I be with you and endure you ? Bring thy son hither. And as he was now coming near, the demon dashed him on the ground and convulsed him. Then Jesus rebuked the unclean spirit, and cured the child, and delivered him to his father. And they were all amazed at the mighty power of God.

But while all wondered at all things which Jesus did, he said to his disciples, Mark diligently these words, The Son of man is about to be delivered up into the hands of men. But they understood not this matter, and it was hidden from them, so that they did not perceive it : and they feared to ask him of this matter.

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a little child, whom he set by him ; and said to them, Whosoever shall

receive this little child in my name receiveth me : and whosoever shall receive me receiveth him that sent me : for he that is least among you all, the same shall be great.

Then John spoke and said, Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us. And Jesus said to him, Forbid him not : for he that is not against us is for us.

Now it came to pass, when the days were fulfilled that he should be received up, that he stedfastly resolved to go to Jerusalem ; And sent messengers before him : and they went and entered into a town of the Samaritans, to make ready for him : But they did not receive him, because he was going up to Jerusalem. And when his disciples, James and John, saw this, they said, Master, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did ? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is come, not to destroy men's lives, but to save them. Then they went to another town.

And it came to pass, as they were going on the way, that a certain man said to him, Master, I will follow thee wheresoever thou goest. And Jesus said to him, The foxes have holes, and the birds of the air have roosts ; but the Son of man hath not where to lay his head. And he said to another, Follow me. But he said, Master, suffer me first to go and bury my father. And Jesus said to him, Let the dead bury their dead ; but go thou and proclaim the kingdom of God. And another also said, Master, I will follow thee ; but suffer me first to bid those farewell, who are in my house. And Jesus said to him, No man, that hath put his hand to the plough, and looketh back, is fit for the kingdom of God.

what will be the glory of all the saints, when mortality is swallowed up of life. See his 15th lecture.

33. *Not knowing*] He was so confused by the appearance of Moses and Elijah, and the conversation which he heard, that he did not consider what he said.

34. *And they feared*] This signifies that Peter, James, and John feared, or were struck with awe, when they saw Moses and Elijah enter the cloud of glory.

36. *Told no man*] The three apostles were charged not to make this known till after the resurrection. See Matt. xvi. 9 ; Mark ix. 9.

39. *And, lo, a spirit taketh*] Matthew tells us that he was a lunatic, chap. xvii. 15 ; and Mark, that he had a dumb spirit, chap. ix. 16, &c. The symptoms are all those of a person subject to epileptic fits.

41. *Mark diligently*] So the Geneva version, which gives the sense of the idiom more clearly than the literal version.

43. *This little child*] To receive a child in his name, must mean to receive it as belonging to him ; for of such is his kingdom. They form a part of his flock ; and those disciples, who are unambitious and humble as children, shall be accounted greatest.

49. *Master, we*] See Matt. xii. 30, and Mark ix. 38—40, and notes.

51. *Received up*] Into heaven : which assumption was to be preceded by his crucifixion.—*Resolved to go*] Greek, 'set his face,' which is a Hebrew idiom to denote a firm and fixed resolution. See Sept. 2 Kings xii. 17 ; Jerem. xxi. 10 ; Ezek. xiv. 8. In the 53rd verse, 'his face was as though' is a like Hebrew idiom, for 'he' or for 'person.'

53. *Because he was*] Compare John iv. 9. The Samaritans were more than usually unkind to the Jews, when they were going up to Jerusalem to any of the feasts, because they contended, that they ought to be kept at their temple on mount Gerizim.

54—56. *James and John, saw this*] They were greatly provoked, and desired to punish severely this conduct of the Samaritans. See 1 Kings i. 10, &c. The answer of our Lord shows that he did not approve of their temper. For the sentiment, compare John iii. 17, and xii. 47.

57—60. *Master, I will follow*] Compare Matthew viii. 18—22.

62. *Jesus said*] This seems to be a proverbial saying, to denote inconstancy, a person beginning but not persevering

CHAPTER X.

A. D. 32. Christ the door, and the good shepherd; various opinions respecting him; he proves by his works that he is the Messiah, &c.

- 1 Now after these things, the Lord appointed seventy others also, and sent them two and two before him, into every city and place, whither he himself intended to come.
- 2 He said therefore to them, The harvest indeed is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his
- 3 harvest. Depart: behold, I send you forth as
- 4 lambs amidst wolves. Carry neither purse, nor bag, nor shoes: and salute no man by
- 5 the way. And into whatsoever house ye enter, say first, Peace be to this house.
- 6 And if a son of peace be there, your peace shall rest upon it: if not, it shall turn back
- 7 to yourselves. And remain in the same house, eating and drinking such things as they give: for the labourer is worthy of
- 8 his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and cure the sick that are there-
- 9 in, and say to them, The kingdom of God draweth near to you. But into whatsoever
- 10 city ye enter, and they receive you not, go forth into the streets of it, and say,
- 11 Even the very dust which cleaveth to us from your city, we wipe off against you: notwithstanding know this, that the king-
- 12 dom of God draweth near to you. But I say to you, That it shall be more tolerable in the last day for Sodom, than for that city.
- 13 Alas for thee, Chorazin! alas for thee, Bethsaida! for if the mighty works which have been done in you, had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes.
- 14 But it shall be more tolerable for Tyre and
- 15 Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to the

in what he undertakes. Such a one was not fit to be employed as a minister in the gospel.

CHAP. X. 1. *Seventy others also*] Luke is the only Evangelist who has mentioned the seventy. Nor are they expressly named in the Acts. We find, that on the ascension of our Lord, the apostles met in an upper chamber, and that in a little while after Peter stood up and addressed the disciples, who were about 'a hundred and twenty;' and it is probable, that among these were the seventy. It was upon these that the Holy Spirit came on the day of Pentecost, Acts i. 13, 15; ii. 1. Some have supposed Luke and Mark were two of the seventy.

2. *The harvest is*] Compare Matt. ix. 37. Many were ready to hear the gospel, but there were few to preach unto them.

3. *As lambs amidst*] See Matt. x. 16. Pearce supposed that our Lord referred to the treatment they would receive after his death.

4. *Salute no man*] This expresses either that they were to use the greatest diligence in fulfilling the ministry committed to them. 2 Kings iv. 29; or that they were to address no Gentile or Samaritan, Matt. x. 5.

heavens, shalt be brought down to hades.

He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me

And the seventy returned with joy, saying, Master, even the demons are subject to us through thy name. And he said to them, I beheld Satan fall like lightning from heaven. Behold I give you power to tread on serpents and scorpions, and over all the strength of the enemy; and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject to you; but rather rejoice that your names are written in heaven.

In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that, having hidden these things from the wise and understanding, thou hast revealed them to babes: even so, Father, for thus it hath seemed good in thy sight. All things have been delivered to me by my Father: and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son chooseth to reveal him.

And he turned to his disciples, and said privately, Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen them; and to hear the things which ye hear, and have not heard them.

And behold, a certain teacher of the law rose up, tempting him and saying, Teacher, what shall I do to inherit eternal life? Jesus said to him, What is written in the law? how readest thou? And he answered and said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. Then Jesus said to him, Thou hast answered rightly; do this, and thou shalt live. But he, desiring to justify himself, said to Jesus,

5—12. *House ye enter*] Compare Matt. x. 11, 15.—*Son of peace*] One worthy of your salutation. In the Hebrew idiom, a man who has any good or bad quality, is called the son of it, as here 'son of peace.' Wise men are the 'children of wisdom,' Matt. xi. 19; Luke vii. 35. In like manner, what a man is doomed to, he is called the son of, as Eph. ii. 3, 'children of wrath,' John xvii. 12. Judas is called 'son of perdition,' 2 Thess. ii. 3.

13—16. *Alas for thee, Chorazin*] See note, Matthew xi. 21—23.

19. *I give you power*] Compare Mark xvi. 17, 18, and Pet. v. 8; Matt. xiii. 39.

24. *For I tell you, that*] Compare Matt. xiii. 17, and 1 Pet. i. 10—12.

25. *What shall I do*] It is probable that this teacher of the law put the question, not to receive instruction, but to try the knowledge of our Lord.

28. *Do this, and thou*] Do it perfectly, and thou wilt have a legal claim to life.

29. *To justify himself*] To prove that he understood his duty, and had done it, said, 'Who is my neighbour?'

30 And who is my neighbour? And Jesus answered and said, A certain man went down from Jerusalem to Jericho, and fell among robbers, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance a certain priest came down that way: and when he saw him, he passed by on the other side. In like manner a Levite, when he had come to the place, looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion; And went to him, and bound up his wounds, pouring in oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two denarii, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour to him that fell among the robbers? And he said, He that showed mercy to him. Then said Jesus to him, Go, and do thou in like manner.

35 Now it came to pass, as they journeyed, that he entered into a certain town; and a certain woman named Martha received him into her house. And she had a sister called Mary, who also sat at the feet of Jesus, and heard his words. But Martha was cumbered by much attendance, and came to him, and said, Master, carest thou not that my sister hath left me to attend alone? command, therefore, that she help me. And Jesus answered and said to her, Martha, Martha, thou art anxious and troubled about many things: But one thing is needful: and Mary hath chosen that

good part which shall not be taken away from her.

CHAPTER XI.

A. D. 33. Christ teacheth to pray; casteth out a demon and rebuketh the Pharisees; he denounceth who are blessed, and denounceth the hypocrisy of the Scribes and Pharisees.

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said to him, Master, teach us to pray, as John also taught his disciples. And he said to them, When ye pray, say, Our Father, Hallowed be thy name. Thy kingdom come. Give us day by day food sufficient for us. And forgive us our sins: for we also forgive every one who trespasseth against us. And bring us not into temptation. And he said to them, Which of you shall have a friend, and shall go to him at midnight, and say to him, Friend, lend me three loaves; For a friend of mine on his journey is come to me, and I have nothing to set before him; And he from within shall answer and say, Trouble me not: the door is now shut, and I and my children are in bed; I cannot rise and give thee. I say to you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say to you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Now if a son shall ask bread from any of you that is a father, will he give him a stone? or if he shall ask a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts to your children; how much

30—32. *Went down from Jerusalem*] The road from Jerusalem to Jericho lay through a desert, according to Jerom, and was much infested with robbers. Hence the scene of the parable is natural; and it is not improbable that the incidents were taken from real actions. The priest and the Levite displayed an unfeeling heart, especially towards one of their own nation.

33—35. *A certain Samaritan*] Our Lord mentions the people to whom this kind man belonged, to heighten his compassion. The Samaritan did not regard the national prejudice. He saw a man wounded and ready to die, and he felt and acted as every one should do.—*Oil and wine*] These he would have with him for his own use; and the ancients applied both to wounds as medicinal. Taking him to the inn, and leaving him under proper care, and promising to pay the host, completes this character.

37. *Go, and do thou in like*] Instead of regarding a person of another nation or religion as a neighbour, it is probable that the scribe thought he was only to esteem the Jews as such. Hence the direction of our Lord.

38. *A certain town*] This was Bethany, John xi. 18, and xii. 2. Doddridge supposes that our Lord was returning from the feast of tabernacles, and going to pay his last visit to Galilee, when this occurred.

40. *Master, carest thou not*] Martha was busy in preparing for, and attending on, her guests, and seems much

out of temper that her sister did not assist her. The reply of Jesus is an apology for Mary.

42. *But one thing*] Pearce and others confine this to one dish, a sense which our Lord never intended. The next clause explains this; and the one thing was no other than the good part which Mary had chosen.

CHAP. XI. 1. *Master, teach us*] That our Lord must often have given his disciples instruction respecting both the matter and form of prayer before now, can scarcely be doubted; and the opinion of Mede, who supposes that it was the custom of the Jewish teachers, to teach their disciples some short form of prayer, as a badge of discipleship, is now generally admitted. The prayer here is abridged from that delivered in our Lord's sermon on the mount, Matt. vi. 9, &c.; and from this, and what follows, it is certain that our Lord repeated the same truths on different occasions.

2—4. (a) *Who art in heaven. Thy will be done as in heaven, so in earth. But deliver us from evil.*—Griesb.

5—13. *W huch of you*] This, and what follows, is intended to show the prevalence of prayer with God, by showing its prevalence with man, Matt. vii. 7, &c.

12. *A scorpion*] There is a general resemblance between the body of a white scorpion and an egg, as there is between the objects mentioned in the foregoing verse. See Buchart.

more will your heavenly Father give the Holy Spirit to them that ask him ?

14 And he was casting out a demon, and it was dumb. And it came to pass, when the demon had gone out, that the dumb spoke ;

15 and the people wondered. But some of them said, He casteth out the demons through Beelzebub the prince of the demons. (And others, tempting him, sought

16 of him a sign from heaven.) But he, knowing their thoughts, said to them, Every kingdom divided against itself is brought to desolation ; and a house divided

17 against itself falleth. If Satan also be divided against himself, how can his kingdom stand ? because ye say that I cast out

18 the demons through Beelzebub. And if I by Beelzebub cast out the demons, by

19 whom do your sons cast them out ? Wherefore they shall be your judges. But if I by the finger of God cast out demons, then

20 hath the kingdom of God suddenly come to you. When a strong man armed guardeth

21 his habitation, his goods are in peace : But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour in which he trusted,

22 and divideth his spoils. He that is not with me is against me ; and he that gathereth not with me scattereth.

23

24 When the unclean spirit is gone out of a man, he passeth through dry places, seeking rest ; and finding none, he saith, I will return to my house whence I came out.

25 And when he cometh, he findeth it swept

26 and garnished. Then he goeth and taketh to him seven other spirits more wicked than himself ; and they enter in and dwell there ; and the last state of that man is worse than the first.

27 And it came to pass, as he spoke these things, that a certain woman of the company raised her voice, and said to him, Happy is the womb that bare thee, and the

28 breasts which thou hast sucked. But he said, Yea rather, happy are they that hear the word of God, and keep it.

29 And when the multitude were gathered together about him, he began to say, This is an evil generation : they seek a sign ; and there shall no sign be given it, but the

30 sign of the prophet Jonah. For as Jonah

was a sign to the Ninevites, so shall also the Son of man be to this generation. The

31 queen of the south will rise up in the judgment with the men of this generation, and will condemn them : because she came from the utmost parts of the earth to hear the wisdom of Solomon ; and, behold, a greater than Solomon is here. The men of Nine-

32 veh will rise up in the judgment with this generation, and will condemn it ; because they repented at the preaching of Jonah ; and, behold, a greater than Jonah is here.

No man, when he hath lighted a lamp, putteth it in a secret place, or under a measure, but on a stand, that they who come in may see the light. The eye is the

33 lamp of the body : when therefore thine eye is clear, thy whole body also will be full of light ; but when thine eye is dim, thy body also is full of darkness. Take heed

35 therefore that the light which is in thee, be not darkness. If thy whole body therefore

36 be full of light, having no part dark, the whole will be full of light, as when a lamp by its brightness giveth light unto thee.

And as he spoke, a certain Pharisee asked him to dine with him : and he went in, and placed himself at table. And when

37 the Pharisee saw that he had not first washed before dinner, he wondered. Then

38 the Master said to him, Now ye Pharisees make clean the outside of the cup and of the dish ; but your inward part is full of rapine and wickedness. Foolish men ! did

39 not he that made the outside, make the inside also ? But rather give in alms such

40 things as ye have ; and, behold, all things are clean unto you. But alas for you

41 Pharisees ! for ye pay tithe of mint and rue and all manner of herbs, and pass over justice and the love of God : now these ought

42 ye to have done, and not to leave the other undone. Alas for you, Pharisees ! for ye

43 love the chief seats in the synagogues, and salutations in the markets. Alas for you !

44 for ye are as graves which appear not, and the men that walk over them know it not.

Then answered one of the teachers of the law, and said to him, Teacher, thus saying, thou reproachest us also. And he said,

45 Alas for you teachers of the law also ! for ye laide men with burdens hard to be borne,

14. *Casting out a demon*] Compare Matt. ix. 32, and xii. 22, &c.

15—23. *Through Beelzebub*] See notes, Matt. xii. 24—30.

24—25. *The unclean spirit*] See Matt. xii. 43—45, and note there. Matthew adds what explains this paragraph, ' Even so shall it be with this generation.' See 2 Pet. ii. 20.

28. *Yea rather, happy*] This noble sentiment at once cuts up the vain opinion of the right of Mary to receive adoration as the catholics pretend.

29—32. *This is an evil*] See Matt. xii. 39—43, and notes.

33—36. *No man, when*] Compare Matt. v. 15, and vi. 22, 23, and notes.

37, 38. *To dine with him*] The Jews made but two meals on a day. Their first meal was about twelve at noon, which was that to which our Lord was now invited. Their chief meal was their supper, when the heat of the day was over.—*First washed*] See note on Mark vii. 2, &c.

39—53. *Make clean the outside*] This paragraph, though containing the same truths as Matt. xxiii. 23, &c. yet they were delivered on a different occasion, and are mingled with truths and sentiments not expressed there. See notes, Matt. xxiii. 23, &c.—44. (o) *Scribes and Pharisees*.—Griesh.

and ye yourselves touch not the burdens
 47 with one of your fingers. Alas for you ! for
 ye build the sepulchres of the prophets, and
 48 your fathers killed them. Truly ye bear
 witness that ye consent to the deeds of
 your fathers ; for they indeed killed them,
 49 and ye build their sepulchres. Wherefore
 the wisdom of God saith, I will send them
 prophets and apostles ; and some of them
 50 they will kill, and persecute *others* : So that
 the blood of all the prophets, which hath
 been shed from the foundation of the world,
 51 will be required of this generation ; From
 the blood of Abel to the blood of Zecha-
 riah, who perished between the altar and
 the temple : verily I say to you, it will be
 52 required of this generation. Alas for you
 teachers of the law ! for ye have taken
 away the key of knowledge : ye have not
 entered in yourselves, and them that were
 53 entering in ye have hindered. And as he
 said these things to them, the Scribes and
 the Pharisees began to be greatly incensed,
 and to provoke him to speak of many things ;
 54 Laying wait for him, and seeking to catch
 something out of his mouth, that they might
 accuse him.

CHAPTER XII.

A. D. 33. Christ cautions his disciples to avoid hypocrisy and the fear of man ; to beware of covetousness ; and over-carefulness ; the wise and faithful steward, &c.

1 ABOUT the same time, when many thou-
 sands of the multitude were gathered to-
 gether, insomuch that they trode upon one
 another, he began to say to his disciples,
 First of all, beware of the leaven of the
 2 Pharisees, which is hypocrisy. For there
 is nothing covered, which shall not be re-
 vealed ; or hidden, which shall not be
 3 known. Whatsoever things therefore ye have
 said in darkness shall be heard in the light ;
 and that which ye have spoken in the ear
 in closets shall be proclaimed upon the
 house-tops.
 4 And I say to you my friends, Fear not
 those who kill the body, and afterwards
 5 have no more which they can do. But I will

warn you whom ye shall fear : Fear him,
 who, after he hath killed, hath power to cast
 into hell ; yea, I say to you, Fear him. Are 6
 not five sparrows sold for two farthings ?
 and not one of them is forgotten before
 God : Yea, even the very hairs of your head 7
 are all numbered. Fear not therefore ; ye
 are of more value than many sparrows.

Also I say to you, Whosoever shall con- 8
 fess me before men, him the Son of man
 will also confess before the angels of God :
 But he that denieth me before men shall be 9
 denied before the angels of God. And 10
 whosoever shall speak a word against the
 Son of man, it may be forgiven him : but to
 him who blasphemeth against the Holy Spi-
 rit it shall not be forgiven.

And when ye are brought before syna- 11
 gogues, and magistrates, and rulers, be not
 anxious how or what ye shall speak in de-
 fence, or what ye shall say : For the Holy 12
 Spirit shall teach you in that same hour
 what ye ought to say.

And one of the multitude said to him, 13
 Teacher, speak to my brother, that he di-
 vide the inheritance with me. And he said 14
 to him, Man, who made me a judge or a di-
 vider over you ? And he said to them, Take 15
 heed, and beware of covetousness ; for what-
 ever abundance a man may have, his life
 dependeth not on his possessions. And he 16
 spoke a parable to them, saying, The ground
 of a certain rich man brought forth plenti-
 fully : And he thought within himself, say- 17
 ing, What shall I do, because I have no
 room where to store my produce ? And he 18
 said, This I will do ; I will pull down my
 barns, and build greater ; and there will I
 store all my produce and my goods. And 19
 I will say to my soul, Soul, thou hast many
 goods laid up for many years ; take thine
 ease, eat, drink, and be merry. But God 20
 said to him, Thou foolish man, this night
 thy soul shall be required of thee : then
 whose shall those things be which thou hast
 provided ? So is he that layeth up treasure 21
 for himself, and is not rich towards God.

Then he said to his disciples, Therefore 22

49. *The wisdom of God*] It is probable that these are the words of our Lord, who so calls himself, as Paul does, 1 Cor. i. 24. In this view Luke agrees with Matthew, who makes Jesus say, ' I will send you prophets, ' &c.

52. *Have taken away*] They had mistaken, and wilfully perverted the word of God, giving a wrong sense to passages which related to the person and kingdom of Messiah, and so did not enter in themselves, but even hindered others.

CHAP. XII. 1. *To his disciples*] In opposition to the multitude who had flocked to hear him.

2, 3. *Nothing covered*] The words are here used in an extensive sense, as an argument against hypocrisy ; where- as, Matt. x. 26 ; Mark iv. 22 ; Luke viii. 17, they are restricted to our Lord's doctrine. In those places it is, ' What I tell you ; ' here, ' Whatsoever ye have said.'

4, 5. *Fear not those*] See note, Matt. x. 28.

6, 7. *Five sparrows*] Matthew has two : but this was delivered at a different time. Compare Matt. x. 29-31.

8-10. *Shall confess*] Matt. x. 32, 33 ; xii. 31 ; Mark iii. 28, 29.

11, 12. *Ye are brought*] When the third person active is used, the nominative men being understood, the sense is better conveyed by the second passive, as here and in other instances.—*Magistrates, and rulers*] Or principalities and powers ; but the former is more definite.

14. *Made me a judge*] In a case of the kind referred to, an appeal must be made to the proper authority, and a decision of judgment passed before a division could be made.

15. *For whatever abundance*] So Campbell. A man's possessions cannot lengthen his life, as the parable makes clear.

16-21. *Thy soul*] That is, his life, and with that his spirit, which must return to God to receive its reward.—*It*

I say to you, Be not anxious for your life, what ye shall eat; nor for the body, with
 23 what ye shall be clothed. The life is more than food, and the body than clothing.
 24 Consider the ravens; for they neither sow nor reap; they have neither storehouse nor barn, and yet God feedeth them: how
 25 much better are ye than those birds! Now which of you by being anxious can add one
 26 cubit to his stature? If therefore ye be not able to do even that which is least, why
 27 are ye anxious for the rest? Consider how the lilies grow. They toil not nor spin; and yet I say to you, that Solomon in all
 28 his glory was not arrayed like one of these.
 29 If God then so clothe the herb, which is to day in the field, and to-morrow is cast into the oven; how much more will he clothe
 30 you, O ye of little faith? Wherefore seek not what ye shall eat, or what ye shall
 31 drink, nor live in restless suspense. For all these things do the nations of the world seek; and your Father knoweth that ye
 32 have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you.
 33 Fear not, little flock; for it is your Father's good pleasure to give you the
 34 kingdom. Sell your goods, and give alms; provide yourselves bags which grow not old, a treasure that faileth not in the heavens, where no thief approacheth, nor moth
 35 corrupteth. For where your treasure is, there will your heart be also.
 36 Let your loins be girded about, and your lamps burning; And ye yourselves like men waiting for their master when he shall return from the wedding; that when he cometh and knocketh, they may instantly
 37 open to him. Happy are those servants, whom their master when he cometh shall find watching. Verily I say to you, that he will gird himself, and make them place themselves at table, and will come and
 38 serve them. And if he shall come in the second watch, or come in the third watch, and find them *doing thus*, happy are those
 39 servants. Now ye know this, that if an

householder had known at what hour the thief would come, he would have watched, and not have suffered him to break into his house. Wherefore be ye also ready; for, 40 at an hour when ye think not, the Son of man cometh.

Then Peter said to him, Master, speak- 41 est thou this parable to us, or to all likewise? And the Master said, Who now is 42 the faithful and wise steward, whom his master will place over his household, to give them their portion of food in due season? Happy is that servant, whom his mas- 43 ter, when he cometh, shall find doing thus. In truth I say to you, that he will place 44 him over all that he hath. But if that ser- 45 vant say in his heart, My master delayeth his coming; and begin to beat the men-servants and maid-servants, and to eat and drink, and be drunken; The master of that 46 servant will come in a day when he looketh not for him, and in an hour of which he is not aware, and will cut him off, and will appoint him his portion with the unfaithful. And that servant, who knew his mas- 47 ter's will, and prepared not himself, nor did according to his will, shall be beaten with many stripes. But he that knew it not, and 48 committed things worthy of stripes, shall be beaten with few stripes. For to whomsoever much hath been given, of him much shall be required: and to whom men have trusted much, of him they will ask the more.

I came to send fire on the earth; and 49 what do I desire, but that it were kindled? But I have a baptism to be baptized with; 50 and how am I straitened till it be accomplished! Suppose ye that I came to spread 51 peace on earth? I tell you, No; but rather division. For henceforth five in one house 52 will be divided, three against two, and two against three. The father will be divided 53 against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

not rich towards God] So foolish are they who are heaping up riches at the expense of their salvation.

22—31. *Be not anxious*] Compare Matt. vi. 26—33, and notes.

29. *Nor live in restless*] This is the sense now most generally attributed to the text; and nothing can be more afflicting than to live in such a state.

32. *Little flock*] So they were then, and so they are still, when compared with the world.—*To give you the*] To make you members of the kingdom set up by the gospel, and heirs of the heavenly one.

33. *Sell your goods*] It is manifest that this precept must be confined to the times when it was given; and might respect the apostles more particularly. See Matthew vi. 19, &c.

35—53. *Let your loins be*] As servants, be ever ready for duty. The substance of what is said here is found,

Matt. xxiv. 44—51.—*Lamps burning*] The Jewish weddings were celebrated by night.

37. *He will gird himself*] He will honour such faithful and diligent servants, and in some degree become their equal.

47, 48. *Knew his master's will*] He who offends knowingly and wilfully, deserves more stripes than he who does it ignorantly, Levit. v. 17, and 1 Tim. i. 13.

49. *I came to send fire*] The fire of persecution; the same sentiment as Matt. x. 34. The connexion is, there is need of watchfulness and preparation; for divisions and persecutions will arise in consequence of the gospel.—*And what do I desire*] The sense is, since the knowledge and the advancement of true religion is the greatest blessing to men, though attended with many unhappy divisions, I long that they may take place, and that I may be the first victim, For I have a baptism, &c.

54 And he said to the multitude also, When ye see the cloud rising out of the west, immediately ye say, There cometh a shower; and so it is. And when the south wind bloweth, ye say, There will be heat; and so it cometh to pass. Ye hypocrites, ye can discern the appearance of the sky and of the earth; but how is it that ye do not discern this time? And why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, while thou art on the way, use thy endeavour to satisfy him, lest he drag thee to the judge, and the judge deliver thee up to the officer, and the officer cast thee into prison. I say to thee, thou shalt not depart thence, till thou have paid the very last mite.

CHAPTER XIII.

A. D. 33. *Christ preacheth repentance; the useless fig-tree must not stand; he restoreth the crooked woman; parable of the grain of mustard seed; he reproveth Herod and laments over Jerusalem.*

- 1 Now there were present at that season some that told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answered and said to them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I say to you, No; but, unless ye repent, ye will all perish in like manner. Or those eighteen, upon whom the tower in Siloam fell, and killed them; think ye that they were transgressors above all men that dwelt in Jerusalem? I say to you, No; but, unless ye repent, ye will all perish in like manner.
- 6 He spoke also this parable: a certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then he said to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why should it encumber the ground? And he answered and said to

him, Sir, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well; but if not, afterwards thou mayest cut it down.

Now he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman who had a spirit of infirmity eighteen years, and was bowed together, and could in no wise raise herself up. And when Jesus saw her, he called her to him, and said to her, Woman, thou art loosed from thine infirmity. And he put his hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue spoke, being moved with indignation, because Jesus had healed on the sabbath, and said to the multitude, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the manger, and lead him away to water? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And as he said these things, all his adversaries were ashamed; but all the multitude rejoiced for all the glorious things done by him.

He said also, To what is the kingdom of God like? and to what shall I resemble it? It is like a grain of mustard seed which a man took and put into his garden; and it grew, and became a great tree; and the fowls of the air lodged in its branches. And again he said, To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

And he went through the cities and towns, teaching, and journeying towards Jerusalem. Then one said to him, Master, 23

54—55. *Ye see the cloud*] Compare Matt. xvi. 2, &c. Middleton very justly observes, that a cloud rising out of the sea was a prognostic of rain, 1 Kings xviii. 44. The sea lay westward of Judea. Hence the cloud was a well-known phenomenon, portending rain.

58. *Great with thine*] See Matt. v. 23, &c.—*Use thy endeavour*] See Campbell.

CHAP. XIII. 1. *Whose blood Pilate*] These must have been some real or supposed enemies to the Romans. Pilate had commanded them to be slain while the priests were sacrificing.

3. *Perish in like manner*] Our Lord was addressing the Jews, who, without repentance, would soon be given up to be destroyed by the Romans, and who would perish in a still more awful sense.

6—9. *A fig tree planted*] This parable is clearly designed to represent our Lord's ministry among the Jews. For three years the owner had come seeking fruit, but had found none; and still, on the intercession of the vine-dresser, he spared it another year. So, after the fourth year of public labour, they completed the measure of their sin in

cutting off the Lord Jesus; and as a nation and church the Jews were no longer to be regarded as the vineyard of God.

11. *A spirit of infirmity*] An infirmity supposed to be inflicted by an evil spirit or demon, or Satan, as in ver. 16. This mode of speaking, some think arose from what is said of Job, chap. i. 2.

15. *Ye hypocrites*] Our Lord's address is not only to the ruler, but to all those who approved of his doctrine respecting the observance of the sabbath.

17. *The multitude*] The common people, uninfluenced by opinion, perceived more clearly the force and pertinency of our Lord's replies on various occasions, than the Jewish rulers and teachers.

18—21. *To what is the kingdom*] Compare Matt. xiii. 31—33. These parables were now repeated.—*Mustard seed*] Mr. Frost has stated strong reasons against the commonly received signification of snail, and he contends that it means the *phytolaacca* which abounds in Judea. It has the smallest seed of any tree in that country; and is used as a culinary vegetable. It grows to a large size and a great height.

are there few who will be saved? And he
 24 said to them, Strive to enter in by the strait
 gate: for many, I say to you, will seek to
 25 enter in, and will not be able. When once
 the master of the house hath risen up, and
 hath shut the door, and ye stand without,
 and knock at the door, saying, Master,
 Master, open to us; but he will answer
 and say to you, I know not whence ye are,
 26 Then ye will say, We have eaten and drunk
 in thy presence, and thou hast taught in
 27 our streets. But he will say, I tell you, I
 know not whence ye are; depart from
 28 me, all ye workers of iniquity. There will
 be weeping and gnashing of teeth, when
 ye shall see Abraham, and Isaac, and Ja-
 cob, and all the prophets in the kingdom
 of God, and you yourselves thrust out.
 29 And men shall come from the east and
 west, and from the north and south, and
 shall be guests in the kingdom of God.
 30 And, behold, there are last who will be
 first, and there are first who will be last.
 31 On the same day some of the Pharisees
 came near, saying to him, Go forth, and
 depart hence; for Herod desireth to kill
 32 thee. And he said to them, Go and tell
 that fox, Behold I shall cast out demons,
 and I shall work cures to-day and to-
 33 morrow, and the third day I shall be per-
 fected. However, I must walk about to-
 day, and to-morrow, and the day following;
 for it cannot be that a prophet perish out of
 34 Jerusalem. O Jerusalem, Jerusalem, that
 killest the prophets, and stonest those that
 are sent to thee; how often would I have
 gathered thy children together, as a hen
 doth gather her brood under her wings!
 35 but ye would not! Behold, your house is
 left to you desolate; for verily I say to
 you, Ye shall not see me, until the time
 come when ye shall say, Blessed is he that
 cometh in the name of the Lord.

CHAPTER XIV.

A.D. 33. Christ cureth a dropsical person and teacheth
 humility; the parable of the great supper; his disciples
 must bear their cross, &c.

1 And it came to pass, when Jesus had

23, 24. *Are there few who*] This question arose from
 curiosity; but our Lord took occasion to admonish and direct
 his hearers as to what was their duty, Matt. vii. 13.

25. *When once the master*] Something similar to this
 occurs, Matt. vii. 22, 23; xxv. 10—12.—*I know not whence*
 This signifies, he did not acknowledge them as belonging to
 his family, or as friends and disciples.

28—30. *There will be weeping*] See note on Matt. viii.
 11, 12; xix. 30, and Mark x. 31.

31. *Herod desireth*] Herod was tetrarch of Galilee, and
 might fear lest the growing popularity of Christ might occa-
 sion him some trouble. He was a crafty and cruel prince,
 according to Josephus, and our Lord's comparison intim-
 ates it.

32. *To-day and to-morrow*] For a short period of time,
 and then he would be perfected by his sufferings. See Heb.
 ii. 9, 10, and vii. 28.

gone into the house of one of the rulers
 among the Pharisees, to eat bread on the
 sabbath, that they watched him. And, be-
 2 bold, there was before him a certain man
 who had a dropsy. And Jesus spoke to the
 3 teachers of the law and Pharisees, saying,
 Is it lawful to heal on the sabbath? And
 they remained silent. And he took him,
 4 and cured him, and sent him away, And
 5 spoke to them, saying, Which of you shall
 have an ass or an ox fallen into a pit, and
 will not immediately draw him out on the
 sabbath day? And they could not answer
 6 him again to these things.

He then addressed those that were
 7 invited, when he observed how they chose
 out the chief places; saying to them,
 When thou art invited by any man to a
 8 marriage-feast, take not the chief place;
 lest a more honourable man than thou be
 invited by him; And he that invited thee
 9 and him, come and say to thee, Give place
 to this man; and thou begin with shame
 to take the lowest place. But when thou
 10 art invited, go and take the lowest place;
 that when he that invited thee cometh, he
 may say to thee, Friend, go up higher; then
 wilt thou have honour in the presence of
 those that are at meat with thee. For every
 11 one that exalteth himself shall be abased;
 and he that humbleth himself shall be ex-
 alted.

Then he said to him also that invited
 12 him, When thou makest a dinner or a sup-
 per, invite not thy friends, nor thy brethren,
 nor thy kinsmen, nor thy rich neighbours,
 lest they also invite thee again, and a re-
 compense be made thee. But when thou
 13 makest a feast, invite the poor, the maimed,
 the lame, the blind; And thou shalt be
 14 happy; for, as they cannot recompense thee,
 thou shalt be recompensed at the resurrec-
 tion of the just.

And when one of those that were at meat
 15 with him heard these things, he said to
 him, Happy is he that shall eat bread in the
 kingdom of God. Then Jesus said to him, 16
 A certain man made a great supper, and

34, 35. *O Jerusalem*] See note, Matt. xxiv. 37, 38.

CHAP. XIV. 1—6. *They watched him*] The design of
 this ruler, as well as of the whole sect to which he belonged,
 was to find something in the actions or words of our Lord
 for which they might accuse and condemn him.

7—11. *The chief places*] As the Jews lay at their meals,
 the chief place was to lie down first on the couch, so that all
 the rest must lie below them. See Prov. xxv. 6, 7.

12—14. *Invite not thy friends*] It cannot be wrong in
 itself to invite friends and relatives to eat with us; but we
 should not do it, and neglect the poor, the maimed, &c.
 These have a claim on our charity; and it was the ancient
 custom of the Jews to invite their neighbours indiscrimi-
 nately, Matt. xxii. 9; Prov. ix. 2, 3.

15. *Happy is he*] that shall be a subject of this king-
 dom, and, as a guest, share in its blessings. The parable
 illustrates this sentiment.

17 invited many : And sent his servant at supper time to say to those who were invited,
 18 Come ; for all things are now ready. And they all with one consent began to make excuse. The first said to him, I have bought a piece of ground, and I must needs go and see it ; I pray thee have me excused.
 19 And another said, I have bought five yoke of oxen, and I go to try them ; I pray thee have me excused. And another said, I have married a wife ; and therefore I cannot come. So that servant came, and told his master these things. Then the householder, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the
 22 maimed, and the lame, and the blind. And the servant said, Sir, it is done as thou hast
 23 commanded, and yet there is room. And the master said to the servant, Go out into the highways and hedges, and press them to come in, that my house may be filled.
 24 For I say to you, That none of those men which were invited, shall taste of my supper.
 25 And great multitudes went with him ;
 26 and he turned, and said to them, If any man come to me, and prefer not me to his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
 27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to complete it ? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to deride him, Saying,
 30 This man began to build, and was not able
 31 to finish. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh

against him with twenty thousand ? Or 32 else, while the other is yet a great way off, he sendeth an embassy, and desireth conditions of peace. In like manner, whoso 33 ever he be of you that forsaketh not all that he hath, cannot be my disciple.

Salt is good : but if the salt have lost its 31 savour, with what shall it be seasoned ? It is neither fit for the land, nor yet for the dunghill ; but men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

A. D. 33. *The parables of the lost sheep, the piece of silver, and the prodigal son.*

THEN all the publicans and sinners drew 1 near to Jesus to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

And he spoke this parable to them, saying, What man among you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the desert, and go after that which is lost, until he find it ? And when he hath found it, he layeth it 5 on his shoulders, rejoicing. And when he cometh home, he calleth his friends and neighbours together, saying to them, Rejoice with me, for I have found my sheep which was lost. I say to you, that in like 7 manner there will be joy in heaven over one sinner that repenteth, more than over ninety and nine just persons, who need no repentance.

Or what woman, having ten pieces of 8 silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it ? And when she 9 hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me ; for I have found the piece which I had lost. In like manner I say to you, 10 there is joy among the angels of God over one sinner who repenteth.

18. *With one consent*] Thus the most wealthy Jews, from the influence of a worldly and carnal spirit, rejected the kind invitations of the gospel.

21. *Streets and lanes*] Pearce explains this to signify the poorer sort of Jews, many of whom followed our Lord and embraced the gospel.

23. *Press them to come*] That is, persuade, intreat, &c. The Greek word is used of a moral compulsion, Matt. xiv. 22 ; Mark vi. 45, &c. This part of the parable refers to sending the apostles to preach the gospel among the Gentiles.

26. *Prefer not me*] Matthew expresses the true sense of this idiom, x. 37, 'loveth his father and mother more than me,' &c. If any man be not willing to forsake all at the call of duty, &c. See Matt. vi. 24, and Gen. xxix. 30, 31.

28—32. *To build a tower*] This parable strongly and forcibly represents the folly of such as became the professed disciples of Jesus, without serious reflection on the difficulties with which they would have to contend.

33. *Forsaketh not*] In his heart, affection, and actually, if required, to follow Christ. Is not this binding still ?

CHAP. XV. 2. *Receiveth sinners*] Such was the invi-

dious reflection which these self-righteous persons made on the conduct of our blessed Lord, which gave occasion to the following parables.

4—7. *What man among*] The design of the parable cannot be mistaken. It was evidently intended to justify our Lord's conduct in admitting sinners, and labouring to bring them to repentance.

7. *Joy in heaven*] This is spoken after the manner of men, who rejoice more sensibly over the recovery of what they thought was lost, than in that which may be of greater value, but which has not been exposed to danger.—*Just persons*] Some would refer this to the Pharisees, who thought themselves just or righteous ; but as they were miserably deceived, I do not see how they could be said to need no repentance. No doubt they did in reality need it ; and some of them, like Paul, were called to repent. By just persons, we must understand those really so, persons who had repented and were justified, and were now in a happy state of acceptance and safety.

8—10. *One piece*] Though this one piece be but of small value, yet it was of some consequence to her ; and of course she rejoiced when it was found.

11 And he said, A certain man had two
12 sons: And the younger of them said to
his father, Father, give me the portion of
goods that falleth, to *my share*. And he
13 divided to them his substance. And, not
many days after, the younger son gathered
all together, and went into a distant country,
and there wasted his substance by riotous
14 living. And when he had spent all, a
great famine arose in that land; and he
15 began to be in want. And he went and
joined himself to a citizen of that country,
who sent him into his fields to feed swine.
16 And he desired to fill his belly with the
husks which the swine ate: and yet no
17 man gave him food. Then he came to
himself, and said, How many of the hired
servants of my father have bread enough
and to spare, and I am perishing with
18 hunger! I will arise and go to my father,
and say to him, Father, I have sinned
19 against heaven, and in thy sight; I am no
more worthy to be called thy son; make
20 me as one of thy hired servants. And he
arose, and came to his father. But when
he was yet far off, his father saw him, and
had compassion. and ran, and fell on his
21 neck, and kissed him. And the son said
to him, Father, I have sinned against
heaven, and in thy sight, and am no more
worthy to be called thy son; "make me as
22 one of thy hired servants?" But the father
said to his servants, Bring forth "quickly"
the best robe, and clothe him with it; and
put a ring on his hand, and shoes on his
23 feet: And bring hither the fatted calf, and
24 kill it; and let us eat, and be joyful; For
this my son was dead, and is alive again;
he was lost, and is found. And they began
25 to be joyful. Now his elder son was in the
field: and, as he came and drew nigh to
the house, he heard music and dancing.

Then he called one of the servants, and in- 26
quired what these things meant. And he 27
said to him, Thy brother is come; and thy
father hath killed the fatted calf, because
he hath received him in health. And he 28
was angry, and would not go in; his father
therefore came out, and intreated him.
And he answered and said to his father, Lo, 29
these many years I have served thee, nor
have I at any time transgressed thy com-
mand; and yet thou never gavest me a kid,
that I might be joyful with my friends:
But when this thy son came, who hath de- 30
voured thy substance with harlots, thou hast
killed for him the fatted calf. And he said 31
to him, Son, thou art ever with me, and all
that I have is thine. But it was right that 32
we should be joyful and glad; for this thy
brother was dead, and is alive again; and
was lost, and is found.

CHAPTER XVI.

A. D. 33. *The parable of the unjust steward; hypocrisy of the covetous Pharisees: the parable of the rich man and Lazarus.*

And Jesus said also to his disciples, 1
There was a certain rich man who had a
steward; who was accused to him of wasting
his property. And he called him, and said 2
to him, How is it that I hear this of thee?
give an account of thy stewardship; for thou
shalt no longer be steward. Then the stew- 3
ard said within himself, What shall I do?
for my master taketh away from me the
stewardship: I cannot dig; to beg I am
ashamed. I am resolved what to do, that 4
when I am put out of the stewardship, I
may be received into their houses. So he 5
called to him every one of his master's
debtors, and said to the first, How much
owest thou to my master? And he said, a 6
hundred measures of oil. And *the steward*

11. *A certain man had*] The moral and spirit of this parable is the same as the former. It shows how graciously God receiveth sinners; and how great the displeasure of pharisaic persons was at this kind reception.

13. *By riotous living*] This includes not only excesses of the table, but the indulgence of lust. See verse 31.

15. *To feed swine*] Not at home, but in the fields. This must have been a hateful employment to a Jew; as, by the law, these animals were unclean.

16. *He desired to fill*] Such unnatural food as the husks of pulse; but no one gave him even this food.

17. *Came to himself*] Distress brought him to serious reflection; and this led to the only proper line of conduct which he could adopt in his circumstances.

21, 22. *Make me as one*] This clause, which is found in the 19th verse, is wanting here in the common Greek text; but the authorities for it are so good, that Wetstein, Griesbach, and most critics, admit it. The addition in the next verse is adopted.

24. *Was dead*] That is, by his folly and sin; but is now happily made alive by repentance. See Matt. viii. 22.

25. *He was angry*] This elder brother discovered a bad temper; and he even reflects on the father, as if he had not treated him with due regard, while he states his own services.

30. *When this thy son*] He shows no regard to a brother, but appears to be full of envy and jealousy. This was the temper of the Jews, and especially of the Pharisees.

31, 32. *Son, thou art ever*] Thou art always sharing what I possess, and art heir to the chief part of my estate. This is all thine; but is it not right to rejoice on such an occasion as this? Though our Lord had a reference to the Jews in general in the character of this elder son, yet he particularly refers to the Pharisees, and shows, that if they were as righteous as they pretended to be, they ought not to be offended at the kind treatment which any sincere penitent might receive, but they ought rather to have rejoiced and given thanks to God.

CHAP. XVI. 1. *Man who had a steward*] The design of this parable is to teach men to make such a use of their riches and advantages in this world, as that they may be rich towards God and may find happiness in the next.

2. *Thou shalt be*] It is not fit and proper that one so unfaithful should be continued in such an important office.

3. *I cannot dig*] That is, he had neither knowledge nor strength to do the work of a husbandman; and he could not think of becoming a beggar.

5. *Master's debtors*] Pearce, after others, supposes that, by debtors, we are to understand, tenants, who anciently paid their rent in produce. If we understand the debt in the

- said to him, Take back thy bill, and sit
 7 down quickly, and write fifty. Then said
 he to another, and how much owest thou?
 And he said, A hundred measures of
 wheat. And he said to him, Take back thy
 8 bill, and write eighty. And the master
 commended the unjust steward, because he
 had done prudently: for the children of this
 world are more prudent in their generation
 9 than the children of light. And I say to
 you, Make to yourselves friends by deceitful
 wealth; that, when ye are discharged, they
 may receive you into the everlasting
 mansions.
- 10 He that is faithful in a very little, is
 faithful in much also: and he that is un-
 just in a very little is unjust in much also.
- 11 If therefore ye have not been faithful in
 respect to the deceitful wealth, who will
 12 commit to your trust the true *wealth*? And
 if in the possessions of another ye have not
 been faithful, who will give you possessions
 13 of your own? A servant cannot serve two
 masters: for either he will hate the one,
 and love the other; or at least he will attend
 on one, and neglect the other. Ye cannot
 serve God and wealth.
- 14 And the Pharisees also, who were cove-
 tous, heard all these things; and they scoffed
 15 at him. And he said to them, Ye are they
 who justify yourselves before men; but
 God knoweth your hearts: for that which
 is highly esteemed among men is abomina-

usual sense, 50 baths of oil, and 20 cores of wheat, amounted to a considerable sum.

8. *And the master commended*] He commended his prudence, but condemned his dishonesty and injustice, as he styles him 'the unjust steward.' This manner of distinguishing the circumstances of an action is noticed by Quintilian, Or. ii. 20; and Wetstein quotes from Eustathius the following: 'It will be no advantage to Amphinoius to have had good sense: for thieves and adulterers, possessed of that, may be commended as such, yet condemned as wicked men.'—*For the children*] They are usually so. Hence we should learn to be as prudent in our spiritual concerns as the men of the world are in their worldly.

9. *Deceitful wealth*] Wealth may be called, deceitful, both because it is often acquired by deceit, and because it deceives those who possess it; as they are led to trust in it for what it cannot do. To make friends by a charitable use of it, is alike our duty and interest.—*When ye are*] Campbell's version is adopted, which expresses both a change in circumstances and a dismissal from a state of probation by death.

10. *He that is faithful*] Our Lord here regards our principles. Faithfulness will be shown in the least as well as in the greatest concerns; and so will injustice.

11. *The true wealth*] Here the true wealth, spiritual blessings, is contrasted with the deceitful wealth, or riches of this world. The term true is used in the same sense, John i. 9; vi. 32; Heb. viii. 2; ix. 24.

12. *And if ye have not*] When a man had faithfully discharged the office of steward, the master, as a reward, might give him some land for his own inheritance. But how can an unfaithful steward expect this?

13. *Ye cannot serve God*] See note, Matt. vi. 24. The connexion is, Be faithful stewards of wealth; but take care that ye be not enslaved by it: for no man can serve, &c.

14, 15. *Who were covetous*] So they are said to be, chapter ii. 39; Matt. xxiii. 14, 25.—*Is abomination*] That

tion in the sight of God. The law and the 16 prophets were until John; since that time the kingdom of God is preached, and every one that entereth doth it by force. And it 17 is easier for heaven and earth to pass, than one tithe of the law to fail. Whosoever 18 putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery.

Now there was a certain rich man, who 19 was clothed in purple, and fine linen, and feasted sumptuously every day: And there 20 was a certain beggar named Lazarus, who was laid at his gate, full of sores, And de- 21 siring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it 22 came to pass, that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; And in hades he raised up his eyes, being 23 in torments, and beheldeth Abraham afar off, and Lazarus in his bosom: And he cried 24 out and said, Father Abraham, have pity on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tortured in this flame. But Abraham said, Son, remember that 25 thou in thy life-time didst receive thy good things, and in like manner Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, be- 26

for which men esteemed them, their outward sanctity, was what God hated, because it was the effect of their hypocrisy.

16—18. *The law and*] See Matt. xi. 13; v. 18, 32. Our Lord repeated these verses on the present occasion, to turn the attention of the people to the gospel and its success; its excellence, as fulfilling and improving the precept of the law, while it super-sedes it.

19. *There was a certain rich man*] That this is a parable no considerate man will deny; and the design of it is to show the folly of such as make wealth minister only to their appetites, and neglect their salvation.

20. *Named Lazarus*] This name, *עֲזַרְיָה*, is very expressive, signifying a helpless person.

22. *Carried by the angels*] This office was assigned to the angels both by the Jews and Greeks, and our Lord sanctions it by his authority.—*Abraham's bosom*] The heavenly state is represented as a banquet, where Abraham reclines, and Lazarus lies next to him. See John xiii. 25.

23. *In hades*] Both Lazarus and the rich man were in hades, but in very different parts of it. The one was in the lower hades, the abode of misery; the other in the upper, the abode of bliss; yet, according to the parable, they could see from the one to the other. Whether we are to interpret this literally may admit of doubt; and it is, perhaps, introduced to represent more forcibly the misery of a lost person. To see happiness which we never can enjoy is an appalling circumstance.

24. *Send Lazarus*] Pearce thinks the request of the rich man, that Lazarus might be sent, is a proof that he had been relieved by his bounty, when laid at his gates; for if not, he would have rather desired some other to be sent.

25, 26. *Abraham said*] The patriarch uses two arguments, the one that it is not reasonable, the other that it is not possible, for his request to be granted; and from this representation, we learn that the states of men are fixed at death.

tween us and you a great gulf is fixed : so, that they who would pass from hence to you cannot ; nor can they pass to us, who would
 27 come thence. Then he said, I beseech thee, therefore, father, that thou wouldest send
 28 him to my father's house : For I have five brethren ; that he may testify unto them, lest they also come into this place of torment.
 29 Abraham saith to him, They have Moses
 30 and the prophets, let them hear these. And he said, Nay, father Abraham : but if one go to them from the dead, they will repent.
 31 Then *Abraham* said to him, If they hear not Moses and the prophets, they will not be persuaded, though one should arise from the dead.

CHAPTER XVII.

A. D. 33. To avoid giving offence ; one to forgive another ; ten lepers cleansed ; of the kingdom of God and coming of the Son of man.

- 1 THEN Jesus said to his disciples, It is impossible that causes of offending should not come : but alas for him, by whom they
- 2 come. It were better for him that an upper millstone were hung about his neck, and he cast into the sea, than that he should cause one of these little ones to offend. Take heed to yourselves.
- 3 Now if thy brother trespass against thee, rebuke him ; and if he repent, forgive him.
- 4 And if he trespass against thee seven times in a day, and seven times in a day turn again, saying, I repent ; thou shalt forgive him.
- 5 And the apostles said to the Lord,
- 6 Increase our faith. And the Lord said, If ye had faith as a grain of mustard seed, ye might say to this sycamore tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you. But
- 7 which of you, having a servant plowing or feeding cattle, will immediately say to him, when he is come from the field, Go and

place thyself at table ? And will not rather 8 say to him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunk ; and afterwards thou shalt eat and drink ? Doth he thank that 9 servant because he did the things which were commanded him ? I suppose not. So 10 likewise ye, when ye shall have done all those things which are commanded you, say, We as servants are without merit, for we have only done that which it was our duty to do.

And it came to pass, as he journeyed to 11 Jerusalem, that he passed through Samaria and Galilee. And as he entered into a 12 certain town, there met him ten men that were lepers, who stood afar off : And they 13 raised their voices, and said, Jesus, Master, have pity on us. And when he saw them, 14 he said to them, Go show yourselves to the priests. And it came to pass that, as they went, they were cleansed. And one of 15 them, when he saw that he was cured, turned back, and with a loud voice glorified God ; And fell down on his face at the 16 feet of *Jesus*, giving him thanks : and he was a Samaritan. And Jesus spoke and 17 said, Were there not ten cleansed ? but where are the nine ? Not any are found that 18 have returned to give glory to God, except this stranger. And he said to him, Arise, 19 depart : thy faith hath restored thee.

Being now asked by the Pharisees, when 20 the kingdom of God would come, he answered them and said, The kingdom of God cometh not with outward show. Nor will 21 men say of it, Lo here ! or, lo there ! for, behold the kingdom of God is among you. And he said to the disciples, The days will 22 come, when ye shall desire to see one of the days of the Son of man, and shall not behold it. And they will say to you, Lo, 23

27, 28. *My father's house*] This is a fine incident in the parable, to represent that, if it were possible, those in misery would alarm their kindred, who were living as they had done without any respect to God, or a future state.

29—31. *They have Moses*] If they do not obey those whose divine call and mission were established by as strong evidence as the case would admit, one returning from the dead could not convince them.

CHAP. XVII. 1, 2. *It is impossible*] See Matt. xviii. 6, 7.

3, 4. *Thy brother trespass*] This was said in answer to a question put by Peter, Matt. xviii. 21, and might be repeated.

6. *If ye had faith*] That is, the least degree of miraculous faith ; for the mustard seed is one of the least of seeds. Compare Matt. xiii. 32, and xxi. 22. It is probable that our Lord pointed to a sycamore-tree near ; for it is common in the holy land ; and as it strikes deeper root than most other trees, it is more difficult to be plucked up.

10. *We as servants*] That is, we have conferred no favour by doing that which it is our duty to do. The instance, ver. 7—9, shows that the servant did only what he was obliged to do ; and our Lord, in this application to his disciples, states that they could merit nothing of him by the strictest obedience to his commands ; but ought still to be

humble and look for all blessings, as freely bestowed according to God's promise.

11. *As he journeyed*] Our Lord set out from Galilee, and in his way to Jerusalem must pass through some part of the land which the Samaritans possessed.

12. *Stood afar off*] They were forbidden by the law to come near such as were sound, lest they should infect them, Levit. xiii. 46 ; Numb. v. 2.

14. *Go show yourselves*] As directed, Levit. xiii. 2, &c. He did not tell them that they should be cured ; but it is probable that they expected this favour would be conferred when they came to the priest.

18. *Except this stranger*] That is, one of another nation, not a Jew. It seems that, as they went, their complaint was removed ; and this Samaritan, perceiving it, returned to honour the Lord and Saviour. The rest, being Jews, perhaps thought that they did enough by showing themselves to the priest.

20. *Not with outward show*] This answer is opposed to the commonly received opinion, that the kingdom of Messiah was to be a splendid earthly kingdom.

21. *Is among you*] So many of the ablest critics render. Our Lord meant his own kingdom, which he was then establishing by his doctrine, law, and miracles.

23. *And they will say*] Our Lord cautions them against

he is here ; or, lo, he is there : go not after
 21 them, nor follow them. For as the light-
 ning, which lighteneth out of the one part
 under heaven, shineth unto the other part
 under heaven ; so will the Son of Man be
 25 in his day. But first he must suffer many
 things, and be rejected by this generation.
 26 And as it was in the days of Noah, so will
 it be also in the days of the Son of man.
 27 They ate, they drank, they married wives,
 they were given in marriage, until the day
 that Noah entered into the ark, and the
 28 flood came, and destroyed them all. In
 like manner as it was also in the days of
 Lot : they ate, they drank, they bought,
 29 they sold, they planted, they built ; But on
 the same day, that Lot went out of Sodom,
 it rained fire and brimstone from heaven,
 30 and destroyed them all. Even thus will it
 be, in the day when the Son of man is re-
 31 vealed. In that day, whoever shall be upon
 the housetop, and his goods in the house,
 let him not come down to take them away ;
 and in like manner, let not him that is in
 32 the field turn back. Remember Lot's wife.
 33 Whoever shall seek to save his life, shall
 lose it ; and whoever shall lose his life,
 34 shall preserve it. I say to you, In that
 night there will be two men in one bed ;
 the one will be taken, and the other left.
 35 Two women will be grinding together ; the
 37 one will be taken, and the other left." And
 they answered and said to him, Where,
 Master? And he said to them, Wherever
 the body is, thither will the eagles be ga-
 thered together.

CHAPTER XVIII.

A. D. 33. *The importunate widow ; the Pharisee and Publican ; children brought to Christ ; the young ruler ; the reward of those who forsake all for Christ ; he restoreth sight to a blind man.*

1 JESUS then spoke a parable unto them, to this end, that they ought to pray always,

the vain expectations of the Jews, who would be ready to hearken to every rumour.

24. *So will the Son of man be*] That is, his coming will be as extensive and as destructive to his enemies as the lightning is. See Matt. xxiv. 23—27.

25—29. *In the days of Noah*] See Gen. vii. 23, and xix. 24.

31—33. *In the field turn back*] That is, to take any thing away. The admonition, to remember Lot's wife, strongly enforces the above caution not to turn back. She looked back and most probably lingered, and was struck dead.

34. *In that night*] In that time of calamity the following things will occur.—36. (c) [*Two men shall be in the field, the one shall be taken, and the other left*].—Griesb.

37. *Where, Master?*] Where will these things occur? Our Lord replies that wherever the body or carcase is, &c., that wherever the Jews are found, the conquering armies will meet with and destroy them, Matt. xxiv. 40. The word *carcase* here must be taken as signifying the same as *σάρκα*, a dead carcase, Matt. xxiv. 23.

CHAP. XVIII. 1. *To pray always*] That is, frequently and habitually, as well as fervently, Rom. xii. 12; Eph. v. 20.

2—5. *Who feared not God*] He was very unfit for his

and not to grow weary ; Saying, In a cer- 2
 tain city there was a judge, who feared not 3
 God, nor regarded man : And there was a 3
 widow in that city, who came unto him,
 saying, Do me justice against mine adver- 4
 sary. And he would not for a while : but 4
 afterwards he said within himself, Though 5
 I fear not God, nor regard man ; Yet be- 5
 cause this widow troubleth me, I will do 6
 justice to her, lest by her continual coming 6
 she tire me. And the Lord said, Hear what 6
 the unjust judge saith. And will not God 7
 do justice in behalf of his own elect, who cry 7
 unto him day and night ? and will he be 8
 slow in their cause ? I say to you, He will 8
 speedily do justice for them. Nevertheless 8
 when the Son of man cometh, will he find 8
 faith in the land ?

And he spoke this parable to some who 9
 trusted in themselves that they were right- 9
 teous, and despised others : Two men went 10
 up to the temple to pray ; the one a Phari- 10
 see, and the other a publican. And the 11
 Pharisee stood by himself and prayed thus :
 God, I thank thee, that I am not as other 11
 men are, extortioners, unjust, adulterers, or 12
 even as this publican. I fast twice in the 12
 week, I give tithes of all that I possess.
 And the publican, standing afar off, would 13
 not even raise his eyes unto heaven, but 13
 smote upon his breast, saying, God be mer-
 ciful to me a sinner. I say to you, This 14
 man went down to his house justified, and 14
 not the other : for every one that exalteth
 himself shall be humbled ; and he that 15
 humbleth himself shall be exalted.

And some brought unto him infants, that 15
 he might touch them : but when his dis-
 ciples saw it, they rebuked them. But 16
 Jesus called them unto him, and said, Suf-
 fer the little children to come unto me, and
 forbid them not : for of such is the kingdom
 of God. Verily I say to you, Whosoever 17

office ; but it appears that he could be influenced by in-
 treaty, to do justice, though his motive was of the lowes
 kind.

6—8. *Hear what he*] If such a man be induced to do
 justice, will not God do it to persons whom he loves, and
 who love and serve him? Will not he listen to their cries?
 The next verse supports this sense of the text.

8. *He will speedily*] By the destruction of their enemies,
 the Jews.—*Will he find faith*] That is, faithful persons,
 who will endure the trials which will then be experienced.
 Those calamities would sift many, and many would be found
 but chaff.

11. *Pharisee stood by himself*] This circumstance shows
 his pride.

12. *I fast twice*] The days which the stricter Jews kept
 as fasts, were Mondays and Thursdays ; the first because
 Moses then ascended the mount ; and the latter because he
 came down on account of the worship paid to the golden calf.

14. *And not the other*] In this connexion the sense re-
 quires us to render in the negative form, rather than in the
 comparative ; for the concluding remark supports the opinion
 that the Pharisee was in no sense justified.

16. *Suffer the little*] Here there can be no doubt re-
 specting who are meant by little children. They were such

shall not receive the kingdom of God as a little child shall by no means enter therein.

18 And a certain ruler asked him, saying, Good teacher, what shall I do to inherit everlasting life? And Jesus said to him, Why callest thou me good? none is good, but one, *even* God. Thou knowest the commandments; Do not commit adultery, Do not commit murder, Do not steal. Do not bear false witness, Honour thy father and thy mother. And he said, All these things I have observed from my youth. Now when Jesus heard these things, he said to him, Yet one thing thou needest: sell all which thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: come, and follow me. And when he heard this, he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, he said, How difficult is it for those that have riches to enter into the kingdom of God! For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. And they that heard it said, Who then can be saved? And he said, The things which are impossible with men, are possible with God. Then Peter said, Lo, we have left all, and followed thee. And he said to them, Verily I say to you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the sake of the kingdom of God, Who shall not receive much more in this present time, and in the world to come everlasting life.

31 Then he took unto him the twelve, and said to them, Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he will be delivered up unto the Gentiles, and derided, and will be shamefully treated and spit on, And will be scourged, and put to death; but the third day he will rise again. And they understood none of these things: and this matter was hidden from them, and they knew not the things which were spoken.

in the literal, in the strictest sense; and in the reflection of our Lord, we find that they not only were the objects of his regard, but do form a part of his kingdom. In this view they must have a right to be recognized as such at baptism.

17. *Shall not receive*] Our Lord now addresses adults, and assures them that if they do not become as teachable and humble as those children, they could not be the subjects of his kingdom.

18—23. *A certain ruler*] A member of the Jewish council or Sanhedrim. See Matt. xix. 16—23.

24. *That have riches*] Mark adds a very important particular, chap. x. 24, 'and trust in them.'

31—34. *Then he took unto him*] That is, apart from the rest, to impart to them what would be done unto him at Jerusalem.

35—43. *A certain blind man*] Compare Matt. xx. 29, and Mark x. 46, &c. As both the Evangelists expressly declare that this miracle was wrought when Jesus was departing from Jericho, I have with Doddridge, rendered,

Now while he was yet near to Jericho, a certain blind man sat by the way-side begging; And when he heard the multitude passing by, he asked what it meant. And they told him, that Jesus of Nazareth was passing by. And he cried, saying, Jesus, thou son of David, have pity on me. And those who went before rebuked him, that he might be silent: but he cried out so much the more, Thou son of David, have pity on me. And Jesus stood, and commanded him to be brought unto him, and when he had come near, he asked him, saying, What desirest thou that I should do for thee? And he said, Master, that I may receive sight. And Jesus said to him, Receive sight: thy faith hath restored thee. And immediately he received sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

CHAPTER XIX.

A. D. 33. *Zaccheus, a publican, called; the ten pieces of silver; Christ in triumph enters Jerusalem; weepeth over it; driveth traffickers out of the temple and teacheth daily in it.*

Now Jesus had entered and was passing through Jericho, And, behold, there was a man named Zaccheus, who was a chief of the publicans, and he was rich. And he sought to see what kind of person Jesus was; but could not because of the multitude; for he was little of stature. So he ran before, and climbed up into a sycamore tree to see him: because he was about to pass that way. And when Jesus came to the place, he looked up, and saw him, and said to him, Zaccheus, make haste and come down; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. And when they all saw this, they murmured, saying, He is gone in to be guest with a sinner. And Zaccheus stood forth, and said to the Master; Behold, Master, the half of my goods I will give to the poor; and if in any thing I have wronged any man, I will re-

'when he was yet near,' &c. As the words will bear this version, I conceive that candour demands we should adopt it, so as to avoid even the least apparent contradiction.

CHAP. XIX. 1. *Had entered*] See note, chap. xviii. 35.

2. *Zaccheus*] That he was a Jew we might infer from his name; derived, most probably, from זכר (Zachar) pure; but our Lord asserts it, calling him a son of Abraham, verse 9.—*chief of the publicans*] One whom we should call a farmer of the revenue of a town or district.

5. *Abide at thy house*] Pearce supposes this proves that Jesus had not passed through Jericho, as he abode at the house of Zaccheus in that city. But it is not easy to reply that the house of Zaccheus might be at some little distance in the country; though he might be in the city on account of his office? This is highly probable.

7. *They murmured*] The Pharisees are intended, who generally discovered this temper, when Jesus associated with persons whom they disliked.

8. *The half of my goods*] It does not appear that Zac-

9 store fourfold. And Jesus said concerning him, This day salvation is come to this house, inasmuch as he also is a son of
10 Abraham. For the Son of man is come to seek and to save that which was lost.
11 And while they listened to these things, he added and spoke a parable, because he was near to Jerusalem, and because they thought that the kingdom of God would
12 immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to
13 return. And he called ten of his servants, and delivered to them ten pounds, and said
14 to them, Trade *with these* till I come. But his citizens hated him, and sent a message after him, saying, We will not have this
15 man to reign over us. And it came to pass, when he had returned, having received the kingdom, that he commanded these servants to be called to him, to whom he had given the money, that he might know how much
16 every man had gained by traffic. Then came the first, saying, Sir, thy pound hath
17 gained ten pounds. And he said to him, Well *done*, thou good servant : because thou hast been faithful in a very little, have thou
18 authority over ten cities. And the second came, saying, Sir, thy pound hath gained
19 five pounds. And he said in like manner
20 to him, Be thou also over five cities. And another came, saying, Sir, behold, here is thy pound, which I have kept laid up in a
21 napkin : For I feared thee, because thou art an austere man : thou takest up that which thou didst not lay down, and reapest
22 that which thou didst not sow. And he saith to him, Out of thine own mouth I will judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down, and reaping
23 that which I did not sow. Why then gavest not thou my money into the bank, that at my coming I might have obtained mine
24 own with interest ? And he said to those

who stood by, Take from him the pound, and give it to him that hath ten pounds. (And they said to him, Sir, he hath ten pounds.) For I say to you, To every one 26 that hath *much* shall be given ; and from him that hath little, even that which he hath shall be taken away. But those mine 27 enemies, who would not that I should reign over them, bring hither, and slay them before me.

Now when he had thus spoken, he went 28 foremost, going up to Jerusalem. And it 29 came to pass, when he drew near to Bethphage and Bethany, at the mount called the mount of Olives, that he sent two of his disciples, Saying, Go into the town over 30 against you ; in which as ye enter, ye will find a colt tied, whereon no man ever sat : loose it, and bring it hither. And if any 31 man ask you, Why do ye loose it ? thus shall ye say to them, Because the Master hath need of it. And those that were sent 32 departed, and found as he had said to them. And as they were loosing the colt, the 33 owners of it said to them, Why loose ye the colt ? And they said, The Master hath need 34 of it. And they brought it to Jesus ; and 35 they cast their mantles upon the colt, and they set Jesus on it. And as he went, they 36 spread their mantles in the way before him.

And as he drew near to the city, at the 37 descent of the mount of Olives, the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen ; Saying, 38 Blessed be the King who cometh in the name of the Lord : peace in heaven, and glory in the highest places. And some of 39 the Pharisees from among the multitude said to him, Teacher, rebuke thy disciples. And he answered and said to them, I say to 40 you, If these should be silent, the stones would soon cry out.

And as he drew near, he beheld the city, 41 and wept over it, Saying, O that thou 42

thou had been a wicked man, or an oppressor, notwithstanding what the Pharisees said. His present offer shows that, when he had given half, and restored four-fold to any he might have wronged, he supposed he would have sufficient etc. Exod. xxi. 1.

11. *He was near to*] Jericho was not above twenty miles from Jerusalem. In this parable two things are clearly intended ; first, the behaviour of the citizens to the nobleman, and secondly, that of his own servants. By the first is meant that of the Jews to himself in rejecting him, and refusing to own him as the Messiah. By the second is meant, that the disciples of Christ, who are his servants, were favoured with various privileges ; and that, according as they improved or neglected them, they would be rewarded or punished.

12. *To receive a kingdom*] Or royal power. In this there is an allusion to the manner in which Herod and Archelaus, and many others, obtained royal power and authority in these days, from the Roman emperors.

14. *His citizens hated him*] Nothing is stated as the cause of this ; but it strongly paints the spirit of the Jews towards our Lord. So the Jews did in regard to Archelaus.

15—17. *Commanded these servants*] He in this acted wisely ; as from their behaviour he might learn how he could confide in them hereafter.—*Over ten cities*] That is, ten of the cities in the kingdom which he had received ; so the next servant was promoted according as he had improved what was given unto him.

20—26. *Here is thy pound*] The conduct of this servant was base, and his reason for it shows him to be as foolish as he was wicked.

27. *Those mine enemies*] When Archelaus had received the royal authority, he took ample vengeance on his enemies ; and so our Lord intimates would vengeance be taken on his enemies.

28—36. *Going up to Jerusalem*] See notes, Matt. xxi. 1, &c. ; Mark xi. 1, &c.

37—40. *Drew near to the city*] Matt. xxi. 8, 9 ; Mark ix. 8, 9.—*The stones would*] This is a strong figurative mode of expression, to denote that it was the will of God, that he should enter Jerusalem in this solemn and triumphant manner. See Habakk. ii. 11.

hadst known, at least in this thy day, the things which concern thy peace! But now
43 they are hidden from thine eyes. For the days will come upon thee, in which thine enemies will cast a trench about thee, and compass thee around, and keep thee in on every side; And will lay thee even with the ground, and thy children within thee; and they will not leave in thee one stone upon another: because thou knevest not the time of thy visitation
45 And he went into the temple, and began to drive out those who sold, and those who bought therein; Saying to them, It is written, My house is the house of prayer; but ye have made it a den of robbers.
47 And he taught daily in the temple. But the chief priests and the scribes and the elders of the people sought to destroy him;
48 But could not find how to do it: for all the people heard him with earnest attention.

CHAPTER XX.

A. D. 34. By the baptism of John, Christ maintains his own Divine authority; parable of the vineyard; tribute to Cæsar; answereth the Sadducees, and how he is the son of David, &c.

1 And it came to pass, on one of those days, as he was teaching the people in the temple, and preaching glad tidings, that the chief priests and the scribes, with the elders,
2 came upon him, And spoke to him, saying, Tell us, by what authority thou doest these things; or who is he that gave thee this authority? And he answered and said to them, I will also ask you one thing; and tell me: Was the baptism of John from
3 heaven, or of men? And they reasoned together among themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? But if we say, Of men; all the people will stone us: for they are persuaded that John was a
4 prophet. And they answered, that they could not tell whence it was. And Jesus said to them, Neither tell I you by what authority I do these things.
5 Then he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen, and
6 went abroad for a long time. And at the

season he sent a servant to the husbandmen, that they might give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And afterwards
7 he sent another servant; and they beat him also, and treated him shamefully, and sent him away empty. And he yet sent a
8 third; and him also they wounded, and drove out. Then said the owner of the
9 vineyard, What shall I do? I will send my beloved son; perhaps they will reverence him when they see him. But when the
10 husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be
11 ours. So they drove him out of the vineyard, and killed him. What therefore will the owner of the vineyard do unto them?
12 He will come and destroy those husbandmen, and will give the vineyard to others. And when they heard this, they
13 said, By no means. And he looked on them, and said, What then is this which is written, The stone which the builders re-
14 jected, the same is become the chief corner stone? Whosoever falleth on that stone shall
15 be broken; but on whomsoever it shall fall, it will crush him to pieces.

And in that very hour the chief priests
16 and the scribes sought to lay hands on him, but they feared the people: for they perceived that he had spoken this parable against them. And they watched him, and
17 sent forth spies, who feigned themselves righteous men, that they might take hold of his words, that so they might deliver him up to the power and authority of the governor. And they asked him, saying,
18 Teacher, we know that thou speakest and teachest rightly, and respectest not persons, but teachest the way of God in truth. Is
19 it lawful for us to give tribute to Cæsar, or not? But he perceived their craftiness, and
20 said to them, Why tempt ye me? Show me a denarius. Whose image and superscription hath it? They answered and said,
21 Cæsar's. Then he said to them, Render therefore to Cæsar the things which are Cæsar's, and to God the things that are
22 God's. And they could not take hold of

42. *Hadst known*] Hadst so understood and regarded them as it was thy duty to do.—*They are hidden*] Through thy prejudices and unbelief, all means have failed, and will fail, to convince thee of thy sins; and the most awful punishment awaits thee.

45—43. *Went into the temple*] Compare Matt. xxi. 12, &c.—*Heard him*] Literally, 'Hung on his lips,' which denotes their fixed or earnest attention to what he said, as well as delight in him.

CHAP. XX. 1. *Preaching glad tidings*] Respecting his own kingdom, and the blessings and happiness of it. This was one of the four last days of his life.

2—9. *Tell us, by what*] See notes, Matt. xxi. 23—25, 33—40.

10. *And at the season*] See note, Mark xi. 13. From this we learn that rent was paid, at least in some instances, in the produce of the vineyard or farm.

16. *He will come*] Matthew says, that some of the people spoke, xxi. 41, and Luke relates this as the answer of our Lord; and it was so, as he consented to what they said.

18. *Falleth on that stone*] See note, Matt. xxi. 44.

20. *Sent forth spies*] Perhaps who should exert all their subtlety to ensnare him, and lead him to say something on which they might ground a charge.

22—24. *Is it lawful to give*] This was then a question which divided the Jewish nation; and had our Lord said, 'it was not lawful,' he would have been seized and

his words before the people: and they wondered at his answer, and were silent.

- 27 Then came to him certain of the Sadducees, who deny that there is any future state; and they asked him, Saying, Teacher, Moses hath written to us, If any man's brother die, having a wife, and he die childless, that his brother should take his wife, and raise up seed to his brother. Now there were seven brethren: and the first took a wife, and died childless. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also left no children, and died. And last of all the woman also died. Therefore at the resurrection, whose wife of them doth she become? for the seven had her to wife. And Jesus answered and said to them, The children of this world marry, and are given in marriage; But those who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; Nor can they die any more: for they are like to the angels, and are the sons of God, being the sons of the resurrection. Now that the dead are raised, even Moses showed, when he calleth the Lord, in the section of the bush, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all live to him. Then some of the scribes said, Teacher, thou hast spoken well. And after that they durst not ask him any further question.
- 41 Then he said to them, How say men that Christ is David's son? And yet David saith in the book of Psalms, Jehovah said to my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son?
- 45 Then in the hearing of all the people he said to his disciples, Beware of the scribes, who desire to walk in long robes, and love salutations in the market-places, and the chief seats in the synagogues, and the chief places at feasts; Who devour the houses of widows, and make long prayers for a dis-

guise: these shall receive the greater punishment.

CHAPTER XXI.

A. D. 33. Christ commendeth the poor widow; foretelleth the destruction of the temple and of Jerusalem; the signs of these awful events; he exhorteth to watchfulness.

AND Jesus looked, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, I tell you truly, that this poor widow hath cast in more than they all: For all these have from their abundance cast in unto the offerings of God; but she from what she wanted hath cast in all the substance that she had.

And as some spoke of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in which there will not be left one stone upon another, that will not be thrown down. And they asked him, saying, Teacher, but when will these things be? and what will be the sign when these things are about to be accomplished? And he said, Take heed that ye be not deceived: for many will come assuming my name, each saying, I am the Christ; and the time draweth near: go ye not therefore after them. But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not immediately. Then said he to them, Nation will rise against nation, and kingdom against kingdom: And there will be great earthquakes in many places, and famines and pestilences, and there will be fearful sights, and great signs from heaven. But before all these, men will lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons; being brought before kings and rulers for the sake of my name. And this shall befall you for a testimony to them. Be therefore resolved, not to meditate before what ye shall answer: For I will give you utterance and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye will be delivered up both by parents, 16

accused as the enemy of Cæsar. He acted more wisely than to meddle with politics, otherwise than to teach us our duty.

27—40. *Certain of the Sadducees*] See Matt. xxii. 23—33; Mark xii. 18, &c.

34. *For all live to him*] Josephus, speaking of the Maccabees, says, 'They who lose their lives for the sake of God, live to God, as do Abraham, Isaac, Jacob, and all the patriarchs.'

41—44. *Christ is David's son*] See Matt. xxii. 41, &c.; Mark xii. 35, &c.

CHAP. XXI. 1—4. *And Jesus looked*] See Mark xii. 41—44, and notes.

5. *Goodly stones*] Remarkable for their size and beauty, Matt. xxiv. 1, and note.—*Gifts*] Things which were hung up in it, such as the golden vine, which Herod gave, as Jo-

sephus relates. The Roman emperors also gave gifts, according to Philo.

10, 11. *Nation will rise*] See Matt. xxiv. 7. Josephus gives an account of many wars, which the Jews had at that period with the Syrians, Arabians and others.—*Famines and pestilences*] We read of the former, Acts xi. 28, and Suetonius in Claud. gives an account of others.—*Fearful sights*] Matthew mentions earthquakes. Josephus says that 'a flaming sword was seen over the city; that such a light shone about the altar and temple, that it seemed day; that chariots and troops were seen fighting in the sky.' &c. Tacitus has also related these things. Hist. lib. v. c. 13.

13. *For a testimony to them*] Your constancy shall prove to them your full conviction of the truth of what you preach. See Mark xiii. 9.

14—18. *Be therefore resolved*] See Mark xiii. 9—13.

and brethren, and kindred, and friends; and some of you will they cause to be put
 17 to death. And ye will be hated of all men
 18 for the sake of my name. But yet a hair
 19 of your heads shall not perish. By your
 perseverance ye shall preserve your lives.
 20 And when ye shall see Jerusalem sur-
 rounded with armies, then know that its
 21 desolation draweth near. Then let those
 that are in Judea flee to the mountains;
 and let those that are within the city de-
 part out; and let not those that are in the
 22 country places enter therein. For these
 are the days of vengeance, that all things
 23 which are written may be fulfilled. But
 alas for them that are with child, and for
 them that give suck, in those days! for
 there will be great distress in the land, and
 wrath upon this people. And they shall
 24 fall by the edge of the sword, and they shall
 be led away captive into all nations: and
 Jerusalem shall be trodden down by the
 Gentiles, until the times of the Gentiles be
 25 fulfilled. And there will be signs in the
 sun, and moon, and stars; and upon the
 earth distress of nations, with perplexity,
 26 the sea and the waves roaring; Men's hearts
 failing them for fear, and expectation of
 those things which are coming on the earth:
 for the powers of heaven shall be shaken.
 27 And then will they see the Son of man
 coming in a cloud with great power and
 glory.
 28 And when these things begin to be ac-
 complished, then look up, and raise your
 heads; for your redemption draweth near.
 29 And he spoke to them a parable: Behold
 30 the fig tree, and all the trees; When they
 now shoot forth, ye see them and know of
 your own selves that now summer is near.
 31 So likewise, when ye see these things ac-
 complishing, know that the kingdom of
 32 God is near. Verily I say to you, This
 generation shall not pass away, till all be
 33 accomplished. Heaven and earth will pass
 away; but my words shall not pass away.
 34 But take heed to yourselves, lest at any
 time your hearts be overcharged with excess

19. *By your perseverance*] That patience is improper here most critics allow; and the sense given is now generally adopted. By this steadfastness they should, in the general ruin, be preserved; which accordingly came to pass. See Newton's *Prop.*

20—27. *Surrounded with armies*] See Matt. xxiv. 16, &c. Mark xiii. 14, &c. and notes.

24. *Times of the Gentiles*] Until those times when the fulness of the Gentiles shall be brought in, and the Jews shall be called and ingrafted into the true vine, Rom. ix. 24.

25. *Signs in the sun*] This is only another way of expressing the same truth as Matt. xxiv. 29, &c.—*The sea and the waves*] Perhaps this only means, figuratively, what had been before expressed.

27. *Son of man*] See Matt. xxiv. 30; Mark xiii. 26.

34—36. *Take heed*] Luke has omitted the remark of both the former Evangelists, 'But that day and hour no one maketh known,' &c.

and drunkenness, and the anxious cares of this life, and so that day come upon you unawares.* For as a snare will it come on 35 all those who dwell on the face of the whole land. Watch ye therefore, and pray conti- 36 nually, that ye may be accounted worthy to escape all these things which will soon come to pass, and to stand before the Son of man.

Now *Jesus* thus taught in the temple by 37 day; and at night he went out of the city, and abode in the mount which is called the mount of Olives. And early in the morning 38 all the people came to him in the temple to hear him.

CHAPTER XXII.

A. D. 33. *The Jews conspire against Christ; the passover prepared; the holy supper instituted; Peter's fall foretold; agony in the garden; Judas betrayeth him, and he is shamefully treated.*

Now the feast of unleavened bread drew 1 near, which is called the Passover. And 2 the chief priests and scribes sought how they might safely kill him: for they feared the people.

Then Satan entered into Judas, surnamed 3 Iscariot, who was of the number of the twelve. And he went and communed with 4 the chief priests and captains of the temple, how he might deliver him up to them. And 5 they were glad, and agreed to give him money. And he promised, and sought for 6 a convenient opportunity to deliver him up unto them in the absence of the multitude.

Then came the day of unleavened bread, 7 on which the passover must be killed. And 8 *Jesus* sent Peter and John, saying, Go and prepare for us the passover, that we may eat it. And they said to him, Where wilt 9 thou that we prepare it? And he said to 10 them, Behold, when ye have entered into the city, a man will meet you, carrying a pitcher of water; follow him into the house where he goeth in. And ye shall say to the 11 householder, The Teacher saith to thee, Where is the guest-chamber, where I may eat the passover with my disciples? And he 12 will show you a large upper room furnished:

CHAP. XXII. 2. *Safely kill him*] The connexion requires the term, or some one equivalent to be supplied, or otherwise the reason assigned is inapposite. See Matt. xxvii. 2, and note.

3. *Then Satan entered*] Compare John xiii. 2, 27; Acts v. 3. Natural and moral evil is attributed to him. Compare Matt. xxvi. 14; Mark xiv. 12.

4. *Captains of the temple*] See verse 54, which supports this insertion.

5, 6. *To give him money*] Thirty pieces of silver, Matt. xxvi. 15. This was to be done as privately as possible, as they dreaded the interference of the populace, which shows that our Lord had many friends.

7. *The day of unleavened bread*] See note, Matt. xxvi. 2. — *Passover must be*] That is, the paschal lamb. See Matt. xxvi. 17, 20.

8—13. *Jesus sent Peter*] Compare Mark xiv. 12—16, and notes; and Luke ii. 7.

13 there make ready. And they went, and found as he had said to them : and they made ready the passover.

14 And when the hour was come, he placed himself at table, together with the twelve apostles. And he said to them, I have earnestly desired to eat this passover with you before I suffer. For I say to you, I shall not any more eat of it, until it be fulfilled in the kingdom of God. He then took a cup, and gave thanks, and said, Take this, and divide it among yourselves :

15 For I say to you, I shall not drink of the produce of the vine, until the kingdom of God come. He then took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you : do this in remembrance of me. In like manner also, he took the cup after supper, saying, This cup is the new covenant in my blood, which is shed for you.

21 Yet, behold, the hand of him that delivereth me up is with me on the table.

22 And the Son of man goeth indeed, as it was determined : but alas for that man by whom he is delivered up ! Then they began to inquire among themselves, which of them was about to do this thing.

24 Now there had been a contention among them, which of them should be accounted the greatest. And he said to them, The kings of the Gentiles lord it over them ; and they that exercise arbitrary authority upon them are called benefactors. But ye ought not to do thus : but he that is greatest among you, let him be as the younger ; and he that is chief, as he that serveth. For which is greater ; he that is at table, or he that serveth ? is not he that is at table ? But I am among you as he that serveth.

28 Now ye are they who have continued with me in my trials. And as my father hath appointed unto me a kingdom, I appoint also to you, That ye may eat and drink at my

table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

And the Lord said, Simon, Simon, behold, 31 Satan hath asked to sift you all as wheat : But I have prayed for thee, that thy faith 32 fail not utterly : and when thou hast returned, strengthen thy brethren. And he 33 said to him, Master, I am ready to go with thee, both to prison, and to death. And he said, I say to thee, Peter, the cock 34 will not crow this day, before thou have thrice denied that thou knowest me.

And he said to them, When I sent you 35 without purse, and bag, and shoes, wanted ye any thing ? And they said, ' Nothing.' Then he said to them, But now, he that 36 hath a purse, let him take it, and in like manner his bag, and he that hath no sword, let him sell his mantle, and buy one. For 37 I say to you, that this which is written must yet be accomplished in me, And he was reckoned among the transgressors : for the things concerning me will soon have an end. And they said, Master, behold, here are 38 two swords. And he said to them, It is enough.

And he came out, and went, as his 39 custom was, to the mount of Olives ; and his disciples also followed him. And when 40 he was at the place, he said to them, Pray that ye enter not into temptation. And he 41 had withdrawn from them about a stone's cast ; and he kneeled down, and prayed, Saying, Father, if thou wilt, take this cup 42 from me : nevertheless not my will but thine be done. And there appeared to him an 43 angel from heaven, strengthening him. And 44 being in an agony, he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. And 45 when he had risen up from prayer, and come to his disciples, he found them asleep from sorrow. And said to them, Why sleep 46 ye ? rise and pray, lest ye enter into temptation.

14—17. *The hour was come*] The time of eating the passover-victim—*Eat any more of it*] Our Lord refers to his own supper, of which the passover was a distinguished type. According to a rule observed on that occasion, he took a cup, blessed God for the redemption of Israel, and then gave to the guests.

18—20. *I shall not drink*] See note, Matt. xxvi. 26.—*Which is given for you*] Pearce would render, 'This, which is given for you, is my body.'

21—23. *Yet, behold, the hand*] See notes, Matt. xxvi. 21, 25. Matthew gives a more full and particular account of this conversation.

24—30. *There had been a*] Compare Matt. xx. 17, &c.; Mark x. 32, 35, &c.—*Called benefactors*] The kings of Egypt affected the name Euergetes, or benefactor.

29, 30. *As my father*] The common version regards 'kingdom' as belonging to each clause of the verse ; and yet the latter verse specifies what it is which Christ appoints to his disciples.—*Sit on thrones*] Be the chief ministers in my spiritual kingdom ; and when I come in my glory to convert men, and to punish my enemies, ye shall concur in my righteous displeasure. See Matt. xix. 28.

31. *To sift you as wheat*] Our Lord refers, most probably, to all the apostles ; and many learned men think that in the first clause there is a reference to Job, chap. i.

32. *Hast returned*] That is, to me by repentance.

34. *Not crow this day*] Compare Matt. xxvi. 34 ; John xiii. 38. Mark xiv. 30.

35—38. *When I sent you*] See chap. ix. 2, &c.—*No sword*] The apostles seem to have brought two swords with them in their journey to Jerusalem, for the purpose of defending themselves against robbers.—*Buy one*] Our Lord never intended to make any resistance, as appears from verse 38. When he therefore said, 'buy one,' he meant only to apprise them of their own danger. Compare Matt. xxvi. 52, &c.

40. *At the place*] Gethsemane, a garden on the mount of Olives. See Matt. xxvi. 36, 37.

43, 44. *There appeared to him*] Paul, at least, refers to something like this agony, Heb. v. 7.—*Sweat was as if it were great drops*] It is not clear, from these words, whether the resemblance of his sweat to drops of blood be to the colour, or to the largeness of the drops of sweat. It may have been the latter ; but it may also have been the former, as cases

47 And while he was yet speaking, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, to kiss him. And Jesus said to him, Judas, deliverest thou up the Son of man with a kiss? When those that were about him saw what would follow, they said to him, Master, shall we smite with the sword? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus spoke and said, Let this suffice. And he touched his ear, and healed him. Then Jesus said to the chief priests, and captains of the temple, and the elders who came to him, Are ye come out as against a robber, with swords and clubs? When I was daily with you in the temple, ye did not stretch forth *your* hands against me: but this is your hour, and the power of darkness.

54 Then took they him, and led him away, and brought him into the high priest's house. And Peter followed at a distance.

55 And when they had kindled a fire in the midst of the court, and were sitting together, Peter sat down among them. But a certain maid-servant beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. But he denied him, saying, Woman, I know him not. And a little while after another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, In truth this man also was with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he was yet speaking, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, which he had said to him, Before the cock crew, thou wilt deny me thrice. And Peter went out, and wept bitterly.

63 And the men that held Jesus derided him, and smote him. And when they had blindfolded him, they struck him on the

face, and asked him, saying, Prophecy, who is it that smote thee? And reviling they spoke many other things against him.

And as soon as it was day, the elders of 66 the people and the chief priests and the scribes assembled, and brought him into their council, saying, If thou be the Christ, tell us. And he said to them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor release me. Hereafter the Son of man will sit on the 69 right hand of the power of God. And they 70 all said, Art thou then the Son of God? And he said to them, Ye say *truly*, for I am. And they said, What need we any 71 further witness? for we ourselves have heard from his own mouth.

CHAPTER XXIII.

A. D. 33. Jesus accused before Pilate and sent to Herod, who mocketh him; Herod and Pilate made friends; Pilate releases Barabbas and gives up Jesus to be crucified; he foretells the ruin of Jerusalem, prays for his enemies; his death and burial.

AND the whole multitude of them rose 1 up, and led him to Pilate. And they began 2 to accuse him, saying, We found this man perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, 3 saying, Art thou the King of the Jews? And he answered him and said, Thou sayest truly. Then said Pilate to the chief priests 4 and to the people, I find nothing faulty in this man. But they were the more violent, 5 saying, He stirreth up the people, teaching throughout all Judea, beginning from Galilee to this place. When Pilate heard 6 of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus, he was very 8 glad: for he had long desired to see him, because he had heard many things of him; and he hoped to see some miracle wrought by him. Then he questioned *Jesus* in many 9

have occurred, when, through violent fears and agonies, the sweat has had the colour of blood. Aristotle, Galen, and others have related such instances.

47. *Behold a multitude*] See Matt. xxvi. 47; Mark xiv. 43.

49—51. *Smite with the sword*] It was Peter who thus spoke, John xviii. 10. It should seem he did not wait for our Lord's reply, but immediately smote with the sword. This was rash conduct in Peter, and might have been the destruction of all, had not Jesus healed the wound which he had given.

52. *Captains of the temple*] These were inferior Jewish officers, who commanded the divisions of the priests and levites, who attended the temple, and were themselves subject to a chief commander. See Acts iv. 1; v. 24.

56—60. *Maid-servant*] Matthew has given the answers of Peter in a somewhat different form, but the substance is the same, Matt. xxvi. 69—75.

63—65. *And smote him*] See Matt. xxvi. 67, &c.

66—71. *And as soon*] See Matt. xxvi. 58—68; Mark xiv. 53, &c.

CHAP. XXIII. 1. *Multitude of them*] That is, of the elders, chief priests, scribes, and their dependants; for the common people seem to have favoured the person and cause of Jesus.

2. *Perverting the nation*] Never was there a more barefaced falsehood than this. Jesus had not long before said, 'Render to Cæsar the things that are Cæsar's,' &c.

3. *Thou sayest truly*] See note, Matt. xxvi. 25, and 1 Tim. vi. 13.

5. *He stirreth up the people*] According to them, Jesus preached sedition, and disturbed the public tranquillity; but when or where had this occurred?

7—12. *Was at Jerusalem*] As a Jew, he was there to keep the passover. Luke only has related the incidents respecting Herod.

10 words; but he answered him nothing. And the chief priests and scribes stood and earnestly accused him. And Herod and his soldiers despised and derided him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And on that day Pilate and Herod were made friends: for before they were at enmity.

13 And Pilate, when he had called together the chief priests and the rulers and the people, said to them, Ye have brought to me this man as one that perverteth the people: and, behold, I, having examined him before you, have found nothing faulty in this man concerning any of those things whereof ye accuse him: No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death hath been done by him. I will therefore chastise him, and release him. (For it was necessary, through custom, that he should release one to them at the feast.) But the whole multitude cried out at once, saying, Away with this man, and release unto us Barabbas; (Who, for a certain insurrection made in the city, and for murder, had been cast into prison.)

20 Pilate, therefore, desiring to release Jesus, spoke again to them. But they cried aloud, saying, Crucify him, crucify him. And he said to them the third time, Why what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and release him. And they were urgent with loud voices, requesting that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate pronounced sentence that it should be as they desired. And he released unto them him who for insurrection and murder had been cast into prison, whom they had requested; but delivered up Jesus to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country; and on him they laid the cross, that he might carry it after Jesus.

27 And there followed him a great company of

people, and of women, who also lamented and bewailed him. But Jesus, turning to them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which it will be said, Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck. Then will men begin to say to the 30 mountains, Fall on us; and to the hills, Cover us. For if these things be done to the green tree, what will be done to the dry? And two others also, who were malefactors, were led with him to be put to death.

And when they had come to the place which is called Calvary, [SKULL-PLACE,] they there crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted among them his garments by casting lots. And the people stood beholding. And the rulers, together with the people, derided him, saying, He saved others, let him save himself, if he be the Christ, the chosen of God. And the soldiers also 36 derided him, coming to him, and offering him vinegar. And saying, If thou be the king of the Jews, save thyself. And an inscription was written over him in Greek, and Latin, and Hebrew letters, THIS IS THE KING OF THE JEWS.

And one of the malefactors that were crucified reviled him, saying, If thou be the Christ, save thyself and us. But the other answered and rebuked him, saying, Dost thou not fear God, since thou art in the same condemnation? And we indeed justly; 41 for we receive the due reward of our deeds: but this man hath done nothing amiss. Then he said to Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise.

And about the sixth hour, there was darkness over the whole land until the ninth

13-25. *And Pilate, when*] Pilate perceived that our Lord was charged falsely, and that no proof was brought of the things stated against him. The whole body of the priests, elders, and those whom they could influence, were all combined in this work of blood; and the efforts of Pilate to release Jesus were in vain.

26. *As they led him away*] The soldiers of the governor. See Matt. xxvii. 27, 32.

28-30. *Weep not for me*] Not so much for me as for yourselves: and the reason of this follows, Hos. x. 8; Rev. vi. 16. He refers to the destruction of Jerusalem, when, from famine and slaughter, the barren should be deemed more happy than those who had children.

31. *To the green tree*] That is, to one as undeserving of punishment, as a green tree is unfit for burning.—*To the dry tree*] To one who deserves punishment, as a dry tree is fit for burning.

33-38. *And when they were*] Compare Matthew xxvii.

33, &c. Matthew has given a more circumstantial account of what passed during the crucifixion.

39. *And one of the malefactors*] Matthew says, they both railed on him, xxvii. 44; but it is usual to say, they did it, when only one is intended.

40-42. *Dost thou not fear God?*] This shows that he had a just sense of his own offence; and he was satisfied of the innocence of Jesus. Hence his very important request, 'Lord, remember me,' &c.

43. *To-day shalt thou be*] Some critics would remove the comma, I say to thee to-day, Thou shalt, &c. That is, at some future period. This is sanctioned neither by the sense of the text, nor by the authority of the Greek commentators. See Watts in loc. vol. i. Works; Campbell's Dissert. vi. Part 2. This is one of the many passages which support the opinion of the immediate happiness of the souls of good men after death.

45 hour. And the sun was darkened, and the veil of the temple was rent in the midst.
 46 And when Jesus had cried out with a loud voice, he said, Father, into thy hands I commit my spirit: and having said this, he
 47 expired. Then the centurion, seeing what was done, glorified God, saying, Certainly
 48 this was a righteous man. And all the multitudes who came together to that sight, beholding the things which were done,
 49 smote their breasts, and returned. And all his acquaintance, and the women who had followed him from Galilee, standing at a distance, beheld these things.
 50 And, behold, there was a man named Joseph, a senator, of Arimathea, a city of the Jews, and he was a good and righteous
 51 man; And had not consented to the counsel and deed of the rest, and who himself also
 52 looked for the kingdom of God. This man went to Pilate, and asked the body of Jesus.
 53 And he took it down, and wrapped it in linen, and laid it in a tomb cut in stone, in
 54 which no man had ever yet been laid. And that day was the preparation day, and the sabbath drew on.

CHAPTER XXIV.

A. D. 33. Christ's resurrection declared to the women; who report it to others; he appears to two disciples in the way to Emmaus; then to the apostles, to whom he gives a charge, promiseth the Holy Spirit, and ascendeth to heaven.

55 AND the women also, who had come with him from Galilee, followed after, and beheld the sepulchre, and how his body was
 56 laid. And they returned, and prepared spices and ointments; and rested on the sabbath, according to the commandment.
 1 But on the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and some other women with
 2 them. And they found the stone rolled
 3 away from the sepulchre: And when they had entered in, they found not the body of
 4 the Lord Jesus. And it came to pass, as they were much perplexed about this,

45. *And the sun*] Compare Matt. xxvii. 45—51, and notes.

49. *And the women*] Matt. xxvii. 55, &c.; Mark xv. 40, where several of these pious women are mentioned.

50, 51. *A man named Joseph*] The text of these verses is a little involved; but by a small transposition all becomes clear and coherent. See Matt. xxvii. 57.

53. *Wrapped it in linen*] See Matt. xxvii. 59.

54. *That day was the preparation*] Matt. xxvii. 62, and note.

CHAP. XXIV. 1. *Bringing the spices*] From this we learn that these women did not know what Joseph and Nicodemus had done. See John xix. 39, 40; or that what they had done was only preparative to a more complete embalment of the body.

4. *Two men stood*] Mark and Matthew mention only one angel, and the former calls him 'a young man,' whom he describes as sitting. One might at first appear in this posture, and then two as Luke describes.

behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said to them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spoke to you when he was yet in Galilee, Saying, The Son of man must be delivered up into the hands of sinners, and be crucified, and the third day rise again. And they remembered his words, And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. Now it was Mary Magdalen, and Joanna, and Mary the mother of James, and the other women that were with them, who told these things to the apostles. And their words seemed to them as idle tales; and they believed them not. But Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which had come to pass.

And, behold, two of the disciples went on that day to a village called Emmaus, which is distant from Jerusalem about sixty furlongs. And they conversed together of all those things which had happened. And it came to pass, that, while they conversed and reasoned, Jesus himself drew near, and went with them. But their eyes were so holden that they did not know him. And he said to them, What subjects are these about which ye converse with one another, as ye walk, and are dejected? And one of them, whose name was Cleopas, answered and said to him, Art thou the only sojourner in Jerusalem, that hast not known the things which are come to pass there in these days? And he said to them, What things? And they said to him, Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we trusted that it had been he who 21

5. *Among the dead*] That is, in a place where it was usual to lay the dead.

10. *And Joanna*] She was the wife of Chuza, Herod's steward, chap. viii. 3.

13. *Two of the disciples*] From verse 18th to 30th, it appears that Cleopas was one of the two; but neither he nor the other were apostles, as is manifest from verse 33.—*Sixty furlongs*] So Josephus also asserts. About seven of our miles.

16. *Were so holden*] See Mark xvi. 12, and note; from which place it is probable they did not know him, either because he appeared in a different dress, or because he assumed a different countenance.

20. *And crucified him*] The Jews are justly said to have done this, because they accused him falsely, and because Pilate delivered him up to their will, chap. xxiii. 25; Acts ii. 36; iv. 10.

21. *Redeemed Israel*] From the Roman yoke, and set up a temporal kingdom. Such were the hopes of our Lord's

should have redeemed Israel: and besides all this, to-day is the third day since these things were done. Moreover, some women also of our company have astonished us, who were early at the sepulchre; And when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And some of those who were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.

Then he said to them, O unwise, and slow of heart to believe all that the prophets have spoken! Ought not the Christ to have suffered these things, and to enter into his glory? Then beginning at Moses and proceeding through all the prophets, he explained to them, in all the scriptures, the things concerning himself. And they drew near to the town, whither they were going: and he made a show as though he was going farther. But they urged him, saying, Abide with us; for it is towards evening, and the day is fast spent. And he went in to abide with them. And it came to pass, as he was at meat with them, that he took bread, and blessed, and broke it, and gave to them. And their eyes were opened, and they knew him; but he disappeared. Then they said one to another, Did not our heart burn within us, while he talked with us on the way, and while he explained to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and those that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon.

And they told what things *had happened* on the way, and how he was known by them in the breaking of bread.

disciples: they dreamed of earthly things, until the Spirit corrected their mistakes, and taught them the spiritual nature of the gospel.

21. *Some of those who*] These were Peter and John. John xv. 2, &c.

25. *Slow of heart*] Or, with difficulty giving credit, being hard of belief in what all the prophets, &c.

26. *Ought not the Christ*] According to what the prophets had said of him, Is. liii. 1, &c.; Dan. ix. 26. It is also manifest that Moses had written things which referred to Messiah.

31. *Their eyes were opened*] That is, they then began to know him; they perceived, either from his voice or manner in blessing God and distributing the bread, that it was he.

32. *Burn within us*] With love and admiration of such a teacher: with hope and joy, when the resurrection and glory of Christ were thus forcibly represented.

34. *Saying, The Lord*] That is, the apostles said, 'The Lord hath risen indeed, and hath appeared to Simon.' Paul mentions this appearance to Peter, 1 Cor. xv. 5. The testimony of the two disciples would confirm the fact. To reconcile what is here said with Mark x. 13, we must suppose that 'the rest were some of the apostles and other disciples, whom the two, who had been to Emmaus, met and told what had occurred, but they did not believe. Some time after Jesus appeared to Simon, and all the apostles being together, he related to them this appearance; and the two disciples also repeated how Jesus had appeared to

And while they were thus speaking, 36 Jesus himself stood in the midst of them, and saith to them, Peace be unto you. But they were terrified and affrighted, and supposed that they beheld a spirit. And 38 he said to them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I 39 myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold that I have. And when he had thus spoken, 40 he showed them his hands and his feet. And while they still believed not through 41 joy and wondered, he said to them, Have ye here any food? And they gave him a 42 piece of a broiled fish, and of an honey-comb. And he took it, and ate before them. 43 And he said to them, These are the words 44 which I spoke to you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their mind, 45 that they might understand the scriptures, And said to them, Thus it is written, and 46 thus the Christ ought to suffer, and to rise from the dead the third day: And repen- 47 tance and remission of sins ought to be preached in his name among all nations, beginning at Jerusalem. Now ye are wit- 48 nesses of these things; And behold I 49 send you that which the Father hath promised: but abide ye in the city of Jerusalem, until ye be endued with power from on high.

And he led them out as far as Bethany; 50 and he lifted up his hands, and blessed them. And it came to pass, while he 51 blessed them, he was parted from them, and carried up into heaven. And they 52

them, when all present were satisfied, and cordially believed.

36. *Jesus himself*] This was his first appearance to the disciples in a body, mentioned by John xx. 10, &c.

39. *My hands and my feet*] He referred to these as having still the print of the nails by which he had been fastened to the cross.

41. *Have ye any food*] Luke has only mentioned one appearance of our Lord to all his disciples, while John has related three. The circumstance here related, appears to be what John relates, xxi. 13, and to have occurred in Galilee.

44. *These are the words*] Compare ch. ix. 22, 44; xviii. 31—33.—*Law of Moses*] The law of Moses, the prophets, and the Psalms, contained the whole of the Old Testament, according to the Jewish way of speaking.

47. *And repentance*] Our Lord gives in his words the sense of some of the prophecies; and what he had frequently taught, during his ministry.—*Beginning at Jerusalem*] This is a remarkable circumstance, and shows the kindness of the risen Saviour, as well as tends to establish the truth of Christianity. In that city where he was crucified our Lord raised the first Christian church.

49. *With power from*] That is, with gifts of the Holy Spirit. See Acts i. 4.

50. *He led them out*] Nearly forty days had passed from the appearance mentioned, verse 36, before Jesus ascended, during which time the disciples had gone into Galilee ac-

worshipped him, and returned to Jerusalem 53 with great joy : And were continually in

the temple, praising and blessing God. Amen.

cording to his order, and he appeared to them there. Luke has given no account of these things.

32. *And they worshipped*] Now if Jesus had ascended before they rendered this act of homage, I conceive they must have intended it as an act of worship strictly so called ; for how they could do obeisance to one absent, without supposing

him some way acquainted with what they did, or admitting him to be a divine person, is difficult to conceive. Nor can it be said that they paid this homage, 'while he was ascending;' for according to Acts i. 9, 10, they continued to look up towards heaven, until the angels addressed them. They must then have worshipped him after he had ascended.

THE GOSPEL ACCORDING TO ST. JOHN.

INTRODUCTION.

THE Gospel by JOHN, according to all antiquity, was composed and published the last of the four ; and not long before the beginning of the war with the Romans, which terminated in the destruction of Jerusalem, and the dispersion of the Jews. John uniformly speaks of himself in the third person, or by a periphrasis. His style is simple, and abounds in a peculiar kind of antithesis. There can be little doubt but he had seen the other three gospels ; and for this reason he has omitted the facts and miracles which are there recorded. His Gospel may, therefore, be considered, not as a full history of all that Jesus said and did ; but as containing what the others had omitted ; and especially what occurred after his baptism by John, and the many interesting discourses which he delivered in answer to the objections of the Scribes and Pharisees. He has given to Jesus the peculiar title of 'The Logos, or Word,' and ascribes to him the creation of all things. From the manner in which he speaks of the Jews, it is evident that he wrote his Gospel not in Judea, and among his own people, but in some other country ; and the ancients inform us that he dwelt at Ephesus, and having lived to a great age, he died a natural death, and was buried there, in the reign of the Emperor Trajan.

CHAPTER I.

A. D. 30. *The divinity, humanity and office of Christ ; the testimony of John ; the calling of Andrew, Peter and other disciples.*

- 1 IN the beginning was the Word, and the Word was with God, and the Word
- 2 was God. He was in the beginning with
- 3 God. All things were made by him ; and without him was not any thing made that
- 4 was made. In him was life ; and the life
- 5 was the light of men. And the light shone in darkness ; but the darkness admitted it not.
- 6 There was a man sent from God, whose
- 7 name was John. He came for a testimony, to testify of the Light, so that through

him all might believe. He was not that 8 Light, but was sent to testify of that Light. The true Light was that, which, coming 9 into the world, enlighteneth every man. He was in the world, and the world was 10 made by him, yet the world knew him not. He came to his own *land*, and his own 11 *people* received him not. But as many as 12 received him, to them he gave the right to become the children of God, even to those that believed on his name ; Who were born, 13 not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh, and dwelt 14 among us, (and we beheld his glory, the glory as of the only begotten of the

CHAP. I. 1. *The Word*] John speaks of his Lord in language suitable to his dignity as a Divine person. It is probable he is thus called as being the person described, Prov. viii. &c. He was 'in the beginning.' He existed before any part of the universe, or from eternity. See Gen. i. 1.—*And the Word was God*] See Is. vii. 14 ; ix. 6 ; John x. 33—36 ; Rom. ix. 5 ; Phil. ii. 6.

2. *He was in*] This reflection, as Newcome observes, is very emphatical.—*With God*] John had affirmed he was God, and with God ; and he repeats the latter to impress the fact more strongly on the mind. He does not even attempt to explain *how* He is God and yet with God.

3. *All things were made*] The primary sense of *ἐποίησε* is, were, existed, became, &c. Now the first conveys the sense given. 'All things were, or existed by him,' &c. See verse 10, and Heb. xi. 3 ; James iii. 9.

4. *In him was life*] He, as God, possessed the power of bringing into existence, and giving life by creation.—*And the life*] Or he who had life, was the light of men. He became incarnate, and dwelt among men, to enlighten them and teach them the way of salvation.

5. *In darkness*] That is ascribed to darkness, which, properly speaking, belongeth to men whose understandings

were dark ; as in the former verse that is said concerning life, which could only belong to him in whom this life was.

6—8. *To testify of that Light*] It was the office of John to preach and testify of Jesus the light ; and however useful his ministry might be, he assured them that he was not the light, but only as the morning star to usher it in.

9. *Was that, which*] The reason for thus construing the text may be seen in Campbell's note.—*Enlighteneth every*] Affords the means of being instructed, both to Jew and Gentile.

11. *Own land*] What is added in italic, the genders of the adnouns clearly signify. Judea is called Immanuel's land, Is. viii. 8, because he was to be born there ; and the Jews his people, because, as to his human nature, he was to be one of them.

13. *Not of blood*] Not by their natural birth or descent from Abraham.—*Nor of the will of*] These two clauses are nearly synonymous ; the first denoting the natural inclination to marry, and the second the will of man choosing and marrying.—*But of God*] By his Spirit and truth. See chap. iii. &c.

14. *The Word became*] That glorious person, called the Word, 'became incarnate,' and dwelt in our nature, as in

15 Father,) full of grace and truth. John testified of him, and cried, saying, This is he of whom I spoke, He that cometh after me is preferred to me: for he was before me.
 16 And of his fulness we all have received;
 17 and grace upon grace. For the law was given by Moses, but the grace and the
 18 truth came by Jesus the Christ. No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him.
 19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed,
 21 I am not the Christ. And they asked him, Who then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he
 22 answered, No. Then said they to him, Who art thou? that we may give an answer to them that sent us. What sayest
 23 thou of thyself? He said, I am the voice of one crying in the desert, Make straight the way of the Lord, as said the prophet
 24 Isaiah. And those who had been sent were
 25 of the Pharisees. Then they asked him, and said to him, Why baptizest thou then, if thou be not the Christ, nor Elijah, nor
 26 the prophet? John answered them, saying, I baptize with water: but there standeth
 27 one among you, whom ye know not; He it is, who cometh after me, [is preferred before me,] whose shoe I latchet I am not worthy to
 28 unloose. These things passed in "Bethany" beyond the Jordan, where John was baptizing.
 29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, who taketh away the sin of the world.
 30 This is he of whom I said, After me cometh

a man who is preferred to me: for he was before me. And I knew him not; but to 31 the end that he might be made manifest to Israel, therefore am I come baptizing with water. And John testified, saying, I saw 32 the Spirit descending from heaven like a dove; and it abode upon him. And I knew 33 him not; but he that sent me to baptize with water, had said to me, Upon whom thou shalt see the Spirit descending, and abiding upon him, this is he who baptizeth with the Holy Spirit. And I saw, and testify that this is the Son of God.

On the next day John was standing, and 35 two of his disciples; And looking upon 36 Jesus as he walked, he saith, Behold the Lamb of God. And the two disciples heard 37 him speak, and followed Jesus. Then 38 Jesus turned, and saw them following, and saith to them, What seek ye? They said to him, Rabbi, (which is, being interpreted, Teacher,) where dwellest thou? He saith 39 to them, Come and see. They went and saw where he dwelt, and abode with him that day: for it was about the tenth hour. One of the two who heard John speak, and 40 followed Jesus, was Andrew, Simon Peter's brother. The first he met was his own 41 brother Simon, and he said to him, We have found the Messiah, (which denoteth, the Christ.) And he brought him to Jesus. 42 And when Jesus beheld him, he said, Thou art Simon the son of Jonah; thou shalt be called Cephas, which is the same as Peter, [A STONE.]

The next day Jesus resolved to go into 43 Galilee, and meeting Philip, said to him, Follow me. Now Philip was of Bethsaida, 44 the city of Andrew and Peter. Philip meet- 45 eth Nathanael, and saith to him, We have

a tent or tabernacle.—Beheld his glory] When he was transfigured, Matt. xvii. 1—5, and 2 Pet. i. 17. John only uses the term 'only begotten,' in reference to our Lord. The Sept. use it for *יחיד* Ps. xxii. 20; and often render the same word *ἀγαπῶτος*, 'beloved,' Gen. xxii. 1, 12, 16.—Full of grace] He was himself most kind and gracious, and made the most ample discoveries of pardon and grace to men.—He was before me] That is, existed before me; and as this was not true of Jesus as man (John being the elder) it must be regarded as the Baptist's testimony to his divinity.

16. Of his fulness] They had received the gifts of the Spirit—knowledge, wisdom, power, &c.—Upon grace] For this sense of *αἰν* see Pearce's note.

17. The grace and the truth] In the same manner as Moses had been the medium of communicating the law to the Israelites, so has Christ in communicating the doctrines of grace and truth to his people, Exod. xxxiii. 20.

18. No man hath seen] God is invisible to us; but Jesus has particularly revealed his character, purposes, &c. And he was well qualified to do it, as most intimately acquainted with all his designs. The allusion is to the most favoured guest, ch. xiii. 23; Luke xvi. 22, 23.

21. Art thou Elijah] The Jews, from what the prophet Malachi had said, expected Elijah literally to come again, and to their question in this sense John truly answers in the negative; for he was not the person of Elijah, but one sent in the power and spirit of that reformer, Matt. xi. 14.—The prophet] Beside Elijah, they had some expectation of ano-

ther prophet arising among them, as appears from this verse, and from ch. vi. 40, 41. See Deuter. xviii. 15—19.

25. Why baptizest thou] They thought that his baptizing, without being the Christ, or Elijah, or the prophet, was assuming authority altogether unwarrantable.

28. Bethany] Griesbach hath adopted this reading. This Bethany is distinguished from that near Jerusalem, by the explanatory words, 'beyond or on the Jordan.' After his temptation Jesus had returned to the place where John was still baptizing beyond the Jordan, and John relates what occurred there.

29—34. The next day] After John had replied to the questions of the priests.—Knew him not] John might know Jesus as of the same family, as a holy man, and probably as a prophet, but not as the Christ, until his baptism, Matt. iii. 14.

36. Lamb of God] So called from his gentleness, but especially as appointed for sacrifice. As the lamb was the daily offering in the temple, this allusion might be easily understood.

40. Andrew, Simon] It is generally supposed that our Evangelist was the other disciple; but from modesty he does not mention himself.

45. Nathanael] See note, Luke vi. 14.—Moses in the law] According to the opinion of these plain and upright men, both Moses and the prophets had written of the Messiah, and that Jesus of Nazareth was he.

found him of whom Moses in the law, and the prophets also, wrote, Jesus of Nazareth, 46 the son of Joseph. Then Nathanael said to him, Can there any good thing come out of Nazareth? Philip saith to him, 47 Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! 48 Nathanael saith to him, Whence knowest thou me? Jesus answered and said to him, Before Philip called thee, when thou wast 49 under the fig-tree, I saw thee. Nathanael answered and said to him, Rabbi, thou art the Son of God; thou art the king of Is- 50 rael. Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? thou shalt see 51 greater things than these. Then he saith to him, Verily, verily, I say to you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

A. D. 30. Water turned into wine; Jesus goeth up to Jerusalem; and expels the buyers and sellers from the temple; foretells his own death, and works miracles.

1 AND the third day there was a marriage-feast in Cana of Galilee; and the mother 2 of Jesus was there: And Jesus, and his disciples were invited to the marriage-feast. 3 And when the wine failed, the mother of 4 Jesus saith to him, They have no wine. Jesus saith to her, Woman, what hast thou to do with me? My hour is not yet come. 5 His mother saith to the servants, Whatso- 6 ever he saith to you, do it. Now there were six waterpots of stone, containing two or three baths a piece, placed there for the purpose of cleansing, according to the rite 7 of the Jews. Jesus saith to them, Fill the

waterpots with water. And they filled them up to the brim. Then he saith to 8 them, Draw out now, and carry unto the governor of the feast. And they carried it. When the governor of the feast had tasted 9 the water which had been made wine, and knew not whence it was: (but the servants who drew the water knew:) the governor of the feast called the bridegroom, And 10 saith to him, Every man at first setteth on good wine; and when men have drunk plentifully, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles Jesus made in 11 Cana of Galilee, and manifested his glory: and his disciples believed on him.

After this he went down to Capernaum, 12 he, and his mother, and his brethren, and his disciples; but they did not remain there many days.

And the passover of the Jews was near; 13 and Jesus went up to Jerusalem, And found 14 in the temple those who sold oxen and sheep and doves, and the money-changers 15 sitting: And, when he had made a scourge of small cords, he drove all out of the temple, both the sheep and oxen; and poured out the money of the exchangers, and overturned the tables; And said to 16 those who sold doves, Take these things hence; make not my Father's house a house of merchandise. And his disciples 17 remembered that it was written, The zeal of thy house eateth me up.

Then the Jews spoke and said to him, 18 What sign showest thou unto us, since thou doest these things? Jesus answered and 19 said to them, Destroy this temple, and in three days I will raise it up. Then said 20 the Jews, Forty-six years was this temple in building, and wilt thou raise it up in

46. *Can there any good thing*] It is the common opinion, that Nathanael reflects on Nazareth as a wicked and ungodly city.

48. *Under the fig-tree*] Where, most probably, Nathanael had been performing some private act of devotion.

49. *Son of God*] He was assured, by what Jesus said, that he possessed supernatural knowledge; knew both his character and private actions; and Philip might have communicated to him the Baptist's testimony, ver. 32—36.

50. *Greater things*] It was a great thing to know secret actions; but knowledge and miracles, far more wonderful, followed in the course of our Lord's ministry.

51. *Heaven open*] They should have proofs of an intercourse between him and heaven; and of the ministration of angels unto him, Matt. xvii. 5, &c.; John xii. 28. Some have thought that there is an allusion to the vision of Jacob, Gen. xxviii. 42, &c.

CHAP. II. 1. *Cana of Galilee*] See Josh. xix. 28. This belonged to Asher; and as there was another of that name in Cœlœsryia, according to Josephus, it is mentioned as being in Galilee for the sake of precision.—*The mother of Jesus*] It has been very probably supposed that this marriage was celebrated at the house of Cleopas or Alpheus, whose wife was sister, or rather cousin, to the mother of our Lord, John xix. 25. This opinion is strengthened by the 12th verse. Doddridge also supposes that, as Mary is spoken of alone, Joseph was now dead.

4. *Woman, what hast*] This was not considered disrespectful in ancient times, as we learn from Xenophon, Dion. Cass. &c. As for the idiomatical expression, see Sept. Josh. xxii. 24; Judg. xi. 12.—*My hour is not come*] By this reply, he assures her that he would not gratify curiosity, but at the proper time would do as he thought fit.

5—10. *His mother saith*] The failure of wine might occur from the unexpected number of guests; or from the advanced time of the feast, which probably lasted seven days, Gen. xxix. 27; Judg. xiv. 12. In either case, to supply the deficiency in no way derogates from the honour of our Lord.—*Drunk plentifully*] This remark of the governor of the feast only shows what was customary; but gives no countenance to intemperance.

11. *His glory*] That is, his power, which tended greatly to establish the faith of his disciples.

13—17. *And the passover*] This passover was the first Jesus attended after he had begun his public ministry; and his cleansing the temple different from that related by Matt. xxi. 12.

18. *What sign showest*] What evidence dost thou give of having a divine commission?

19 *Destroy this temple*] He probably pointed with his hand to his own body; but as many did not see this action, they understood him to speak of Herod's temple. The imperative form is used for the future, *Ye will destroy*, &c.

20. *Forty-six years*] Herod the Great began to rebuild

- 21 three days? But he spoke concerning the
 22 temple of his body. When therefore he
 was risen from the dead, his disciples re-
 membered that he had said this; and they
 believed the scripture, and the word which
 Jesus had spoken.
- 23 Now while he was in Jerusalem during
 the feast of the passover, many believed on
 his name, when they saw the miracles
 24 which he did. But Jesus did not trust
 himself to them, because he knew all of
 25 them; And needed not that any should
 give a character of any man: for he knew
 what was in man.

CHAPTER III.

A. D. 30. Nicodemus taught the nature and necessity of regeneration; of faith and unbelief; the baptism, witness, and doctrine of John concerning Christ.

- 1 Now there was a man of the Pharisees,
 named Nicodemus, a ruler of the Jews:
 2 This man came to Jesus by night, and said
 to him, Rabbi, we know that thou art a
 teacher come from God: for no man can
 do these miracles that thou doest, unless
 3 God be with him. Jesus answered and
 said to him, Verily, verily, I say to thee,
 Unless a man be born again, he cannot see
 4 the kingdom of God. Nicodemus saith to
 him, How can a man be born when he is
 old? can he enter a second time into his
 5 mother's womb, and be born? Jesus an-
 swered, Verily, verily, I say to thee, Unless

the chief parts of the temple in the 18th year of his reign; and though it was in a great measure completed in nine years, additions and improvements had been made up to this time, and were continued for nearly forty years more. See Josephus's *Antiq.* xv. 11, and xx. 8, &c.

22. *Believed the scripture.* They had not understood it before his resurrection; but by that event it was made plain, *Psalm* xvi. 10; *Acts* ii. 31.

23—25. *The miracles.* That miracles were now wrought we are not informed; but some were induced, in consequence of them, so to believe as to admit him at least to be a teacher sent from God.—*Trust himself.* So as to confide in the steadfastness of their conviction, and of their present favourable opinion of him.

CHAP. III. 1. *A ruler of the Jews.* A magistrate, and member of the great Sanhedrim, *ch. vii.* 50.

2. *Came to Jesus by night.* Before he returned from the feast, Nicodemus paid our Lord this 'visit by night,' probably for fear of his brethren, whose prejudices began already to be manifest.

3—5. *Jesus answered.* Nicodemus, as a Pharisee, was with the rest of that sect expecting a temporal kingdom to be set up when Messiah appeared; and our Lord informs him, that unless a man be born again, he the subject of a spiritual change, he cannot be a subject of Messiah's kingdom. Nicodemus, not perceiving the design of our Lord, says, 'How can a man,' &c. Our Lord corrects his misapprehension, and informs him that the new birth of which he was speaking, was of a spiritual nature.

6. *Of the flesh is flesh.* That flesh sometimes means man as mortal, is clear from many instances; but here it certainly signifies man as degenerate, and enslaved to animal appetites and passions. Compare *Gen.* vi. 3; *Rom.* viii. 8; *Gal.* v. 17—24.—*Born of the Spirit.* Through the agency of the Spirit, a change is effected in the mind, and a holy and spiritual bias is imparted to the heart. Spirit seems put for a spiritual man. *1 John* iv. 1, 2.

8. *The wind bloweth.* Our Lord illustrates the subject,

a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Wonder not that I said to thee, Ye must be born again. The wind bloweth where it will, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said to him, How can these things be? Jesus answered and said to him, Art thou a teacher of Israel, and knowest not these things? Verily, verily, I say to thee, We speak that which we know, and testify that which we have seen; yet ye receive not our testimony. If I have told you earthly things, and ye believe not, how will ye believe, if I tell you heavenly things? Now no man hath ascended up to heaven, unless he that came down from heaven, even the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of man be lifted up, That whosoever believeth in him should not perish, but have everlasting life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He who believeth in him shall not be con-

demned, but shows that it is attended with circumstances for which we cannot account. The wind bloweth in all directions as it happeneth; its sound is heard, and its effects are seen; but who can tell whence it arises, or where it dies away? So the effects of the Spirit are sensible, in the exercise of faith, love, &c., but its mode of operation is unknown, and the reason why he acts on one object and not another is to us inscrutable.

10. *Art thou a teacher.* With wonder he said, 'How can these things be?' Jesus asks, 'Art thou a teacher,' &c. The prophets had frequently spoken of the influences of the Spirit, *Is.* xlvii. 3—5; *Jer.* xxxi. 33, 34; *Ezek.* xxxvi. 22, 27.

11. *Which we have seen.* Jesus maintains this power of the Spirit in those already called and converted to him; such as Nathanael and others, *chap. i.* 37, &c.

12. *If I have told you.* Of things more easy and plain, and which are occurring to men on earth.—*Heavenly things.* High and mysterious things, such as his descent from heaven to instruct us—his divine nature as being in heaven—the design of his death that he might save us from our sins.

13. *Now no man.* No one hath gone there to search into the secret counsels of God, *Deuter.* xxx. 12; *Rom.* x. 6.—*Unless he that came.* The first clause is simply negative, that no man has ascended up to, &c. It refers to a real ascent, but denies that any man hath made it; and the second refers to a real descent, that of the Word, which became incarnate, and by reason of which, he who was the Son of man on earth, was also in heaven.

14, 15. *As Moses lifted up.* See *Numb.* xxi. 8, 9. That our Lord refers to his crucifixion is evident, from *chap.* viii. 28; *xii.* 32, 34; but the great point of similitude is in the manner of healing and saving, which in both instances is, by believing regards to something lifted up for that purpose by Divine appointment.

16—21. *God so loved.* Jesus urges the gift of himself as the greatest instance of God's kind regard to man-

demned; but he that believeth not is condemned already, because he hath not believed on the name of the only begotten
 19 Son of God. And this is the condemnation, that the light is come into the world, and men loved darkness rather than the light,
 20 because their deeds were evil. For every one that doeth evil hateth the light, and cometh not to the light, lest his deeds
 21 should be discovered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.
 22 After these things Jesus and his disciples came into the land of Judea; and there he
 23 tarried with them, and baptized. And John also was baptizing in Ænon, near Salim, because much water was there: and
 24 they came, and were baptized. For John was not yet cast into prison.
 25 Then arose a question between some of John's disciples and a Jew, about purifying.
 26 And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou borest testimony, behold, the same baptizeth, and all men
 27 come to him. John answered and said, A man can receive nothing, unless it be
 28 given him from heaven. Ye yourselves are witnesses for me that I said, I am not
 29 the Christ, but am sent before him. The bridegroom is he who hath the bride; but the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because
 30 of the bridegroom's voice: this my joy therefore is fulfilled. He must increase,
 31 but I must decrease. He that cometh from

above is above all: he who is from the earth is earthly, and speaketh as from the earth: he that cometh from heaven is above all. And what he hath seen and
 32 heard, that he testifieth; and yet none receiveth his testimony. He that hath re-
 33 ceived his testimony hath set to his seal that God is true. For he whom God hath
 34 sent speaketh the words of God; for God giveth not the Spirit by measure to him. The Father loveth the Son, and hath given
 35 all things into his hand. He that believeth
 36 on the Son hath everlasting life: but he that believeth not the Son shall not see life; but the wrath of God abideth on him.

CHAPTER IV.

A. D. 30. Christ converseth with a woman of Samaria; the disciples wonder at this; he declareth his zeal for God's glory; many Samaritans believe; he departeth unto Galilee, and healeth the ruler's son.

WHEN therefore the Lord knew that the
 1 Pharisees had heard that he made and baptized more disciples than John, (Though
 2 Jesus himself baptized not, but his disciples,) He left Judea, and went again into
 3 Galilee. Now he must needs go through
 4 Samaria. He therefore cometh to a city
 5 of Samaria, called Sychar, near to the portion of land which Jacob gave to his son Joseph. Now Jacob's well was there. So
 6 Jesus, being wearied with his journey, sat down by the well; and it was about the sixth hour. And a woman of Samaria
 7 cometh to draw water. Jesus saith to her, Give me to drink. (For his disciples had
 8 gone to the city to buy food.) Then the
 9

kind, Rom. v. 8; Heb. ii. 9; and 1 John iii. 16; iv. 9, 10.—*In God.* By Divine aid, and are according to the will of God.

22. *Came into the land.* From Jerusalem to some part of the land of Judea, as then distinguished from Samaria, Galilee, and Peræa.—*Baptized.* Not personally, but by his disciples, chap. iv. 2.

23. *Ænon, near Salim.* According to Eusebius, Ænon was eight miles from Scythopolis, southward, near to Salim and the Jordan.—*Much water.* Or more literally, 'many streams.' The meaning of the term is unquestionably 'a fountain'; and this was divided, most probably, into many small streams, for the purpose of watering the contiguous grounds. Had John gone there for the purpose of immersion only, he might have performed the rite better in the Jordan, near to which Ænon (*the fountain*) was.

25. *A Jew, about purifying.* The best MSS. and some versions read in the singular. Kypke maintains some of John's followers had questioned the right and propriety of any other than he baptizing; and they came to John to receive his opinion, chap. i. 15—34.

29. *The friend of the.* The bridegroom is the principal person; but John, as his friend, could and would rejoice in hearing his voice, and witnessing his happiness.

31, 32. *Cometh from above.* If coming from above, or from heaven, meant only receive a Divine commission, then John came from above, or from heaven, as well as Jesus, chap. i. 6; and the evident contrast here intended is destroyed. The preeminence of Christ is stated as resting on this coming from above; on this account he is above all prophets and teachers, because he testifieth what he hath seen and heard.

33. *He that hath received.* When we consider this in connexion with the close of the last verse, we clearly see that such hyperboles as all for many, and none for a few, are common in the scriptures.

34. *The Spirit by measure.* Jesus, as man, possessed the powers and inspiration of the Spirit in the fullest degree, and at all times; while others in limited measure, and only at particular times. Hence all that he said must be regarded as Divine.

CHAP. IV. 1. *The Lord knew.* What had passed, chap. iii. 25, 26, having been related to him; and that the circumstance had been also related to the jealous Pharisees.

2. *Himself baptized not.* There was a dignity in this manner; and by this Jesus showed his superiority to John, who baptized in person. This baptism must consider the same as John's baptism, binding to repentance, and referring to the Messiah as about to be manifested.

3. *He left Judea.* After having abode there about eight months. This appears from verse 35. For harvest began soon after the passover, Levit. xxii. 10, 15; and now there were only four months to harvest.

4. *Must needs go.* Both because it was the nearest road to Galilee, and because he knew for what purpose he was about to visit that city.

5. *Sychar.* This was anciently called Shechem. See Gen. xxxiii. 18, 19; xxxv. 4; xlviii. 22; and from Judg. ix. 7, appears to have been situated at the foot of mount Gerizim. The Jews called it Sychar, the city of drunkards, by way of reproach.

6. *Jacob's well.* So called because he had made use of it. Maundrel says it is about *three yards* in diameter and thirty-five in depth, five of which were found full of water.

Samaritan woman saith to him, Why dost thou, being a Jew, ask drink of me, who am a Samaritan? for the Jews have no friendly dealings with the Samaritans.

10 Jesus answered and said to her, If thou knewest the gift of God, and who he is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would

11 have given thee life-giving water. The woman saith to him, Sir, thou hast no vessel to draw with, and the well is deep: whence then canst thou have that life-

12 giving water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle? Jesus answered and said to her,

13 Whosoever drinketh of this water will thirst again: But whosoever shall drink of the water which I shall give him shall no more thirst; but the water which I will give him shall be in him a fountain of water springing up to everlasting life.

15 The woman saith to him, Sir, give me this water, that I thirst not, nor come hither to draw. Jesus saith to her, Go, call thy

16 husband, and come hither. The woman answered and said, I have no husband. Jesus saith to her, Thou hast rightly said,

18 I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in this thou hast

19 spoken truly. The woman saith to him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped on this mountain; and ye say, that in Jerusalem is the place

21 where men ought to worship. Jesus saith to her, Woman, believe me, the hour cometh, when ye shall worship the Father neither on this mountain, nor yet at Je-

22 rusalem. Ye worship what ye know not: we worship what we know: for salvation is

23 from the Jews. But the hour cometh, and

now is, when the true worshippers shall worship the Father in spirit and in truth: for such are they whom the Father seeketh to worship him. God is a Spirit, and they

24 that worship him, must worship him in spirit and in truth. The woman saith to 25 him, I know that the Messiah cometh, (which signifieth the Christ:) when he is come, he will tell us all things. Jesus 26 saith to her, I who speak unto thee am he.

And upon this his disciples came, and 27 wondered that he talked with the woman: yet none said, What seekest thou? or, Why talkest thou with her? The woman 28 then left her waterpot, and went into the city, and saith to the men, Come, see a 29 man, who hath told me all things that ever I did: is not this the Christ? Then 30 they went out of the city, and came unto him.

In the mean time his disciples besought 31 him, saying, Master, eat. But he said to 32 them, I have food to eat which ye know not of. Then said the disciples one to an- 33 other, Hath any man brought him aught to eat? Jesus saith to them, My food is to 34 do the will of him that sent me, and to finish his work. Say not ye, There are yet 35 four months, and then cometh harvest? behold, I say to you, Lift up your eyes, and look on the fields, for they are already white for harvest. And he who reapeth 36 receiveth wages, and gathereth fruit to everlasting life: that both he who soweth and he who reapeth may rejoice together. And herein is that saying true, One soweth, 37 and another reapeth. I send you to reap 38 that on which ye have bestowed no labour: other men have laboured, and ye have entered into their labours.

And many of the Samaritans of that 39 city believed on him for the saying of the

—*Sixth hour*] Or noon. Jesus was wearied with his journey, and here rested, until his disciples returned from the town with provision.

9. *No friendly dealings*] This is clearly the sense; for in a way of trade it seems they had dealings, as the 8th verse proves.

10. *The gift of God*] The sense is, 'if thou knewest what God can bestow, and that I am the Christ, thou wouldst have asked of me to teach thee and save thee; to give thee the life-giving water of my Spirit and truth.'

11. *No vessel to draw*] Understanding Christ as speaking of spring-water, and perceiving he had no vessel to draw with, as travellers usually had, she asks, whence he could have this water.

14. *A fountain of water*] Divine grace and knowledge would assuage the restless desires of the mind, and be like an overflowing fountain of holy exercises and affections.

16. *Call thy husband*] Jesus finding the woman not capable of understanding his allusion, now touches on a subject, which made her sensible that he was a prophet.

18. *Hast had five*] The practice of divorcing wives was so common, and of others marrying them, that we need not wonder that this woman had been five times married. She was now living with a man as a wife, without having observed the usual form of marriage.

19, 20. *I perceive that*] She knew that he must be one, from the supernatural knowledge which he had discovered; and asked the question which divided so much the Jews and the Samaritans, which was the true place of worship, Samaria or Jerusalem.

21—24. *The hour cometh*] When neither Samaria nor Jerusalem shall have any preference.—*Ye worship what*] They rejected the writings of the prophets, and their knowledge was much inferior to that of the Jews.—*Salvation is*] The Saviour must spring from the tribe of Judah and the house of David.

25. *Tell us all things*] This shows that the Samaritans were expecting the Messiah would soon come, and that he would be a prophet.

27—33. *And upon this*] The woman, convinced of her own sin, and surprised at the discovery made, hastened to inform her friends and neighbours.

31—38. *Master, eat*] From this circumstance Jesus takes occasion to inform them that to teach and save sinners, yielded far more pleasure to his mind, than animal food did to his appetite.

39—42. *And many of the*] They acknowledge him to be indeed the Christ, the Saviour of the world; an acknowledgment more full and clear than his own disciples had yet made.

CHAPTER V.

A. D. 31. Jesus on the sabbath cureth an infirm man; the Jews cavil and persecute him for it; he nobly vindicates himself by the testimony of the Father, of John, and by his own works.

woman, who testified, He told me all things
40 that ever I did. When therefore the Samaritans had come to him, they besought him that he would abide with them: and
41 he abode there two days. And many more
42 believed because of his own words; And they said to the woman, Now we believe not because of thy report only: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.
43 Now after the two days he departed thence, and went into Galilee, but not to
44 Nazareth. For Jesus himself declared, that a prophet hath no honour in his own
45 country. So when he had come into Galilee, the Galileans received him, having seen all the things that he did in Jerusalem at the feast: for they also had gone to the
46 feast. So Jesus came again into Cana of Galilee, where he made the water wine. And there was one of the king's household,
47 whose son was sick at Capernaum. This man, when he heard that Jesus had come out of Judea into Galilee, went to him, and besought him that he would come down, and cure his son: for he was at the
48 point of death. Then said Jesus to him, Unless ye see signs and wonders, ye will
49 not believe. He of the king's household saith to him, Sir, come down ere my child
50 die. Jesus saith to him, Depart; thy son liveth. And the man believed the words which Jesus had spoken to him, and
51 departed. And as he was now going down, his servants met him, and told him, saying,
52 Thy son liveth. Then he inquired of them the hour when he began to amend. And they said to him, Yesterday at the seventh
53 hour, the fever left him. So the father knew that it was at the very hour, in which Jesus had said to him, Thy son liveth: and himself believed, and his whole house-
54 hold. This second miracle Jesus did, after he had come out of Judea into Galilee.

AFTER these things there was a feast of 1
the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem, by the sheep 2
gate a pool, which is called in the Hebrew tongue Bethesda, having five porches. 3
In these lay a great multitude of infirm persons, of blind, lame, withered, [waiting for the moving of the water. For an angel 4
went down at a certain season into the pool, and troubled the water: whosoever therefore after the troubling of the water went in first was made well of whatsoever disease he had.] And a certain man was there, 5
who had had an infirmity thirty-eight years. When Jesus saw him lying, and knew that he had been now a long time afflicted, he saith to him, Dost thou desire to be made well? The infirm man answered him, Sir, 7
I have no man, when the water is troubled, to put me into the pool; but while I am coming, another goeth down before me. Jesus saith to him, Rise, take up thy couch, 8
and walk. And immediately the man was 9
made well, and took up his couch, and walked.

Now on that day was the sabbath. The 10
Jews therefore said to him that was healed, It is the sabbath: it is not lawful for thee to carry thy couch. He answered them, 11
He who made me well, himself said to me, Take up thy couch, and walk. Then they 12
asked him, What man is that who said to thee, Take up thy couch, and walk? But 13
he that was cured knew not who it was: for Jesus had conveyed himself away, a multitude being in that place. Jesus after- 14
ward meeteth him in the temple, and said to him, Behold, thou art made well: sin no more, lest some worse thing befall thee. The man departed, and told the Jews that 15
it was Jesus, who had made him well.

43. *But not to Nazareth*] This is added as necessary to elucidate the text.

46. *One of the king's*] A person of rank and dignity from his office. Herod, though only tetrarch, was honoured with the title of king. Matt. xiv. 19; Mark vi. 14.

48. *Ye see signs*] The Samaritans had received him on account of his doctrine, but you must be induced to believe by the sight of miracles, justly reflecting on their doubts and suspicions.

50. *Depart, thy son liveth*] With what kindness and authority did our Lord speak! and the father, believing what he said, tarried no longer, but hastened home to see and rejoice in the safety of his son.

54. *After he had come*] With others *παλις* is construed with the last verb. Our common version conveys a wrong sense.

CHAP. V. 1. *A feast of the Jews*] Pearce, and some other critics, contend that this was the feast of Pentecost; but it is far more probable that it was the Passover. See Doddridge's notes, and Luke vi. 1, and Middleton.

2. *Sheep-gate*] See Nehem. iii. 1, 32; xii. 39.—*A pool*] Jerome says, it is still there, nigh the place where the temple stood.—*Bethesda*] Or the house of mercy; the pool and building were thus called, as Jacob called the place where he slept, Bethel.

3, 4. *Waiting for the*] These words are inclosed in brackets, as being of doubtful authority. The learned reader may see Griesbach. Pearce supposes that these were mineral waters, and that it was usual for persons to bathe therein; that some unusual commotion had lately been observed at particular seasons, and some cures wrought on those who had first bathed, which, according to the opinion of the Jews, occurred through some divine agent.

5—9. *Thirty-eight years*] A long period of affliction which moved the compassion of Jesus to put the question: 'dost thou desire,' &c.; and even unsolicited he restore him.

11—16. *He who made me well*] This was his apology: yet he did not then know his benefactor. See Matt. xiv. 1—14.

16 And for this did the Jews persecute Jesus, [and sought to slay him.] because he had done these things on the sabbath.

17 But Jesus said to them, My Father

18 worketh hitherto: and I also work. Wherefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his own Father,

19 making himself equal with God. Then spoke Jesus and said to them, Verily, verily, I say to you, The Son can do nothing of himself, but as he seeth the Father do: for what things soever the Father doeth, those the Son also in like manner doeth.

20 For the Father loveth the Son, and sheweth him all things which he himself doeth; and greater works than these he will show

21 him, that ye may wonder. For as the Father raiseth up the dead, and giveth them life; even so the Son giveth life to

22 whom he will. For the Father judgeth no one, but hath committed the power of

23 judging wholly to the Son, That all should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent

24 him. Verily, verily, I say to you, He that heareth my word, and believeth on him that sent me, hath everlasting life; and he shall not come into condemnation, since he hath passed from death unto life.

25 Verily, verily, I say to you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and

26 they that hear shall live. For as the Father hath life in himself; so hath he given to the Son also to have life in himself;

27 And he hath given him authority to execute judgment also, because he is the Son of

man. Wonder not at this: for the hour 28 is coming, in which all that are in the graves shall hear his voice, And shall come 29 forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation. Of myself I can do nothing: as I 30 hear, I judge: and my judgment is just: because I seek not mine own will, but the will of the Father who hath sent me.

If I bear testimony concerning myself, 31 my testimony will not be regarded as true. There is another that beareth testimony 32 concerning me; and I know that the testimony which he beareth concerning me is true. Ye sent unto John, and he bore tes- 33 timony unto the truth. But I receive not 34 testimony from man only; but these things I say, that ye may be saved. He was a burn- 35 ing and a shining lamp; and ye were willing for a time to rejoice in his light. But 36 I have greater testimony than that of John; for the works which the Father hath given me to perform, these very works which I do, bear testimony for me, that the Father hath sent me. And the Father himself, 37 who sent me, hath borne testimony concerning me. Have ye not at any time heard his voice, or seen his form? And have ye 38 not his word abiding among you, that ye believe not on him whom he hath sent?

Ye search the scriptures, because in 39 them ye think ye have eternal life: and they also bear testimony concerning me. Yet ye will not come unto me, that ye may 40 have life. I do not desire honour from 41 men; But I know you that ye have not the 42 love of God in you. I am come in my 43 Father's name, and ye receive me not; if

17. *Worketh hitherto*] In preserving and governing all things, and conferring benefits without respect to days; and like him, I rest not on the sabbath from showing mercy, and doing acts of kindness.

18. *His own father*] As the Jews called God 'their father,' they could not surely blame him for speaking in this style, had they not perceived that he used the terms in a peculiar and distinguishing sense. In this peculiar sense 'the Son of God,' was understood to signify the Messiah; and as Jesus claimed this character, and his right to work from his Father working, they justly inferred that he made himself 'equal with God.'

19. *The Son can do*] Doddridge supposes that our Lord may refer to some peculiar influence on his mind, and which Jesus constantly followed.

20. *Greater works*] Direct him to do greater miracles than any which he has yet done.

21. *Even so the Son*] Jesus had not as yet raised the dead; but as it was allowed that the Father had and would raise the dead, Jesus declared that in like manner he would do it.

22. *The power of judging*] This is allowed to be the proper rendering of *κρίνειν*.

23. *That all should*] As the person possessing 'this power of judging,' and of executing his own decisions, whether they respect mercy or punishment.—*Not the Father who*] He came in his Father's name, and any disrespect to him was in effect disrespect to the Father.

25. *The dead shall*] Either those naturally or spiritually

dead; for our Lord soon after called some to life who were dead, and he quickened many who were dead in sin.

26, 27. *As the Father hath*] Essentially and originally, so he hath given to the Son to have such life in himself, and to communicate to whom he will, 1 Cor. xv. 45. The 27th verse is a repetition of the sentiment contained in the 22nd, assigning a reason for the judicial authority being given unto him.

28—30. *Wonder not at this*] For to raise all mankind at the last day will be a proof of greater power than now raising a few; and my sentence at that day will be just, because I act in all things according to the Father's will.

31—35. *Be regarded as true*] The sense is given in preference to the idiom. John had given the most express testimony to Jesus as the Messiah.—*He was a burning*] John was now cast into prison; his ministry had ended, and Jesus gives us his eulogium. Lightfoot observes, that it was usual to call the Rabbies, *the candle of the law, the lamp of light*.

37, 38. *Have ye not*] As this version arises only from pointing differently, it is preferred as referring to the testimony which the Father had given to his Son, when baptized. See Luke iii. 22.

39. *Ye search*] The indicative is adopted as most suitable to the context.—*Bear testimony*] To these scriptures the evangelists and apostles make frequent appeals.

41—43. *I do not desire*] My aim is not to receive your applause. Our Lord refers to what did afterwards actually occur.

another shall come in his own name, him
44 ye will receive. How can ye believe, who
receive honour from one another, and seek
not the honour which cometh from God
only? Think not that I will accuse you to
the Father: there is one that accuseth
46 you, even Moses, in whom ye trust. For
if ye had believed Moses, ye would have
47 believed me: for he wrote of me. But if
ye believe not his writings, how shall ye
believe my words?

CHAPTER VI.

A. D. 32. Christ feedeth five thousand; the people ready to make him a king; he withdraweth himself; the people follow him, whom he reproveth; declareth himself the bread of life, &c.

1 AFTER these things Jesus went along the
lake of Galilee, which is also called the
2 lake of Tiberias. And a great multitude
followed him, because they saw the mira-
cles which he did on those who were dis-
3 eased. And Jesus went up a mountain,
4 and sat there with his disciples. And the
passover (a feast of the Jews) was near.
5 When Jesus then raised his eyes, and
saw a great company was coming to him,
he saith to Philip, Whence shall we buy
6 bread that these may eat? (Now he said
this to try him: for he himself knew what
7 he was about to do.) Philip answered
him, Two hundred denarii would not pur-
chase bread sufficient, so that every one of
8 them may take a little. One of his disci-
ples, Andrew, Simon Peter's brother, saith
9 to him, There is a boy here, who hath five
barley loaves, and two small fishes: but
10 what are they among so many? And
Jesus said, Make the men lie down. Now
there was much grass in the place. So
the men lay down, in number about five
11 thousand. And Jesus took the loaves;
and when he had given thanks, he distri-
buted to the disciples, and the disciples to
those who had lain down; and in like man-
ner the fishes, as much as they would.
12 And when they were filled, he said to his

disciples, Gather the fragments which re-
main, that nothing be lost. Therefore they 13
gathered them, and filled twelve large bas-
kets with the fragments of the five barley
loaves, which remained after the people had
eaten. Then those men, when they had 14
seen the miracle which Jesus did, said,
'This is in truth that prophet who was to
come into the world.' When Jesus there- 15
fore perceived that they were about to come
and take him by force, to make him a
king, he again withdrew to a mountain
himself alone.

And when evening came, his disciples 16
went down to the lake, And going into a 17
vessel, went along the lake towards Caper-
naum. And it was now dark, and Jesus
was not come to them. And the lake rose 18
because of a great wind which blew. So 19
when they had rowed about twenty-five or
thirty furlongs, they see Jesus walking on
the lake, and drawing near to the vessel:
and they were afraid. But he saith to them, 20
It is I; be not afraid. Then they gladly 21
received him into the vessel: and imme-
diately the vessel was at the land whither
they were going.

The day following, when the multitude 22
who stood on the other side of the lake
having seen that there was no other boat
there but one, and that Jesus went not
with his disciples into the boat, but that
his disciples had departed alone: (However 23
there came other boats from Tiberias near
to the place where they ate bread, after
that the Lord had given thanks:) When 24
the people therefore saw that Jesus was
not there, nor his disciples, they also took
vessels, and came to Capernaum, seeking
Jesus. And when they had found him on 25
the other side of the lake, they said to him,
Rabbi, when camest thou hither? Jesus 26
answered them and said, Verily, verily, I
say to you, Ye seek me, not so much be-
cause ye saw the miracles, but because ye
ate of the loaves, and were filled. Work 27

44. *How can ye believe?* My mission, or look for salvation to me, when ye are flattering one another with the most pompous titles, and expecting nothing but earthly things?

45—47. *Think not!* Moses, their lawgiver, had written of Messiah; and by their persecuting spirit, they showed that they were not governed by his testimony or law: and therefore he would become their accuser.

CHAP. VI. 1. *Went along the lake*] Compare Matthew xiv. 13, &c.; Mark vi. 30, &c.; Luke ix. 10, &c. It appears from the other Evangelists, that Jesus entered into a ship, with his disciples, and it is probable that he only coasted along the lake, as he only went into a desert belonging to the city of Bethsaida, on the same shore where he had been teaching.

5—15. *And saw a great!* He saw them resorting to him from all quarters; and having compassion, he wrought the miracle recorded. See Matt. xiv. 15, &c.; Mark vi. 35, &c. 'This miracle induced the people to declare that Jesus was 'the prophet who should come into the world;' and on

this conviction they resolved immediately to make him their king, but he withdrew himself.

10. *Now there was much grass*] This remark, says Dr. Paley, must be made by one who was an eye-witness.

17. *Went along*] All our best maps represent Capernaum on the west side of the lake; and *απέναντι* must have the sense here attributed to it.

21. *Gladly received*] John has omitted many circumstances which the other Evangelists have related. See Matt. xiv. 24, &c.; Mark vi. 47, &c.

22—24. *The day following*] For the text see Griesbach and Campbell. There is reason to think it has suffered by the carelessness of transcribers.

26. *Ye ate of the loaves*] Our Lord knew what was in man, and that the motive of many that followed him was low and mercenary, desiring to live without labour.

27—29. *Work not only for*] This version shows the manner of our Lord, which, in this instance, can be happily preserved.—*But for that food*] Divine knowledge and instruction, which is the food of the soul.

not only for the food which perisheth, but for that food which endureth to everlasting life, which the Son of man shall give to you : for him hath the Father, that is God, sealed. Then said they to him, What shall we do, that we may work the works of God ? Jesus answered and said to them, This is the work of God, that ye believe in him whom he hath sent. Then they said to him, What miracle doest thou, that we may see it, and believe in thee ? what dost thou work ? Our fathers ate manna in the desert ; as it is written, He gave them bread from heaven to eat. Jesus then said to them, Verily, verily, I say to you, Moses gave you not that bread from heaven ; but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world. Then said they to him, Master, evermore give us this bread. And Jesus said to them, I am the bread of life : he that cometh to me shall not feel hunger ; and he that believeth in me shall no more thirst. But I have said to you, That ye have seen me, and yet believe not. All that the Father giveth me will come to me : and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him who sent me, that of all whom he hath given me I should lose none, but should raise them up at the last day. And this is the will of him who sent me, that every one who seeth the Son, and believeth in him, may have everlasting life : and him I will raise up at the last day. The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know ? how therefore doth this man say, I came down from heaven ? Jesus answered and said to them, Mur-

mur not among yourselves. No man can come to me, unless the Father who hath sent me, draw him : and him I will raise up at the last day. It is written in the prophets, And they shall be all taught of God. Every one that hath heard, and learned from the Father, cometh unto me. Not that any man hath seen the Father, but he who is from God ; he hath seen the Father. Verily, verily, I say to you, He that believeth in me hath everlasting life. I am the bread of life. Your fathers ate manna in the desert, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the life-giving bread which came down from heaven : if any man eat of this bread he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

The Jews therefore contended among themselves, saying, How can this man give us his flesh to eat ? Then Jesus said to them, Verily, verily, I say to you, Unless ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whosoever eateth my flesh, and drinketh my blood, hath everlasting life ; and him I will raise up at the last day. For my flesh is the true food, and my blood is the true drink. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father ; so he likewise that eateth me, shall live by me. This is the bread which came down from heaven : not as your fathers ate manna, and died : he that eateth of this bread shall live for ever. These things he said in the synagogue, as he taught in Capernaum.

Many therefore of his disciples, when they had heard him, said, This is hard doctrine ; who can hear it ? When Jesus knew in himself that his disciples murmured at it, he said to them, Doth this offend you ? What then if ye shall see the Son of man

30—34. *What miracle doest*] He had lately fed a few thousands ; but, say they, this is nothing compared with the miracle which Moses wrought in confirmation of his mission, who gave our fathers manna from heaven, even for the space of forty years, Ps. lxxviii. 24, 25.

32. *Moses gave*] It is only in a subordinate sense that what dropped from the clouds and nourished the body, can be called the bread of heaven ; but in a higher and more noble one, it may be said, My Father now giveth you the true bread of heaven.

33. *Is that which cometh*] Our Lord evidently means himself ; but the people, from what follows, did not perceive it.

36. *I have said*] See verses 26—29. They had seen his miracles, yet did not believe in him, as their cavilling spirit proved.

37—40. *Will come to me*] Every one so disposed by the Father ; and as I have come to do the Father's will, I will not reject any that come to me.

41, 42. *Murmured*] They considered his being a man inconsistent with his assertion, that he was the bread which

came down from heaven, and especially his descent from Joseph and Mary.

44, 45. *Draw him*] By the influence of his Spirit in the heart, exciting such thoughts and dispositions as will lead the man to regard and rely on his Son for salvation.—*Every one that*] See Isa. liv. 13 ; Jer. xxxi. 34.

46. *Not that any*] Jesus spoke of a secret influence on the mind, not of immediately seeing, hearing, and learning from the Father, whom no man had seen but himself.

49—51. *Your fathers ate*] But this did not preserve their natural life ; for they are long since dead ; but he that believeth in me shall have everlasting life in heaven.

52—59. *His flesh to eat*] Our Lord refers in these verses to himself as a sacrifice for sin, and intimates that unless they did, as it were, eat his flesh and drink his blood, or exercise a believing regard to his sacrifice, they could not enjoy a life of pardon and peace here, or eternal life hereafter.

60. *Who can hear it*] Who can understand it ; or who can hear it with patience ?

62. *What then if*] See chap. iiii. 13, and note. ' Were

63 ascend up where he was before? It is the spirit that giveth life; the flesh profiteth nothing: the words which 'I have spoken' 64 are spirit and life. But there are some of you that believe not. (For Jesus knew from the beginning who they were that believed not, and who would deliver him 65 up.) And he said, Therefore said I to you, that no man can come unto me, unless it be given unto him by my Father. 66 From that time many of his disciples went back, and walked no more with him. 67 Then said Jesus to the twelve, Will ye also 68 go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast 69 the words of everlasting life. And we believe and are sure that thou art the Christ, 70 the Son of the living God. Jesus answered them, Have not I chosen you twelve? and 71 yet one of you is an enemy. He spoke of Judas Iscariot, the son of Simon: for he was about to deliver him up, being one of the twelve.

1 After these things Jesus abode in Galilee: for he would not abide in Judea, because the Jews sought to kill him.

CHAPTER VII.

A. D. 32. Jesus reproveth the ambition of his kinsmen; goeth up to the feast of booths; teacheth in the temple; various opinions respecting him; officers sent to take him; Nicodemus vindicates him.

2 Now the Jewish feast of booths was near. His brethren therefore said to him, 3 Depart hence, and go into Judea, that thy disciples also may see the works which 4 thou doest. For no man doeth any thing in secret, and yet he himself seeketh to be known publicly. If thou do these things, 5 show thyself to the world. (For neither

did his brethren believe in him.) Then 6 Jesus saith to them, My time is not yet come; but your time is always ready. The 7 world cannot hate you; but me it hateth, because I testify of it, that its works are evil. Go ye up to this feast: I go not up 8 yet to this feast; for my time is not yet fully come. When he had said these words 9 to them, he remained still in Galilee. But 10 when his brethren had gone up, then he also went up to the feast; not openly, but as it were in secret. Then the Jews sought 11 him at the feast, and said, Where is he? And there was much murmuring among 12 the multitudes concerning him: for some said, He is a good man: others said, No; but he deceiveth the people. However no 13 man spoke openly of him for fear of the Jews.

Now about the midst of the feast Jesus 14 went up to the temple, and taught. And 15 the Jews wondered, saying, How hath this man learning, having never been taught? Jesus answered them, and said, My doctrine is not mine, but his who sent me. If 17 any man desire to do his will, he shall know concerning the doctrine, whether it be from God, or I speak from myself. He that 18 speaketh from himself seeketh his own glory; but he that seeketh his glory who sent him, he is true, and unrighteousness is not in him. Did not Moses give you 19 the law? and yet none of you keepeth the law? Why do ye seek to kill me? The 20 people answered and said, Thou hast a demon; who seeketh to kill thee? Jesus 21 answered and said to them, I have done one work, and ye all wonder at it. Moses 22 gave you circumcision; (not that it is from

you to see me go to heaven, whence I descended, would you not then perceive, how impossible it would be for you, literally, to eat my flesh and drink my blood?

63. *It is the spirit*] As in the human frame, it is the spirit which animates the whole, and the flesh, however organized, profits nothing; so my words are spirit, or to be understood in a spiritual sense, and then they will give life to the soul. The spirit is opposed to the letter, 2 Cor. iii. 6, in the same sense.—(v) Griesb.

66. *Went back, and*] Such as had only followed him for loaves and fishes, and as were for making him a king, because he could supply their temporal necessities by the exhibition of his miraculous power.

68. *Lord, to whom*] The twelve are mentioned, and Peter answers for the rest; and professes his own honest opinion both as to the doctrine and person of Christ. As to the former he had the words of everlasting life; and as to the latter, they were assured that he was the Christ, the Son of the living God.

70. *Is an enemy*] This sense of *διδωλος* is given in preference to the common version, which has something harsh and not agreeable to our Lord's mild and condescending manner. The Sept. use it in the sense given. See Biel. Campbell renders a spy.

CHAP. VII. 2. *Feast of booths*] This was kept in the latter end of summer and continued for eight days, Levit. xxiii. 39, 40; Numb. xxix. 12, &c.

2—5. *His brethren*] His near kinsmen, who are called his brethren. What is said must be understood with some

limitation, for three of his brethren were apostles—Simon and Jude, and James the less. But there might be many others, more distantly related, who did not believe him to be the Messiah.

6—8. *My time is not*] He intimates that he was not to be directed by them; but when he saw it to be proper, he would go up to the feast.—*The world cannot hate*] This contains a severe reflection, intimating that they were of the world, and governed by worldly views.

9—13. *Remained still in*] That is, for a few days longer, and then went up unattended by his disciples. There was, doubtless, some good reason for this.—*Where is he*] He had excited general attention in Galilee and other parts.

15. *Wondered, saying*] He discovered such an acquaintance with the Holy Scriptures, and explained and applied them with such evidence and propriety, as excited the wonder of all, as they knew he had not been taught in any of their schools.

16. *My doctrine is*] I have not learned it from men, but have received it from the Father; and if any desire to do his will, &c.

19. *To kill me*] Some of the people, who knew nothing of the design of others, rudely said, 'Thou hast a demon,' &c.

21—24. *Done one work*] See chap. v. 8, 9.—*Circumcision on the*] Gen. xvii. 10. Lev. xii. 3. If the eighth day happened to be on the sabbath, this rite was not deferred; and in this case the law of circumcision vacated the law of the sabbath. The inference which our Lord draws from this is just and forcible.

Moses, but from the fathers;) and ye on
23 the sabbath circumcise a man. If a man
should on the sabbath receive circumcision;
that the law of Moses may not be broken;
are ye angry with me, because I have made
a man altogether well on the sabbath?
24 Judge not according to appearance, but
25 judge righteous judgment. Then some
inhabitants of Jerusalem said, Is not this
26 he whom they seek to kill? But, lo, he
speaketh boldly, and they say nothing to
him. Do the rulers know indeed that this
27 is the Christ? However, we know whence
this man is: but when the Christ cometh,
28 no man knoweth whence he is. Then
cried Jesus in the temple as he taught,
saying, Do ye both know me, and whence
I am? and I am not come of myself, but
he that sent me is true, whom ye know not.
29 But I know him: for I am from him, and
30 he hath sent me. Then the Jews sought
to apprehend him; yet no man laid hands
on him, because his hour was not yet come.
31 And many of the people believed in him,
and said, When the Christ cometh, will he
do more miracles than those which this
man hath done?
32 The Pharisees heard the multitude mur-
muring such things concerning him; and
the Pharisees and the chief priests sent
33 officers to apprehend him. Jesus therefore
said, Yet a little while shall I be with
you, and then I shall go to him who sent
34 me. Ye shall seek me, and shall not find
me: and where I am, thither ye cannot
35 come. Then said the Jews to one another,
Whither will this man go, that we shall
not find him? will he go to the dispersed
among the Greeks, and teach the Greeks?
36 What words are those which he said, Ye
shall seek me, and shall not find me: and
where I am, thither ye cannot come?
37 Now on the last day, that great day of
the feast, Jesus stood and cried, saying, If
any man thirst, let him come to me, and

drink. He who believeth in me, as the 38
scripture hath said, from within him shall
flow rivers of living water. (Now he spoke 39
this of the Spirit, which those who believe
in him were to receive: for the Holy
Spirit was not yet given; because Jesus
was not yet glorified.) Many of the mul- 40
titude, therefore, when they heard these
words, said, In truth this is the Prophet.
Others said, This is the Christ. But some 41
said, Doth the Christ come out of Galilee?
Hath not the scripture said, That the Christ 42
will be of the offspring of David, and from
the town of Bethlehem, where David was?
So there was a division among the mul- 43
titude because of him. And some of them 44
desired to apprehend him; but no man
laid hands on him.

Then came the officers to the chief priests 45
and Pharisees; and they said to them,
Why have ye not brought him? The offi- 46
cers answered, Never man spoke like this
man. Then the Pharisees answered them, 47
Are ye also deceived? Hath any one of the 48
rulers or of the Pharisees believed in him?
But this multitude, who know not the law, 49
are accursed. Nicodemus saith to them, 50
(he that came to Jesus by night, being one
of them,) Doth our law judge any man, 51
unless it first hear him, and know what he
doeth? They answered and said to him, 52
Art thou also of Galilee? Search, and see,
that out of Galilee ariseth no prophet.
And every man went to his own house: 53
But Jesus went to the mount of Olives. 1

CHAPTER VIII.

A. D. 32. Christ delivereth the woman taken in adultery; preacheth himself the light of the world, and vindicateth his doctrine; answereth the Jews, &c.

Now early in the morning Jesus came 2
again into the temple, and all the people
came to him; and he sat down, and taught
them. And the Scribes and Pharisees 3
brought unto him a woman taken in adul-
tery; and when they had set her in the

25—27. *They seek to kill*] The design of the Jewish leaders was now well known at Jerusalem.—*Hence he is*] What is his origin and descent, Matt. xiii. 55; but the origin of the real Christ will be high and unsearchable. This opinion was founded on some of their traditions.

28—31. *Do ye both know*] They knew his earthly origin and manner of life; but they knew not him who had sent him, the true God, notwithstanding all their pretensions.

32—36. *Pharisees heard*] The favourable opinion of the multitude alarmed the jealous Pharisees, and they sent their officers to take Jesus.—*35, The dispersed*] To the Jews who lived among the Greeks, and spoke their language, and will he teach them, and even the Greeks too?—(v) Griesb.

37. *Now on the last day*] The eighth day was a day of solemn assembly, and called the great day of the feast. Lev. xxiii. 36. Numb. xxix. 33.—*If any man thirst*] For the blessings of salvation. Some tell us that the Jews on this day drew water from Siloam, repeating the 12th Chap. of Isaiah. Hence there is great pertinency in the images which our Lord employs.

39. *As the scripture*] See Is. lii. 15; lviii. 11. Joel ii. 28, &c.—*From within him*] The term denotes the heart

and mind. The remark of the Evangelist in the next verse explains the sense of this.

40—44. *In truth this is*] The prophet whom some said should come. See Chap. i. 20, &c.—*Of David*] This was true; and had they inquired, they would have found Jesus was of the offspring of David, and born in Bethlehem.

46. *Never man spoke*] Our Lord's manner as well as his matter had disarmed those officers, and excited their wonder; so that they commend him as one of the greatest of teachers.

47—49. *Are ye also*] This shows the fear of those worthless men; and as they rejected him, they treated the multitude of their own nation as an ignorant and an accursed race. What pride, united with hardness of heart, do they discover!

50—53. *Nicodemus saith*] The question this individual put confounded these unjust rulers, and for the present prevented the accomplishment of their design.

CHAP. VIII. 1. *Mount of Olives*] Probably to the house of Lazarus at Bethany. Matt. xix. 17.

3—5. *A woman taken in*] See the law to which they refer, Deuter. xxii. 20—24.

4 midst, They say to him, Teacher, this woman was taken in the very act of adultery.
5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou? Now this they said, tempting him, that they might have matter for accusing him; but Jesus stooped down, and wrote with his finger on the ground. So when they continued asking him, he raised himself, and said to them, Let him that is sinless among you, first cast a stone at her.
8 And again he stooped down, and wrote on the ground. But they, having heard this, being convicted by their own conscience, went out one by one, beginning at the eldest, unto the last: and Jesus was left alone, and the woman standing where she had been placed. When Jesus had raised himself, and saw none but the woman, he said to her, Woman, where are those thine accusers? hath no man condemned thee?
11 She said, No one, Sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.
12 Then Jesus spoke again to them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. The Pharisees therefore said to him, Thou testifiest of thyself; thy testimony is not true. Jesus answered and said to them, Though I testify of myself, yet my testimony is true: for I know whence I came, and whither I go: but ye know not whence I come, and whither I go. Ye judge according to the flesh; I judge no one. And yet if I judge, my judgment is true, for I am not alone, but I and the Father who sent me. It is written in your law also, that the testimony of two men is true. I am one that testifieth of myself, and the Father who sent me, is another who testifieth of me. Then said they to him, Where is thy Father? Jesus answered, Ye neither know me, nor

my Father: if ye had known me, ye would have known my Father also. These words 20 Jesus spoke in the treasury, as he was teaching in the temple: and yet none laid hands on him; for his hour was not yet come. Then Jesus said to them again, I 21 am going away, and ye shall seek me, and shall die in your sin; whither I go, ye cannot come. Then said the Jews, Will 22 he kill himself? because he saith, Whither I go, ye cannot come. And he said to 23 them, Ye are from below; I am from above: ye are of this world; I am not of this world. I said therefore to you, that ye shall die in 24 your sins: for if ye believe not that I am he, ye shall die in your sins. Then they 25 said to him, Who art thou? And Jesus saith to them, Even the same that I told you at first. I have many things to say 26 concerning you and to condemn: but he who sent me is true; and I speak to the 27 world those things which I have heard from him. They understood not that he spoke 28 to them of the Father. Then Jesus said 29 to them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but I speak these things as my Father hath taught me. And he who sent me is with me: the Father 29 hath not left me alone; for I do always those things that please him.

As he spoke these words, many believed 30 in him. Then said Jesus to those Jews 31 who believed in him, If ye continue in my word, then are ye truly my disciples; And 32 ye shall know the truth, and the truth shall make you free. Some answered him, We 33 are Abraham's off-spring, and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, 34 Verily, verily, I say to you, Whosoever committeth sin is the servant of sin. Now 35 a servant abideth not in the house for ever: but the Son abideth for ever. If the Son 36

6. *Matter for accusing him*] They did this to see whether he would set aside the law on this point, as they supposed he had done in respect to the observance of the sabbath.

7—9. *Sinless among you*] Some suppose that they who brought this woman were themselves adulterers; and the text certainly favours their opinion, as they are said to be convicted by their own consciences, and from shame, probably imagining that Jesus would expose them, departed.

11. *She said, No one, Sir*] She had not been carried before the judges, nor had a legal sentence been pronounced against her; and Jesus would not arrogate to himself the office of condemning her; yet as a teacher, he would admonish her, to 'go, and sin no more,' but reform and repent.

12. *To them, saying*] Not to the Pharisees, who had gone out, but to the people who are said to come unto him: verse 2.—*Light of the*] See Ch. i. 4, 5. The 'light of life' means that light or spiritual knowledge which leads to eternal life.

13—18. *Thou testifiest*] The answer of Jesus is, That he knew whence he came, and while they judged of things according to outward appearance, he judged in con-

formity with the nature of things and the will of the Father.

22. *Will he kill himself*] And thus remove himself beyond all our attempts to injure him? Such a question shows the spirit of the people.

24. *Ye shall die*] He repeats the threatening of verse 21.

25. *The same that*] In the former verse he affirms in effect that he was the Messiah, and as such claims their confidence.

26. *Sent me is true*] I leave you to him, who judgeth in truth, and who will, ere long, show that I speak what is agreeable to his will.

28. *Lifted up the Son*] He refers to his crucifixion, and the proofs that would then be given of his being the Messiah.

32. *Know the truth*] The whole scheme of the gospel, by the gifts of the Holy Spirit.—*Make you free*] From the servitude and punishment of sin; and from the yoke of the ceremonial laws.

35. *Now a servant*] Such may be dismissed, as Hagar and Ishmael were, Gen. xxi. 10, or may go out at the sabbatical year. They are at the disposal of the master.

36. *If the Son therefore*] As the son and heir abideth for

therefore shall make you free, ye shall be
 37 free indeed. I know that ye are Abraham's
 offspring; yet ye seek to kill me, because
 38 my word hath no place in you. I speak
 that which I have seen with my Father;
 and ye do that which ye have seen with
 39 your father. They answered and said to
 him, Abraham is our father. Jesus saith
 to them, If ye were Abraham's children, ye
 40 would do the works of Abraham. But now
 ye seek to kill me, a man that hath told you
 the truth, which I have heard from God:
 Abraham did not do thus. Ye do the deeds
 41 of your father. Then they said to him,
 We are not born of fornication; we have
 42 one Father, *even* God. Jesus saith to
 them, If God were your Father, ye would
 love me: for I proceeded and came from
 God; for I came not of myself, but he sent
 43 me. Why do ye not understand my dis-
 course? It is because ye cannot hearken to
 44 my words. Ye are of your father the
 devil, and the desires of your father ye wil-
 lingly do. He was a man-slayer from the
 beginning, and continued not in the truth;
 because there is no truth in him. When
 he speaketh a lie, he speaketh from his own
disposition: for he is a liar, and the father
 45 of every liar. And because I speak the
 46 truth, ye believe me not. Which of you
 convicteth me of sin? And if I speak the
 47 truth, why do ye not believe me? He that
 is of God hearkeneth to God's words; ye
 therefore hearken not, because ye are not
 of God.
 48 Then answered the Jews, and said to him,

Say we not well that thou art a Samaritan,
 and hast a demon? Jesus answered, I 49
 have not a demon; but I honour my Father,
 and ye dishonour me. But I seek not 50
 mine own glory: there is one that seeketh
 it and judgeth. Verily, verily, I say to you, 51
 If a man keep my words, he shall not see
 death for ever. Then the Jews said to him,
 Now we know that thou hast a demon. 52
 Abraham is dead, and the prophets; yet
 thou sayest, If a man keep my words, he
 shall not taste of death for ever. Art thou 53
 greater than our father Abraham, who is
 dead? The prophets also are dead: whom
 makest thou thyself? Jesus answered, If I 54
 glorify myself, my glory is nothing: it is
 my Father who glorifieth me: of whom ye
 say, that he is your God: And yet ye know 55
 him not; but I know him: and if I should
 say, I know him not, I should be a liar like
 unto you: but I know him, and keep his
 words. Your father Abraham earnestly 56
 desired to see my day: and he saw it, and
 was glad. Then said the Jews to him, 57
 Thou art not yet fifty years old, and hast
 thou seen Abraham? Jesus said to them, 58
 Verily, verily, I say to you, Before Abraham
 was born, I am. Then they took up stones 59
 to cast at him: but Jesus withdrew, and
 went out of the temple.*

CHAPTER IX.

A. D. 32. Sight restored to the man born blind; he is brought to the Pharisees, who are offended, and excommunicate him; Christ receiveth him, and he confesseth him to be Messiah.

AND as Jesus passed on, he saw a man 1

ever, so he has the right of giving freedom to slaves, and of advancing them as he pleases. Jesus intimates that he enjoyed this right; and happy are they who are made free by him.

38. *Have seen*] Our Lord perpetually adverts to his intimate relation to God, and his faithful declaration of his will; and charges home on his hearers their murderous intentions, which proved them child en of Satan.

39. *Abraham's children*] In a spiritual sense, ye would imitate his faith and obedience, and would honour me.

42. *If God were your*] If ye were what ye profess to be, his humble worshippers and servants, you would love me for revealing his will, and as the messenger of mercy to men.

43. *It is because ye cannot*] He assigns the reason of their not understanding, to be their own prejudices and sins, which prevented the application of their minds to his doctrine.

44. *A man-slayer from*] This gives the exact force of the Greek term, and directly refers to the success of his temptation, by which death came into the world. He did not regard truth, but boldly denied what God had said, Gen. iii. 5.—*Speaketh from his own*] As he might be expected to speak, suitably to his false and wicked character. —See Middleton.

46. *Convicteth me of sin*] Of any deviation from truth; of any thing sinful and improper. Such a challenge proves the consciousness of our Lord, both of the truth of his doctrine and the innocence of his life.

47. *He that is of God*] One devoted to him, one who loves and serves him, ver. 41.—*Because ye are*] Not his servants, but the servants of sin and Satan; and you prove it by not hearkening to his words.

49. *Dishonour me*] They could use no terms more reproachful than calling him a Samaritan, and one having a demon; and by such imputations they dishonoured the Saviour.

51. *Not see death*] He may see death as to the body, but this shall not be for ever. He shall enjoy endless life.

55. *And yet ye know*] Know him not aright, know not his real character.

56. *Earnestly desired to see*] The Syrian version and most modern translators give this sense to the term here, though not used in the same sense in any other passage.—*He saw it*] His faith in the promise made to him was equivalent to seeing, Heb. xi. 13. It is probable our Lord refers to some discovery which was made to Abraham, when he offered up Isaac, Gen. xxii. 12—18. In that transaction there was a lively type of what Jesus was to endure.

57. *Hast thou seen*] They either misunderstood our Lord, or designedly perverted his words; unless they supposed, that if Abraham 'had seen his day,' he must have seen Abraham.

58. *Was born, I am*] The term may be rendered thus, or 'I am he,' the Messiah, or the Christ; see verses 24, 28: but this latter turn does not contain an answer to the question, 'Hast thou seen Abraham?' To say, before Abraham was born, I was appointed to be the Messiah, is obviously irrelevant; nor could the Jews have been offended with this, as they admitted Messiah to be promised from the beginning. 'I am' denotes continued existence, as Campbell and others admit. See Heb. xiii. 8.

59. *Withdrew*] With Griesbach, the clause is omitted, 'Going through the midst of them, and so passed by.'

CHAP. IX. 1. *And as Jesus*] This appears to have occurred a very little time after what is related in the

- 2 who was blind from his birth. And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he was born
3 blind? Jesus answered, Neither this man, nor his parents sinned: but this hath occurred that the works of God might be manifested in him. I must work the works of him who sent me, while it is day: the night cometh, when no man can work.
4 While I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the
5 blind man with the clay. And he said to him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He departed therefore, and washed, and came seeing.
6 The neighbours, therefore, and those who had seen him before, (for he had been 'a beggar,') said, Is not this he who sat and begged? Some said, This is he: others said, He is like him: but he said, I am he.
7 They therefore said to him, How were thine eyes opened? He answered and said, A man called Jesus, made clay, and anointed mine eyes, and said to me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then they said to him, Where is he? He said, I know not.
8 They brought him who before had been blind to the Pharisees. Now it was the sabbath when Jesus made the clay, and
9 opened his eyes. Then the Pharisees also asked him how he had received sight. He said to them, He put clay upon mine eyes, and I washed, and now see. Wherefore some of the Pharisees said, This man is not from God, because he keepeth not the sabbath. Others said, How can a sinner do such miracles? And there was a division
10 among them. They say to the blind man again, What sayest thou of him, since he

foregoing chapter. The miracle was wrought in Jerusalem.

2. *Who sinned, this man?* Pearce contends that this question can have no reference to the opinion of the Pharisees, who held something like the Pythagorean doctrine of transmigration, as it respected the good only, but supposed the wicked did not enjoy this privilege, Matt. xvi. 14, &c. 'Who sinned? This man, that he hath become blind; or if he were born so, was it for the sin of his parents?'

3. *Neither this man?* Our Lord's answer shows that afflictions of this nature are not judicial for some particular crime; but permitted to occur in righteous sovereignty, and in this case to display the power of God.

6. *He spat on the ground?* See note, Mark vii. 33.—*He anointed?* That is, he spread the clay on his eyes.

7. *Go, wash in the?* This was enjoined as a trial of his faith and submission; and our Lord might have in view the cure of Naaman, 2 Kings v. 10.

8. *Been a beggar?* This reading is supported by the best MSS and many of the versions; and it is more suitable to what follows.

11. *The pool of Siloam?* This was without the walls of the city, at the bottom of Mount Moriah. See Reeland.

hath opened thine eyes? He said, He is a prophet. But the Jews did not believe 18 concerning him, that he had been blind, and received sight, until they had called the parents of him who had received sight. And they asked them, saying, Is this your 19 son, of whom ye say that he was born blind? how then doth he now see? His parents 20 answered them and said, We know that this is our son, and that he was born blind: But by what means he now seeth, we know 21 not; or who hath opened his eyes, we know not: he is of age; ask him: he will speak for himself. His parents spoke these 22 words, because they feared the Jews: for the Jews had already agreed, that if any man should confess that *Jesus* was the Christ, he should be put out of the synagogue. Therefore said his parents, He is 23 of age; ask him. A second time they 24 called the man that had been blind, and said to him, Give glory to God: we know that this man is a sinner. He answered 25 and said, Whether he be a sinner, I know not: one thing I know, that, whereas I was blind, I now see. Then said they to him 26 again, What did he to thee? how opened he thine eyes? He answered them, I have 27 told you already, and did ye not hear? wherefore would ye hear it again? will ye also be his disciples? Then they reviled 28 him, and said, Thou art his disciple; but we are disciples of Moses. We know that 29 God spoke to Moses: but we know not whence this man is. The man answered 30 and said to them, This is a wonderful thing, that ye know not whence he is, and yet he hath opened mine eyes. Now we know 31 that God heareth not sinners: but if any man be a worshipper of God, and do his will, him he heareth. Since the world be- 32 gan hath it not been heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do 33

16. *Keepeth not the sabbath?* Such a remark, on such an occasion, is very singular, and what our Lord had often refuted. What others said, is far more pertinent. How could it be expected that God would enable a sinner to do such miracles?

17. *He is a prophet?* He thought he could be no less; and the miracle might remind him of what other prophets had done.

18—23. *Did not believe?* Their unbelief happily led to a minute examination respecting the miracle; and this ended in a manner most satisfactory.—*Be put out?* Be treated as an excommunicated person.

24. *Give glory to God?* By confessing the truth. They believed, or affected to believe, that he had told them lies; and they address him as Joshua did Achor, Josh. vii. 18, 19, and hoped to have made a similar discovery.

28. *His disciple?* They reproach him with this, and gloried that they were the disciples of Moses.

29. *Whence this man is?* Who hath sent him, whether he is not some impostor who is gaining disciples in order to realize his ambitious views.

30—33. *This is a wonderful!* The answer to their insinuation is just, and must have been galling to these proud

34 nothing. They answered and said to him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out of their synagogues.

35 Jesus heard that they had cast him out; and when he met him, he said to him,

36 Dost thou believe in the Son of God? He answered and said, Who is he, Sir, that I

37 may believe in him? And Jesus said to him, Thou hast both seen him, and it is

39 he that talketh with thee. And he said, Master, I believe: And he did obeisance to

39 him. Then Jesus said, For judgment I am come into this world, that they who see not may see: and that they who see may

40 be made blind. And some of the Pharisees who were with him heard these words, and said to him, Are we also blind?

41 Jesus said to them, If ye were blind, ye would not have sin: but now ye say, We see; your sin therefore remaineth.

CHAPTER X.

A. D. 32. Christ the door and the good shepherd; various opinions respecting him; he proves by his works that he is the Messiah, &c.

1 VERILY, verily, I say to you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, is a thief

2 and a robber; But the shepherd of the

3 sheep entereth in by the door. To him the porter openeth; and the sheep hearken to his voice: and he calleth his own sheep

4 by name, and leadeth them out. And when he bringeth forth his own sheep, he goeth before them, and the sheep follow

5 him, because they know his voice. A stranger they will not follow, but will flee from him; for they know not the voice of

6 strangers. This parable Jesus spoke to them; but they understood not what things they were which he spoke to them.

7 Jesus therefore said to them again, Verily, verily, I say to you, I am the door of

Pharisees. When unable to refute his simple reasoning, they persecute the man for speaking the truth.

35. *Dost thou believe?* How kind was Jesus to notice this injured man, to make himself known to him, and lead him to place his confidence in him!

39. *For judgment I am* On some for their wilful blindness and obduracy, and in mercy to others, to give them both the power of seeing naturally and spiritually.

41. *If ye were blind* If ye laboured under unavoidable ignorance, ye would have comparatively no sin; but since you pretend to know more than others, your sin of unbelief abides upon you with greater aggravation.

CHAP. X. 1. *Verily, verily* Jesus, in the former part of this chapter, addressed the Pharisees, who considered themselves as shepherds, and they admitted into the fold, or excluded from it, whom they would.—*Sheep-fold* These were made difficult of access, to prevent robbery.

2—5. *But the shepherd* This is his constant practice; and the porter, or person set to watch, openeth the gate to him.—*Calleth by name* This shows that shepherds were accustomed then, as they are even now, to give names to their sheep, and to go before them when they brought them out of the fold. Persons discharging the office of shepherds

the sheep-fold. All that have come [before 8 me] are thieves and robbers; but the sheep did not hear them. I am the door: 9 by me if any man enter in, he shall be safe, and shall go in and out, and find pasture. The thief cometh only to steal, and to kill, 10 and to destroy: I am come that they may have life, and that they may have it more abundantly.

I am the good shepherd: the good shepherd layeth down his life for the sheep. But the hireling, who is not the shepherd, 12 whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf seizeth them, and scattereth the sheep. The hireling fleeth because he 13 is a hireling, and careth not for the sheep. I am the good shepherd, and know my 14 sheep, and am known by mine; Even as 15 the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are 16 not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. For 17 this my Father loveth me, because I lay down my life, that I may take it again. None taketh it from me, but I lay it down 18 of myself. I have power to lay it down, and I have power to take it again. This commission I have received from my Father.

There was a division therefore again 19 among the Jews because of these words. And many of them said, He hath a demon, 20 and is mad; why hear ye him? Others 21 said, These are not the words of him that hath a demon. Can a demon open the eyes of the blind?

Now the feast of the dedication was kept 22 at Jerusalem; and it was winter. And 23 Jesus walked in the temple, in Solomon's porch. Then came the Jews round about 24 him, and said to him, How long dost thou

must be called to it, and properly qualified, and diligently employed, caring for the flock.

8—10. *Have come before me* Pretending to be the Christ, such as Theudas, Acts v. 36.—*By me if any* Either as a shepherd or teacher, or as a sheep or disciple, he shall be safe, and shall enjoy true spiritual food.—*May have life* And the means of supporting it in a much more abundant manner than they have had at any former period.

11—13. *I am the good* What follows justly entitles him to this character. When a person has no interest in the flock, and careth not for them, he will not expose himself to any danger; but he, whose the sheep are, will do anything to secure them.

16. *Other sheep* He refers to the Gentiles whom he designed should be called and brought to his fold.

18. *None taketh it* That is, none can without my own consent.—*This commission* To become the good shepherd, and to give his life for the sheep.

19—21. *A division* Some with malice and hatred said, 'he hath a demon, and is mad'; but others, appealing to his recent miracles, justified his discourse.

22. *Feast of the dedication* This feast was instituted to commemorate the cleansing of the temple by Judas Macca-

CHAPTER XI.

make us to doubt? If thou be the Christ, 25 tell us plainly. Jesus answered them, I said to you, and ye believed not: the works which I do in my Father's name, testify of 26 me. But ye believe not, because ye are not 27 of my sheep; As I said to you, My sheep hear my voice; and I know them, and they 28 follow me: And I give unto them everlasting life; and they shall never perish, neither shall any one wrest them out of my 29 hand. My Father, who gave them to me, is greater than all; and none are able to 30 wrest them out of my Father's hand. I 31 and my Father are one. Then the Jews 32 again took up stones to stone him. Jesus said to them, Many good works I have shown you from my Father; for which of 33 those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, because that thou, being a man, makest thyself 34 God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If 35 those be called gods, to whom the word of God came, and the scripture cannot be made 36 void; Say ye of him, whom the Father hath set apart, and sent into the world, Thou blasphemest, because I said, I am 37 the Son of God? If I do not the works of 38 my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the 39 Father is in me, and I in him. Again therefore they sought to take him: but he 40 escaped out of their hand, And departed again beyond the Jordan into the place where John at first baptized; and there he 41 abode. And many resorted to him, and said, John did no miracle: but all things that John spoke of this man were true. And many believed in him there.

beus, after it had been polluted by Antiochus Epiphanes. It was kept in the 9th month, our December.

24. *Be the Christ*] Whether this was said with a friendly design or not, Jesus thought proper to answer in a satisfactory manner.

25. *The works which*] He had often appealed to his works, in testimony of who he was, chap. v. 36, &c.

26, 27. *As I said to you*] With Beza, and many others, I join these words to what follows, because Jesus had said these words; see ver. 4, 15, 16.

30. *I and my Father*] Are one in counsel and power. Unless we admit this, the inference would not be just, that none can wrest them out of his hand, because none can wrest them out of his Father's hand. The union of believers is very different from this, chap. xvii. 21.

31—33. *Then the Jews again*] See chap. viii. 59. It is not said that they threw them at him; but it is rather probable that they were prevented from doing this, he being surrounded by many who were friendly to him.—*For blasphemy*] This is explained in the next words, calling God his Father, and claiming an equality in Divine power. See note, chap. v. 18, &c.

34, 38. *In your law*] Ps. lxxxii. 6. Thus the term law is applied to the whole scriptures. If the scriptures style magistrates gods, because appointed and established in that

A. D. 33. Christ raiseth Lazarus, and many Jews believe; the high priests and Pharisees conspire against him; opinion of Caiaphas; many inquire after him at the passover.

Now a certain man was sick, named 1 Lazarus, of Bethany, the town of Mary and of her sister Martha. (It was the same 2 Mary who afterwards anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.) Therefore his sisters sent to Jesus, saying, 3 Master, behold he whom thou lovest is sick. When Jesus heard this, he said, This sickness is not unto death, but for the glory of 4 God, that the Son of God might be glorified by it. Now Jesus loved Martha, and her 5 sister, and Lazarus; When he had heard therefore that he was sick, he still abode 6 two days in the same place where he was. Then afterwards he saith to his disciples, 7 Let us go into Judea again. The disciples 8 said to him, Rabbi, the Jews of late sought to stone thee: and goest thou thither again? Jesus answered, Are there not twelve hours 9 in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in 10 the night, he stumbleth, because there is no light to him. He spoke these things; 11 and afterwards he saith to them, Our friend Lazarus hath fallen asleep; but I go, that I may awake him. Then said his disciples, 12 Master, if he hath fallen asleep, he will recover. But Jesus spoke of his death: but 13 they thought that he spoke of rest in sleep. Then Jesus said to them plainly, Lazarus 14 is dead. And I am glad for your sakes 15 that I was not there, that ye may believe; but let us go unto him. Then Thomas, 16 who is called Didymus, said to his fellow-disciples, Let us also go, that we may die with him. When Jesus therefore came, 17

office; and if its language be correct, how can ye accuse me of blaspheming, because I call God my father?—*The Father in me*] Our Lord claims such a union with the Father as must imply a participation of the same nature, perfections, and attributes; and the Jews understood him to do so.

CHAP. XI. 2. *Who afterwards*] See chap. xii. 1, 3, &c. Matt. xxvi. 7, and see note, Luke vii. 37, &c. John omits what the other Evangelists had related; and gives us this interesting account of his raising Lazarus, not mentioned by the rest. Grotius supposes the other Evangelists, who wrote while Lazarus was alive, might omit the miracle, lest the Jews should kill him, as being a witness of the Divine power of Christ. We find they did form such a design, chap. xii. 10. But Lazarus being now dead, John records the miracle with all its wonderful circumstances.

4. *Not unto death*] From what follows, we must understand our Lord to mean, 'not at this time to a continuance in the state of death.'

16. *Didymus*] This has the same meaning in Greek that Thomas has in Hebrew, denoting a twin.—*That we may die*] Some expected that Jesus would be stoned, and Thomas supposed that they might be treated in the same manner. See verse 8.

he found that Lazarus had already *lain* in the grave four days.

18 Now Bethany was nigh unto Jerusalem, 19 about fifteen furlongs off: And many of the Jews had come to Martha and Mary, to comfort them concerning their brother. 20 Then Martha, as soon as she heard that Jesus was coming, *went and* met him: but 21 Mary sat in the house. Then said Martha to Jesus, Master, if thou hadst been here, 22 my brother had not died. But I know, that even now, whatsoever thou shalt ask 23 of God, God will give to thee. Jesus saith to her, Thy brother shall rise again. 24 Martha saith to him, I know that he will rise again in the resurrection at the last 25 day. Jesus said to her, I am the resurrection, and the life: he who believeth in me, though he die, yet shall he live: And whosoever liveth and believeth in me shall 27 never die. Believest thou this? She saith to him. Yea, Master, I believe that thou art the Christ, the Son of God, who was to come into the world. And when she had said this, she went and called Mary her sister secretly, saying, The Teacher is come, 29 and calleth for thee. As soon as she heard this, she arose quickly, and came unto him, 30 (Now Jesus had not yet come into the town, but was in that place where Martha met 31 him.) The Jews then who were with her in the house, and comforted her, when they saw that Mary rose up hastily and went out, followed her, saying, She goeth unto the sepulchre that she may weep there. 32 When Mary had come where Jesus was, and saw him, she fell down at his feet, saying to him, Master, if thou hadst been 33 here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping who came with her, he 34 groaned in spirit, and was troubled, And said, Where have ye laid him? They said 35 to him, Master, come and see. Jesus wept.

21, 22. *Master, if thou* Martha owns our Lord's power to raise Lazarus, but knowing that, in many cases, he had not exerted it, she does not ask or expect such a miracle.

23—26. *Thy brother shall* Thus did Jesus, unsolicited, declare what he intended to do: but Martha misunderstood him, supposing that he referred to the general resurrection. —*I am the resurrection* That is, I am the author of the resurrection and the life; a very common trope, of the effect for the efficient cause.—*Never die* Shall not die again after being raised to life.

28. *Secretly* This was done by his command, though John does not relate it expressly; but it is implied in what Martha says, 'he calleth for thee.'

33—35. *He groaned in spirit* He showed his emotion by a suppressed inward groan; and his sympathy by his tears. Our Lord manifested the same feelings that we possess, and lamented the miseries of human life. 'In spirit,' means 'in himself;' *πνευμα* only signifying person, chap. xiii. 21.

37. *Could not He* These remarks show that the miracle of giving sight to the blind man, chap. ix, had raised considerable attention; and yet they indicate some degree of unbelief.

The Jews therefore said, Behold how he 36 loved him! And some of them said, Could 37 not He, who opened the eyes of the blind, have caused that even this man should not have died? Jesus therefore again groaning 38 in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, 39 Take away the stone. Martha, the sister of him that was dead, saith to him, Master, by this time he is offensive: for he hath been four days buried. Jesus saith to her, 40 Said I not to thee, that, if thou wouldst believe, thou shouldst see the glory of God? Then they took away the stone.^o And 41 Jesus raised his eyes, and said, Father, I thank thee that thou hast heard me. And 42 I know that thou hearest me always: but because of the multitude who stand by I have said this, that they may believe that thou hast sent me. And when he had 43 thus spoken, he cried with a loud voice, Lazarus, come forth. And he that had 44 been dead came forth, having his hands and feet bound with grave clothes; and his face was bound about with a napkin. Jesus saith to them, Loose him, and let him go. Then many of the Jews who came to Mary, 45 and had seen the things which Jesus did, believed in him. But some of them went 46 away to the Pharisees, and told them what things Jesus had done.

The chief priests and Pharisees assem- 47 bled a council, and said, What shall we do? for this man doeth many miracles. If we 48 let him thus alone, all men will believe in him; and the Romans will come and take away both our place and nation. And one 49 of them, named Caiaphas, being the high priest that same year, said to them, Ye know nothing, Nor consider that it is ex- 50 pedient for us, that one man should die for the people, and that the whole nation should not perish. Now he spoke not this 51 of himself: but, being high priest that

39. *By this time* In hot countries the putrefaction of dead bodies is rapid, and Mary concluded that this was the state of Lazarus.

40. *Glory of God* A display of his amazing power in raising up Lazarus, and which should tend to advance his glory among men.—(o) *Where the dead was laid*.—Griesb.

41. *Father, I thank thee* He had poured out his soul to the Father and he knew that he had heard him; for he heard him always.

44. *Having his hands* He might have been so loosely bound, as to have some little use of his hands and feet.—*His face was bound* If the Jews buried as the Egyptians did, the face was not covered; but only something wrapped round the forehead which came under the chin.

46. *But some went* While some were constrained to believe in him by the evidence of such a miracle, others were so hardened as to go and inform the Pharisees of it, to excite them to execute their well-known designs.

50. *That one man* It should seem that the council was divided, and that some contended that it was not lawful to kill an innocent man; but Caiaphas contended that expediency and reasons of state would justify it. This reasoning has been adopted by rulers too frequently.

year, he prophesied that Jesus should die
52 for that nation; And not for that nation
only, but that he should gather together
also in one the children of God, who were
53 scattered abroad. From that day therefore
they took counsel how they might kill him.
54 Jesus therefore walked no more openly
among the Jews; but went thence into a
country near the desert, unto a city called
Ephraim, and there continued with his
disciples.
55 And the passover of the Jews was near:
and many went out of the country up to
Jerusalem before the passover, to purify
56 themselves. Then sought they for Jesus,
and spoke among themselves, as they stood
in the temple, What think ye? that he will
57 not come to the feast? Now both the chief
priests and the Pharisees had given a
command, that if any man knew where he
was, he should discover it, that they might
apprehend him.

CHAPTER XII.

A. D. 33. *Mary anointeth the feet of Jesus; many assemble to see Lazarus; Jesus rideth into Jerusalem; foretelleth his death, &c.*

1 Six days before the passover, Jesus came
to Bethany, where Lazarus was who had
been dead, whom he had raised from the
2 dead. There they made for him a supper;
and Martha served: but Lazarus was one
3 of those that were at table with him. Then
took Mary a pound of ointment of liquid
nard, very costly, and anointed the feet of
Jesus, and wiped his feet with her hair:
and the house was filled with the odour of
4 the ointment. Then saith one of his disci-
ples, Judas Iscariot, [Simon's son,] who
5 was about to deliver him up, Why was not
this ointment sold for three hundred denarii,
6 and given to the poor? Now this he said,
not that he cared for the poor; but because
he was a thief, and had the purse, and
7 carried that was put in it. Then said
Jesus, Let her alone: against the day of
8 my embalming she hath kept this. For

ye have the poor always with you; but me
ye have not always. Now a great mul- 9
titude of the Jews knew that he was there:
and they came not because of Jesus only,
but that they might see Lazarus also,
whom he had raised from the dead. So 10
the chief priests determined to kill Lazarus
also: Because that by reason of him many 11
of the Jews withdrew from them, and be-
lieved in Jesus.

On the next day a great multitude who 12
had come to the feast, when they heard
that Jesus was coming to Jerusalem, Took 13
branches of palm trees, and went forth to
meet him, and cried out Hosanna; Blessed
be the King of Israel, who cometh in the
name of the Lord. Now when Jesus had 14
procured a young ass, he sat on it; as it is
written, Fear not, daughter of Zion: be- 15
hold, thy King cometh, sitting on the colt
of an ass.

Now these things understood not his dis- 16
ciples at first: but when Jesus was glori-
fied, then they remembered that these
things were written of him, and that they
had done these things unto him. The mul- 17
titude therefore who were with him, bore
testimony that he had called Lazarus out
of his sepulchre, and raised him from the
dead. For this reason also the multitude 18
met him, because they heard that he had
done this miracle. The Pharisees there- 19
fore said to one another, Perceive ye that
ye prevail nothing? behold, the world is
gone after him.

Now certain Greeks were among those 20
who came up to worship at the feast.
These came to Philip, who was of Bethsaida 21
in Galilee, and besought him, saying, Sir,
we desire to see Jesus. Philip cometh and 22
telleth Andrew: and again, Andrew and
Philip tell Jesus. And Jesus answered 23
them, saying, The hour is come, that the
Son of man should be glorified. Verily, 24
verily, I say to you, Unless a corn of wheat
fall into the ground and die, it remaineth

51—54. *He prophesied*] His words were so overruled, that they may be considered as containing a prophecy of the death of Jesus for the whole Jewish people and the Gentiles; yet this was not his intention — *Walked no more*] As his time was not yet come, he withdrew from the neighbourhood of Jerusalem, to a city or town called Ephraim, not far from Bethel, and near the desert Quarantina; and as Doddridge thought, he went thence to the Jordan and parts about, whence he had come to raise Lazarus.

55—57. *The passover*] This was the passover at which Jesus suffered.—*To purify*] From legal pollutions. The language of the people showed that Jesus and his miracles were the general topic of conversation; while the priests and Pharisees made no secret of their intention to kill him.

CHAP. XII. 1—3. *Six days*] Within these six days, now many discourses did our Lord deliver! Every portion of his time was well filled up.—*Anointed the feet*] See note, Luke vii. 38.

5. *Three hundred*] Near ten pounds of our money; so

that it appears that Lazarus and his sisters were persons in easy, if not affluent circumstances.

6. *This he said*] The Evangelist makes this reflection on the spirit of the traitor, as appeared by his subsequent conduct.

7. *Of my embalming*] See note, Matt. xxvi. 12.—*The poor always*] These will continue to be objects on whom you may confer favour, and to whom you may show respect; but I shall soon be removed from you, and you will have no opportunity of showing any regard to me personally.

9—12. *Multitude of the Jews*] Curiosity brought many to Bethany to see Lazarus; and, satisfied of the truth of the miracle, believed in Jesus as Messiah.

16—19. *Now these things*] The Evangelist honestly confesses that when these things were done, they did not understand them.

21—26. *Sir, we desire to see*] These Greeks had wrong notions of our Lord's kingdom, conceiving it to be a temporal one. Hence he informs them of his death, and of the

a single corn : but if it die, it bringeth
 25 forth much produce. He that loveth his
 life, shall lose it ; and he that regardeth
 not his life in this world, shall keep it to
 26 life everlasting. If any man serve me, let
 him follow me ; and where I am, there
 shall my servant also be : if any man serve
 27 me, him will my Father honour. Now is
 my soul troubled ; and what shall I say ?
 Father, save me from this hour ? But for
 28 this cause came I unto this hour. Father,
 glorify thy name. Then a voice came from
 heaven, saying, I have both glorified it, and
 29 will glorify it again. The multitude there-
 fore, who stood by and heard it, said that
 it thundered : others said, An angel spoke
 30 to him. Jesus answered and said, This
 voice came not for my sake, but for your
 31 sakes. Now is the judgment of this world :
 now shall the prince of this world be cast
 32 out. And when I shall be lifted up from
 the earth, I will draw all men unto me.
 33 (This he said, signifying what death he was
 34 about to die.) The multitude answered
 him, We have heard out of the law that the
 Christ abideth for ever : and how sayest
 thou, The Son of man must be lifted up ?
 35 who is the Son of man ? Then Jesus said
 to them, Yet a little while is the light with
 you. Walk while ye have the light, lest
 darkness come upon you : for he that
 walketh in darkness knoweth not whither
 36 he goeth. While ye have the light, believe
 in the light, that ye may be the sons of
 light. These things spoke Jesus, and de-
 parted, and privately withdrew from them.
 37 But though he had done so many mira-
 cles before them, yet they believed not in
 38 him : So that the words of Isaiah the
 prophet were fulfilled, which he spoke,
 saying, Lord, who hath believed our report ?
 and to whom hath the arm of the Lord
 39 been manifested ? Therefore they could not
 believe, because Isaiah had said again,
 40 He hath blinded their eyes, and hardened

their heart ; so that they see not with their
 eyes, nor understand with their heart, and
 turn, that I should heal them. These 41
 things said Isaiah, when he saw his glory,
 and spoke of him.

Nevertheless many among the rulers 42
 believed in him ; but because of the Phari-
 sees they did not confess it, lest they
 should be put out of the synagogue : For 43
 they loved the praise of men more than the
 praise of God.

Then Jesus cried and said, He who be- 44
 lieveth in me, believeth not only in me,
 but in him who sent me. And he who 45
 seeth me seeth him who sent me. I am 46
 come a light into the world, that whosoever
 believeth in me should not remain in dark-
 ness. And if any man hear my words, 47
 and believe not, I condemn him not : for I
 came not to condemn the world, but to save
 the world. He that rejecteth me, and re- 48
 ceiveth not my words, hath what will con-
 demn him : the doctrine which I have
 spoken, that will condemn him in the last
 day. For I have not spoken of myself ; 49
 but the Father, who sent me, hath given
 me a commandment, what I should enjoin,
 and what I should speak. And I know 50
 that his commandment is everlasting life ;
 whatsoever therefore I speak, I so speak as
 the Father hath enjoined me.

CHAPTER XIII.

A. D. 33. *Jesus washeth the disciples' feet, as an exam-
 ple to teach humility ; he informs John who should
 betray him ; inculcates brotherly love, &c.*

Now before the feast of the passover, 1
 though Jesus knew that his hour was come
 that he should depart out of this world
 unto the Father, yet having loved his own
 who were in the world, he loved them unto
 the end. And supper being come, (the 2
 devil having now put into the heart of
 Judas Iscariot, son of Simon, to deliver him
 up ;) Though Jesus knew that the Father 3

persecution of his disciples ; and promises to such as faith-
 fully serve him, a place with him in heaven. See note,
 Luke xiv. 26.

27. *Father, save me*] This is a part of the question ;
 which he no sooner asks than he checks himself by the de-
 sign of his coming among men ; and hence prays, ' Father,
 glorify thy name.'

28—33. *Then a voice*] Doubtless in a very audible man-
 ner, as we learn from the reflections of the people.—*The
 judgment of*] Now the time approaches, when the prince of
 darkness, who rules in the Gentile world, shall be cast out
 by the spread of my gospel, after my crucifixion.

34. *Abideth for ever*] Ps. cx. 4 ; Dan. vii. 14, 27. The
 Jews could not reconcile our Lord's being lifted up, or re-
 moved some way from them, with his claim of being the
 Christ.

37—41. *So many miracles*] This must refer to the chief
 priests and Pharisees ; for numbers did believe in him.—
Could not believe] Through the power of their prejudice,
 and hardened hearts, Matt. xiii. 14.—*Saw his glory*] See
 l. vi. 1, &c. The prophet saw the glory of Jehovah him-

self, and this direct reference at least proves that the Evan-
 gelist believed that the Saviour was also Jehovah.

42, 43. *Many among*] We know of two, Nicodemus and
 Joseph of Arimathea ; yet they were so timid as not to dare
 to confess their faith, loving the praise of men.

45. *Seeth him who*] He seeth the Divine perfections dis-
 played ; and in my person he beholds the character of the
 Father.

47. *Not to condemn the world*] This was not his design
 on the present occasion. He pronounced no sentence of
 final misery.

48—50. *Receive not*] Our Lord testifies that the doc-
 trine he taught in his Father's name, if rejected, would af-
 ford matter of condemnation at the last day ; but if re-
 ceived, it would conduct to everlasting life.

CHAP. XIII. 1. *He loved them*] He showed that he did
 so both by his kind instructions and the example which he
 set before them.

2. *Supper being come*] That it was not ended appears
 from verses 26—28 ; and the text will admit the version
 given. See Matt. xiii. 21 ; xxvi. 6, &c.

had given all things into his hands, and that as he came from God, so he was about to return to God; He riseth from supper, and laid aside his mantle; and took a towel, and girded himself. He then poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which he was girded. So he cometh to Simon Peter; and Peter said to him, Master, wouldst thou wash my feet? Jesus answered and said to him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith to him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Master, not my feet only, but also my hands and my head. Jesus saith to him, He that hath been washed needeth only to wash his feet; and he is altogether clean: and ye are clean, but not all. For he knew who was about to deliver him up; therefore he said, Ye are not all clean.

So after he had washed their feet, and put on his mantle and placed himself at table, he said to them, Know ye what I have done to you? Ye call me Teacher and Master: and ye say well; for so I am. If I then, your Master and Teacher, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say to you, The servant is not greater than his master; nor is the messenger greater than he who sent him. If ye know these things, happy are ye if ye do them.

I speak not of you all: I know whom I have chosen: but so the scripture is fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say to you, He that receiveth whomsoever I send receiveth me; and he

that receiveth me receiveth him that sent me. When Jesus had said thus, he was troubled in spirit, and testified, and said, Verily, verily, I say to you, that one of you will deliver me up. Then the disciples looked on one another, doubting of whom he spoke. Now one of his disciples, whom Jesus loved, was lying near his bosom. Simon Peter therefore beckoned to him, that he should ask who it might be of whom he spoke. He then, leaning nearer the bosom of Jesus, saith to him, Master, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop, Satan entered into him. Then Jesus said to him, What thou doest, do quickly. Now no man at the table knew why he spoke this unto him. For some thought, because Judas had the purse, that Jesus had said to him, Buy those things which we have need of for the feast; or, that he should give something to the poor. He then, having received the sop, went out immediately: and it was night.

When he had gone out, Jesus said, Now 31 is the Son of man glorified, and God is glorified by him. If God be glorified by him, God shall also glorify him in himself, and will immediately glorify him. Little children, I have but a little time to be with you. Ye will seek me: and as I said to the Jews, Whither I go, ye cannot come; so now I say to you. A new commandment I give unto you, That ye love one another; that, as I have loved you, ye also love one another. By this all men will know that ye are my disciples, if ye have love one to another.

Simon Peter said to him, Master, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me hereafter. Peter said to him, Master, why cannot I follow thee

3. *Had given all things*] Appointed him to rule over all things.

6-8. *Peter said to him*] This zealous disciple could not think of his Lord doing so mean an act. Jesus informs him that the reason of it he did not then know, but should know hereafter.—*No part with me*] Still Jesus bears with him and informs him, that he must wash him in one sense, or he could have no interest in him.

9. *Not my feet only*] Peter corrects himself when he perceives something of our Lord's design; and is willing that he should wash any part rather than not have an interest with him.

10. *Needeth only to*] It was customary with the Jews to wash their bodies before they went to a feast; and when they came there they only washed the feet, as these only were supposed to have contracted any filth. The passage has also a spiritual sense, intimating that they were cleansed from gross sins, except Judas.

12-17. *Know ye what I*] He designed to teach them kindness and condescension; and to be ever ready to do any humble service for one another.

18. *He that eateth bread*] Jesus knew the hearts of all

his apostles; and that one of them would do to him as David's enemy had done, Psa. xli. 9.

22-26. *Doubting of whom*] They were confounded by such an assertion; and not knowing whom to suspect, Peter heckoned to John, who lay next to him, to inquire who it was; and there being no reason to keep it a total secret, he told him.

27. *What thou doest*] Had he possessed the least regard to Jesus, this would have stung him to the heart.

31, 32. *Now is the Son*] I shall be glorified by my conquest over the powers of darkness, sin, and death; and God the Father will be glorified by my work.—*In himself*] In his own person, as Newcome explains. See Phil. ii. 9.

33-35. *Little children*] This is the language of tender regard. Ch. vii. 36.—*A new commandment*] This is, to love one another as he had loved them. It was always a duty for men to love their neighbours, Levit. xix. 18; but now they were to do it from a new example, influenced by a new motive, and to a new extent.

36. *Whither goest thou*] He refers to verse 33, and did not understand that our Lord spoke of his death as the gate to heaven.

now? I will lay down my life for thy sake.

- 38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say to thee, the cock shall not crow, until thou hast denied me thrice.

CHAPTER XIV.

A. D. 33. Christ comforteth his disciples: professeth himself the way, &c., promiset the Holy Spirit as the comforter, &c.

- 1 LET not your heart be troubled: believe
2 in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare
3 a place for you. And after I shall have prepared a place for you, I will come again, and receive you to myself; that where I
4 am, ye also may be. And whither I go ye
5 know, and the way ye know. Thomas saith to him, Lord, we know not whither thou goest; and how can we know the
6 way? Jesus saith to him, I am the way, and the truth, and the life: no man cometh
7 unto the Father, but by me. If ye had known me, ye would have known my Father: and from henceforth ye know him, and have seen him.
8 Philip saith to him, Master, show us the
9 Father, and it sufficeth us. Jesus saith to him, Have I been so long time with you, and dost thou not yet know me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the
10 Father? Believest thou not that I am in the Father, and the Father in me? the words which I speak unto you I speak not of myself: but the Father who dwelleth in
11 me, he doeth the works. Believe me that I am in the Father, and the Father in me: but if not, believe me for the works them-
12 selves. Verily, verily, I say to you, He that believeth in me, the works which I do shall he also do; and greater works than

these shall he do, because I go unto my Father; And whatsoever ye shall ask in 13 my name, I will do, that the Father may be glorified in the Son. If ye shall ask any 14 thing in my name, I will do it.

If ye love me, keep my commandments. 15 And I will pray the Father, and he shall 16 give you another Comforter, that he may abide with you for ever; Even the Spirit of 17 truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye shall know him; for he shall abide with you, and shall be in you. I 18 will not leave you comfortless: I will come to you. Yet a little while, and the world 19 shall see me no more; but ye shall see me: because I live, ye also shall live. At that 20 day ye shall know that I am in my Father, and you in me, and I in you. He that 21 hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him.

Judas saith to him, not Iscariot, Master. 22 "and" wherefore is it that thou wilt manifest thyself to us, and not to the world? Jesus 23 answered and said to him, If any man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that 24 loveth me not keepeth not my words: and yet the word which ye hear is not mine, but the Father's who sent me.

These things have I spoken to you, while 25 I remain with you. But the Comforter, 26 the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you. Peace I 27 leave with you, my peace I give unto you: not as the world giveth, do I give unto

33. *The cock shall*] While Peter professed his readiness to die for him, our Lord foretells his weakness and fall.

CHAP. XIV. 1. *Believe in God*] The Syr., Greek commentators, and many moderns, render in this manner; and the exhortation means, place your confidence in God, and especially in those troubles which are coming upon you.

2. *In my Father's house*] In heaven, which he speaks of under the notion of a temple, in which are many mansions, where those are to abide who are made kings and priests unto God. Perhaps this intimates various degrees of glory. — *I go to prepare*] This was prepared in the purpose of God from the foundation of the world, Matt. xxv. 34; but as that was founded on the mediation of Christ, it may be strictly said, that when he entered there as our high-priest and forerunner, to present as it were his own blood, he prepared it for the admission of his people. See Heb. ix. 23, 24.

6. *I am the way*] To the Father, and every promise I make is truth, so that ye may joyfully expect life, eternal life, hereafter.

7. *Ye know him*] Ye know him in me, ye know his will, and ye see and have seen his power, wisdom, and love displayed.

9. *He that hath seen*] Our Lord is not speaking of the Divine Essence, but of seeing the Divine perfections and

excellencies. He that had seen him work miracles, had seen the wisdom, power, and goodness of God.

12—14. *Greater works*] More in number and in kind; more illustrious and astonishing. The gifts of speaking various languages, prophesying, &c., may be meant, 1 Cor. xii. 1, &c.

16. *Comforter*] The word also signifies 'advocate and monitor,' the last of which Campbell has adopted. See his excellent note.

17, 18. *Spirit of truth*] So called, because the Spirit was to reveal and make known all evangelical truths to the apostles.—*Comfortless*] Or, orphans. They would be soon bereaved of him who had been as a father.

20. *Know that I am in*] When they received the Spirit of truth, they should know that Jesus was one with the Father, and they one with him by their faith and obedience.

22. *Manifest thyself to us*] This disciple thought that the kingdom of Christ would not be a spiritual, but a temporal one.—(a) *And*.—Griesb.

23. *We will come unto him*] This can only mean, we will give him such proofs of our love and presence as the world cannot understand.

26. *The Comforter*] What follows explains the office of the Spirit.

you. Let not your heart be troubled, nor
 28 let it be dismayed. Ye have heard that I
 said to you, I go away, and come again
 unto you. If ye loved me, ye would rejoice,
 because I go unto the Father: for my
 29 Father is greater than I. And now I have
 told you before it come to pass, that, when
 30 it is come to pass, ye may believe. Here-
 after I shall not talk much with you: for
 the prince of the world cometh, and hath
 31 nothing in me. But *I lay down my life*
 that the world may know that I love the
 Father; and as the Father commanded
 me, so I do. Arise, let us go hence.

CHAPTER XV.

A. D. 33. Love between Christ and his members under the parable of the vine and branches; comfort under the hatred and persecution of the world; the office of the Spirit.

1 I AM the true vine, and my Father is
 2 the husbandman. Every branch in me
 which beareth not fruit, he taketh away;
 and every branch which beareth fruit, he
 pruneth, that it may bear more fruit.
 3 Now ye are clean through the word which
 4 I have spoken to you. Abide in me, as I
 in you. As the branch cannot bear fruit
 of itself, unless it abide in the vine; no
 5 more can ye, unless ye abide in me. I am
 the vine, ye are the branches: He that
 abideth in me, and I in him, he bringeth
 forth much fruit: for severed from me ye
 6 can do nothing. If a man abide not in me,
 he shall be cast out as a branch that is wi-
 thereth: men gather such, and cast them
 7 into the fire, and they are burned. If ye
 abide in me, and my words abide in you,
 ye shall ask what ye will, and it shall be
 done unto you. Herein is my Father glo-
 rified, that ye bear much fruit: so will ye
 9 be my disciples. As the Father hath loved
 me, so have I loved you: abide ye in my
 10 love. If ye keep my commandments, ye
 shall abide in my love; even as I have kept

my Father's commandments, and abide in
 his love. These things have I spoken to 11
 you, that my joy may abide in you, and that
 your joy may be full. This is my com- 12
 mandment, That ye love one another, as I
 have loved you. Greater love than this 13
 hath no man, that a man lay down his
 life for his friends. Ye are my friends, if 14
 ye do whatsoever things I command you.
 Henceforth I call you not servants; for 15
 the servant knoweth not what his master
 doeth; but I call you friends; for all things
 which I have heard from my Father I have
 made known to you. Ye have not chosen 16
 me, but I have chosen you, and ordained
 you, that ye may go and bear fruit, and
 that your fruit may remain: that whatever
 ye shall ask of the Father in my name, he
 may give it you. These things I command 17
 you, that ye may love one another. If the 18
 world hate you, ye know that it hated me
 before it hated you. If ye were of the 19
 world, the world would love its own; but
 because ye are not of the world, but I have
 chosen you out of the world, therefore the
 world hateth you. Remember the words 20
 which I said to you, The servant is not
 greater than his master! If they have
 persecuted me, they will persecute you also;
 if they have kept my saying, they will keep
 yours also. But all these things they will 21
 do unto you on account of my name, be-
 cause they know not him who sent me.
 If I had not come and spoken to them, 22
 they would not have had sin; but now they
 have no excuse for their sin. He that 23
 hateth me, hateth my Father also. If I 24
 had not done among them the works which
 no other hath done, they would not have
 had sin; but now they have both seen and
 have hated both me and my Father.
 But this cometh to pass, so that the words 25
 are fulfilled which are written in their law,
 They hated me without a cause. But 26
 when the Comforter is come, whom I will

28. *Is greater than I*] Than I am as Mediator, and as sent by him. In this respect, the Father is greater than the Son.

30. *The prince of the*] Satan cometh by Judas and the wicked priests and rulers, but he will find no sin to give him power over me.

31. *But I lay down*] See chap. x. 18. With Newcome the ellipsis is supplied, and his laying down his life, in obedience to the Father's will, was a proof of his love.—*Arise*] This may refer to rising from table, when the paschal supper was ended; and that the following discourse was delivered in the house, before he went to Gethsemane.

CHAP. XV. 2. 3. *He pruneth*] It has been observed that there is a verbal allusion, or paronomasia, in these verses To the barren branch, the word *apui* is applied; and to the fruitful one, *kataipui*. This is preserved in the second, that the reference in the third verse may be understood.

4—6. *Abide in me*] The figure is, pursued, and as the life and fruitfulness of the branch depend on its union with the stock; so their spiritual life, on their faith in their Lord and Saviour.

8. *So will ye be my*] So ye will be known and distin-

guished as my disciples; and the Father will be honoured and glorified.

9. *Abide in my love*] The next verse explains this to mean, 'so conduct yourselves that ye may continue the objects of my love.'

11. *My joy in you*] Or, that I may continue to have joy in you. That my joy in your faith, love, and steadfastness may abide; and your joy in me, &c.

13—16. *Greater love*] Human affection rarely leads men to this sacrifice which I am going to make for you.

17—20. *These things*] See chap. xiii. 14; xiv. 2, 12—15. —*The world hate*] As ye are not of it, nor can approve of its maxims and deeds, you may expect its hatred.

22. *Not have had sin*] Their sin would not have been so great. See chap. xvi. 9. They discover their sin as Sodom, and have no excuse for it.

24. *Hated both me*] See chap. xiv. 9. They had shown implacable hatred to him and to the Father as manifest by his works.

25. *They hated me*] See Ps. xxxv. 19. These words are clearly accommodated to illustrate the subject of which he was speaking.

send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall testify because ye have been with me from the beginning.

CHAPTER XVI.

A. D. 33. Christ comforteth his disciples by the promise of the Spirit, and by his resurrection and ascension; he assureth them that their prayers will be answered.

1 THESE things I have spoken to you, that
2 ye may not offend. They will put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he offereth God service. And these things will they do, because they have not known the Father, nor me. But these things I have spoken to you, that when the time shall come, ye may remember that I told you of them. And these things I said not to you at the beginning, because I was with you. But now I go to him who sent me; and none of you asketh me. Whither goest thou? But because I have said these things to you, sorrow hath filled your heart.
7 Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will convince the world of sin, and of righteousness, and of judgment: Of sin, because they believe not in me; Of righteousness, because I go to my Father, and ye see me no longer; Of judgment, because the prince of this world is judged. I have still many things to say to you, but ye are not able to bear them now. However, when he cometh, even the Spirit of truth, he will guide you into all the truth: for he will not speak of himself; but whatsoever he shall hear, that will he speak: and he will show you things to come. He will glorify me: for he will receive of mine, and I will declare it unto you. All things which

the Father hath are mine: therefore I have said, that he will receive of mine, and will declare it unto you. A little while, 16 and ye will not see me: and again, a little while, and ye will see me, because I go to the Father.

Then said some of his disciples among 17 themselves, What is this that he saith to us, A little while, and ye will not see me: and again, a little while, and ye will see me: and, Because I go to the Father? They said therefore, What is this that he 18 saith, A little while? We know not what he speaketh. Now Jesus knew that they 19 were desirous to ask him, and said to them, Do ye inquire among yourselves concerning what I said, A little while, and ye will not see me: and again, a little while, and ye will see me? Verily, verily, I say to you, 20 That ye will weep and lament, but the world will rejoice: and ye will be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. And 22 thus ye have sorrow now: but I will see you again, and your heart shall rejoice, and your joy no man shall take from you. And 23 in that day ye shall not inquire any thing of me. Verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye 24 have asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken to you in figurative terms: but the time cometh, when I shall no more speak to you in figurative terms, but I will show you plainly of the Father. In that day ye shall ask in my 26 name: and I say not to you, that I will pray the Father for you: For the Father 27 himself loveth you, because ye love me, and believe that I came forth from God. I 28 came forth from the Father, and am come

27. *Shall testify*] Under the influence of the spirit of truth, ye who have been with me from the first shall holdly testify of me before men. So they did both in Jerusalem, and in distant countries.

CHAP. XVI. 2. *Offereth God service*] The sense is, that in killing them, they would foolishly think that they were performing a service as acceptable to God as offering sacrifice.

4. *I was with you*] While he was with them, he could occasionally teach, comfort, and support them.

5. *Askeith me*] See chap. xiii. 36; xiv. 5; xii. 28. They had not yet so asked as to receive an answer which they understood, until what he says, verse 28.

7—11. *It is expedient*] The spirit was not to be given in so abundant a measure until he was glorified.—*Of sin*] Of their sin in rejecting him, by enabling the apostles to work such miracles in his name as would be evidence, the most convincing, that he was the Messiah.—*Of righteousness*] Of the justice of his cause, and the perfection of his obedience to the Divine will. His going to the Father would

be the proof of this.—*Of judgment*] Soon to be inflicted on an incredulous nation, and in defence of the gospel, casting down the strong holds of Satan, the prince of this world.

12. *Able to bear them now*] Such as the abolition of the law, the rejection of the Jews, the calling of the Gentiles, &c. Our Lord suited his instructions to their capacity.

14. *Glorify me*] This was fulfilled on the day of Pentecost.

16. *I go to the Father*] A little while he was to be laid in the grave, but on his resurrection they should see him; yea, they should see him go up to the Father.

17—22. *Then said some*] Our Lord's speech was not understood, and the apostles were anxious to receive plainer instruction. Jesus knew that events would soon arise which would explain what he had said.

23. *Ye shall not inquire*] You shall have no occasion 'to put questions,' in order to receive information, but shall understand the whole of what relates to me and the gospel.

24—28. *Asked nothing*] Nothing comparatively.—*In figurative terms*] Our Lord referred to many things which

into the world: again, I leave the world,
 29 and go to the Father. His disciples say to him, Lo, now speakest thou plainly, and
 30 usest no figure. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.
 31 Jesus answered them, Do ye now believe?
 32 Behold, the hour cometh, yea, is now come, that ye will be scattered every man to his own, and will leave me alone: and yet I am not alone, because the Father is with
 33 me. These things I have spoken to you, that in me ye may have peace. In the world ye will have tribulation: but be of good courage; I have overcome the world.

CHAPTER XVII.

A. D. 33. Christ prayeth that the Father would glorify him; preserve his apostles in unity, and in the truth; and would glorify them and all believers.

1 WHEN Jesus had spoken these words, he raised his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy
 2 Son also may glorify thee: That, as thou hast given him power over all men, he may give everlasting life to all whom thou hast
 3 given him. And this is everlasting life, that they may know thee the only true God, and Jesus Christ, whom thou hast sent.
 4 I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.
 6 I have manifested thy name to the men whom thou gavest me out of the world: thine they were, and thou gavest them me;
 7 and they have kept thy word. Now they know that all things, whatsoever thou hast given me, are from thee. For I have given to them the words which thou gavest me; and they have received them, and have surely known that I came forth from thee, and have believed that thou didst send me.

he did not intend should be understood, until he had finished the suffering part of his work.

31. *Do ye now believe*] Admit the truth of what I have said; yet soon will your faith be shaken, and you will be scattered from me.

33. *I have overcome*] The conquest of Christ is the ground of his people's hope, comfort, and final triumph; yea, his victory is the cause of theirs.

CHAP. XVII. 2. 3. *That as thou*] He was invested with authority 'over all flesh or men'; for this end, that he might give, &c.

5. *With thine*] In thine own presence, as Campbell renders—Before the world was, or existed. On the ground of the Divine Personality this language is just and proper, but on no other. See notes, chap. i. l.

6. *Thine they were*] As creatures; and as chosen to the honourable office of preaching thy word, thou gavest them to me to instruct and save.

9. *Not for the world*] The wicked Jews who alike rejected him and the Father. He prayed for his murderers, and for all future believers, verse 20; and that the world may believe that the Father had sent him, ver. 21. Our

I pray for them; I pray not for the world, 9 but for those whom thou hast given me; for they are thine. And all mine are thine, 10 and thine are mine; and I am glorified in them. And now I shall be no longer in 11 the world; but these are in the world, and I come to thee. Holy Father, keep those in thy name whom thou hast given me, that they may be one, as we are. While I 12 was with them in the world, I kept them in thy name: those whom thou gavest me I have kept, and none of them is destroyed, but the son of destruction; so that the scripture is fulfilled. And now I come to 13 thee; and I speak these things in the world, that they may have my joy fulfilled in them. I have given them thy words; and 14 the world hath hated them, because they are not of the world, as I am not of the world. I pray not that thou wouldst take 15 them out of the world, but that thou wouldst keep them from evil. They are 16 not of the world, even as I am not of the world. Sanctify them through the truth: 17 thy word is truth. As thou hast sent me 18 into the world, I have sent them into the world. And for their sakes I sanctify 19 myself, that they also may be sanctified through the truth.

Nor do I pray for these only, but for 20 those also who shall believe in me through their word; That they all may be one; 21 that as thou, Father, art in me, and I in thee, they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have 22 given them; that they may be one, even as we are one: I in them, and thou in me, 23 that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I desire that those also, 24 whom thou hast given me, may be with me where I am; that they may behold my glory, which thou hast given me, because

Lord knew that they were to be rejected for their hardness of heart, impenitency, and unbelief; and hence submitted to the will of the Father, in this as on all other occasions.

11. *Keep those in thy*] God's name signifies the discoveries which he had made by his Son; and the meaning is, to keep them in the belief and profession of the gospel.

12. *Is destroyed*] Or will be finally destroyed, but the son, &c. He refers to Judas. See chap. xiii. 18. The turn of the original is retained.

13. *My joy fulfilled*] The joy, whereof I am the object, the joy they will derive from me.

17. *The truth*] Griesbach inserts the pronoun, but with great hesitation. Mill rejects it, and many others.

19. *I sanctify myself*] Set myself apart as a sacrifice; devote myself to the work of expiating their sin and that of all my people.

21. *They also may be one in us*] One in affection, and united to the Father and Son by being partakers of the Holy Spirit.

22. *The glory which*] The glory which thou hast given to me of working miracles and revealing the truth to man, I have given to them.

thou lovedst me, before the foundation of
25 the world. O righteous Father, the world
hath not known thee; but I have known
thee, and these have known that thou hast
26 sent me. And I have made known to them
thy name, and will make it known: that
the love with which thou hast loved me
may be in them, and I in them.

CHAPTER XVIII.

A. D. 33. Judas betrayeth Christ; the officers fall to the ground; Peter smiteth the ear of Malchus; Jesus examined, and Peter's denial of him; tried before Pilate; his kingdom; the Jews prefer Barabbas to him.

- 1 WHEN Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden, into
- 2 which he and his disciples entered. And Judas also, who delivered him up, knew the place: for Jesus often resorted thither
- 3 with his disciples. Judas then, having received a band of soldiers, and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Then Jesus, knowing all things which were to befall him, went forth, and
- 4 said to them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith to them, I am he. And Judas also, who delivered him up, stood with them.
- 6 As soon then as he had said to them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.
- 8 Jesus answered, I have told you that I am he: if therefore ye seek me, let these go away: (That the words might be fulfilled, which he spoke, Of them whom thou gavest me have I lost none.)
- 10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name
- 11 was Malchus. Then said Jesus to Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I
- 12 not drink it? Then the band and the captain and officers of the Jews took Jesus
- 13 and bound him, And led him away to

Annas first; for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was he, who had given 14 counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so 15 did another disciple: and that disciple was known to the high priest, and entered with Jesus into the palace of the high priest. But Peter stood at the door without. Then 16 that other disciple, who was known unto the high priest, went out, and spoke to her that kept the door, and brought in Peter. Then saith the damsel who kept the door 17 to Peter, Art not thou also one of this man's disciples? He saith, I am not. And 18 the servants and officers stood there, who had made a fire of coals: for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

Now the high priest asked Jesus con- 19 cerning his disciples, and his doctrine. Jesus answered him, I spoke openly to the 20 world; I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret have I spoken nothing. Why askest thou me? ask those 21 that heard me, what I have spoken to them: behold, they know what I have said. And 22 when he had thus spoken, one of the officers who stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest thus? Jesus answered 23 him, If I have spoken evil, bear testimony of the evil: but if well, why smitest thou me?

Now Annas had sent him bound unto 24 Caiaphas the high priest. And Simon 25 Peter stood and warmed himself. Then they said to him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high 26 priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: 27 and immediately the cock crew.

Then led they Jesus from the house of 28 Caiaphas unto the hall of judgment: and

CHAP. XVIII. 1. *He went forth*] From the guest-chamber, where he had kept the passover with his disciples.—*Kidron*] See 2 Sam. xv. 23, and 2 Kings xxiii. 6; Matt. xxvi. 36.

4-6. *Knowing all things*] The critics are in raptures at the gallantry of Achilles in going to the Trojan war, when he knew, according to Homer, that he should fall there. But who does not see infinitely more fortitude in our Lord's conduct on this great and trying occasion, though so modestly expressed by St. John, if properly attended to.—*Dodridge* ?—*Went backward*] By this he showed that he could have escaped had it been his intention to do so. Jesus voluntarily resigned himself to them.

8. *If therefore ye seek*] While he prepared to drink the cup presented to him, and to lay down his life for the sheep, he stipulates for the disciples then with him, as he had said, chap. xvii. 12.

13, 14. *To Annas*] See note, Luke iii. 2, &c.; and John xi. 49, 50.

15. *Another disciple*] Some have thought that John refers to himself; but Pearce observes, that this is not probable, as John was a Galilean fisherman; nor does he speak of himself here as he does chap. xiii. 23, xix. 26.

19-23. *Asked Jesus*] The design of his questions was to obtain from Jesus something for which he might be accused; but Jesus answered him with prudence; and when smitten unjustly, reproves him who did it with mildness.

24-27. *Now Annas had*] Peter, successively assailed as one of the disciples, denied it, and fulfilled what Jesus had said. His confidence and courage now utterly failed.

28. *Hall of judgment*] See Matt. xxvii. 1, 2.—*And so could not*] If they had eaten the paschal lamb on the preceding evening, this must refer to the sacrifices which were offered on that day, and during the whole feast.

CHAPTER XIX.

it was early; and they themselves went not into the judgment hall, lest they should be defiled; and so could not eat the passover. 29 Pilate, therefore, went out to them, and said, What accusation bring ye against 30 this man? They answered and said to him, If he were not a malefactor, we would not 31 have delivered him up unto thee. Then said Pilate to them, Take ye him, and judge him according to your law. The Jews therefore said to him, We are not allowed 32 to put any man to death: (So that the words of Jesus were fulfilled, which he spoke, signifying what death he was to die.) 33 Then Pilate entered again into the judgment hall, and called Jesus, and said to him, Art thou the King of the Jews? 34 Jesus answered him, Sayest thou this thing of thyself, or have others told it thee of me? 35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee up unto me: what hast thou done? 36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants have fought, that I might not be delivered up to the Jews: 37 but now is my kingdom not hence. Pilate therefore said to him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear testimony to the truth. Every one that is of the truth hearkeneth to my 38 voice. Pilate saith to him, What is truth? And when he had said this, he went out again to the Jews, and saith to them, I 39 find no fault in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release 40 unto you the King of the Jews? Then all cried out, saying, Not this man, but Barabbas. Now Barabbas was a robber.

31. *To put any man*] They might have judged him or any other man according to the law, but then they could only scourge or excommunicate, or vote him to have deserved death; but the Roman governor must inflict this last punishment.

33. *Art thou the king?*] The Jewish rulers had suggested this ensnaring question, as if Jesus was setting up a title to the throne of Israel, and opposing Cæsar.

36. *My kingdom is not*] I am no enemy to Cæsar, nor will my kingdom interfere with the kingdoms of the world, unless it be to enlighten and improve them.

37. *Thou sayest*] See note, Matt. xxvii. 11, and Luke i. 32. 33.

38. *What is truth?*] What is that truth of which thou speakest? Pilate was, however, persuaded that the answer would not concern him as a Roman governor, and he quitted the tribunal without waiting for a reply.

40. *Not this man*] Doubtless the Pharisees, priests, and their adherents, made this singular demand. They preferred a murderer to the Lord of life and glory.

CHAP. XIX. 1. *Took Jesus*] Not himself, but ordered it to be done, 1 Sam. xv. 33, and 2 Sam. xii. 9. What a judge orders to be done, he is said to do.

2. *A crown of thorns*] Hasselquist supposes that the plant called by the Arabians *nabka*, was used to make this

A. D. 33. Christ is scourged, crowned with thorns and beaten; Pilate at length gives him up to be crucified; they cast lots for his mantle; he commendeth his mother to John; his side is pierced; and he is buried by Joseph and Nicodemus.

THEN Pilate upon this took Jesus, and 1 scourged him. And the soldiers platted a 2 crown of thorns, and put it on his head, and they put on him a purple robe, And 3 said, Hail, King of the Jews! and they struck him with their hands. Then Pilate 4 went out again, and saith to them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came 5 Jesus out, wearing the crown of thorns, and the purple robe. And Pilate saith to them, See the man! When therefore the chief 6 priests and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith to them, Take ye him, and crucify him; for I find no fault in him. The 7 Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, 8 he was the more afraid; And went again 9 into the judgment hall, and saith to Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate to him, Speakest 10 thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, 11 Thou couldst have no power against me, unless it were given thee from above: therefore he, who delivered me up unto thee, hath the greater sin. And thence- 12 forth Pilate sought to release him; but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend: who-soever maketh himself a king, speaketh against Cæsar.

When Pilate therefore heard these words, 13

crown. It is very common in the east. It has many sharp spines, well adapted to give pain; and as its branches are soft and pliable, a crown might be easily made of them.—*A purple robe*] See Matt. xxvii. 28, and note.

5. *See the man*] As Pilate was satisfied that Jesus was innocent, he brought him forth scourged and wearing the crown of thorns, to excite the compassion of the Jews; but all in vain.

6. *Take ye him*] Pilate could not say this seriously, as crucifixion was not a Jewish punishment. He probably by this taunt aimed to throw the odium of this nefarious deed on them.

8. *The more afraid*] Either lest he should condemn some extraordinary person, or lest, on his releasing him, disturbance and tumult should arise.

11. *Thou couldst have*] Had Jesus replied to the question of Pilate, 'that he was from heaven,' he might have been induced to release him; but Jesus was determined to obey the will of the Father, who had now given him into the hand of Pilate.

12. *Not Cæsar's friend*] Never was rage more furious than what these sinners manifested against Jesus; and this charge might justly have been made against themselves.

he brought Jesus forth, and sat down on the judgment-seat, in a place which is called the Pavement, but in the Hebrew,
 14 Gabbatha. Now it was the preparation-day of the passover, and about the sixth hour: and he saith to the Jews, See your king!
 15 But they cried out, Away with him, away with him, crucify him! Pilate saith to them, Shall I crucify your King? The chief priests answered, We have no King
 16 but Cæsar. Then he delivered him up to them to be crucified.
 17 And they took Jesus, and led him away. And he carrying his cross went forth into a place called The skull-place, which is
 18 called in the Hebrew, Golgotha: Where they crucified him, and two others with him, on each side one, and Jesus in the
 19 midst. And Pilate wrote a title, and put it on the cross. And the writing was,
 20 JESUS OF NAZARETH, THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was near the city: and it was written in Hebrew, Greek, and
 21 Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the
 22 Jews. Pilate answered, What I have written, I have written.
 23 Then the soldiers, when they had nailed Jesus to the cross, took his garments, and made four parts, to every soldier a part; and also his vesture: now the vesture was without seam, woven from the top through-
 24 out. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be. So that the scripture was fulfilled, which saith, They part my garments among them, and for my vesture they cast lots. These things the soldiers did.
 25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.
 26 When Jesus therefore saw his mother, and

the disciple standing by, whom he loved, he saith to his mother, Woman, behold thy son! Then saith he to the disciple, Behold 27 thy mother! And from that hour that disciple took her unto his own home.

After this, Jesus knowing that all things 28 were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now a 29 vessel was set full of vinegar: and some one filled a sponge with vinegar, and put it upon hyssop, and raised it to his mouth. When Jesus therefore had received the 30 vinegar, he said, It is finished: and he bowed his head, and yielded up his spirit.

The Jews therefore, because it was the 31 preparation-day, that the bodies might not remain upon the cross on the sabbath, (for that sabbath was a great day,) besought Pilate that their legs might be broken, and that they might be taken away. Then 32 came the soldiers, and broke the legs of the first, and of the other that was crucified with Jesus. But when they came to Jesus, 33 and saw that he was dead already, they broke not his legs: But one of the soldiers 34 pierced his side with a spear, and immediately there came out blood and water. And he that saw *these things* beareth testi- 35 mony, and his testimony is true: and he knoweth that he saith what is true, that ye may believe. For these things were done, 36 so that the scripture was fulfilled, A bone of him shall not be broken. And again 37 another scripture saith, They shall look on him whom they pierced.

Now after this Joseph of Arimathea 38 (being a disciple of Jesus, but a concealed one for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came, therefore, and took the body of Jesus. And Nicodemus also came, (who at first 39 came to Jesus by night,) and brought a mixture of myrrh and aloes, about the weight of a hundred pound. Then they 40 took the body of Jesus, and wound it in

14. *Preparation-day*] The day before the paschal sabbath. Mark xv. 42.—*About the sixth hour*] It was between nine and twelve o'clock in the forenoon. Mark says it was the third hour, which seems to denote that this was past; and John about or after that, and before twelve. It is obvious that he speaks with latitude, not intending to give the precise hour.—See Campbell.

20. *It was written in*] As the title was in three different languages, some suppose that a slight difference might be made by the translator into these languages, which will account for the variations in the different evangelists. But these variations might arise from the evangelists themselves giving the substance of it as sufficient for their design.

23. *Without seam*] According to Josephus, this was similar to the vesture, or robe, which Aaron wore. Josephus describes the tunic of Aaron as woven in this manner, Antiq. iii. 7, 4; and it is a probable conjecture of Doddridge, that this might have been wrought and presented by some of the pious women who believed in him.

24. *The scripture was*] Ps. xxii. 18. See notes there.

25—27. *His mother*] Now a sword pierced her heart; but Jesus commended her to the care and affection of one who for his sake took care of her, and discharged the duty of a son.

28—30. *Were now accomplished*] All things foretold, except the circumstance of his thirst, Ps. lxi. 21.

32. *And broke the legs*] This was done at the instep with an iron mallet, according to Lactantius. It was designed to hasten their end, as is evident; but how it could do so I know not.

34—37. *Blood and water*] It is easy to account for the blood; but it is not probable that the small quantity of water in which the heart swims would have been so much observed. It has been said that the thorax of persons who die of torture is always full of water or serum. Even admitting this, there seems to be something unusual in the present instance, Ps. xxxiv. 20; Zech. xii. 10, &c.

38. *Joseph of Arimathea*] He had now the courage to go to Pilate, and request the body of Jesus, which was granted to him.

linen clothes with the spices, as the manner
41 of the Jews is to embalm. Now in the
place where he was crucified there was a
garden; and in the garden a new sepulchre,
42 in which no man had ever been laid. There
they laid Jesus because of the preparation-
day of the Jews; for the sepulchre was
near.

CHAPTER XX.

A. D. 33. Mary cometh to the sepulchre; so do Peter and John, ignorant of the resurrection; Jesus appeareth to Mary, and then to the disciples; the unbelief of Thomas, &c.

1 ON the first day of the week cometh
Mary Magdalene early, when it was yet
dark, unto the sepulchre, and seeth the
2 stone taken away from the sepulchre. She
then runneth, and cometh to Simon Peter,
and to the other disciple, whom Jesus
loved, and saith to them, They have taken
away the Lord out of the sepulchre, and
we know not where they have laid him.
3 Peter therefore went forth, and that other
4 disciple, and came to the sepulchre. So
they ran both together: and the other disci-
ple did outrun Peter, and came first to
5 the sepulchre. And he stooping down, to
look in, saw the linen clothes lying; but
6 he went not in. Then cometh Simon Peter
following him; and he went into the
sepulchre, and seeth the linen clothes lying;
7 And the napkin, which had been about his
head, not lying with the linen clothes, but
8 wrapped up apart in another place. Then
went in that other disciple also, who came
first to the sepulchre, and he saw, and be-
9 lieved. For as yet they knew not the
scripture, that Jesus must rise again from
10 the dead. Then the disciples went again
unto their own home.
11 But Mary stood without at the sepulchre,
weeping; and as she wept, she stooped
12 down, to look into the sepulchre; And
seeth two angels in white, sitting, the one
at the head, and the other at the feet, where
13 the body of Jesus had lain. And they say

to her, Woman, why weepest thou? She
saith to them, Because they have taken
away my Lord, and I know not where they
have laid him. And when she had thus 14
said, she turned herself back, and saw
Jesus standing, but knew not that it was
Jesus. Jesus saith to her, Woman, why 15
weepest thou? whom seekest thou? She,
supposing him to be the gardener, saith to
him, Sir, if thou have borne him hence, tell
me where thou hast laid him, and I will
take him away. Jesus saith to her, Mary. 16
She turned, and saith to him, Rabboni;
which is to say, Master. Jesus saith to 17
her, Embrace me not; for I do not yet
ascend to my Father: but go to my bre-
thren, and say to them, I shall ascend to
my Father, and your Father; and to my
God, and your God. Mary Magdalene 18
came and told the disciples that she had
seen the Lord, and that he had spoken
these things to her.

Then in the evening of that day, being 19
the first day of the week, Jesus came where
the disciples were assembled, the doors
having been shut for fear of the Jews, and
stood in the midst, and saith to them,
Peace be unto you. And when he had so 20
said, he showed them his hands and his
side. Then were the disciples glad, when
they saw the Lord. Then said Jesus to 21
them again, Peace be unto you. As my
Father hath sent me, even so send I you.
And when he had said this, he breathed on 22
them, and saith to them, Receive ye the
Holy Spirit: Whose soever sins ye remit, 23
they are remitted to them; and whose
soever sins ye retain, they are retained.

But Thomas, one of the twelve, called 24
Didymus, was not with them when Jesus
came. Then the other disciples said to 25
him, We have seen the Lord. But he said
to them, Unless I shall see in his hands the
print of the nails, and put my finger into
the print of the nails, and put my hand into
his side, I will not believe.

40. *To embalm*] Spices in great quantity were heaped on the body, when it was intended to do honour to a person, 2 Chron. xvi. 14.

CHAP. XX. 1—10. *On the first day*] See note, Matt. xxviii. 5, &c.—*Knew not the scripture*] With what artlessness do the evangelists speak of themselves! They neither hide nor palliate their own faults and mistakes. They state facts as they occurred.

14. *But knew not*] He might appear in a dress different from what he had usually worn; and she, neither knowing nor expecting to see him alive, would easily make such a mistake.

16. *Mary*] There must have been something in the tone and manner of our Lord's address, which at once satisfied her that it was he.

17. *Embrace me not*] Some of the women held him by the feet and worshipped him, Matt. xxviii. 9. Kypke has produced many instances of the term having the sense given. It is probable that Mary had cast herself at his feet, and was embracing them, when Jesus thus addressed her.

19. *The doors having*] The construction adopted is necessary to give the sense; for the Jews did not assemble, but shut the doors for fear, &c. It is not certain whether Jesus entered in a miraculous manner or not.

22. *Breathed on them*] This was only a symbolical intimation that they should be new men, as to knowledge, boldness, faith, and zeal, when they should receive the Holy Spirit.

25. *Unless I shall see*] The fact appeared to Thomas of so unusual a nature, that nothing but the most sensible proof would satisfy him. He was to blame in not receiving the testimony of those who had seen him. But this unbelief of the apostle tends to confirm the truth of the resurrection. The tomb was found empty according to the report of the women. His going with the two disciples to Emmaus proved at least that it was the spirit of Christ; and that to the eleven, Mark xvi. 14, showed that he had a body, and this proof to Thomas showed it was the same body that had been crucified.

26 And eight days after his disciples were again within, and Thomas with them : then came Jesus, the doors having been shut, and stood in the midst, and said, Peace be
27 unto you. Then he saith to Thomas, Reach hither thy finger, and behold my hands ; and reach hither thy hand, and put it into my side : and be not unbelieving,
28 but believing. And Thomas answered and said to him, My Lord and my God. Jesus
29 saith to him, Because thou hast seen me, Thomas, thou hast believed ; happy are they that have not seen, and yet have believed.
30 Now Jesus did many other signs in the presence of his disciples, which are not
31 written in this book : But these are written, that ye may believe that Jesus is the Christ, the Son of God ; and that believing ye may have life through his name.

CHAPTER XXI.

A. D. 33. Christ appeareth again to the disciples, when fishing ; he dineth with them ; commandeth Peter to feed his lambs ; and warneth him of his death, &c.

1 AFTER these things Jesus showed himself again to the disciples at the lake of Tiberias ; and in this manner he showed himself.
2 There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith to them, I am going a fishing.
3 They say to him, We also will go with thee. They went forth, and entered immediately into the vessel ; and that night
4 they caught nothing. But when the morning was now come, Jesus stood on the shore : but the disciples knew not that it was Jesus. Then Jesus saith to them, My children, have ye any food ? They answered him, No. And he said to them,
5 Cast the net on the right side of the vessel, and ye will find. They cast therefore, and now they were not able to draw it for the
6 multitude of fishes. Therefore that disciple whom Jesus loved saith to Peter, It is the

Lord. Now when Simon Peter heard that it was the Lord, he girt on his upper garment, (for he was naked,) and cast himself into the sea. And the other disciples came
8 in a boat ; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. As soon
9 then as they had come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith to them, Bring of
10 the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty-
11 three : and although there were so many, yet was not the net broken. Jesus saith
12 to them, Come and eat. And none of the disciples ventured to ask him, Who art thou ? knowing that it was the Lord. Jesus then cometh, and taketh bread, and
13 giveth them, and fish in like manner. This is the third time that Jesus showed
14 himself to his disciples, after that he had risen from the dead.

So when they had dined, Jesus saith to
15 Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith to him, Yes, Lord ; thou knowest that I love thee. He saith to him, Feed my lambs.
16 He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith to him, Yes, Lord, thou knowest that I love thee. He saith to him, Feed my
17 sheep. He saith to him the third time, Simon, son of Jonas, lovest thou me ? Peter was grieved because he said to him
18 the third time, Lovest thou me ? And he said to him, Lord, thou knowest all things ; thou knowest that I love thee. Jesus saith
19 to him, Feed my sheep. Verily, verily, I say to thee, When thou wast young, thou didst gird thyself, and walk whither thou
20 wouldst : but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou
21 wouldst not. Now this he spoke, signifying by what death he would glorify God. And when he had spoken this, he saith to

23. *My Lord and my God*] Thomas was satisfied that it was Jesus ; and he broke out in this language of admiration, owning that he was his Lord and his God. These words are an exclamation ; but in the style of the Jews they amount to a confession of his faith, and are equivalent to a direct assertion of his Divinity.

CHAP. XXI. 1. *The lake of*] This was also called the lake of Galilee, chap. vi. 1. The disciples had quitted Jerusalem, and come here for the purpose mentioned, Matt. xxviii. 7, 16.

4. *Jesus stood*] They were at no great distance from the shore, and saw some one standing, but did not at first know who it was.

6. *Cast the net*] The familiar manner in which Jesus addressed them, and the direction which he gave, and their success, soon convinced them that it was their Lord. They must be sensible that this supply was miraculous.

7 *Naked*] So the Jews called those who had on only

their under garment. Peter still showed his zeal by hastening to Jesus.

9—14. *A fire of coals*] This miracle was wrought to impress the disciples more deeply with the power of Jesus, now that he was risen from the dead.—*This is the third*] The appearance on the mountain in Galilee was posterior to this, Matt. xxviii. 16.

15—17. *Lovest thou me*] Our Lord refers indirectly to his former professions of zeal and affection. To this part of the question of loving him more than the other disciples Peter makes no reply, sensible of his past presumption, Matt. xxvi. 33.—*Lord, thou knowest all things*] Here Peter ascribes omniscience to Christ ; for the assertion is without any qualifying terms, and implies that he was God as well as man.

19. *Now this he spoke*] Jesus tells Peter what he had to suffer for his sake. They would gird or bind him to a cross ; and, raising him on it, bear him to a death at which nature

20 him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned on his breast at supper, and said, Lord, who is he that delivereth thee up? When Peter saw him he saith to Jesus, Lord, and what shall become of this man? Jesus saith to him, If I will that he tarry till I come, what is that to thee? follow thou me. This report therefore went abroad among the brethren, that that disciple should not die: yet Jesus

said not to him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple who testifieth 24 these things, and wrote these things: and we know that his testimony is true. And there are many other things also 25 which Jesus did, which, should every one of them be written, I suppose that even the world itself could not contain the books that would be written. Amen.

revolts.—*Follow me*] Our Lord now walked onward, and Peter followed, to intimate his readiness to die for his sake. 20. *Seeth the disciple*] John followed Jesus also, to show his readiness, zeal, and love; but, with great delicacy, makes no comment on his own action.

22. *Till I come*] Until the destruction of Jerusalem; and it is pretty certain that John lived to see that event. Peter and others seem to have thought that our Lord meant his final coming to judgment; and hence supposed that John should not die.

24. *And we know*] Some think that this clause, and the

concluding verse, were added by those who had been eye-witnesses as a testimony to the truth of John's gospel.

25. *The world itself*] If this verse be genuine, we have a very strong hyperbole, intimating the number, variety and greatness of the miracles of Jesus. The Jews often made use of this figure, Numb. xiii. 33; Deut. i. 8. Wetstein has quoted a saying of the Jews concerning the lessons of one Jochanan, 'If all the seas were ink, and every reed a pen, and the whole heaven and earth parchment, and all the sons of men were writers, they would not be sufficient to write them all.'

THE ACTS OF THE APOSTLES.

INTRODUCTION.

THE ACTS of the Apostles may be considered as a continuation of the history contained in the gospels. Luke is generally acknowledged to be the author; and he addresses this book to Theophilus, the same excellent person to whom he had addressed his gospel. It contains the history of the church, within the Roman empire, for the period of near thirty years after the death of our Lord. We here see how the promises and predictions of Christ were fulfilled: Matt. x. 20; John xii. 14, and Mark iv. 30; compare Acts v. 14, &c. See Acts iii. 2—11, iv. 6—16. The miracles were performed publicly in large cities; and they were performed in the name of Christ. In consequence thereof thousands and tens of thousands believed, and churches were formed in Judea, Syria, Lesser Asia, and other countries. Comparing the Acts with the Epistles, we find so many undesigned coincidences as establish the truth of both.

CHAPTER I.

A. D. 33. The time of our Lord's abode on earth after his resurrection; his promise to the apostles; his ascension, and Matthias chosen to be an apostle.

1 THE former relation I made, O Theophilus, concerning all which Jesus both did and taught, Until the day in which he was taken up, after having commanded, by the Holy Spirit, the apostles whom he had chosen: To whom he also showed himself alive, after his suffering, by many infallible proofs; being seen by them forty days, and speaking of the things concerning the

kingdom of God. And then, assembling 4 them together, he commanded them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye have heard from me. For John indeed 5 baptized with water; but ye shall be baptized with the Holy Spirit not many days hence. When therefore they were come 6 together, they asked him, saying, Lord, wilt thou at this time restore the kingdom again to Israel? And he said to them, It 7 is not for you to know the times or seasons, which the Father hath put in his own dis-

CHAP. I. 1. *Both did and taught*] See note, Luke iii. 23. The best writers admit that the verb *εξηκουσας* used with an infinitive of another verb only defines the time of the verb; and on this principle the version is formed.

3. *Infallible proofs*] By his many appearances and conversations with them. Pearce has collected these appearances. The first was to Mary Magdalene, &c., Matt. xxviii. 1, 9. The second to the two disciples going to Emmaus, Luke xxiv. 15. The third to Peter, Luke xxiv. 34. The fourth to ten of the apostles, Thomas being absent, Luke xxiv. 36; John xx. 19. These four appearances were on the day of his resurrection. The fifth was to eleven of the apostles, John xx. 26. The sixth to seven of them at the lake of Tiberias, John xx. 4. The seventh to James, 1 Cor.

xv. 7; and most probably when Jesus commanded them to assemble at Jerusalem. The eighth when he led them to Bethany, where he ascended, and, as Pearce thinks, was seen of more than 500 brethren.

4. *Not to depart from*] After their return from Galilee. Matt. xxviii. 16; Mark xvi. 7.

6. *Come together*] At Bethany, Luke xxiv. 50.—*They asked him*] They seem not to have understood what our Lord meant by 'the promise of the Father;' and yet, expecting that his kingdom was to be a temporal one, they desired that he would now inform them whether his time was come to transfer the dominion from the Romans to the Jews.

7, 8. *It is not for you*] He tells them that there are times

- 8 posal. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be witnesses to me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked earnestly towards heaven, as he went up, behold, two men stood by them in white apparel; Who said also, Ye men of Galilee, why stand ye gazing up into heaven? This Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.
- 12 Then they returned unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. And when they had entered the city, they went into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zebedee, and Judas the brother of James.
- 14 These all with one mind continued in prayer and supplication, with certain women, and Mary the mother of Jesus, and with his brethren.
- 15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the persons together were about a hundred and twenty,) Brethren, it was necessary for that scripture to be fulfilled, which the Holy Spirit by the mouth of David spoke before concerning Judas, who was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. (Now this man caused a field to be purchased with the reward of his iniquity; and having fallen on his face, he burst asunder in the midst,

and all his bowels gushed out, And this was known to all who dwelt at Jerusalem; so that the field was called in their own language, *Aceldama*, that is, *The field of blood*.) For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein, and His office let another take. Wherefore, of these men who have been with us all the time that the Lord Jesus was conversant among us, Beginning from the baptism of John, to that day on which he was taken up from us, one must be appointed to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, who knowest the hearts of all men, show which of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, so that he went to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

A. D. 33. The apostles, filled with the Holy Spirit, speak many languages; Peter addresses the people, assuring them that Jesus had shed forth the Spirit, having ascended to heaven; many are convinced and converted, and the church daily increaseth.

AND when the day of Pentecost was come, they were all with one consent in one place. And suddenly there came from heaven a sound as of a rushing mighty wind; and it filled all the house where they were sitting. And there appeared divided tongues as of fire; and a tongue sat on each of them. And they were all filled with the Holy Spirit, and began to

and seasons for the fulfilment of God's purposes; and that they should soon receive power to bear testimony of him in every place.

9—11. *While they beheld*] See Luke xxiv. 50—53.—*Two men*] Two angels in the form of men. Their assurance that the ascended Saviour would in like manner return would greatly tend to support the mind of the apostles.

12. *A sabbath-day's journey*] See John xi. 8. The distance was about two miles; and the territory of Bethany must have reached to a part of Mount Olivet.

14. *Mary the mother*] She is never mentioned afterwards. His brethren must now have believed in him, as they are here with other believers.

15. *Of the persons*] Greek names, but this is used for persons, as is obvious. The converts then in Jerusalem, not the whole body of them, as appears from 1 Cor. xv. 6, are intended.

18, 19. These verses are the words of Luke.—*Caused a field*] An action is often said to be done by a person who was the occasion of doing it, Matt. xxvii. 26; John xix. 1, 15, and Acts ii. 23, 36.—*Fallen on his face*] According to Matt. xxvii. 7, Judas hanged himself; and we may suppose that either the rope broke, or that to which it was fastened, or that some persons cut him down, and that falling on his face upon something, what Luke says occurred.

20. *Let his habitation*] See Ps. lxxix. 25, and cix. 8, and

notes there. These passages are quoted as illustrating the events which had occurred, and not as predictions.

21. *Was conversant*] This expresses the full force of the idiom of the text, Deut. xxxi. 2.

23. *They appointed two*] This was done by the whole body of the disciples; and the persons appointed must have been with the apostles when Jesus appeared after his resurrection, as they were to be witnesses of this fact.

24. *Thou, Lord, who*] That this prayer was addressed to their ascended Lord is most probable, as he was the person who chose the apostles, and appointed them to their office. See John xxi. 17.

25. *Take part of this*] The sense is, that he may receive the office of the apostleship.—*So that he went*] Both to the grave, and to the misery which his heinous crimes deserved. See John vi. 71; xvii. 12; and Matt. xxvi. 24.

26. *Fell upon Matthias*] Thus the Lord showed which he had chosen; and no doubt but he was fit to bear testimony to the risen Saviour.

CHAP. II. 1. *The day of Pentecost*] The fiftieth day after the passover. Lev. xxiii. 11—16.

2. *It filled all the house*] The sound filled it; for there can be no other nominative to the verb than sound. The tongues of fire rested on the disciples, and could not fill the house.

3. *Divided tongues*] Flames naturally shoot into forms like tongues; and a tongue sat on each, to intimate the gift

1 speak in other languages, as the Spirit gave them utterance.

5 Now there were dwelling at Jerusalem, Jews, devout men, out of every nation under
6 heaven. And when a report of this was spread abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and wondered, saying one to another, Behold, are not all these who speak Galileans?
8 How then hear we every man speak in our own language, in which we were born?
9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea,
10 and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers from Rome both Jews and proselytes, Cretans and also Arabians; we do hear them speak in our own languages the wonderful
12 works of God. And they were all amazed, and doubted, saying one to another, What
13 can this mean? But others scoffing said, These men are full of new wine.

14 Then Peter, standing up with the eleven, raised his voice, and said to them, Ye Jews, and all who now dwell in Jerusalem, be this known to you, and hearken to my
15 words. For these are not drunken as ye suppose; since it is but the third hour of
16 the day. But this is that which was spoken
17 by the prophet Joel; And it shall come to pass in the last days, saith God, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream
18 dreams: And on my men-servants and on my maid-servants I will pour out in those days my Spirit; and they shall prophesy:
19 And I will show wonders in heaven above, and signs on the earth beneath; blood,
20 and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon

into blood, before the great and signal day of the Lord come. And it shall be, that
21 whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, 22 hear these words: Jesus of Nazareth, a man from God, manifested among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered
23 up to you by the determinate counsel and preordination of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed
24 the bands of death: because it was not possible that he should be holden by it. For David speaketh concerning him, I saw
25 the Lord always before me; because he is at my right hand, I shall not be moved: Therefore my heart rejoiced, and my tongue
26 was glad; moreover my flesh also shall rest in hope; For thou wilt not leave my
27 soul in hades, nor wilt thou suffer thy Holy One to see corruption. Thou wilt make
28 known to me the path of life; thou wilt fill me with joy by thy presence. Brethren, 29 let me speak freely to you of the patriarch David, that he both died and was buried, and his sepulchre is among us unto this day. Wherefore being a prophet, and
30 knowing that God had sworn to him with an oath, that of the fruit of his loins^o should one sit on his throne; He fore-
31 seeing this spoke of the resurrection of Christ, that^o he was not left in hades, nor did his flesh see corruption. This Jesus
32 God raised up, of which all we are witnesses. Having therefore been exalted to
33 the right hand of God, and having received from the Father the promise of the Holy Spirit, he hath shed forth this which ye now see and hear. For David is not
34 ascended into the heavens: but he himself saith, Jehovah said to my Lord, Sit thou on my right hand, Until I make thine
35 enemies thy footstool. Wherefore let all 36

bestowed on him. As it was about the third hour, or nine in the morning, the hour of prayer in the temple, it is supposed that they had assembled in some one of the rooms belonging to the temple, many of which surrounded the courts.

6—13. *Heard them speak*] The Jews had wonderfully increased, and dwelt not only in every part of the Roman empire, but among other nations. The devout part were accustomed to visit the temple at the passover, and to remain there for some time. While some wondered at what they heard, those of Jerusalem thought the apostles drunk, as they spoke in tongues which they knew not.

14—21. *Ye Jews*] It was the custom of the Jews to attend the morning prayer fasting; so that Peter might justly say, these men are not drunken, &c. See notes, Joel ii. 28—32. This prophecy was this day wonderfully accomplished.

22. *A man from God*] Jesus was as truly a man as he was a divine person, and came from God the Father. See John x. 37, &c.

23. *Being delivered up*] Or, given up to you, conformably to God's counsel and decree, that he should be left in

your power, 'by wicked hands,' &c. They are said to have done what the Romans did at their request.

24. *Bands of death*] It is well known that the Hebrew מָוֶת denotes band and pain. The former sense is most agreeable to what follows. Ps. xviii. 5.—*Was not possible*] As it had been promised that he should not see corruption, and as he himself had declared that he could lay down his life and take it again.

25—28. *For David speaketh*] See Ps. xvi. 7—10, and notes there.

29—32. *Both died and was*] Peter appeals to the fact of David's death; and consequently he could not have spoken these things concerning himself; but concerning Messiah, who was to spring from his loins. Hence he foretold the resurrection of the Saviour. Ps. cxxii. 11, and 1 Kings viii. 25. (o) *According to the flesh he would raise up Christ*^o and in the next verse (o) "*His soul*," is omitted. Griesb.

33—35. *Having therefore been*] Peter shows whence those gifts, which had excited their wonder, came; and assures them that David had spoken of Christ as his Lord, who should ascend and reign there. Ps. cx. 1, &c.

the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

- 37 Now when they heard this, they were pierced to the heart, and said to Peter and to the rest of the apostles, Brethren, what shall we do? Then Peter said to them, Repent, and let every one of you be baptized in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children; and to all that are afar off, as many as the Lord our God shall call. And with many other words he testified and exhorted, saying, Save yourselves from this perverse generation.
- 41 Then those who gladly received his word were baptized: and on that day about three thousand persons were added to them.
- 42 And they stedfastly continued in the doctrine of the apostles, and in fellowship, and in breaking of bread, and in prayers. And fear came upon every one: and many wonders and signs were done by the apostles.
- 44 And all who believed were together, and had all things common; And sold their possessious and substance, and parted them 46 among all as every one had need. And, continuing daily with one consent in the temple, and breaking bread from house to house, they partook of food with gladness 47 and singleness of heart, Praising God, and having favour with all the people. And the Lord added daily to the church such as were saved.

CHAPTER III.

A. D. 33. Peter and John restore a lame man; Peter ascribes the cure to the name of Jesus, and exhorts the people to repentance.

1 Now Peter and John went up together

36. *Lord and Christ*] Made him Lord, by exalting him as man to his own right hand, and giving him dominion; and proved him to be the Messiah, who was to sit and rule God's people for ever.

38. *Repent, and let*] This discourse produced powerful effects, and led to the anxious inquiry, what they must do? Peter preaches repentance to them, and assures them of the remission of sin, and the communication of the Spirit.

39. *The promise is unto you*] If we refer the promise to the passage from Joel, then it will include the miraculous agency of the Spirit, as what was to attend the new dispensation; but we should include in it 'the forgiveness of sins,' and regard it as affording encouragement to all converts to expect the blessings of the gospel.—*And to your children*] Compare Gen. xvii. 7.—*To all afar off*] It is most probable that Peter meant only such Jews as were afar off, or dwelt in distant countries.—*As many as*] To repentance and faith in Christ. The promise is to these and to their children. The form of the sentence implies this.

42. *In fellowship*] In close connexion with the apostles and each other, as being of the household of faith, and in joint partaking of food and religious exercises.

44. *Were together*] They frequented 'the same place,' as the words may be rendered.—*All things common*] What follows explains this to mean, that they divided or enjoyed their substance in common. This showed their mutual

into the temple at the hour of prayer, which was the ninth hour. And a certain man, 2 lame from his mother's womb, was carried; who was laid daily at the gate of the temple, which is called Beautiful, to ask alms of those that entered into the temple; Who, 3 seeing Peter and John about to go into the temple, asked for alms. And Peter with 4 John, earnestly beholding him, said, Look on us. And he gave heed to them, expecting to receive something from them. Then 5 Peter said, Silver and gold have I none; but such as I have I give unto thee: In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the 7 right hand, and raised him up: and immediately his feet and ankle bones were strengthened. And leaping up, he stood 8 and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw 9 him walking and praising God: And they 10 knew that it was he who sat for alms at the Beautiful gate of the temple: and they were filled with wonder and astonishment at that which had befallen him. And as 11 the lame man who had been cured held Peter and John, all the people ran together unto them in the porch, which is called Solomon's, greatly astonished.

And when Peter saw this, he said to the 12 people, Ye men of Israel, why wonder ye at this? or why look ye so earnestly on us, as though by our own power or godliness we had made this man to walk? The God 13 of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to release him. But ye 14 denied the Holy and the just One, and

confidence and affection; but was never designed to be a precedent for other times and circumstances.

47. *Were saved*] From their sins, by having obtained forgiveness, and were now living in the hope of eternal life. It is allowed that *σωζουσιν* signifies, 'were saved,' and not 'should be saved.' Compare 1 Cor. i. 18, and 2 Cor. ii. 15.

CHAP. III. 1. *Together*] Grotius would render, 'about that time.'

2. *Called Beautiful*] This gate was added by Herod to the court of the Gentiles, and was thirty cubits high, and fifteen broad, and made of Corinthian brass. It was considered as more splendid than any other. See Jos. Bell. l. J. 5. c. 5.

3—8. *Asked for alms*] This miracle was wrought in public, and intended to excite attention. The manner of performing it shows to whose honour it was done. Peter says, 'In the name of Jesus Christ,' &c.; thus acknowledging him the source of all honour, and the efficient cause by his spirit of the cure.—*Leaping*] Is. xxxv. 6.

11. *Greatly astonished*] Considering how Jesus had been treated, it required fortitude to speak, and even to work miracles in his name.

12. *By our own power*] Peter perceived by their looks that they were regarding them, instead of him whom they served in the gospel.

13. *The God of Abraham*] This introduction shows the

CHAPTER IV.

desired a murderer to be granted unto you ;
 15 And killed the Author of life, whom God
 hath raised from the dead ; of which we
 16 are witnesses. And through faith in his
 name hath he made this man strong, whom
 ye see and know : yea, his name, and the
 faith which is in him, hath given him this
 perfect soundness in the presence of you
 17 all. And now, brethren, I know that
 through ignorance ye did it, as did your
 18 rulers also. But those things, which God
 foreshowed by the mouth of all his pro-
 phets, that the Christ would suffer, he hath
 19 so fulfilled. Repent, therefore, and be
 converted, that your sins may be blotted
 out, so that times of refreshment may come
 20 from the presence of the Lord ; And that
 he may send Jesus Christ, who was before
 21 'appointed' for you : Whom heaven must
 receive until the times of the completion of
 all the things of which God hath spoken
 by the mouth of all his holy prophets since
 22 the world began. For Moses truly said to
 the fathers, A prophet will Jehovah your
 God raise up unto you from among your
 brethren, like unto me ; to him shall ye
 hearken in all things whatsoever he shall
 23 say to you. And it shall come to pass,
 that every one who will not hearken to that
 prophet shall be destroyed from among the
 24 people. Yea, and all the prophets, from
 Samuel and those who follow after, as many
 as have spoken, have likewise told of these
 25 days. Ye are the sons of the prophets,
 and of the covenant which God made with
 our fathers, saying to Abraham, And in thy
 seed shall all the families of the earth be
 26 blessed. God, having raised up his Son
 Jesus, hath sent him to you first, to bless
 you, on turning, every one of you, from
 your iniquities.

A. D. 33. Peter and John are imprisoned by the rulers of the Jews ; their noble defence ; they are threatened, but discharged.

AND as Peter and John were speaking to 1
 the people, the priests, and the captain of
 the temple, and the Sadducees, came upon
 them, Being grieved that they taught the 2
 people, and preached through Jesus the
 resurrection from the dead. And they laid 3
 their hands on them, and put them in
 prison until the next day : for it was now
 evening. Nevertheless many of those who 4
 had heard the word believed ; and the
 number of the men was about five thou-
 sand.

Now it came to pass on the morrow, that 5
 their rulers, and elders, and scribes, And 6
 Annas, the high priest, and Caiaphas, and
 John, and Alexander, and as many as were
 of the race of the high priest, were ga-
 thered together at Jerusalem. And when 7
 they had set the apostles in the midst, they
 asked, By what power, or by what name,
 have ye done this ? Then Peter, filled with 8
 the Holy Spirit, said to them, Ye rulers of
 the people, and elders of Israel, If we be 9
 examined this day concerning the good
 deed done to the infirm man, by what
 means he hath been restored ; Be it known 10
 to you all, and to all the people of Israel,
 that by the name of Jesus Christ of Naza-
 reth, whom ye crucified, but whom God
 raised from the dead, even by him doth
 this man stand here before you well. This 11
 is the stone which was rejected by you
 builders, which is become the chief corner
 stone. Nor is there salvation by any other : 12
 for there is none other name under heaven
 given among men, by which we must be
 saved.

Now when they observed the boldness of 13

prudence of Peter, and intimated that they worshipped the God of Israel, as having fulfilled his promise in sending his Son Jesus among them.

15. *Killed the Author*] The term *αρχηγος*, the Vulg. renders 'author.' It denotes, in profane authors, 'a military leader, a sign-bearer ;' one who is first in any thing. I prefer 'author' here, and Heb. ii. 10 ; xii. 2 ; and 'leader,' Acts v. 31. The contrast between killing such a person, and desiring a murderer, the destroyer of life, to be spared is peculiarly striking.

19. *So that times of*] Compare for this rendering, Matt. vi. 5 ; Luke ii. 35 ; Acts xv. 17, &c.

20. (v) Griesb.

21. *Completion of all things*] When moral disorders shall be removed, and when peace and righteousness shall prevail. See Is. xi. 1—9. For the sense given, see Hesychius and Lightfoot.

22. *A prophet will*] See Deuter. xviii. 15, and note.

24. *Told of these days*] Samuel has recorded many things respecting Messiah, and so have other prophets.

25. *Ye are the sons of*] Those whom the prophets have taught, and to whom their prophecies do more immediately belong.

26. *On turning*] The text will admit this version, and it is more agreeable to fact to make this the ground of

his blessing them. In the other view of it, we are obliged to explain it to mean, his attempt to turn them.

CHAP. IV. 1—5. *Were speaking*] They both taught the people the things which respected the kingdom of God : and this enraged the Jewish rulers, who had hoped that, by crucifying Jesus, they would have suppressed his doctrine and followers.—*Captain*] The head of the temple watch.

6. *John*] Dr. Lightfoot supposes this was John the son of Zaccai, a disciple of Hillel, who was at this time famous among the Jews, and was president of the Sanhedrim after Simeon the son of Gamaliel.—*Alexander*] Is thought to be the governor of the Jews in Alexandria, brother of Philo Judæus, one of the noblest and richest of the Jews and a great favourite with Claudius Cæsar.

7. *By what name*] It seems that the miracle could not be denied, and they inquire by what power or name it had been wrought.

10, 11. *By the name of Jesus*] Peter answers with respect but with firmness, and assures them, that it was wrought by the name of that person whom they had so lately crucified, but whom God had raised from the dead. He charges upon them their sin and folly ; and reminds them that their designs were vain, as he was made the chief corner stone of the church ; nor is there salvation in any other.

Peter and John, and perceived that they were unlearned and obscure men, they wondered; and they knew that these men 14 had been with Jesus. And beholding the man who had been cured standing with them, they could say nothing against them. 15 But when they had commanded them to withdraw from the council, they conferred among themselves, Saying, What shall we do to these men? for that indeed a signal miracle hath been wrought by them is manifest to all those who dwell in Jerusalem; and we cannot deny it. But, that it spread no further among the people, let us strictly threaten them, that henceforth 18 they speak to no man in this name. And they called the apostles, and commanded them not to speak at all, nor teach, in the name of Jesus. But Peter and John answered and said to them, Whether it be right in the sight of God, to hearken unto 20 you more than unto God, judge ye. For we cannot but speak the things which we 21 have seen and heard. So when they had further threatened them, they released them, not finding how they might punish them, because of the people: for all men glorified God, because of that which had 22 been done. For the man was above forty years old, on whom this miracle of curing had been wrought. 23 And they being released, went to their own company, and reported all that the chief priests and elders had said unto them. 24 And when the company heard this, they raised their voice to God with one consent, and said, O sovereign Lord, thou art God, who madest heaven, and earth, and the sea, 25 and all things that are therein: Who by the mouth of thy servant David saidst, Why did the heathen rage, and the people 26 imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his 27 Anointed. For in truth there have combined "in this city" against thy holy Son Jesus, whom thou hast anointed, both He-

rod, and Pontius Pilate, with the Gentiles, and the people of Israel, For to do whatsoever thy hand and thy counsel had before determined to be done. And now, Lord, 29 behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, By stretching forth 30 thy hand to heal; and that signs and wonders may be done through the name of thy holy Son Jesus.

And when they had thus prayed, the 31 place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness. And the multitude of those who believed were of one heart and of one soul: nor did any of them say that aught of the things which he possessed was his own; but they had all things common. And with great power 33 gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Nor was there any among 34 them who wanted: for as many as were possessors of lands, or houses, sold them, and brought the prices of the things which were sold, And laid them down at the 35 apostles' feet: and distribution was made unto every man according as he had need.

CHAPTER V.

A. D. 33. *Generosity of Barnabas; the sin and death of Ananias and Sapphira his wife; the apostles again imprisoned, but delivered by an angel; Gamaliel's advice.*

Now Joses, who by the apostles was 36 surnamed Barnabas, (which signifies, the son of consolation,) a Levite, of the country of Cyprus, Having land, sold it, and 37 brought the money, and laid it at the apostles' feet.

But a certain man named Ananias, with 1 Sapphira his wife, sold a possession, And 2 kept to himself a part of the price, his wife also being privy to it; and brought the other part only, and laid it at the apostles' feet. But Peter said, Ananias, why hath 3 Satan filled thy heart to lie to the Holy Spirit, and to keep to thyself a part of the

13-22. *Unlearned and*] They had not the address or manners of men who had received a polite education; but from the spirit and knowledge which they displayed, they perceived that they had been taught by Jesus. Peter's reply confounded them, and the approbation of the multitude prevented any violent measures being adopted for the present.—20. *We cannot but*] From a sense of duty and the design of the gospel, 'we cannot but speak the things;' &c.

27. *The Gentiles*] The Roman soldiers and other Gentiles, who might be there, are intended. See Ps. ii. 1, &c.—(a) Griesh.

24. *Had before determined*] The many singular and circumstantial predilections respecting the person, sufferings, and death of our Lord, clearly show the truth of Peter's assertion; and from this we may infer that the purposes of God are perfectly consistent with the free agency of man, however impossible it may be for us to conceive of, or explain it. This must be admitted, if we regard the Holy Scriptures as a system of truth.

31. *The place was shaken*] Perhaps the Spirit again came as a mighty rushing wind, and produced this effect, Acts ii. 2, 44.

33. *Great power*] Both of argument and of miracles.—*Great grace*] These words refer to the Divine influence upon the minds of the apostles, and of the people who heard them. The phrase is different from that used, chap. ii. 47.

34, 35. *Who wanted*] The rich, by the distribution of what they possessed, supplied the necessities of the poor.

37. *Having land*] Barnabas, the son of consolation, some suppose was so called from the circumstance of his selling his land, and devoting the price of it to charity; but others that he was so named from his abilities, and those gifts of the Spirit whereby he was enabled both to exhort and to comfort.

CHAP. V. 1-4. *A certain man*] The sin of Ananias was pretending to give up the whole, like Barnabas, and yet to keep to himself a part,—*Satan filled*] He had yielded to the suggestions of the tempter; and by his conduct at-

- 4 price of the land? While it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thy heart? thou hast not only lied unto men, but unto
- 5 God. And Ananias, hearing these words, fell down, and expired: and great fear came on all those that heard these things.
- 6 And the younger *brethren* arose, wound him up, and carried him out, and *his friends*
- 7 buried him. And it was about the space of three hours after, when his wife, not knowing what had been done, came in.
- 8 And Peter said to her, Tell me whether ye sold the land for so much. And she said,
- 9 Yea, for so much. Then Peter said to her, How is it that ye have agreed together to try the Spirit of the Lord? behold, the feet of those who have *carried out* thy husband to bury are at the door, and shall carry
- 10 thee out. Then immediately she fell down at his feet, and expired: and the younger *brethren* came in, and found her dead; and, when they had carried her out, *her friends*
- 11 buried her by her husband. And great fear came upon the whole church, and upon all that heard these things.
- 12 And they were all with one consent in
- 13 Solomon's porch. And of the rest durst no one join himself to them; but the people
- 14 magnified them. And believers were the more added to the Lord, multitudes both of men and women. 'And by the hands of the apostles many signs and wonders were
- 15 wrought among the people;' So that they brought forth the sick into the streets, and laid them on beds and couches, that even the shadow of Peter passing by might over-
- 16 shadow some of them. A multitude also out of the cities round about came unto Jerusalem, bringing sick folks, and those that were vexed by unclean spirits: and they were all cured.
- 17 Then the high priest rose up, and all

tempted 'to impose on the Holy Spirit,' with which the apostles were filled, by this vain-glorious and lying deed.—*Not only lied*] It has often been urged, that these two verses prove that the Holy Spirit is God; and the argument stands firm and unshaken.

6. *And buried him*] We are not to suppose that Ananias was actually buried in the space of three hours from the time of his death; but that he was taken to some convenient place, and preparations were made for his burial by his friends.

8. *Yea, for so much*] This proved that they had agreed to tell this lie; and hence the same judgment befel them both.

12. *And they were all*] All the apostles and believers met together in the spacious building, called Solomon's porch, and conversed and taught. The first part of this verse is transposed after the 14th, to avoid the parenthesis.

13. *Of the rest*] Those unconverted did not venture to join them selves to the Christian converts, for any worldly purposes; but, on the contrary, held them in high honour, alarmed by the judgment on Ananias and Sapphira. The sense of *τῶν λοιπῶν* is explained by the last clause.

14. *And believers*] While the unconverted were re-

those who were with him, (being of the sect of the Sadducees,) and were filled with indignation, And laid their hands on the 18 apostles, and put them in the common prison. But an angel of the Lord opened 19 the prison doors by night, and brought them out, and said, Go, stand and speak in the 20 temple to the people all the words of this life. And when they had heard this, they 21 entered into the temple early in the morning, and taught. Then the high priest came, and those who were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison for the *apostles* to be brought. But when the officers came, they found 22 them not in the prison; and they returned, and told, Saying, The prison indeed we 23 found shut with all safety, and the keepers standing before the doors: but when we had opened, we found no one within. Now 24 when the high priest and the captain of the temple and the chief priests heard these things, they doubted concerning them, what this would become. Then came one 25 and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people. Then 26 went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought 27 them, they set them before the council: and the high priest asked them, Saying, 28 Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles 29 answered and said, We ought to obey God rather than men. The God of our fathers 30 raised up Jesus, whom ye slew, having hung him on a cross. Him hath God exalted to 31 his own right hand to be a prince and a

strained, those called to believe were led to profess their faith in Jesus, and to join his people.

15, 16. *The shadow of Peter*] Luke only relates what the people thought and did; yet it is probable that they were cured.—*The sick*] These are distinguished from such as had unclean spirits, as they are Matt. iv. 24; x. 1; Mark i. 32, 34; xvi. 16, 18; Luke iv. 40, 41; vii. 21.

17—23. *The high priest*] The astonishing wonders wrought, and the increasing attention of the people to the gospel, aroused the fears of these leaders; and again they seized and put the apostles in prison.—20. *The words of this life*] The gospel, which contains the promise of life and happiness, and which announces the way to it, including the resurrection of the dead, all which the Sadducees denied.

21—24. *All the senate of*] This was an affair which required the attention of the whole government, in the opinion of the high priest; and the extraordinary circumstances told did not diminish his concern.

28. *To bring this man's blood*] The guilt of shedding it was upon them; but he seems to intend, that they were leading the people to avenge on them the death of Jesus.

29—32. *We ought to obey God*] This was an indisputable

CHAPTER VI.

Saviour, to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is the Holy Spirit also, whom God hath given to them that obey him.

Now when they heard this, they were cut to the heart, and took counsel to kill them. Then stood there up one in the council, a Pharisee, named Gamaliel, a teacher of the law, had in honour among all the people, and commanded to send the apostles out for a short time; And he said to them, Ye men of Israel, take heed to yourselves what ye are about to do in respect to these men. For before these days Theudas rose up, boasting himself to be some great one; to whom a number of about four hundred men joined themselves: who was slain: and all, as many as obeyed him, were scattered, and brought to nought. After this man Judas of Galilee rose up in the days of the enrolment; and drew away many people after him: he also perished; and all, even as many as obeyed him, were dispersed. •And now I say to you, Refrain from these men, and let them go on: for if this counsel or this work be of men, it will be overthrown; But if it be of God, ye cannot overthrow it; *beware* lest ye be found even to fight against God. And to him they agreed: and when they had called the apostles, they beat them, and commanded that they should not speak in the name of Jesus, and released them. So they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach the glad tidings that Jesus is the Christ.

truth, and the proofs of it follow, which could not fail to wound the pride of these men. Socrates expressed a similar sentiment, when he was condemned for teaching the people. He said, 'O Athenians! I embrace and love you; but I will obey God rather than you; and if you would dismiss me, and spare my life, on condition that I should cease to teach my fellow citizens, I had rather die a thousand deaths than accept the proposal.'

33. *To kill them*] Either under the pretence of blasphemy, as they had done Jesus, or for sedition and rebellion against their authority. Their fear only prevented the accomplishment of their counsel.

36. *Theudas rose up*] Bi-hop Usher supposed that the Theudas of Luke is the same as Judas, who raised an insurrection in Galilee, a little after the death of Herod, and who aimed at obtaining the sovereignty. See Bell. lib. ii. 4. li. Pearce has adopted this opinion; and as it was usual for the Jews to have two names, as we find from the apostles, this is the most probable opinion. The apostle Jude is called Thadeus, Matt. iii. 13.

37. *Judas of Galilee*] This is distinguished from the former by the time. He rose up in the days of the enrolment, not that made in the beginning of the reign of Archelaus, Luke ii. 1; Matt. ii. 22; but one about ten years after.

38, 39. *If this counsel or*] This is the reason of his advice. Lardner supposes that though these men were cut off and their followers, Gamaliel might think that they, as

A. D. 33. Seven men are chosen by the disciples and appointed to the office of deacons; Stephen, one of them, is falsely accused of blasphemy, &c.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily distribution of *alms*. Then the twelve called the multitude of the disciples unto them, and said, It is not reasonable that we should leave the word of God, and attend on tables. Wherefore, brethren, look ye out from among yourselves seven men of good report, full of the Holy Spirit and wisdom, whom we may appoint over this business. But we will give up ourselves continually to prayer, and to the ministry of the word.

And these words pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: Whom they set before the apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples greatly multiplied in Jerusalem; and a great multitude of the priests were obedient to the faith.

And Stephen, full of grace and power, did great wonders and miracles among the people. Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and some of the Cyrenians, and Alexandrians, and of those from Cilicia and Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spoke.

well as the apostles, were under a divine impulse, and that the doctrine might survive, if the teachers were destroyed.

40—42. *And to him they*] The conduct of these magistrates was a violation of every principle of justice; and that of the apostles was honourable to them as men, and as the ambassadors of Christ.

CHAP. VI. 1. *Hellenists*] These were Jewish proselytes who spoke the Greek language, and dwelt in various parts of the Greek empire. See Lardner.

2. *Attend on tables*] That food may be set on them; and the poor of the church supplied; or even providing for the observance of the Lord's supper.

3. *Look ye out from*] The apostles wisely left the choice of these officers to the people, whose contributions they were to distribute for the relief of the indigent.—*Whom we may*] Or, Whom we may set over, &c. The apostles acted in concert with the people; they chose out the men and the apostles, according to the Jewish rite, prayed for them with imposition of hands, thus commending them to God.

7. *Of the priests*] At the return from Babylon they were near five thousand, Ezra iii. 36—39; and were probably now ten times that number. Considering the loss they would sustain by embracing the gospel, having no part of the sacrifices, their conversion shows the power of divine grace.

8. *Full of grace*] Of the gracious influence of the Spirit, and of power to perform the most signal miracles.

9. *Libertines*] These are commonly supposed to be such

11 Then they suborned men, who said, We have heard him speak blasphemous words
 12 against Moses, and against God. And they stirred up the people, and the elders, and the scribes; and they came upon him, and seized him, and brought him to the
 13 council, And set up false witnesses, who said, This man ceaseth not to speak blasphemous words against this holy place,
 14 and the laws. For we have heard him say, that this Jesus of Nazareth will destroy this place, and will change the customs
 15 which Moses delivered to us. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

CHAPTER VII.

A. D. 33. *Stephen's answer, containing the call of Abraham, the birth of Moses, who foretold the coming of Christ; and he then reprehends them for their rebellion and their murdering of Christ; they stone him to death, while commending his spirit to Christ.*

1 THEN said the high priest, Are these
 2 things so? And he said, Brethren, and fathers, hearken. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in
 3 Haran, And said to him, Depart from thy country, and from thy kindred, and go into the land which I will show to thee. Then he departed from the land of the Chaldeans, and dwelt in Haran: and when his father was dead, God caused him to remove thence into this land, wherein ye now
 5 dwell; But he gave him no inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after
 6 him, when as yet he had no child. And God spoke in this manner, That his seed should sojourn in a foreign land; and that they should be brought into bondage, and
 7 afflicted, four hundred years. And the nation to whom they shall be in bondage will I judge, saith God: and after that they

shall come forth, and serve me in this place. And he gave him the covenant of 8 circumcision: and so Abraham begot Isaac, and circumcised him the eighth day; and Isaac begot Jacob; and Jacob begot the twelve patriarchs.

Now the patriarchs, moved with envy, 9 sold Joseph into Egypt: but God was with him, And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt; and he made him governor over Egypt and over his whole palace. Now there came a famine over all the land of Egypt and Canaan, and great affliction: and our fathers found no sustenance. But when Jacob 12 heard that there was corn in Egypt, he sent out our fathers the first time. And at the 13 second time Joseph was made known to his brethren; and Joseph's kindred were made known unto Pharaoh. Then Joseph 14 sent, and called his father Jacob to him, and all his kindred, seventy-five persons. So Jacob went down into Egypt, and he 15 died, and our fathers, And were carried 16 over to Shechem, and laid in the sepulchre which Jacob bought for a sum of money of the sons of Hamor, the father of Shechem.

But when the time of the promise drew 17 near, which God had sworn to Abraham, the people grew and multiplied in Egypt, Till another king arose, who knew not Joseph. He dealt subtilly with our kindred, 19 and afflicted our fathers, making them cast out their young children, that they might not be preserved alive. At which time 20 Moses was born, and was very beautiful, and nourished up in his father's house three months: And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. And Moses was instructed in all the wisdom of the Egyptians, and was mighty in words and in deeds. And when he was forty years old, it came 23 into his mind to visit his brethren, the chil-

Jews as had been carried captives into Italy, and had been made free by the Romans, or the sons of such. See Lardner. Pearce contends that they were inhabitants of a city or district of Libya, called Libertina. This opinion seems most probable.

11.—14. *Suborned men*] Not being able to reply to the reasoning of Stephen, like all wicked and violent men, they resorted to persecution, as the shortest method of silencing him. Force has often been thus employed.

15. *His face as it*] It is very probable, that his countenance had a splendour resembling that of Moses when he came down from the mount; and that of Christ, when he was transfigured, Exod. xxxiv. 30; Matt. xvii. 2.

CHAP. VII. 2. *The God of glory*] Newcome thought that this discourse resembled those which the Jews were accustomed to hear in their synagogues. See chap. xiii. 17, &c.

5. *No inheritance*] The history of Abraham proves this; for he dwelt in the land as a sojourner, and obtained by purchase from the inhabitants a burying place.—*Give to him*] See Gen. xiii. 15; xvii. 8. He so far gave it to him

that he lived in it undisturbed; and to his posterity he gave the possession of it afterwards.

6. *Four hundred years*] See note, Gen. xv. 13, and Ex. xii. 40, where it is said four hundred and thirty years, which include the period which Abraham lived before the birth of Isaac.

9. *Moved with envy*] From this it was obvious, that a person might be rejected, who was destined to high rank and honour, as Joseph was.

14. *Seventy-five persons*] See Gen. xlii. 27, and note. There is an error in the number either here, or in the account we have in Genesis. Indeed names have been omitted and added by scribes in many other instances; and perhaps *seventy* should be left out here. See Bowyer's Conjectures.

16. *Which Jacob*] Without the authority of one MS. or Version, critics are obliged here to correct the text, which has 'Abraham;' and which must have crept in early. The 15th verse shows that Jacob, and not Abraham, must be intended. See Gen. xxxiii. 19, and Josh. xxiv. 32.

22. *Mighty in words*] Though not eloquent, his words

24 dren of Israel. And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and slew the
 25 Egyptian. Now he supposed that his brethren would have understood how that God by his hand would deliver them; but
 26 they understood not. And the next day he presented himself to some of them as they contended, and would have reconciled them, saying, Ye are brethren; why do ye wrong
 27 one to another? But he that did wrong to his neighbour thrust him away, saying, Who made thee a ruler and a judge over us?
 28 Wilt thou kill me, as thou killedst the
 29 Egyptian yesterday? Then fled Moses at these words, and was a sojourner in the land of Midian, where he begot two sons.
 30 And when forty years were expired, there appeared to him in the desert of mount Sinai, an angel of the Lord in a flame of fire in a
 31 bush. And when Moses saw it, he wondered at the sight: and as he drew near to consider it attentively, the voice of the Lord
 32 came to him, Saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not attentively
 33 consider it. Then the Lord said to him, Put off thy shoes from thy feet: for the place on which thou standest is holy ground.
 34 I have surely seen the affliction of my people who are in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee
 35 into Egypt. This Moses whom they refused, saying, Who made thee a ruler and a judge? him did God send to be a ruler and a deliverer, by the hand of the angel who appeared
 36 to him in the bush. He brought them out, after that he had shown wonders and signs in the land of Egypt, and in the Red sea, and in the desert, forty years.
 37 This is that Moses, who said to the children of Israel, A prophet will Jehovah your God raise up unto you from among your

brethren, like unto me; to him shall ye hearken. This is he that, in the congrega- 38
 tion in the desert, was with the angel, who spoke to him on mount Sinai, and with our fathers: who received the life-giving oracles, to deliver them to us. To whom our fathers 39
 would not be obedient, but thrust him from them, and in their hearts turned back into Egypt, Saying to Aaron, Make us gods to 40
 go before us: for as to this Moses, who brought us out of the land of Egypt, we know not what is become of him. So they 41
 made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands. Then God turned, 42
 and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, did ye offer to me *only* slain beasts and sacrifices during forty years in the desert? Nay, but ye took 43
 up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship: therefore I will carry you away beyond Babylon. Our fathers had the ta- 44
 bernacle of testimony in the desert, as he had appointed, speaking to Moses, that he should make it according to the pattern which he had seen. Which also our fathers 45
 received and brought in with Joshua, when they possessed the *land of the nations*, whom God drove out from before our fathers, unto the days of David; Who found favour be- 46
 fore God, and desired to provide a tabernacle for the God of Jacob. But Solomon built 47
 him a temple. However, the Most High 48
 dwelleth not in temples made with hands, as the prophet saith, Heaven is my throne, 49
 and the earth is my footstool: what temple will ye build for me? saith Jehovah: or what is the place of my rest? Hath not my 50
 hand made all these things?

Ye stiffnecked and uncircumcised in heart 51
 and ears, ye always resist the Holy Spirit; as your fathers did, so do ye. Which of the 52
 prophets did not your fathers persecute? yea,

were weighty and forcible; and the miracles he wrought were numerous and great, Exod. ii. 2, 10, and notes.

25. *Now he supposed*] Moses collected from the promise, Gen. xv. 13, 14, that the period of Egyptian servitude was expiring, and most probably from some impulse on his mind, concluded that God had raised him up to be their deliverer.

26. *Ye are brethren*] Stephen gives the sense of Moses, rather than his words. Compare Exod. ii. 13, &c.

30. 31. *Forty years were*] So long Moses lived a retired life in the bosom of his family, and in the care of his flocks; but at length he was called forth to be the deliverer and legislator of Israel.—*Angel of the Lord*] It is remarkable, that both in Exodus and here, he who is first called the 'angel of the Lord,' is afterwards spoken of as Jehovah, who addressed Moses, saying, 'Put off,' &c. See also verse 35.

35—37. *This Moses whom*] This is also a delicate hint of the spirit which prevailed among their ancestors, and how possible it is for men to be mistaken.—*A prophet will*] See Deuter. xviii. 15.

38. *With the angel*] The angel of the covenant, the re-

pre-entative of Jehovah.—*Life-giving oracles*] They were intended to lead to life and happiness, Deuter. xxxii. 47; Levit. xviii. 5.

39—43. *Would not be obedient*] All their history proved this. See Exod. xxxii. 1, 4, &c.—*Then God turned*] He permitted them to follow their own inclinations. See Amos v. 25, and notes there.

44—50. *Our fathers had*] He was accused of speaking against the law, and he has hitherto spoken of it with the highest respect. He was also charged with speaking against the temple, and he now mentions it with reverence, but reminds them what God said to Solomon, 1 Kings viii. 27, &c. Is. lxvi. 1, 2.

51. *Ye stiffnecked*] It is probable that they heard until now with patience, but perceiving that he did not think of that holy place, the temple, as they did, they testified their disapprobation, either by their gestures or words. Stephen, unintimidated, warmly but justly reprehends them.—*Resist the Holy*] Speaking by the prophets, Nehem. ix. 30.

52. *Yea, they slew*] Isaiah particularly foretold the coming of the Just One, and him they slew; and they had now betrayed and slain the Just One himself.

they slew those who foretold the coming of the Just One ; of whom ye have now been
 53 the betrayers and murderers : Ye, who received the law by the ministry of angels, but have not kept it.
 54 When they heard these things, they were cut to the heart ; and they gnashed on him
 55 with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus
 56 standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand
 57 of God. Then they cried out with a loud voice, and stopped their ears, and ran upon
 58 him with one consent, And cast him out of the city, and prepared to stone him ; and the witnesses laid down their mantles at a young man's feet, whose name was Saul.
 59 And they stoned Stephen, calling upon, and
 60 saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep. And Saul gladly consented to his death.

CHAPTER VIII.

A. D. 33. Being persecuted at Jerusalem, the disciples go in all directions preaching the gospel ; Philip preacheth to the Samaritans, who believe ; Peter and John go down there ; hypocrisy of Simon ; an angel sendeth Philip to teach the Ethiopian eunuch.

1 Now at that time there was a great persecution against the church which was at Jerusalem ; and they were all scattered abroad throughout the regions of Judea
 2 and Samaria, except the apostles. But some devout men carried Stephen to his burial, and made great lamentation over
 3 him. But Saul laid waste the church, entering into every house ; and, dragging forth men and women, committed them to

prison. Those therefore that were scattered abroad, went every where preaching the glad tidings of the word.

Then Philip went down to a city of Samaria, and preached Christ to them. And the multitude attended with one consent to those things which Philip spoke, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that had them : and many that were sick of the palsy, and that were lame, were healed. And there was great joy in that city.

But there had been before in that city a certain man, called Simon, using magic, and astonishing the people of Samaria, saying, that himself was some great one : To whom they all attended, from the least to the greatest, saying, This man is the great power of God. And to him they attended, because for a long time he had astonished them by magical arts. But when they believed Philip preaching the glad tidings concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then even Simon himself believed ; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John : Who went down, and 15 prayed for them, that they might receive the Holy Spirit : For as yet he had fallen on none of them : only they were baptized into the name of the Lord Jesus. Then 17 they put their hands on them, and they received the Holy Spirit. And when Simon 18 saw that by the putting on of the apostles'

53. *By the ministry*] Or 'through the ranks,' &c. They were present as the attendants and servants of the supreme lawgiver, Ps. lxxviii. 17 ; Gal. iii. 19 ; Heb. ii. 2.
 55. *The glory of God*] The symbol of the Divine presence, and Jesus himself standing ready to receive his spirit.

57, 58. *They cried out*] They could not restrain their rage any longer. That this was a tumultuous and irregular proceeding is manifest. See John xviii. 31.—*Cast him out*] Because it was not allowable to kill any within it.—*Prepared*] Stephen was not stoned until the witnesses had stripped, who cast the first stone.

59. *Calling upon, and saying*] Some have thought the text elliptical, and with our translators supply God or Lord ; but there is no need of this, as the object he invoked is afterwards specified, 1 Cor. i. 2 ; Acts ix. 14.

60. *Lord, lay not this*] He desires Jesus not to avenge his death upon them.—*And Saul gladly*] This young Pharisee joined in this outrage and murder.

CHAP. VIII. 1. *Were all scattered*] Doddridge thought it probable that Ananias now went to Damascus, chap. ix. 10 ; while others, after having preached the gospel in neighbouring parts, travelled on to Phœnicia, and Cyprus, and Antioch.

2. *Devout men*] Brother disciples. They boldly testified their respect for Stephen, and by this avowed their faith.

4. *Preaching the*] This persecution, by the providence of God, was overruled to spread abroad the gospel.

5. *Then Philip*] Not the apostle of that name, but the deacon, chap. vi. 5. The apostles abode at Jerusalem ; and if he had been an apostle, he would have had the power of imparting the Spirit as well as Peter and John.—*A city of Samaria*] Herod the Great had destroyed Samaria itself, but afterwards built another city, and called it Sebaste, that is Augusta, in honour of the emperor Augustus. The town to which Philip went might be Sychar, John iv. 5, &c.

8. *Great joy in*] On account of the wonderful cures wrought, and especially on account of the salvation procured among them.

9—11. *Using magic*] He most probably possessed a superior knowledge of the powers of nature and the efficacy of medicines. So the effects of electricity, chemical phenomena, &c., do even now astonish the ignorant.

13. *Then even Simon*] Simon saw that Philip possessed a knowledge and powers far superior to himself ; and by professing to believe and attending the ministry of Philip might hope to attain like knowledge and powers. He is thought to be the same person as is mentioned by Josephus, who persuaded Drusilla to leave her husband, and live with Felix.

14—19. *The apostles heard*] These verses clearly prove that the honour of conferring the Spirit, in his miraculous gifts, was peculiar to the apostles.

hands the Holy Spirit was given, he
 19 offered them money, Saying, Give me also
 this power, that on whomsoever I put *my*
 20 hands, he may receive the Holy Spirit. But
 Peter said to him, Thy money perish with
 thee, because thou hast thought that the
 gift of God may be purchased with money.
 21 Thou hast neither part nor lot in this mat-
 ter: for thy heart is not right in the sight
 22 of God. Repent, therefore, of this thy wick-
 edness, and pray God, if perhaps the
 thought of thy heart may be forgiven thee.
 23 For I perceive that thou art in the gall of
 bitterness, and in the bond of iniquity.
 24 Then Simon answered, and said, Pray ye
 to the Lord for me, that none of these
 things which ye have spoken come upon
 25 me. So they, when they had testified and
 preached the word of the Lord, returned to
 Jerusalem, and preached the gospel in
 many towns of the Samaritans.
 26 Now an angel of the Lord spoke to
 Philip, saying, Arise, and go towards the
 south, to the way which goeth down from
 Jerusalem unto Gaza, which is in the
 27 desert. And he arose and went; and,
 behold, there was an Ethiopian, an eunuch
 of great authority under Candace, queen of
 the Ethiopians, who had the charge of all
 her treasure, and who had come to Jeru-
 28 salem to worship; And he was returning;
 and, sitting in his chariot, read Isaiah the
 29 prophet. Then the Spirit said to Philip,
 Go near, and join thyself to this chariot.
 30 And Philip ran thither to him, and heard
 him reading the prophet Isaiah, and said,
 Understandest thou what thou readest?
 31 And he said, How can I, unless some man
 should guide me? And he desired that
 32 Philip would come up and sit with him.
 Now the place of the scripture which he
 read was this, He was led as a sheep

to the slaughter; and like a lamb dumb
 before its shearer, so opened he not his
 mouth: In his humiliation his judgment 33
 was taken away: and the men of his gen-
 eration who can describe? for his life is
 taken from the earth. And the eunuch 34
 spoke to Philip, and said, I pray thee, of
 whom speaketh the prophet this? of him-
 self, or of some other man? Then Philip 35
 opened his mouth, and began from this
 scripture, and preached unto him Jesus.
 And as they went on the way, they came 36
 to some water; and the eunuch said, See,
 here is water; what hindereth my being
 baptized? And he commanded the cha- 38
 riot to stand still; and they two went down
 into the water, both Philip and the eunuch;
 and he baptized him. And when they 39
 had come out of the water, the Spirit of the
 Lord caught away Philip, and the eunuch
 saw him no more; and he went on his way
 rejoicing. But Philip was found at Azotus; 40
 and passing through, he preached glad
 tidings in all the cities, till he came to
 Cæsarea.

CHAPTER IX.

*A. D. 34. Saul going to Damascus is called to the apos-
 tleship; and baptized by Ananias; he preacheth Christ
 boldly; the Jews and Hellenists lay wait for him; Eneas
 healed and Tabitha raised from the dead.*

Now Saul, yet breathing out threats and 1
 slaughter against the disciples of the Lord,
 went to the high priest. And desired of him 2
 letters to the synagogues at Damascus,
 that if he found any of this religion,
 whether they were men or women, he might
 bring them bound to Jerusalem. And as 3
 he journeyed he came near to Damascus:
 and suddenly a light from heaven shone
 round about him: And he fell to the earth, 4
 and heard a voice saying to him, Saul,
 Saul, why persecutest thou me? And he 5

18—25. *Offered them money*] This proved alike his igno-
 rance and impiety. Peter very properly concluded that
 he was in the gall of bitterness and in the bond of iniquity,
 and exhorted him to repent if the thoughts of his heart may
 be forgiven.

26. *Which is in the desert*] Gaza was the last town or
 city in the way to Egypt, and bordered on the desert.

27. *An Ethiopian*] Pearce supposes that he was a Jew,
 who enjoyed the rank of chamberlain under Candace.
 Candace was a name common to several queens,
 who reigned in More, to the south of Egypt, according to Pliny.
 Lib. vi. c. 29. He seems to have been a serious, devout man,
 not only from the journey which he had taken, but from
 the manner of employing his time.

30. *Understandest thou*] This question, asked by a
 stranger, would have offended many great men; but the
 eunuch readily confessed his ignorance and his need of a
 teacher; and was willing to admit Philip into his chariot
 for this purpose.

32, 33. *He was led as a*] See Is. liii. 7, 8, and notes;
 and Acts xiii. 36, where *γῆνα* is used for 'the men of this
 generation.'

35. *Preached unto him Jesus*] That he is the Messiah
 and Saviour; and that it was of him and his sufferings that
 the prophet spoke.

37. *(o) Philip said, If thou behest with all thy heart,
 thou mayest. And he answered and said, I believe that
 Jesus Christ is the Son of God.* With Griesbach I omit
 this as a marginal gloss. It is wanting in the best MSS.,
 and both Bengelius and Wetstein omit it.

38. *Went down into the water*] 'I do not see any proof,'
 says Lardner, 'that the eunuch was baptized by immersion.
 He and Philip stood in the water; and Philip poured some
 of it upon him. Nor do I see reason to think that John
 the baptist used immersion, but rather otherwise. It is
 contrary to decency, and the respect we owe to one
 another.'

39. *Caught away Philip*] This miraculous disappearance
 of Philip would tend to confirm the eunuch in the faith.—
For he went] The eunuch proceeded on his journey, re-
 joicing in the knowledge which he had acquired, and in the
 hope of salvation.

40. *At Azotus*] Called in the Old Testament Ashdod, on
 the coast of the sea, and north of Gaza. Philip thence pro-
 ceeded along the coast, preaching in all the towns until he
 reached Cæsarea, a sea-port, between Dora and Joppa.

CHAP. IX. 2. *At Damascus*] From Josephus we learn
 that the number of Jews in this city amounted to ten thou-
 sand, and that almost all the women were of the Jewish
 religion.

said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. 6 But rise up and go into the city, and it 7 shall be told thee what thou must do. And the men who journeyed with him remained silent, hearing a sound, but seeing no man. 8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but some led him by the hand, and brought 9 him into Damascus. And he was three days without sight, and neither ate nor drank. 10 Now there was a certain disciple at Damascus, named Ananias; and the Lord said in a vision, Ananias. And he said, 11 Behold, I am here, Lord. And the Lord said to him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of 12 Tarsus: for, behold, he prayeth; And hath seen in a vision a man named Ananias, who came in, and put his hand on him, that 13 he might recover his sight. Then Ananias answered, Lord, I have heard from many of this man, how much evil he hath done 14 to thy saints at Jerusalem: And here he hath authority from the chief priests to bind 15 all that call on thy name. But the Lord said to him, Go; for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: 16 For I will show him how great things he 17 must suffer for my name's sake. Then Ananias departed, and entered into the house; and when he had put his hands on him said, Brother Saul, the Lord Jesus, who appeared unto thee on the way as thou camest, hath sent me, that thou mightest recover thy sight, and be filled with the 18 Holy Spirit. And immediately there fell from his eyes as it were scales: and he recovered his sight forthwith and arose, and

was baptized. And when he had received food, he was strengthened.

Then Saul continued some days with the 19 disciples who were at Damascus. And immediately he preached 'Jesus' in the synagogues, that he is the Son of God. But all 21 that heard him were amazed, and said, Is not this he who destroyed those who called on this name in Jerusalem, and came hither for this purpose, that he might bring them bound unto the chief priests? But Saul 22 increased the more in strength, and confounded the Jews who dwelt at Damascus, proving that this is the Christ.

And after many days were fulfilled, the 23 Jews took counsel to kill him: (But their 24 lying in wait was known by Saul.) And they watched the gates by day and night that they might kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul 26 came to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, not believing that he was a disciple. Then Barnabas took him, and 27 brought him to the apostles, and declared unto them how he had seen the Lord on the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he 28 continued to associate with them at Jerusalem. And he spoke boldly in the name 29 of the Lord Jesus, and disputed against the Hellenists; but they went about to kill him: Which when the brethren knew, they 30 brought him down to Cæsarea, and sent him away to Tarsus. Then had the 31 churches peace throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and the comfort of the Holy Spirit, were multiplied.

5, 6. *I am Jesus*] The voice from heaven arrested him, and led him to make the inquiry, 'Who art thou, Lord?' How must he have been confounded when he received the answer, and reflected on the object of his journey! In the common text additions have been made here from the parallel places, Ch. xxii. 8—10, and xxvii. 13—18.—(o) *It is hard for thee to kick against the pricks. And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said to him, Arise.* Griesb.

9. *Three days*] The glorious appearance of Jesus had produced blindness; and in this state he fasted one whole day, and part of two others. This was a fast of deep humiliation and repentance.

10—16. *The Lord said in a vision*] What Jesus said to Ananias surprised, and induced him very naturally to state what he had heard concerning him.

17. *The Lord Jesus*] That Jesus himself did appear on this occasion, in a form most glorious, is certain from what is here said, and from 1 Cor. xv. 8.—*Filled with the Holy Spirit*] To instruct him and enable him to preach the gospel.

18. *As it were scales*] Whether the eyes had been inflamed, and some scales were really formed, or whether it only denotes the sudden manner in which his sight was restored, it is not possible to determine.

20. *Preached Jesus*] The Jews admitted that the Christ or Messiah was to be the Son of God; and what Paul proved was that Jesus was so. That reading is necessary. Griesb.

21. *Who called on this name*] Some would render, 'who are called by thy name.' They surely have forgot that they were only called disciples, believers, saints, but not Christians, until after this period. See Acts xi. 26. When the verb is followed by the accusative, it is taken in the active sense, and strictly means to call on, to 'invoke, or pray to'; and to call on the name is a well known mode of speaking, to denote person. Comp. Rom. x. 12—14, and Mintert and Biel, in verb.

23. *Many days*] During this time it is probable that Paul went into Arabia, where he was taught the gospel more perfectly by revelation from Christ, Gal. i. 16, 17.

24—30. *They might kill him*] Paul soon began to experience the same treatment from his unbelieving brethren, which he had shown to the disciples.—26. *Not believing*] They had not been satisfied respecting his conversion; and could not receive him as a brother, until Barnabas avouched the truth before them.

31. *Then had the churches*] Lardner supposes that the Jews were occupied about their own affairs, when Petronius attempted to bring the statue of the emperor Caligula, and set it up in the holy of holies which threw the whole

32 And it came to pass, that as Peter passed throughout all parts, he came down to the
 33 saints also who dwelt at Lydda. And there he met a certain man named Eneas, who had kept his bed eight years, and was sick
 34 of the palsy. And Peter said to him, Eneas, Jesus the Christ maketh thee well: arise, and make thy bed. And he rose immediately. And all who dwelt at Lydda and Saron saw him, and turned to the Lord.
 36 Now there was at Joppa, a certain disciple named Tabitha, which in Greek signifieth Dorcas: this woman abounded in
 37 good works and alms which she did. And it came to pass in those days, that she was sick, and died: and they washed her, and
 38 laid her in an upper room. And as Lydda was near Joppa, the disciples, who had heard that Peter was there, sent unto him two men, desiring that he would not delay
 39 to come to them. Then Peter arose and went with them. And when he had come, they brought him into the upper room: and all the widows stood by him weeping, and showing the coats and mantles which Dorcas made, while she was with them.
 40 But Peter, having put them all out, kneeled down, and prayed; and turning himself to the body said, Tabitha, arise. And she opened her eyes; and when she saw Peter,
 41 she sat up. And he gave her his hand, and raised her up, and when he had called the saints and widows, he presented her alive.
 42 And it was known throughout Joppa; and
 43 many believed in the Lord. And it came to pass that he abode many days in Joppa with one Simon a tanner.

CHAPTER X.

A. D. 38. Cornelius, commanded by an angel, sendeth for Peter, who by a vision is taught not to despise the Gentiles; as he preacheth, the Holy Spirit is given, &c.

1 Now there was a certain man in Cæsarea called Cornelius, a centurion of the band
 2 called the Italian band; A pious man, and one that feared God with all his household,

who gave much alms to the people, and prayed to God continually. He saw in a vision evidently, about the ninth hour of the day, an angel of God, who came in unto him and said to him, Cornelius. And when he had earnestly looked on him, he was afraid, and said, What is it, Lord? And he said to him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and send for Simon, whose surname is Peter: He lodgeth with one Simon a tanner, whose house is by the sea-side: he will tell thee what thou oughtest to do. And when the angel who spoke to Cornelius had departed, he called two of his household servants, and a pious soldier of those who attended on him; And when he had told them all these things, he sent them to Joppa.

Now on the morrow, as they journeyed, and drew near to the city, Peter went up on the house-roof to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they were making ready, he fell into a trance; And seeth heaven opened, and something descending, as it had been a great sheet bound together at the four corners, and let down to the earth, In which were all kinds of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Arise, Peter; slay, and eat. But Peter said, Not so, Lord; for I have never eaten any thing common or unclean. And the voice spoke to him again a second time, What God hath cleansed, regard thou not as common. And this was done three times: and the 16 sheet was taken up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men who were sent from Cornelius had inquired out Simon's house, and stood before the porch, And called, and asked whether Simon, who was surnamed Peter,

country into the most dreadful state of alarm. By the churches are meant distinct Christian assemblies, formed and regulated much after the Jewish synagogues.

32—35. *Dwelt at Lydda*] This was a town of Samaria, on the border of Judea, and not far from Joppa.—*Saron*] Or Sharon. Jerom informs us that the country between Lydda and Joppa was so called. The miracle produced conviction, and numbers were added to the Lord.

36. *Tabitha—Dorcas*] The Antelope. See note, 2 Sam. i. 19. This name was expressive of beauty and elegance; and was probably given, because she was beautiful.

39, 40. *Coats and mantles*] She employed herself in making these for the poor; thus bringing a blessing upon herself. Peter suffered none to be witnesses of the method he adopted to restore life; but as they were all satisfied that she was dead, they must be sensible that she had been recalled from the dead. This great miracle tended both to strengthen the disciples, and to convert others.

CHAP. X. 1. *A centurion*] Commander of a hundred men, who were chiefly natives of Italy, and called the Italian band. Tacitus mentions it.

2. *A pious man*] A proselyte to the Jewish religion, who was very charitable, and maintained in his family order and devotion.

3—8. *The ninth hour*] Three in the afternoon, being the hour of prayer in the temple. The address of the angel, and probably his appearance, alarmed him; but he was soon comforted with the assurance, that his prayers and alms were accepted. He did not delay to follow the direction given.

10—16. *He fell into a trance*] Or ecstasy. Such a state as renders a man insensible to the external objects around him, while his imagination is agitated with some striking scenes which pass before it, and take up all the attention. The vision is formed on the Jewish custom of not eating of any reptile or animal forbidden in the law; but Peter was taught to regard this law as now to be no longer in force.

17—20. *Now while Peter*] As yet he could not comprehend the design of this vision; but the arrival of the messengers from Cornelius, together with the impulse of the Spirit on his mind, soon explained it.

19 lodged there. So while Peter was thinking
on the vision, the Spirit said to him, Behold,
20 three men seek thee. Arise, therefore, and
get thee down, and go with them, doubting
21 nothing: for I have sent them. Then
Peter went down to the men [who were sent
unto him from Cornelius] and said, Behold,
I am he whom ye seek: what is the cause
22 for which ye are come? And they said,
Cornelius the centurion, a just man, and one
that feareth God, and of good report among
all the nation of the Jews, was warned from
God by a holy angel, to send for thee to his
23 house, and to hear words from thee. Then
he called them in, and lodged them. And
on the morrow Peter arose and went with
them, and certain brethren from Joppa ac-
companied him. And on the morrow after,
they entered into Cæsarea.
24 Now Cornelius was expecting them, and
had called together his kinsmen and near
25 friends. And as Peter entered in, Cornelius
met him, and fell down at his feet, and did
26 obeisance. But Peter raised him up, saying,
27 Stand up; I myself also am a man. And
as he talked with him, he went in, and found
28 many who had come together. And he said
to them, Ye know how that it is an unlawful
thing for a Jew to join himself, or come near
one of another nation; but God hath showed
me that I should not call any man common
29 or unclean. Wherefore I came unto you
without gainsaying, as soon as I was sent
for: I ask therefore, on what account ye
30 have sent for me? Then Cornelius said,
Four days ago I was fasting until this hour;
and at the ninth hour I prayed in my house,
and behold, a man stood before me in bright
31 clothing, And said, Cornelius, thy prayer is
beard, and thine alms are had in remem-
32 brance in the sight of God. Send therefore
to Joppa, and call hither Simon, whose sur-
name is Peter; he is lodged in the house of
one Simon a tanner by the sea-side: who,
33 when he cometh, will speak to thee. Im-
mediately therefore I sent for thee; and
thou hast done well that thou art come.
Now therefore we are all here present before
God, to hear all things which God hath
commanded thee.

21—23. *What is the cause for*] They inform him briefly; but Peter unquestionably supposed that he was sent for to make known Christ, and preached him accordingly.

24—29. *Now Cornelius*] He was very anxious to hear what Peter had to say in such circumstances, and showed the greatest humility and respect. Peter refused that homage which Jesus always accepted, and informs him, that though it was unlawful for him, as a Jew, to come to them, yet God having intimated to him his will, he had come: and properly asks for what cause he had sent for him.

30—33. *Four days ago*] Cornelius simply stated the fact of the angel's commission and what he said; and then waited for Peter's reply.

34, 35. *In truth*] Peter confesseth that God did not

Then Peter opened his mouth, and said, 34
In truth I perceive that God is no respecter
of persons: But in every nation, he who 35
feareth him, and worketh righteousness, is
accepted by him. Ye know the doctrine 36
which God sent unto the children of Israel,
preaching the glad tidings of peace by Jesus
Christ: (he is Lord of all :) Ye know what 37
was done throughout all Judea, and began
from Galilee, after the baptism which John
preached; How God anointed Jesus of 38
Nazareth with the Holy Spirit and with
power: who went about doing good, and
curing all who were oppressed by the devil;
for God was with him. And we are wit- 39
nesses of all things which he did both in
the land of the Jews, and in Jerusalem;
whom they killed by hanging him on a
cross. Him God raised up the third day, 40
and showed him openly; Not to all the 41
people, but to witnesses whom God had
before chosen, even to us, who ate and drank
with him after he rose from the dead. And 42
he commanded us to preach to the people
and to testify that it is he whom God hath
appointed to be the Judge of the living and
of the dead. To him all the prophets bear 43
testimony, that, through his name, whoso-
ever believeth in him, shall receive remission
of sins.

While Peter was yet speaking these words, 44
the Holy Spirit fell on all those that heard
the word. And the believers of the circum- 45
cision, as many as came with Peter, were
amazed, that on the Gentiles also the gift of
the Holy Spirit was poured out. For they 46
heard them speak in different languages
and magnify God. Then Peter said, Can 47
any man forbid water, that these should
not be baptized, who have received the Holy
Spirit as well as we? And he commanded 48
them to be baptized in the name of the
Lord. Then they besought him to abide
with them some days.

CHAPTER XI.

A. D. 41. *Peter, being accused, defendeth himself; the Gospel having been preached in various countries Barnabas is sent to confirm the disciples.*

Now the apostles and brethren who were 1
in Judea heard that the Gentiles also had

confine his favours to the sons of Abraham, but was now bestowing them on men sprung from other ancestors.—*Is accepted by him*] So far as to have the gospel sent to them, and by faith in Christ, to be alike partakers of its blessings.

36. *Ye know the doctrine*] I follow the construction, which appears most natural; for τὸν λόγον must be governed by οὐδὲν understood, and resumed in the beginning of the next verse. They must have heard of Jesus and his doctrine; and though they had not a full knowledge of what he taught, yet they could not be wholly ignorant.

38. *Oppressed by the devil*] Every disease is the effect of sin, and Satan was the tempter who occasioned the sin of man. Hence he is regarded as oppressing men with the various afflictions which they here endure.

43. *All the prophets*] Most of them, in a very express

2 received the word of God. And when Peter had come up to Jerusalem, they who were of the circumcision contended with him, 3 Saying, Thou wentest in to men uncircumcised, and didst eat with them. Then Peter began and related the matter in order 5 to them, saying, I was praying in the city of Joppa; and in a trance I saw a vision, Something descending like a great sheet, let down from heaven by four corners; and 6 it came near to me; Upon which when I had looked earnestly, I saw four-footed beasts of the earth, and wild beasts, and 7 creeping things, and fowls of the air. And I heard a voice saying to me, Arise, Peter; 8 kill and eat. But I said, Not so, Lord: for nothing common or unclean hath ever entered into my mouth. But the voice answered 9 me a second time from heaven, What God hath cleansed, regard thou not as common. 10 And this was done three times: and every thing was drawn up again into heaven. 11 And, behold, immediately three men, sent to me from Cæsarea, stood at the house where 12 I was. And the Spirit bade me go with them, doubting nothing. Moreover these six brethren accompanied me, and we entered 13 into the man's house: And he showed us how he had seen an angel in his house, who stood and said to him, Send men to Joppa, and inquire for Simon, whose surname 14 is Peter; Who will speak to thee words, whereby thou and thy whole household 15 shall be saved. And as I began to speak, the Holy Spirit fell on them, as on us 16 at the beginning. Then I remembered the word of the Lord, that he said, John indeed baptized with water; but ye shall be baptized 17 with the Holy Spirit. If then God gave to them the like gift as he did to us, who believed on the Lord Jesus Christ;

who was I, that I should be able to withstand God? When they heard these things, 18 they were satisfied, and glorified God, saying, Then hath God granted to the Gentiles also repentance unto life.

Now those who were scattered abroad 19 upon the persecution which arose about Stephen, travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but to Jews only. And some of them 20 were men of Cyprus and Cyrene, who, when they had come to Antioch, spoke to the 'Hellenists,' preaching the glad tidings of the Lord Jesus. And the hand of the Lord 21 was with them: and a great number believed, and turned unto the Lord. Then 22 the report of these things reached the church which was in Jerusalem: and they sent forth Barnabas, that he might go as far as Antioch: Who, when he came, and had 23 seen the grace of God, was glad, and exhorted them all, with purpose of heart to cleave unto the Lord: For he was a good 24 man, and full of the Holy Spirit and of faith: and a great multitude was added unto the Lord.

Then Barnabas departed to Tarsus, to 25 seek Saul: And when he had found him, he brought him to Antioch. And it came to pass, that during a whole year, they assembled themselves with the church, and taught a great multitude: and the disciples were first called Christians at Antioch.

And in these days prophets came from 27 Jerusalem to Antioch. And one of them, 28 named Agabus, rose up and signified by the Spirit that there would be a great famine over the whole earth: which came to pass in the days of Claudius Cæsar. Then the 29 disciples, every man according to his ability, determined to send relief to the brethren

manner, and others indirectly; for the spirit of prophecy is testimony to Jesus.

CHAP. XI. 3. *Thou wentest in*] See chap. x. 27. We do not read in the law that the Jews were forbidden to associate with, or to eat with Gentiles; but this had become a general opinion, and they strictly adhered to it. See Gal. ii. 12.

4—16. *Then Peter began*] A plain statement of what had occurred Peter thought would be his best defence. See notes on preceding chapter, and chap. i. 5.

17. *Who was I, that*] When God gave them the gifts of his Spirit, enabling them to speak different languages, could I restrain the Spirit of the Lord? Could I withstand the manifest will of God?

18. *Were satisfied*] Or 'ceased' to contend with him; but I prefer the term adopted, as they did not merely acquiesce, but approved of what he had done.—*To the Gentiles*] Has not only granted to them the gospel, which requires repentance, but has also produced it in the hearts of some of them, and which shall terminate in eternal life.

19. *Phœnicia—Cyprus*] This country included Tyre and Sidon; and is spoken of as a part of Syria. See chap. xxi. 2, 3. Mark vii. 26. *Cyprus* is an island of the Mediterranean sea, over against Syria. *Antioch*, a city of Syria, on the river Orontes.

20. *Men of Cyprus and Cyrene*] Those who went to the places before mentioned, confined their labours to Jews by

birth, but these men, who spoke Greek, preached to Greek proselytes to Judaism.—(v) *Greeks*. Griesb.

21. *Hand of the Lord*] Either giving success to their testimony by his power on the minds of men, or enabling them to work miracles, so as to produce the same effect. See chap. vii. 25; xiv. 3.

22. *Sent forth Barnabas*] He was a native of Cyprus, chap. iv. 36; and from his zeal, wisdom, and faith, well qualified for this important mission.

23. *Seen the grace*] In its powerful and saving effects. See verse 21.—*With purpose*] That is, with a fixed and steady resolution. See Eph. iii. 11.

26. *Had found him*] Saul had been sent to his own city Tarsus, when the Jews of Jerusalem laid wait for him, chap. ix. 30. He had laboured there until now, when Barnabas brought him to Antioch.—*Were called Christians*] Michaelis contends that they did not call themselves so, but that this name was given them by others, as those who adhered to Luther were by others called Lutherans; but others think that they were thus named by 'divine appointment.' Yet as the word is also used in a general sense for 'to name, or to call by name,' nothing certain can be inferred.

27—30. *Prophets*] Pearce would render, 'teachers;' and observes that the prophecy here was an occasional thing.—*A great famine*] There were famines in various places during the reign of Claudius. Judea was greatly

30 who dwelt in Judea: Which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

CHAPTER XII.

A. D. 44. Herod persecuteth the Christians, killeth James, and imprisoneth Peter; but prayer being made by the church for him, he was delivered by an angel; the pride of Herod, and his miserable death.

1 Now about that time Herod the king stretched forth his hands to afflict some of
2 the church. And he killed James, the
3 brother of John, with the sword. And because he saw that it pleased the Jews, he proceeded to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to sixteen soldiers to keep him; intending after the passover to bring him forth to the people. Peter therefore was kept in prison: but earnest prayer was made by the church unto God for him. And when Herod was about to bring him forth, on that night Peter was sleeping between two soldiers, bound with two chains: and keepers before the door guarded the prison. And, behold, an angel of the Lord came upon him, and a light shone in the prison: and he smote Peter on the side, and awoke him, saying, Rise up quickly. And his chains fell off from his hands. And the angel said to him, Gird thyself, and bind on thy sandals. And he did so. And he saith to him, Cast thy
9 mantle about thee, and follow me. And he went out, and followed him; and knew not that what was done by the angel was real; but thought that he saw a vision. And when they had passed the first and second guard, they came to the iron gate that leadeth to the city: which opened to them of its own accord: and they went out, and

passed on through one street; and immediately the angel departed from him. And 11 when Peter came to himself, he said, Now I certainly know that the Lord hath sent his angel, and hath delivered me from the hand of Herod, and from all the expectation of the Jewish people. And when he had considered the matter, he came to the house of Mary, the mother of John, whose surname was Mark; where many were gathered together, and were praying. And as Peter 13 knocked at the door of the porch, a damsel came to attend, named Rhoda. And when 14 she knew Peter's voice, she opened not the porch-door for gladness, but ran in, and told that Peter stood before the porch. And 15 they said to her, Thou art mad. But she confidently affirmed that it was so. Then said they, It is his angel. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he beckoned to them with 17 the hand to be silent, and related to them how the Lord had brought him out of the prison; And he said, Report these things unto James, and to the brethren. And he departed, and went to another place. Now 18 when it was day, there was no small disturbance among the soldiers, respecting what was become of Peter. And when Herod 19 had sought for him, and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judea to Cesarea, and abode there.

And Herod was highly displeased with 20 the people of Tyre and Sidon: but they came to him with one consent, and, having made Blastus the king's chamberlain their friend, desired peace; because their country was nourished by the king's country. And 21

afflicted by this calamity in the fourth, fifth, sixth and seventh years of his reign. Jos. Antiq. lib. xx. c. 2, 6. The affection and kindness of the disciples of Antioch deserve not only praise, but general imitation.—*To the elders*] More aged converts and overseers of the flock.

CHAP. XII. 1. *Herod the king*] This was Herod Agrippa, grandson of Herod the Great. Caligula had given him all the countries which his uncle Philip possessed; and to these Claudius added Samaria and Judea. See note, Matt. ii. 1.

2. *Killed James*] See Matt. x. 2. His death was a fulfilment of what our Lord had said of the sons of Zehedee, Matt. xx. 23; and the continued labours of the apostles afterwards showed their courage.

3. *It pleased the Jews*] Josephus informs us that he was a great zealot for the law of Moses; and as a proof of it he slew James, and intended to take off Peter.

4. *The passover*] Nothing could be more improper than to render Easter; and Bishop Newcome has justly adhered to the usual sense of the text.

6. *Peter was sleeping*] One soldier being on each side of him, to each of whom he was chained, while others guarded the prison. This precaution might be taken, to secure Peter, as he and John had been miraculously delivered from prison before. See chap. v. 19.

7—10. *An angel of the Lord*] This interposition of God is very remarkable, and shows that no power can contra-

vene his will. He can do as he pleases among the inhabitants of the earth, and control all the laws of nature. The whole of these wonderful circumstances appeared to Peter as a vision; and the soldiers were either asleep, or their eyes and ears so closed by Divine power as to perceive nothing.

11. *Came to himself*] Recovered from his astonishment, and was sensible that the whole was not a vision, but a real transaction.

12. *To the house of Mary*] Pearce thinks it probable that she was the sister of Barnabas. See Coloss. iv. 10.

13—16. *Peter knocked*] The circumstances here related are very natural.—*It is his angel*] Some supernatural appearance, resembling him. Some think that this refers to the Jewish opinion about guardian angels, without establishing the truth of it.

17. *Unto James*] James, the brother of John, had been slain; so that this must be James, the brother or kinsman of our Lord, and the author of the epistle which bears his name. Peter withdrew from Jerusalem, and probably now went into Pontus, Galatia, Asia, and Bithynia, &c., 1 Pet. i. 1.

20—23. *And Herod*] This account of Herod is supported by what Josephus relates, Antiq. lib. xix. 8, 2. He ascribes his miserable end to his receiving the blasphemous language of his flatterers. See Lardner.

on a day appointed, Herod, arrayed in royal apparel, sat on his throne, and made an
 22 oration unto them. And the people gave a shout, saying, It is the voice of a god, and
 23 not of a man. And immediately an angel of the Lord smote him, because he gave not glory to God: and he was eaten by worms and expired.
 24 But the word of God grew and multiplied. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their office, and took with them John whose surname was Mark.

CHAPTER XIII.

A. D. 45. *Paul and Barnabas are chosen to go to the Gentiles; Sergius Paulus and Elymas the sorcerer; Paul preaches at Antioch in Pisidia; the Gentiles believe, &c.*

1 Now in the church that was at Antioch there were certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the
 2 tetrarch, and Saul. And while they were ministering to the Lord, and fasting, the Holy Spirit said, Separate to me Barnabas and Saul for the work to which I have
 3 called them. And when they had fasted and prayed, and put their hands on them, they sent them away.
 4 So these, having been sent forth by the Holy Spirit, departed unto Seleucia; and
 5 thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had John also for their attendant.
 6 And when they had gone through the isle unto Paphos, they found a certain magian, a Jewish false prophet, whose name was
 7 Bar-jesus: Who was with the deputy of the country, Sergius Paulus, a well informed

man; who called for Barnabas and Saul, and desired to hear the word of God. But
 8 Elymas the magian, (for so his name signifies,) withstood them, seeking to turn away the deputy from the faith. Then Saul,
 9 (who also is called Paul,) filled with the Holy Spirit, set his eyes on him, And said,
 10 O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold,
 11 the hand of the Lord is upon thee, and thou shalt be blind, not henceforth seeing the sun. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what
 12 was done, believed, being astonished at the doctrine of the Lord.

Now when Paul and his company loosed
 13 from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. And when they departed from Perga, they came to Antioch in
 14 Pisidia, and went into the synagogue on the sabbath, and sat down. And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying,
 15 Brethren, if ye have any word of exhortation for the people, speak. Then Paul stood up,
 16 and, beckoning with his hand, said, Men of Israel, and ye Gentiles that fear God, hearken. The God of this people chose our fathers,
 17 and, exalted the people when they sojourned in the land of Egypt, and with a high arm he brought them out of it. And about the
 18 time of forty years he "nourished" them in the desert. And when he had destroyed seven
 19 nations in the land of Canaan, he divided their land for an inheritance. And after 20 these things, which include a period of about

25. *Fulfilled their office*] In bringing relief from Antioch. See chap. xi. 30.

CHAP. XIII. 1. *Prophets and teachers*] Or 'teachers and instructors.'—*Manaen, who*] Rich persons, and especially princes, had not only preceptors and attendants, but companions in their education. Manaen must have been a person of family, as he had been the companion of Herod Antipas.

3. *And put their hands*] This was only a token of their approbation, as it conferred no power or authority on Paul and Barnabas, see Gal. i. 1. and next verse; yet God required it, that they might have the approbation of the church. This is a warrant for ordination to the ministry by imposition of hands, when no extraordinary gifts are conferred.

4, 5. *Seleucia*] Sea-port of Syria, and a city of considerable trade. *Salamis* was the eastern port of the island of Cyprus.—*John*] Called John Mark, chap. xii. 12, 25.

6, 7. *Unto Paphos*] This lay on the western coast of Cyprus, so that they went through the midst of the country.—*A false prophet*] Or teacher. His Hebrew name was Bar-jesus, the son of one Jesus or Joshua. He professed to be a magian, a person of great acquirements in the knowledge of nature. See note chap. xi. 27.—*Deputy*] Or. proconsul. See Lardner, who has shown from Dion Cassius, that Luke has given Sergius Paulus his proper title.

8. *Elymas*] This name is an appellative, signifying 'a

wise or learned man;' but that of magian, which has the same sense, the Jews and Greeks better understood.

9. *Saul, called Paul*] Pearce supposes that Paul was so called, in honour of the proconsul, who might be his first Gentile convert; but Doddridge and Beza are of opinion that, as he in a great measure henceforth conversed with and taught the Gentiles, the Greeks and Romans, they pronounced his name, not Saul, but Paul. Luke always calls him Paul after this. Others think that Paul was the name he bore as a Roman citizen.

10—12. *O full of all*] The wickedness of this magian justified this severe reprehension, and the judgment which fell upon him.—*Not henceforth*] For this rendering, see Titman.

13, 14. *John departing*] He seems to have declined the labour and danger of preaching the gospel to the Gentiles. Pamphylia was on the coast of the Mediterranean, in the lesser Asia, west of Cilicia; and Antioch in Pisidia was north-west of Pamphylia.

16. *Ye that fear God*] Such Gentiles as had embraced the religion of the Jews.

17—21. *The God of this*] We see in what manner the apostle preached and reasoned with the Jews, out of their own sacred books.—*He nourished*] This rearing is best supported and agrees with fact, as well as the conciliatory design of the speaker.—Griesb,

four hundred and fifty years, he gave them
 21 judges, until Samuel the prophet. And
 afterwards they desired a king: and God
 gave to them Saul, the son of Kish, a man
 of the tribe of Benjamin, during forty years.
 22 And when he had removed him, he raised
 up unto them David to be their king; to
 whom he gave testimony also, and said, I
 have found David the son of Jesse, a man
 after mine own heart, who will do all my
 23 pleasure. Of this man's seed hath God,
 according to his promise, raised to Israel a
 24 Saviour, Jesus: When John had first
 preached, before his appearance, the baptism
 of repentance to all the people of Israel.
 25 And as John was fulfilling his course, he
 said, Whom think ye that I am? I am not
 he. But, behold, one cometh after me,
 the shoes of whose feet I am not worthy to
 unloose.
 26 Brethren, children of the stock of Abra-
 ham, and whosoever among you feareth God,
 to you is the doctrine of this salvation sent.
 27 For those who dwell at Jerusalem, and their
 rulers, not knowing Christ, nor the words of
 the prophets which are read every sabbath,
 have fulfilled them by condemning him.
 28 And though they found no just cause of
 death in him, yet desired they Pilate that
 29 he might be put to death. And when they
 had fulfilled all which was written concern-
 ing him, they took him down from the cross,
 30 and laid him in a sepulchre. But God
 31 raised him from the dead; And he was seen
 many days by those who came up with him
 from Galilee to Jerusalem; who are his wit-
 32 nesses unto the people. And we declare
 unto you glad tidings, concerning the pro-
 mise which was made unto the fathers;
 33 That God hath fulfilled it to us their children,
 in that he hath raised up Jesus; as it is also
 written in the second Psalm, Thou art my
 34 Son, this day have I begotten thee. And
 that God raised him up from the dead, no
 more to return to corruption, he spoke thus,
 I will give you the sure mercies of David.
 35 Wherefore he saith in another Psalm also,

Thou wilt not suffer thy Holy One to see
 corruption. For after David had served his
 36 own generation according to the counsel of
 God, he fell asleep, and was gathered to his
 fathers, and saw corruption: But he, whom
 37 God raised again, saw no corruption.

Be it therefore known unto you, bre- 38
 thren, that through this man is preached unto
 you the forgiveness of sins: And by him 39
 all who believe are justified from all things,
 from which ye could not be justified by
 the law of Moses. Beware therefore, lest 40
 that come upon you, which is spoken of
 in the prophets, Behold, ye despisers, and 41
 wonder, and perish; for I work a work in
 your days, a work which ye will in no wise
 believe, though a man declare it unto you.

And as the apostles were going out, some 42
 desired that these words might be spoken
 to them the next sabbath. And when the 43
 congregation was broken up, many of the
 Jews and religious proselytes followed Paul
 and Barnabas; who, speaking to them,
 persuaded them to continue in the grace of
 God.

And on the next sabbath almost the 44
 whole city came together to hear the word
 of God. But when the Jews saw the mul- 45
 titudes, they were filled with envy, and
 contradicted those things which were spoken
 by Paul, contradicting and reviling. Then 46
 Paul and Barnabas became bold, and said,
 It was necessary that the word of God
 should have been spoken first to you: but
 since ye put it from you, and do not judge
 yourselves worthy of everlasting life, lo, we
 turn to the Gentiles. For so the Lord hath 47
 commanded us, saying, I have set thee to
 be a light of the Gentiles, that thou shouldst
 be for salvation unto the ends of the earth.
 And when the Gentiles heard this, they 48
 were glad, and glorified the word of the
 Lord; and as many as were determined
 for everlasting life believed. And the word 49
 of the Lord was published throughout all
 the country. But the Jews stirred up some 50
 worshipping and honourable women, and

22. *I have found David*] See Ps. lxxxix. 20, and 1 Sam. xiii. 14, and note there.

23—25. *Of this man's seed*] See Is. xi. 1, 2; Jerem. xxiii. 5, 6.—*Whom think ye*] See John i. 20.

26—37. *Brethren*] Paul, with great earnestness, presses upon them attention to the doctrine which he delivered, as announcing to them salvation. In Christ the promises and predictions of the prophets were fulfilled.—33. *This day have*] See note, Ps. ii. 7. The Hebrew יל signifies to bring up, or educate children; and is used for bringing up or raising to a throne, says Pearce. See also Is. lv. 3, and Psalm xvi. 10.

38—41. *Be it therefore known*] Through the sufferings and death of Jesus forgiveness was preached, and in a far more extensive manner than the law of Moses allowed. In the law no atonement was appointed for wilful and presumptuous sins.—*In the prophets*] In the book of the prophets. See Habak. i. 5, and note there.

42, 43. *As the apostles*] For the text, see Griesbach.—

To continue in the grace] In the belief of the gospel, which exhibits the grace of God towards men.

44—47. *And on the next*] Paul's discourse had awakened the curiosity of the whole place; and strange it is to see the narrow-mindedness of the Jews. The apostle warns them of the consequence of rejecting the gospel message; it was acting as if they judged themselves not worthy, or determined not to receive the blessing of eternal life, Is. xlix. 6.

48. *Glorified*] That is, spoke highly of it.—*And as many*] I have adopted the rendering of Doddridge for the reasons which he assigns. See his note. The version adopted includes both the divine purpose, the influence of grace on their hearts, and their own deep concern to enjoy everlasting life.

50. *Honourable women*] Most probably such as were converts to Judaism, and who excited their husbands to persecute Paul and Barnabas.

the chief men of the city, and raised a persecution against Paul and Barnabas, and
 51 expelled them out of their borders. But they shook off the dust of their feet against
 52 them and came unto Iconium. And the disciples were filled with joy, and with the Holy Spirit.

CHAPTER XIV.

A. D. 45. Paul and Barnabas are persecuted at Iconium; at Lystra, Paul healeth a cripple and they are accounted gods; Paul is then stoned; they pass through and confirm the churches, &c.

1 AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spoke, that a great multitude both of the Jews and also of the Gentiles believed. (But the unbelieving Jews stirred up the Gentiles, and made their
 3 minds ill affected to the brethren.) They therefore abode a long time speaking boldly concerning the Lord, who gave testimony to the word of his grace, and granted that signs and wonders should be done by their
 4 hands. But the multitude of the city was divided; and part held with the Jews and
 5 part with the apostles. And when there was a design both of the Gentiles, and also of the Jews and their rulers, to insult
 6 them, and to stone them; They, having considered it, fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that
 7 lieth round about. And there they preached the glad tidings.
 8 And a certain man sat at Lystra, infirm in his feet, being lame from his mother's
 9 womb, and who never had walked: This man heard Paul speak: who stedfastly beholding him, and perceiving that he had
 10 faith so as to be cured, Said with a loud voice, Stand upright on thy feet. And he
 11 leaped and walked. And when the multitudes saw what Paul had done, they raised their voices, saying in the speech of Lycaonia, The gods are come down to us in the

likeness of men. And they called Barnabas 12 Jupiter; and Paul, Mercury, because he was the chief speaker. Then the priest of 13 Jupiter, whose temple was before their city, brought steers and garlands unto the gates, and together with the people would have offered sacrifice. But when the apostles, 14 Barnabas and Paul, heard of it, they rent their clothes, and rushed in among the multitudes, crying out, And saying, Sirs, why 15 do ye these things? We also are men of like infirmities with yourselves, and preach unto you glad tidings, that ye should turn from these vanities to the living God, who made heaven, and earth, and the sea, and all things in them: Who, in past genera- 16 tions, suffered all the Gentiles to walk in their own ways. Nevertheless, he left not 17 himself without witness, doing good, giving 'you' rain from heaven, and fruitful seasons, filling 'your' hearts with food and gladness. And by speaking these words, 18 they could scarcely restrain the multitudes from offering sacrifice to them.

Then some Jews came hither from Antioch 19 and Iconium; who, having persuaded the multitudes, and, having stoned Paul, drew him out of the city, supposing that he had been dead. But, while the disciples were 20 standing around him, he rose up, and came into the city; and the next day he departed with Barnabas to Derbe. And when they 21 had preached the glad tidings to that city, and had taught many, they returned to Lystra, and to Iconium, and to Antioch, Confirming the minds of the disciples, and 22 exhorting them to continue in the faith; and saying that through many afflictions we must enter into the kingdom of God. And when they had appointed to them 23 elders in every church, and had prayed and fasted, they commended them to the Lord, on whom they had believed. And after 24 they had passed through Pisidia, they came

51. *Iconium*] This was the chief city of Lycaonia, north of Pamphylia.

CHAP. XIV. 1. *Jews and Gentiles*] Or Greeks, believed; but those who continued in their unbelief, soon disturbed them.

3. *Abode a long time*] To confirm the great multitudes who had believed, and to overcome opposition raised against them; and God was pleased remarkably to own their labours.

4—7. *Was divided*] So the gospel makes a separation, in a less or greater degree, wherever it comes. They followed the direction of Christ. Matt. x. 23.

9. *That he had faith*] That he was disposed to believe the gospel, and was therefore a fit object for a miraculous cure. His serious and earnest attention to Paul might lead to this opinion.

10—16. *The gods are come*] Jupiter was the great father of other gods and men, according to their notions; and Mercury was the god of eloquence. Hence, as Paul was the chief speaker, they called him Mercury. What follows is natural; for supposing them gods, they thought it right to offer sacrifice. Paul and Barnabas exposed themselves to danger by correcting their mistake; but did not hesitate to

do so, and to teach them the knowledge of the true God, the maker of all things, and whose providence extends to all.

17. (v) *Griesb. ibid.*

19. *Stoned Paul*] How inconstant is, at all times, the public mind! In so short a time did the multitude stone the man, whom they had thought a god; they were, no doubt, instigated by the slanders of the Jews.

20. *He rose up*] Paul's recovery, on this occasion, appears to have been miraculous; but Luke simply relates the fact, and leaves his reader to infer it.

21, 22. *Returned to Lystra*] This shows their fortitude and perseverance; and their second visit would contribute to support and comfort the believers.

23. *Appointed to them elders*] The Greek word properly signifies, to choose by stretching out the hand; and it is probable that though the apostles appointed certain individuals to teach and instruct the people, the people signified their consent. It is well known to have been the primitive practice for the people to choose their pastor or bishop. See Doddridge and Knatchbull.

24—28. *Passed through*] Having fulfilled in some degree the object of their mission, they returned to Antioch.

25 to Pamphylia. And when they had preached the word in Perga, they went down into 26 Attalia: And thence they sailed to Antioch, whence they had been recommended to the favour of God for the work which they had 27 fulfilled. And when they had come, and had gathered the church together, they related what things God had done by them, and how he had opened the door of faith 28 unto the Gentiles. And they continued there for a good while with the disciples.

CHAPTER XV.

A. D. 51. Dissension about circumcision; the apostles consult respecting it, and send their determination by letters to the churches; Paul and Barnabas separate.

- 1 Now certain men came down from Judea and taught the brethren, *saying*, Unless ye be circumcised according to the custom taught by Moses, ye cannot be saved.
- 2 When therefore Paul and Barnabas had no small dissension and dispute with them, they determined that Paul and Barnabas, and some others of them, should go up to Jerusalem unto the apostles and elders, about 3 this question. And having been conducted on their way by the church, they passed through Phœnicia and Samaria, declaring the conversion of the Gentiles, and they 4 caused great joy to all the brethren. And when they came to Jerusalem, they were received by the church, and by the apostles and elders, and they related what things 5 God had done by them; And *how* some of the sect of the Pharisees who believed had risen up, saying, That it was necessary to circumcise the *Gentiles*, and to command them to keep the law of Moses.
- 6 Then the apostles and elders came to- 7 gether, to consider of this matter. And when there had been much dispute, Peter rose up, and said to them, Brethren, ye know that a good while since God made choice

among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who knoweth the hearts, bore 8 testimony to them, giving them the Holy Spirit, even as unto us; And made no dif- 9 ference between us and them, having purified their hearts by faith. Now therefore 10 why do ye tempt God, to put a yoke on the neck of the disciples, which neither our fathers nor we have been able to bear? But 11 we believe that through the grace of the Lord Jesus Christ we shall be saved, in like manner as the *Gentiles* are.

Then all the multitude kept silence, and 12 hearkened to Barnabas and Paul, relating what miracles and wonders God had wrought among the Gentiles by them. And after 13 these were silent, James spoke, saying, Brethren, hearken unto me; Simon *Peter* 14 hath declared how God first visited the Gentiles, to take out of them a people for his name. And to this agree the words 15 of the prophets; as it is written, After 16 these things I will return, and will build again the fallen tabernacle of David, and I will build up its ruins, and restore it: That 17 the residue of men may seek the Lord, and all the Gentiles, who are called by my name, saith the Lord, who doeth all these things. Known unto God are all his works from 18 the beginning of the world. Wherefore my 19 judgment is, that we trouble not those, who from among the Gentiles turn to God; But 20 write to them, that they abstain from polluted offerings to idols, and from fornication, and from things strangled, and from blood. For from ancient generations Moses 21 in every city hath those that preach him, being read in the synagogues every sabbath day. Then it seemed good to the apostles 22 and the elders, with the whole church, to choose men from among themselves, and

and related what had been their success, and especially among the Gentiles.

CHAP. XV. 1. *Certain men*—We learn from verse 5, that they were Pharisees; and from this it appears that the gospel method of acceptance was but imperfectly understood.

2—5. *Paul and Barnabas*] As they had been sent to the Gentiles, they rejected the opinion of these Pharisees; but to put an end to the question, they determined to consult the apostles at Jerusalem. We see how Christians, at this period, acted towards one another; and what pleasure they had in hearing of the success of the gospel.—*Apostles and elders*] Though apostles were elders, the ordinary pastors are here meant, many of whom there must have been to teach and inspect the many disciples in and near Jerusalem.

6—11. *Then the apostles*] The question interested highly the rising Gentile church; and Peter argues justly from what had occurred in reference to Cornelius, that circumcision was not necessary; and that even they, though circumcised, believed that they might be saved by the gospel, and not by the law. To put the yoke of the law on their necks was in fact to tempt or try God, by opposing his will.

12. *What miracles*] Every miracle wrought among them

was a proof that God had now accepted them; and the narrative of Paul and Barnabas confirmed the reasoning and conclusion of Peter.

13—17. *James spoke*] See the version and notes, Amos ix. 11, 12. Many of the prophets had foretold that God would visit the Gentiles, and take out of them a people for his name, to profess his name and be his people.

18. *All his works*] The works of his providence and grace, not his works in the natural world; for this would be nothing to the purpose which James had in view. This text is then one among many others, which proves that God knows all future contingent events.

20. *From polluted offerings*] He calls the sacrifices and other things offered to idols, polluted, because generally accompanied with many abominable crimes.—*From fornication*] All fornication, no doubt, is included, but it is certain, that as this was practised in the heathen temples, to that they had a special reference.—*Things strangled; and blood*] The Jews were not allowed to eat the former; and the latter was sacred to the altar. These precepts were intended to conciliate, and the observance of them by the Gentile converts would induce those of the circumcision to a more friendly and unreserved intercourse.

22. *The whole church*] The decree of the apostles and elders had the sanction of the whole body of believers; and

send them to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, leading men among the brethren: 23 by whom they sent this letter. The apostles and the elders, and the brethren, send greeting to the brethren who are of the Gentiles in Antioch, and Syria, and Cilicia. 24 Whereas we have heard, that some who went out from us have troubled you with words, unsettling your minds, saying, Ye must be circumcised, and keep the law: to 25 whom we gave no such commandment: It hath seemed good to us, being assembled with one mind, to choose men and send them unto you, together with our beloved 26 Barnabas and Paul, Men who have hazarded their lives for the name of our Lord Jesus 27 Christ. We have sent therefore Judas and Silas, who will tell you the same things in 28 words also. For it hath seemed good to the Holy Spirit, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from things offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye will do well. Fare ye well. 30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the 31 epistle: Which when they had read, they 32 rejoiced in this consolation. And Judas and Silas, being themselves also teachers, exhorted the brethren with many words, and 33 confirmed them. And after they had abode there for some time, they were dismissed in peace from the brethren to "those who sent 34 them." Notwithstanding it pleased Silas to 35 abide there still. And Paul and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others. 36 And after some days Paul said to Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they are. 37 And Barnabas desired to take with them 38 John, whose surname was Mark. But Paul

thought it not proper to take with them him, who had departed from them in Pamphylia, and had not gone with them to the work. And the contention was so sharp, that they 39 separated from each other: and Barnabas took Mark, and sailed unto Cyprus; But 40 Paul chose Silas, and departed, having been commended by the brethren to the favour of God. And he went through Syria and Ci- 41 licia, confirming the churches.

CHAPTER XVI.

A. D. 45. Paul circumciseth Timothy; at Philippi converteth Lydia; casteth out a spirit of divination, for which he and Silas are imprisoned; the jailer converted, &c.

Now, when Paul came to Derbe and 1 Lystra, behold, he found there a certain disciple, named Timothy, (son of a certain Jewess, who believed, but his father was a 2 Gentile:) Who was well reported of by the 3 brethren at Lystra and Iconium. Paul desired this man to go forth with him; and he took and circumcised him because of the Jews who were in those parts: for they all knew that his father was a Gentile. And 4 as they went through the cities, they delivered to them for their observance the decrees which had been made by the apostles and elders at Jerusalem. And the 5 churches were confirmed in the faith, and increased in number daily.

Now when they had gone through Phrygia 6 and the country of Galatia, and were forbidden by the Holy Spirit to preach the word in Asia; After they came to Mysia, 7 they attempted to go into Bithynia: but the Spirit "of Jesus" suffered them not. And 8 they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; 9 a man of Macedonia stood and besought him, saying, Come over into Macedonia, and help us. And after he had seen the 10 vision, we immediately endeavoured to go into Macedonia; assuredly inferring that the Lord had called us to preach the gospel unto them.

they jointly selected and sent with Paul and Barnabas, the messengers and following letter, which is written as the act of the whole church.

24. *To whom we gave*] If those Pharisees had used the names of the apostles and brethren at Jerusalem as maintaining their opinion, this would shake their credit, and lead the disciples to go on against them.

28. *To the Holy Spirit*] Guiding us in the conclusions we have made respecting the question proposed to us,—*Necessary things*] Things highly expedient in the present state of the church.

30—35. *So when they were*] The letter to the Gentile believers satisfied them, and afforded great comfort; and the instructions and labours of Judas and Silas were very acceptable among them.—*It pleased Silas*] It is probable that returning with Judas to Jerusalem, from an affectionate regard to Paul, he returned to Antioch.

37. *With them John*] Mark was nephew to Barnabas, Coloss. iv. 10; and this might induce him to overlook his desertion of them as related, chap. xiii. 13.

39. *Contention was*] Or, sharp anger arose. Even these

inspired men were not free from human infirmities See Gal. ii. 11.

CHAP. XVI. 1—3. *To Derbe and Lystra*] Here Paul had before laboured with success, and finding Timothy to be a young man of piety and gifts, he circumcised him, to conciliate the Jews, who knew that he had not been before circumcised, as his father was a Gentile. See 1 Cor. ix. 20.

4. 5. *The decrees*] The precepts to abstain from fornication, &c. chap. xv. 20. It has been observed that the word *dogmata* always signifies something temporary and ceremonial, and not laws of moral and perpetual obligation; but fornication is undoubtedly of a moral kind.—7. (a) Griesb.

6—10. *Now when they*] They were restrained from visiting some places, and sent to others for reasons inscrutable to us. The vision which the apostle had, was designed to direct him where he was to preach.—*We endeavoured*] Here Luke speaks as present with Paul, and so frequently afterwards.—*Assuredly inferring*] Observe in this case, as in the vision of Peter, chap. x. that the Holy Spirit left the apostles to reason and infer what was their duty

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and 12 the next day to Neapolis; And thence to Philippi, which is a chief city of that part of Macedonia, and a colony: and we abode in 13 that city some days. And on the sabbath we went out of the city by a river, where a house for prayer was allowed for the Jews; and we sat down, and spoke to the women 14 who resorted thither. And a certain woman heard us, named Lydia, a seller of purple, of the city of Thyatira, a Gentile, who worshipped God; whose heart the Lord opened, so that she attended to the things 15 which were spoken by Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. 16 And it came to pass, as we went to the house for prayer, a certain damsel, having a spirit of divination, met us; who brought 17 her masters much gain by divining. She followed Paul and us, and cried, saying, These men are the servants of the most high God, who declare to us the way of salvation. And she did this many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And it 19 came out the same hour. And when her masters saw that the hope of their gain was gone, they seized Paul and Silas, and 20 drew them into the market-place; And they brought them to the magistrates and 'rulers,' saying, These men, being Jews, 21 exceedingly trouble our city, And teach

customs which it is not lawful for us to receive, or to observe, being Romans. And 22 the multitude rose up together against them: and the magistrates tore off their clothes, and commanded to beat them with rods. And when they had laid many 23 stripes on them, they cast them into prison, charging the jailer to keep them safely: Who, having received such a charge, cast 24 them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, 25 and sang praises unto God: and the prisoners heard them. And suddenly there was 26 a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And when the jailer 27 awoke out of his sleep, and saw the prison doors open, he drew out his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with 28 a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a 29 light, and sprang in, and came trembling, and fell down before Paul and Silas, And 30 brought them out, and said, Sirs, what must I do to be saved? And they said, Believe 31 on the Lord Jesus Christ, and thou shalt be saved, and thy household. And they spoke 32 to him the word of the Lord, and to all that were in his house. And he took them the 33 same hour of the night and washed their stripes: and was immediately baptized, he and all his household. And when he had 34 brought them into his house, he set food before them, and rejoiced with all his household, believing in God.

11—15. *Samothracia*] An island of the Ægean sea, near to Thrace; and Neapolis was a sea-port town of Macedonia. —*Philippi, which is a chief*] This rendering is adopted, as it is doubtful whether Philippi or Amphipolis was accounted 'the chief' city of that part, &c. See Middleton.—*By a river*] The water of which served for the legal purifications of the Jews; and particularly for the usual washing of hands before they offered up their prayers. Lydia was a proselyte, and not a Jewess; and she was now called to believe on the Lord Jesus.

16. *Spirit of divination*] Supposed to be inspired by Apollo Pythius; and some of these spoke out of their bellies, or were ventriloquists.

17. *These men are*] God, by his power, constrained this maid, as he did the demoniacs, to give testimony to Jesus and the gospel, that greater attention might be excited.

18—21. *Many days*] Paul thought it necessary to show the power of Jesus, by expelling the spirit which she had; and as her masters perceived that their gain was gone, they raised an uproar, and then charged Paul and Silas as the cause of it. 20. (i) Syr. Erpen.

22—24. *Tore off*] They commanded this to be done, to expose them to greater disgrace.—*To beat them with rods*] See chap. v. 40. These magistrates acted contrary to the law.

26. *Earthquake*] The effects proved that it was an earthquake; yet it is manifest there was a peculiar divine interposition; for how could an earthquake unloose all the bands of the prisoners?

28. *Do thyself no harm*] This address was kind, and in-

tended to prevent his committing one of the greatest of crimes, yet too common in that day among the Romans. As they were all in the dark, it is not easy to say how Paul knew of the jailer's purpose, unless by hearing some desperate words which declared it, or by some immediate suggestion from God.

30. *What must I do to be*] Whitby very justly observes, that the jailer adopted this language, from what the damsel had said, verse 17, 'that these servants of the most high God declare to us the way of salvation.'

31. *Believe on the*] Give full credit to the testimony which we hear to Jesus as the only Saviour, and commit yourself to him for safety and happiness.—*And thy household*] On his believing they would be favoured with the means of religious instruction, and the opportunity of attending upon them. The Apostle and Silas immediately began to instruct him, and explain to him and all his house, the nature of the gospel which they preached.

33. *Washed their stripes*] The blood from them, and in order to afford some relief from their pain. This shows that even the apostles had not power to heal themselves or others, when they pleased, but only when God suggested to them that such a miracle should be wrought.—*Was baptized*] There is no proof that they went to a river to perform this rite; but there is reason to conclude that it was performed in the prison, from the next verse; and it requires many gratuitous suppositions to support the inference that it was performed by immersion.

34. *And rejoiced with all*] It is well known that *παῖς* embraces the whole, children as well as servants and slaves. See Sept. Exod. i. 1, where it is confined to children, and

35 And when it was day, the magistrates sent
 36 the officers, saying, Let those men go. And
 the jailer told these words to Paul, The
 magistrates have sent to let you go: now
 37 therefore depart, and go in peace. But Paul
 said to them, They have beaten us publicly
 uncondemned, being Romans, and have
 cast us into prison; and now do they send
 us away privately? No, truly; but let
 38 them come themselves and bring us out. And
 the officers told these words to the magis-
 trates: and they feared, when they heard
 39 that they were Romans. And they came
 and besought them, and brought them out,
 and desired them to depart out of the city.
 40 And they went out of the prison, and
 entered into the house of Lydia: and when
 they had seen the brethren, they comforted
 them, and departed.

CHAPTER XVII.

A. D. 53. Paul preacheth at Thessalonica; some believe, others persecute him; he is sent to Berea, where the Jews of Thessalonica follow him; the brethren conduct him to Athens where he preacheth to them the true God, who made all things.

- 1 Now when they had passed through Am-
 phipolis and Apollonia, they came to Thes-
 salonica, where was a synagogue of the
 2 Jews. And Paul, as his custom was, went in
 unto them, and on three sabbaths discoursed
 3 to them out of the scriptures, Explaining
 them, and alleging that Christ must needs
 have suffered, and risen from the dead; and
 that this Jesus, whom I preach unto you, is
 4 the Christ. And some of them believed,
 and joined themselves to Paul and Silas;
 and of the Greeks who worshipped God, a
 great multitude, and of the chief women not
 a few.
- 5 But the Jews [who believed not, moved
 with envy] took unto them some wicked
 men of the meaner sort, and gathered a mul-
 titude and raised a tumult in the city, and
 assaulted the house of Jason, and sought
 for Paul and Silas to bring them out to the
 6 people. And when they found them not,

some of them very young. While the jailer rejoiced do-
 mestically or with his family, the act of believing is ascribed
 to him only.

35—40. *Let those men go*] They perhaps thought that one
 night's confinement was punishment sufficient.—*Uncon-*
demned] This was a direct violation of the Porcian law,
 (See Cic. Or. pro Rabirio, c. iv. ;) and hence the magis-
 trates, fearing the consequence of their injustice, came and
 intreated them to depart.

CHAP. XVII. 2. *Three sabbaths*] He must have con-
 tinued much longer there; and most probably spent the
 rest of the time in teaching the Gentiles. See Payley's
Hæc Paulinæ.

3. *Explaining them*] In the manner he had done at An-
 tioch, chap. xiii. 16, &c.

5—7. *But the Jews*] Thus we see how the gospel of
 peace hath occasioned disturbance.—*Turned the*] They had
 effected a considerable change; many had been enlightened,
 and turned to God; but these meant that the apostles vio-
 lated the peace of society, and set up another king, in re-
 bellion against Cæsar.

they dragged Jason and some of the
 brethren unto the rulers of the city, crying,
 These that have turned the world upside
 down are come hither also; Whom Jason
 7 hath received: and all these act contrary to
 the decrees of Cæsar, saying that there is
 another king, one Jesus. And they alarmed
 8 the people and the rulers of the city, who
 heard these things. And when they had
 9 taken security of Jason, and of the others
 they let them go.

Then the brethren immediately sent away
 10 Paul and Silas by night unto Berea: who
 coming thither, went into the synagogue of
 the Jews. These were more noble than
 11 those in Thessalonica, because they received
 the word with all readiness of mind, search-
 ing the scriptures daily, whether those
 things were so. Wherefore many of them
 12 believed; also of honourable women, who
 were Gentiles, and of men, not a few. But
 13 when the Jews of Thessalonica knew that
 the word of God was preached by Paul at
 Berea, they came thither also, stirring up
 the multitudes. And then the brethren
 14 immediately sent away Paul to go towards
 the sea; but Silas and Timothy abode there
 still. And those who conducted Paul
 15 brought him to Athens: and having re-
 ceived a command unto Silas and Timothy
 to come to him with all speed, they de-
 parted.

Now while Paul waited for them at Athens, 16
 his spirit within him was greatly moved,
 when he beheld the city full of idols. He
 17 therefore discoursed in the synagogue with the
 Jews, and with those who worshipped God,
 and in the market-place daily with those
 with whom he met. Then certain philoso-
 18 phers of the Epicureans, and of the Stoics,
 disputed with him. And some said, What
 will this babbler say? and others, He seemeth
 to be a setter forth of foreign demons; be-
 cause he preached to them the glad tidings
 of Jesus, and the resurrection. And they
 19 took him, and brought him to the court of

11. *Here more noble*] Of a better and more generous
 disposition, as it is explained in what follows; for they
 acted in a more rational and becoming manner.

14. *Towards the sea*] Bos and Raphael have proved that
 'towards,' and not, 'as it were to the sea,' is the true ren-
 dering.

16. *Full of idols*] This is the exact sense of the text; and
 how true it was we learn from several historians. Pausanias
 affirms, 'that there was no place where so many idols or
 images were to be seen;' and Petronius says, 'that it was
 more easy to find a god at Athens than a man.'

17. *Market-place*] This was in Greece, as well as in
 Judea, the place of general resort for business and dis-
 course.

18. *Epicureans—Stoics*] These were celebrated philo-
 sophical sects among the Greeks. The former denied a
 providence and a future state, and considered pleasure the
 chief good. The latter were fatalists, and held that virtue
 was the chief good, that all vices were equal, that pain was
 no evil, &c.—*Foreign demons*] The gods of the heathen
 were deified men, and when Paul preached Jesus and the

Areopagus, saying, May we know what this new doctrine is, of which thou speakest?

- 20 For thou bringest certain strange things to our ears: we desire therefore to know what
21 these things mean. (Now all the Athenians and foreigners who dwell among them spent their time in nothing else, but either in telling or hearing some new thing.)
22 Then Paul stood in the midst of the court of Areopagus and said, Ye men of Athens, I perceive in all places that ye are much
23 addicted to the worship of demons. For as I passed by, and beheld the objects of your worship, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him
24 declare I unto you. The God who made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in
25 temples made with hands; Nor is he served by the hands of men, as if he needed any thing; since he giveth to all life, and
26 breath, and all things; And hath made of one blood all nations of men, to dwell on the face of the whole earth, and hath determined their appointed times, and the
27 bounds of their habitation; That they might seek 'God,' if possible they by searching could find him; though he be
28 not far from every one of us: For by him we live, and move, and have our being; as some of your own poets have also said,
29 For we are his offspring. Wherefore being the offspring of God, we ought not to think that the Deity is like to gold, or silver, or stone, the engraving of man's art and device. And the times of this ignorance
30 God overlooked; but now commandeth all
31 men everywhere to repent: Because he

hath appointed a day on which he will judge the world in righteousness, by that man whom he hath appointed; of which he hath given assurance unto all men, in that he hath raised him from the dead.

And when they heard of the resurrection of the dead, some scoffed; and others said, We will hear thee again of this matter. Then Paul departed from among them. 33 But some men joined themselves to him, 34 and believed; among whom was Dionysius, the Areopagite, and a woman named Damaris, and others with them.

CHAPTER XVIII.

A. D. 54. Paul laboureth and preacheth at Corinth; by a vision he is encouraged; he is accused before Gallio, but dismissed; he visits different churches; Apollo, instructed by Aquila and Priscilla, preacheth Christ with success.

AFTER these things Paul departed from 1 Athens and came to Corinth; And found 2 a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because Claudius had commanded all Jews to depart from Rome:) and went unto them: And because he was 3 of the same occupation, he abode with them, and worked: (for by their occupation they were tent-makers.) And he dis- 4 coursed in the synagogue every sabbath, and endeavoured to persuade the Jews and the Greeks. And when Silas and Timothy 5 had come from Macedonia, Paul was zealously affected in spirit, and testified to the Jews that Jesus was the Christ. And 6 when they opposed themselves, and reproached, he shook his raiment, and said to them, Your blood is upon your own heads; I am pure; henceforth I will go unto the

Anastasis, they took the latter term to signify some deity, and not a resurrection of the dead.

19. *To the court of Areopagus*] This was the highest court of justice at Athens, and had especially the cognizance of whatever respected religion.

21. *Now the Athenians*] This remark is supported by the testimony of Demosthenes, Thucydides, and others.

22. *Addicted to the worship*] This gives the real sense of the original term; and it must be evident that the design of the apostle was not to irritate, but to induce the people to listen to him with attention.

23. *The objects of your*] For the sense given to *εἰδωμένα*, see Pearce. The term implies their statues, altars, &c.—*An altar with*] When any calamity was supposed to be averted by sacrifice to some unknown god, an altar was erected to such unknown god. See Lardner, for the occasion of such altars, &c.

24—27. *The God who made*] As he is the creator of all things, his nature is such that he is not confined and limited to temples made by men; nor does the service which he required consist in the labour of men's hands in making of altars, statues, &c.—*Of one blood*] They all spring from one common head; and the rise, duration of nations, means of knowledge, &c. are appointed to all people, that they might seek God, &c. See Gen. x. 1. &c.—*If possible they by searching*] This is the metaphorical sense of the verb. The apostle struck at the basis of Epicureanism, and the fine-spun theories of their most esteemed philosophers.—27. (e) Griesb.

29. *Wherefore being the*] Having quoted this passage of Aratus, he argues from it—As God, who made us intelligent beings, must be of a nature far superior to us, we ought not to think that the Deity is like, &c.

30. *The times of this*] God had not directly interposed in kindness to prevent the ignorance and errors of the heathen world, nor in justice had cut them off. But now the gospel is designed for a universal remedy of ignorance and idolatry; and God by it commandeth men everywhere to repent.

32. *Some scoffed*] At this new doctrine, and especially at the resurrection of the dead; and others of the Areopagites, with more dignity, said, they would hear him again.

CHAP. XVIII. 2. *Because Claudius*] Suetonius, in the life of Claudius Cæsar, says, 'He expelled the Jews from Rome, who were continually raising disturbances, Chresto being their leader.' Christ is meant by this historian; and it is probable, that the factious unbelieving Jews, raising disturbances on account of the Christians, caused them to be banished from Rome.

3. *Tent-makers*] In the Talmud every father is commanded to teach his son a trade, &c. One of these rabbies is surnamed the *shoemaker*, another the *baker*, &c. Tents of skins or silk were much used in those countries.

4. *Endeavoured to persuade*] The verb unquestionably has this sense here. It does not express the effect, but the attempt of the apostle.

6. *Shook his raiment*] See Luke x. 11. Neh. v. 13. By this action Paul testified that, as a teacher, he would have no further intercourse with them.—*Your blood*] Your de-

- 7 Gentiles. And he departed thence, and entered into a certain man's house, named Justus, a Gentile, who worshipped God, whose house was adjoining to the synagogue. And Crispus, the chief ruler of a synagogue, believed on the Lord, with his whole household; and many of the Corinthians on hearing believed, and were baptized. Then the Lord spoke to Paul in the night by a vision, Fear not, but speak, and be not silent: For I am with thee, and no man shall lay hands on thee to hurt thee: for I have many people in this city. And he continued there a year and six months, teaching the word of God among them.
- 12 Now when Gallio was the deputy of Achaia, the Jews rose with one consent against Paul, and brought him to the judgment-seat, Saying, This person persuadeth men to worship God contrary to the law. And when Paul was about to open his mouth, Gallio said to the Jews, If it were a matter of injustice or wicked mischief, O ye Jews, I might reasonably bear with you: But if it be a question of doctrines and names, and of your law, look ye to it; for I will not be judge of such matters. And he drove them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of a synagogue, and beat him before the judgment-seat. But Gallio cared for none of these things.
- 18 And Paul, after remaining there still many days, bade farewell to the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head in Cenchrea: for he had a vow. And he came to Ephesus, and left them there: but he himself entered into the synagogue, and discoursed to the Jews. And when they

desired him to abide with them for a longer time, he consented not; But bade them farewell, saying, I must by all means keep the approaching feast in Jerusalem: but I will return unto you, if God will. And he sailed from Ephesus. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

And a certain Jew named Apollos, born at Alexandria, an eloquent man, and able in the scriptures, came to Ephesus. This man was instructed in the doctrine of the Lord; and being fervent in spirit, he spoke and taught exactly the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took unto them, and explained to him the doctrine of God more perfectly. And when he desired to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who, when he had come, helped those much who through grace had believed. For he earnestly confuted the Jews, and that publicly, proving by the scriptures that Jesus was the Christ.

CHAPTER XIX.

A. D. 56. Paul visits Ephesus; the Holy Spirit given by the laying on of his hands; the Jews blaspheme his doctrine; Jewish exorcists beaten; conjuring books brought and burnt; Demetrius raiseth an uproar in the city, &c.

AND it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper parts, came to Ephesus: and meeting with some disciples, He said to them, Have ye received the Holy Spirit

instruction is owing to yourselves. See 1 Kings ii. 32. Ezek. xxxiii. 5.

7. *Named Justus*] He is distinguished from the Jews, and of course was a Gentile proselyte. We also learn that those called Greeks, verse 4, were in fact Jews who spoke the Greek language.—*Synagogue*] There were more than one synagogue at Corinth, see verse 17; but the one referred to was probably that in which Paul had preached.

9, 10. *Fear not*] This was a kind and gracious assurance, and could not fail to inspire Paul with courage, and animate him to holy diligence in the work of the ministry.

12—16. *When Gallio*] He was brother to the philosopher Seneca, and was a man of a mild disposition. This conduct showed that he despised the Jews, and would not interfere in questions respecting their law.—*Of doctrines*] Of religious doctrines, whether true or false; and of names, as whether Jesus be the Christ, &c.

17. *All the Greeks*] The Alex. MS. and Vulg. Copt. and Arab. versions have not the word *Greeks*. If it be genuine, it must signify Gentiles, who, provoked at the Jews for accusing Paul because he preached to them, took Sosthenes, a ruler of a synagogue, and beat him.—*Gallio cared*] He did not interfere so as to punish them for this breach of the peace.

18. *Cenchrea*] This was the sea-port of Corinth.—*Had a vow*] Probably that of a Nazarite. The Nazarite was to shave his head at the Temple; but as many Jews lived at a

distance from it, the strictness of the law was dispensed with. Why St. Paul acted thus, see chap. xvi. 3, and 1 Cor. ix. 20.

21. *Keep the feast*] The feast of the passover, at which Paul hoped to meet many of his Christian brethren, to convince many unbelievers.

22. *Saluted the church*] From Cæsarea Paul went to Jerusalem, stayed during the passover, and then departed to visit the churches which he had planted. This was his fourth visit to Jerusalem, and which he made about twenty-one years after his conversion.

25. *Exactly the things*] As far as his knowledge extended. He taught that men were to receive the baptism of repentance for the remission of sins.

26. *The doctrine of God*] The truths of the gospel; what Jesus had taught and done.

27. *Who through grace*] Apollos was useful to them in increasing their knowledge, and deepening their serious impressions, as well as by maintaining the honour of the Saviour, and convincing the Jews.

CHAP. XIX. 1. *Upper parts*] Galatia and Phrygia, which lay north of Ephesus, chap. xviii. 23.

2. *Have ye received*] Their answer induced Paul to inquire for what end they had been baptized. If they were Jews or proselytes, they must have read of the Holy Spirit in the prophets. Hence it seems most probable that the text is elliptical, and the word supplied is necessary to give the true sense, John vii. 39.

since ye believed? And they said to him, We have not even heard whether there be
 3 a Holy Spirit given. And he said to them, Into what then were ye baptized? And
 4 they said, Into John's baptism. Then said Paul, John indeed baptized with the baptism of repentance, saying to the people, that they should believe on him who was to come after him, that is, on Christ Jesus.
 5 And they hearing this were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke in different languages, and prophesied.
 7 Now all the men were about twelve.
 8 And Paul went into the synagogue, and spoke boldly, discoursing for about three months, and stating to them the things concerning the kingdom of God. But when some were hardened, and believed not, but spoke evil of that doctrine before the multitude, he departed from them, and separated the disciples, discoursing daily in
 10 the school of one Tyrannus. And this was done for the space of two years; so that all those who dwelt in Asia heard the word of the Lord Jesus, both Jews and Gentiles.
 11 And God wrought signal miracles by the hands of Paul; So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.
 13 Then some of the Jews, who went about as exorcists, took upon them to call over those who had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, who did so. And the evil spirit answered and said, Jesus I know, and who Paul is I understand; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that

they fled out of that house naked and wounded. And this was known to all, 17 both Jews and Greeks, dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified. And many 18 who believed came, confessing and declaring their *past* practices. Many of those 19 who used magical arts brought their books together, and burned them before all men: and the price of them was computed, and found to be fifty thousand pieces of silver. So mightily did the word of God grow and 20 prevail.

Now after these things were ended, 21 Paul purposed in his mind, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must see Rome also. So he sent 22 into Macedonia two of those who ministered unto him, Timothy and Erastus; but he himself continued a while in Asia. And at 23 this time there arose no small disturbance about that doctrine. For a certain man 24 named Demetrius, a silversmith, who made silver models of Diana and her temple, furnished no small gain to the workmen; Whom he called together, with those of 25 like occupation, and said, Sirs, ye know that by this employment we have our wealth. Moreover ye see and hear, that 26 not alone at Ephesus, but almost through all Asia, this Paul hath persuaded and turned aside a considerable multitude, saying, that they are no gods, which are made with hands: So there is not only danger 27 that this our occupation should come into contempt; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard this, they were full of 28 wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole 29 city was filled with confusion: and having seized Gaius and Aristarchus, men of

4. *John indeed*] John's baptism was designed to lead men to Christ, to whom he bore testimony.

6. *Holy Spirit came*] It is probable that these twelve men were pious Jews, who had now come to Ephesus, but who had not heard Apollos, or other teachers.

9. *Tyrannus*] Perhaps a Gentile philosopher, or teacher. Paul always first preached to the Jews, and on their rejecting the gospel, he then spoke to the Gentiles.

12. *From his body*] The shadow of Peter passing by is supposed to have cured some; and in like manner Jesus honoured Paul by similar wonders being wrought by any thing which had touched him.

13. *Exorcists*] Such as used magical arts, adjuring demons, by certain names, to come out of those who had them. Seeing the cures which were effected by the apostle, through the name of Jesus, they thought this name more efficacious than what they had used.

14—17. *Seven sons*] These sons of a priest must have been wicked impostors.—*The evil spirit*] By the organs of the man, or he answered, influenced by the evil spirit, &c. *And the man*] This man was insane, a maniac, who, by an

uncommon exertion, thus beat these Jews. This was likely to excite attention to the gospel.

19. *Used magical arts*] Such as sleight of hand, and other methods of deceiving and cheating the vulgar. This was common at Ephesus, so that *Εφεσια ὑδαμματα* denote spells or charms.—*Fifty thousand*] If these were the Roman silver denarii, one would be worth near eightpence of our money, and the whole amount to near two thousand pounds.

21—23. *Paul purposed*] From his epistle to the Romans we learn that he had long cherished the desire of visiting Rome.—*Models of Diana*] Demetrius reasoned as all men do, who regard their interest in this life as the one thing needful. He accuses Paul of teaching 'that they are no gods which are made with hands;' and deeply laments that he had persuaded many to believe this. The honour of Diana was at stake. They must, therefore, come to her assistance, whom Asia and all the world worshipped.

29—34. *Filled with confusion*] Popular tumults are often occasioned by a few cunning and interested men.—

Macedonia, Paul's fellow-travellers, the
 30 And when Paul would have gone in to the
 people, the disciples suffered him not.
 31 And some of the chief magistrates of Asia,
 who were his friends, sent unto him, desir-
 32 ing that he would not venture himself
 into the theatre. Some therefore cried one
 thing, and some another: for the assembly
 was confused; and the greater part knew
 33 not why they had come together. Then
 was Alexander advanced out of the multi-
 tude, the Jews having put him forward.
 And Alexander waved his hand, and would
 34 have made a defence unto the people. But
 when they knew that he was a Jew, all
 with one voice, for about two hours, cried out,
 35 Great is Diana of the Ephesians. And
 when the town-clerk had appeased the
 people, he said, Ye men of Ephesus, what
 man is there that knoweth not how that
 the city of the Ephesians is a worshipper of
 the great Diana, and of the image which
 36 fell down from Jupiter? Since therefore
 these things cannot be spoken against, ye
 ought to be quiet, and to do nothing rashly.
 37 For ye have brought hither these men,
 who are neither robbers of temples, nor yet
 38 blasphemers of your goddess. Wherefore
 if Demetrius, and the workmen that are
 with him, have a matter against any man,
 court-days are kept to give judgment, and
 there are deputies; let them summon one
 39 another. But if ye inquire any thing con-
 cerning other matters, it shall be determined
 40 in a lawful assembly. For we are in dan-
 ger of being called in question for this day's
 disturbance, as there is no cause by which
 41 we can account for this concourse. And
 when he had thus spoken, he dismissed
 the assembly.

CHAPTER XX.

A. D. 60. Paul goeth to Macedonia, preacheth, and
 raiseth Eutychus to life; he calleth for the elders and
 committeth God's flock to them; he warneth them of false
 teachers, commendeth them to God and departeth.

1 AND after the disturbance ceased, Paul
 called to him the disciples, and embraced
 them, and departed to go into Macedonia.
 2 And when he had gone over those parts,
 and had given them much exhortation, he

The Jews having put The Jews put forward Alexander to
 make an apology for them, and to accuse Paul and his fol-
 lowers as the common disturbers of mankind. See 2 Tim.
 iv. 14.

35—41. *The town-clerk*] Or, 'the recorder.' He ap-
 pears to have been favourable to Paul; and by his concili-
 ating address at last succeeded in restoring peace.

CHAP. XX. 4. *Son of Pyrrhus*] (a) Griesb.—Gaius
 of Derbe] Derbe was a city of Lycaonia, chap. xvi. 6; and
 yet Gaius is called a Macedonian, chap. xix. 29. He may
 have been a native of Derbe, and an inhabitant of Thessa-
 lonica, as Jesus is called a Nazarene, because he resided
 there.—*Timothy*] The Syriac adds, of Lystra, which Wake-
 field considers genuine. See chap. xvi. 1.

came into Greece. And after abiding there 3
 three months, the Jews having laid wait for
 him as he was about to sail into Syria, he
 determined to return through Macedonia.
 And Sopater, the son of Pyrrhus, a 4
 Berean, accompanied him as far as to Asia;
 but Aristarchus and Secundus of the Thes-
 salonians; and Gaius, of Derbe; and Ti-
 mothy, and Tychicus and Trophimus, of
 Asia; These went before and waited for 5
 us at Troas. And we sailed away from 6
 Philippi after the days of unleavened bread,
 and came to them at Troas in five days;
 where we abode seven days.

And on the first day of the week, the 7
 disciples having assembled to break bread,
 Paul discoursed to them, being to depart
 on the morrow; and he continued his dis-
 course until midnight. And there were 8
 many lamps in the upper room, where they
 were assembled. Now a young man named 9
 Eutychus had fallen into a deep sleep:
 and as Paul discoursed a long time, he
 sank down with sleep, and fell to the ground
 from the third story, and was taken up
 dead. Then Paul went down, and fell on 10
 him, and embracing him said, Trouble not
 yourselves; for his life is in him. When 11
 he therefore had come up again, and had
 broken bread, and eaten, and talked a long
 while, even till break of day, he then de-
 parted. Now they brought up the young 12
 man alive, and were not a little comforted.

And we went before to the ship, and 13
 sailed unto Assos, there intending to take
 in Paul; for so he had appointed, intending
 himself to go by land. So he met with us 14
 at Assos, and we took him in, and came to
 Mitylene. And we sailed thence, and 15
 arrived the next day over against Chios;
 and the next day we touched at Samos;
 and, having remained at Trogyllium, on
 the next day we came to Miletus. For 16
 Paul had determined to sail by Ephesus,
 that he might not spend much time in
 Asia: for he hastened, if it were possible
 for him to be at Jerusalem on the day of
 Pentecost.

And from Miletus Paul sent to Ephesus, 17
 and called the elders of the church. And 18
 when they had come to him, he said to

7. *To break bread*] To partake of a feast of charity, which
 concluded with partaking of the Lord's supper. As Chris-
 tians were not allowed to eat of what was offered to idols,
 the more wealthy made some provision for their poor breth-
 ren. See 1 Cor. xi. 20, and compare with chap. xvi. 2.

10. *Trouble not*] Paul restored him to life by the power
 of Christ; but did not claim any honour to himself.

12. *They brought*] To Paul, to express his gratitude for
 the mercy vouchsafed: and the brethren were comforted
 by what they heard and saw.

13—16. *And we went*] Luke speaks of himself as now
 with Paul.

17. *Elders of the*] It is evident, by comparing the 18th
 verse, that these elders were the bishops of the church at

them, Ye know, from the first day since I came into Asia, after what manner I have been with you the whole time, Serving the Lord with all humility of mind, and with many tears, and trials, which befel me by the lying in wait of the Jews; And that I have not kept back any thing which was profitable to you; but have shown it you, and have taught you publicly, and from house to house; Testifying both to the Jews and Greeks, repentance towards God, and faith in our Lord Jesus Christ. And now, behold, I go bound in spirit unto Jerusalem, not knowing the things that shall befel me there: Except that the Holy Spirit witnesseth to me in every city, saying, that bonds and afflictions await me. But none of these things move me, nor do I regard my life as dear to myself, so that I may finish my course with joy, and the ministry, which I have received from the Lord Jesus, to testify the glad tidings of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I declare to you this day, that I am pure from the blood of all men. For I have kept nothing back, but have declared to you the whole counsel of God.

Take heed therefore to yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of 'the Lord,' which he hath purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock. From among your own selves also will men arise, speaking perverse things, to draw away disciples after them. Watch therefore, and remember, that for three years, night and day, I ceased not to admonish every one with tears.

Ephesus; and that these were no more than joint pastors of one church.

19. *Many tears*] These accompanied his earnest admonitions and intreaties. He felt the importance of what he delivered, and aimed to make others feel.

21. *Towards God*] Or in respect to God, &c. Repentance for the sins committed against him; and faith in Jesus, for pardon and life. To the Jews faith toward our Lord; and to the Gentiles repentance towards God.

22. *Bound in spirit*] Forced by his own inclination, and from a sense of duty. See chap. xviii. 5.—*Not knowing*] He had only the general knowledge mentioned in the next verse.

24. *None of these things*] What magnanimity does the apostle discover! He did not speak thus in a state of enjoyment and safety; but when he was constantly giving proof of this by his labours, trials, and sufferings.

26. *I am pure*] From the guilt or punishment of it. See note, chap. xviii. 6.

28. *Church of the Lord*] There are no fewer than six various readings of this text. We have του Θεου, του Κυριου, του Χριστου, του Κυριου Θεου, του Θεου και Κυριου, and του Κυριου και Θεου. After weighing the evidence for each, Griesbach

And now, brethren, I commend you to God, and to the word of his grace; to him who is able to build you up, and to give you an inheritance among all those that are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to those that were with me. I have shown you in all things, that by so labouring ye ought to support the infirm, and to remember the words of the Lord Jesus, that he said, It is more blessed to give than to receive.

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept much, and fell on Paul's neck, and kissed him, Sorrowing most of all for the words which he had spoken, that they should see his face no more. And they conducted him to the ship.

CHAPTER XXI.

A. D. 60. Paul determines to go to Jerusalem; Philip's daughters prophetesses; Paul, having arrived at Jerusalem, is apprehended and in great danger; he is rescued by the chief captain, and permitted to speak to the people.

AND it came to pass, that, after we had separated from them, and had launched, we came with a straight course to Coos, and the day following to Rhodes, and thence to Patara. And having found a ship sailing over to Phœnicia, we went aboard, and loosed. Now when we had discovered Cyprus, and had passed by it on the left hand, we sailed into Syria, and landed at Tyre: for there the ship was to unload her burden. And finding disciples, we tarried there seven days: these spake to Paul by the Spirit, not to go up to Jerusalem, if he regarded his own liberty. And when we had completed those days, we departing, proceeded; and they all, with their wives and children, conducted us until we were out of the city: and we kneeled down on the

concludes in favour of 'the church of the Lord,' and on reviewing his reasons, I have now adopted it, as best supported.

30. *From among*] See Rev. ii. 2, and I Cor. xi. 19.

32. *To him who is able*] The term *εὐδαιμονία* is referred to God, the remote antecedent, as giving the best sense, and as here necessary.

33—35. *I have coveted*] The apostle had set a most noble example of industry and self-denial, as well as of liberality and kindness.—*It is more blessed*] These words are not found in any of the Evangelists; and they contain one proof that Jesus said and did many things which are not recorded by them.

36—38. *He kneeled down*] The apostle was a man of fervent devotion; and it is easy to imagine with what affection, zeal, and faith he would commend them to God in prayer; and what would be their sorrow on thinking that they should hear him and see him no more.

CHAP. XXI. 1—3. *And it came to pass*] Leaving Miletus, they reached Coos, then Rhodes, and landed at Patara, a sea-port of Lycia. The two former places were islands in the *Ægean sea*.

4. *Not to go up*] The words added seem necessary to complete the sense; for if Paul had been absolutely for-

6 shore, and prayed. And when we had taken leave one of another, we took ship : and they returned home.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and remained with them one day. And the next day we departed, and came unto Cæsarea : and we entered into the house of Philip the evangelist, who was one of the seven ; and remained with him. And this man had four daughters, virgins, who prophesied. And as we continued there many days, a certain prophet, named Agabus, came down from Judea. And when he had come to us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Spirit, So will the Jews at Jerusalem bind the man that owneth this girdle, and will deliver him into the hands of the Gentiles.

12 And when we heard these things, both we, and those of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye, weeping and breaking my heart? for I am ready not to be bound only, but also to die at Jerusalem, for the name of the Lord Jesus. And when he would not be persuaded, we ceased, saying, The will of the Lord be done. And after those days we took up our "baggage", and went up to Jerusalem. Some disciples also of Cæsarea went with us ; bringing us to one Mnason of Cyprus, an old disciple, with whom we might lodge. And when we had come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us to James ; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord, and said to him, Thou seest, brother, how many thousands of Jews there are who believe ; and they are all zealous of the law : And they have been informed concerning thee, that thou teachest all the Jews that are among

the Gentiles to forsake Moses ; saying that they ought not to circumcise their children, nor to walk according to our customs. What therefore should be done? The multitude must needs assemble : for they will hear that thou art come. Do therefore this that we say to thee : We have four men who have a vow on them ; Take them, and purify thyself with them, and be at expense for them, that they may shave their heads, and all may know that those things which they have heard concerning thee, are not true ; but that thou thyself also walkest orderly, and keepest the law. But concerning the Gentiles who believe, we have written and concluded that they observe no such thing, but only that they keep themselves from what is offered to idols, and from blood, and from things strangled, and from fornication. Then Paul took the men, and the next day purified himself with them and entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Now when the seven days were almost ended, the Jews that were of Asia, when they saw Paul in the temple, stirred up all the multitude, and laid hands on him, Crying out, Men of Israel, help : This is the man, who teacheth all men every where against the people, and the law, and this place : and, further, hath brought Greeks also into the temple, and hath polluted this holy place. (For they had before seen with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved and the people ran together : and they seized Paul, and drew him out of the temple : and immediately the doors were shut. And as they sought to kill him, a report came to the commander of the band, that all Jerusalem was in confusion : Who immediately took soldiers and centurions, and ran down unto them : and when they saw the commander and the soldiers, they

bid by the Spirit, we may be sure he would not have gone up.

7—11. *Ptolemais*] This was a sea-port town between Tyre and Cæsarea. Here it seemed Philip dwelt, one of the seven deacons, happy in the piety and gifts of his daughters. See chap. vi. 5 ; viii. 40.—*Agabus*] See chap. xi. 28. He foretold what the result of Paul's visit to Jerusalem would be.

8. (o) That were of Paul's company. Griesb.

12—14. *And when we heard*] Neither Paul nor any of these brethren seem to have had it as yet revealed to them, what would be the consequence of his being bound and given up to the Gentiles, or they would not have intreated him not to go to Jerusalem. See chap. xx. 22. Paul's reply shows his love to Jesus and his manly spirit.

15. (v) Griesb.

18. *Unto James*] Called the Less, and the Lord's brother or cousin. He was the resident pastor, and probably, from his age, might preside among the elders at Jerusalem.

20—26. *Thou seest*] Many Jews, both in Judea and abroad, had embraced the gospel ; and the former had been informed, that Paul taught the latter to neglect circumcision, and other Mosaic ordinances. The advice they gave to Paul seemed most likely to prove the report false ; yet it became the occasion of disturbance, and of Paul's imprisonment and journey to Rome.—24. *To be at expense*] That is, in providing the necessary sacrifices.

27. *Seven days*] The vow ended in seven days ; but the people were not discharged from it until the sacrifices had been offered.

28. *Greeks*] Whether they were Gentile idolaters or proselytes to Judaism, they were not permitted to enter into the court of Israel.

32. *They ceased beating*] But for the appearance of the troops they would soon have killed the apostle, as they had before killed Stephen.

33 ceased beating Paul. Then the commander came near, and seized him, and ordered him to be bound with two chains; and demanded who he was, and what he had
34 done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he ordered him to be carried into
35 the castle. And when he came upon the steps, it happened that he was carried by the soldiers, for the violence of the people.
36 For the multitude of the people followed after, crying, Destroy him.

CHAPTER XXII.

A. D. 60. Paul, being allowed to speak, declares how he was converted to the faith, and called to the apostleship; on mentioning the Gentiles, the Jews exclaimed against him; when about to be scourged, he claims the privilege of a Roman citizen.

37 AND as Paul was about to be taken into the castle, he said to the commander, May I speak unto thee? Who said, Canst thou
38 speak Greek? Art thou not that Egyptian, who formerly madest a disturbance, and leddest out into the wilderness four thou-
39 sand men that were assassins? But Paul said, I am a Jew of Tarsus, a city of Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak to the people.
40 And when the commander had given him permission, Paul stood on the steps, and waved his hand to the people. And when a great silence was made, he spoke to them
1 in the Hebrew tongue, saying, Brethren, and fathers, hear ye my defence, which I
2 now make unto you. (And when they heard that he spoke in the Hebrew tongue to them, they kept the greater silence: and
3 he saith,) I indeed am a Jew, born in Tarsus, a city of Cilicia, but brought up in this city, instructed at the feet of Gamaliel, according to the exactness of the law of our fathers, and was zealous towards God, as
4 ye all are this day. And I persecuted this

doctrine unto death, binding and delivering into prisons both men and women. As
5 the high priest also can bear me witness, and the whole body of the elders: from whom I received letters also unto the brethren, and went to Damascus, to bring bound unto Jerusalem those also that were there that they might be punished. But
6 it came to pass that, as I journeyed and came near to Damascus, about noon, a great light from heaven suddenly shone round about me. And 'I fell' to the
7 ground, and heard a voice saying to me, Saul, Saul, why persecutest thou me? And
8 I answered, Who art thou, Lord? And he said to me, I am Jesus of Nazareth, whom thou persecutest. And those that were
9 with me saw indeed the light, and were afraid; but they heard not the words of him that spoke to me. And I said, What
10 shall I do, Lord? And the Lord said to me, Arise, and go into Damascus; and there it shall be told thee concerning all things which are appointed for thee to do. And when I could not see because of the
11 glory of that light; being led by the hand of those that were with me, I came into Damascus. And one Ananias, a devout
12 man according to the law, having a good report of all the Jews who dwell there, Came to me, and stood, and said to me,
13 Brother Saul, receive thy sight. And at that very time I looked upon him. And
14 he said, The God of our fathers hath appointed thee, to know his will, and to see that Just One, and to hear the words of his mouth. For thou shalt be witness
15 unto all men of what thou hast seen and heard. And now why delayest thou? arise,
16 and be baptized, and wash away thy sins, calling on the name of the Lord. And it
17 came to pass, when I returned to Jerusalem, and while I prayed in the temple, that I

34. *Into the castle*] Antonia. This was built on higher ground than the temple, and had the command of it. Josephus informs us, that it had four towers, one of which was joined to the porticoes of the temple, and had a double pair of stairs from it, by which the soldiers were accustomed to come down with their arms, and on festival days, keep guard before the porticoes.

36. *Destroy him*] That this was their meaning cannot be doubted. We might render 'take him off'; but it is better to give the sense clearly.

38. *Four thousand*] Felix attacked them, killed four hundred, and put the rest to flight; and among these the impostor himself made his escape, and was never afterwards heard of. See Jos. Antig. xx. l. c. 7. s. 6.

CHAP. XXII. 3. *At the feet of Gamaliel*] It was usual for the teacher to sit on an elevated chair, while the scholar sat on one lower, and of course beneath him.—*Exactness*] The Gamaliel here spoken of is most probably the same with him mentioned chap. v. 34, who was a Pharisee, to which sect Paul also belonged. They observed the traditions with the greatest exactness; and to this Paul alludes, chap. xvi. 5.

4. *Doctrine unto death*] Unto death, as to many who professed it. We read of Stephen as stoned; and doubt-

less many suffered so under their imprisonment as to occasion their death. See chap. ix. l. 1, &c.

8. *Jesus of Nazareth*] While he lived this was mentioned as his reproach, and as evidence against his being a prophet. John vii. 52. But as he was best known from the place where he had resided, our Lord mentioned this that Saul might be under no mistake.

9. *Heard the words*] See chap. ix. 7, where we are informed that the men who were with him 'heard a sound,' but saw no man. They might hear a sound, yet not hear the words which Jesus addressed to Paul, John xii. 28, 29.

12. *Ananias*] He was probably a Jew, and being serious before his conversion to Christ, enjoyed the good opinion of the Jews at Damascus after.

14. *Just One*] He is so called, chap. iii. 14; vii. 52, and James v. 6. The apostles, by giving him this character, virtually condemned the proceedings against him.

16. *Be baptized*] Paul was baptized by a Divine appointment, as appears from comparing verse 10th with this.—*Wash away*] Baptism, in adults, was a token of humiliation for sin, and of a desire to be cleansed from it; nor did God ordinarily give any person evidence of pardon, by bestowing extraordinary gifts, until he had submitted to that ordinance. It can only be said to 'wash away sin,' or 'to

18 was in a trance; And saw Jesus, who said to me, Make haste, and go quickly out of Jerusalem: for they will not receive thy
19 testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every synagogue those who believed
20 on thee: And when the blood of thy witness Stephen was shed, I also stood by, and consented to his death, and kept the mantles
21 of those that killed him. And he said to me, Depart: for I will send thee far hence unto the Gentiles.
22 And they heard him unto this word, and then raised their voices, and said, Destroy such a man from the earth: for it is not
23 fit that he should live. And as they cried out, and cast off their mantles, and threw
24 dust into the air, The commander ordered that he should be brought into the castle, and bade that he should be examined by scourging; that he might know for what
25 cause they cried so against him. And as they prepared him for scourging, Paul said to the centurion who stood by, Is it lawful for you to scourge one who is a Roman citizen, and uncondemned? When the centurion heard this, he went and told the commander, saying, Take heed what thou doest: for this man is a Roman citizen.
27 Then the commander came, and said to him, Tell me, art thou a Roman citizen?
28 He said, Yes. And the commander answered, With a great sum obtained I this citizenship. And Paul said, But I was
29 born a citizen. Then they who should have examined him by scourging, immediately left him: and the commander also was afraid, when he knew that he was a Roman citizen, and because he had bound him.

CHAPTER XXIII.

A. D. 60. *Paul pleadeth his cause; dissension among his accusers; God encourageth him; some Jews laying wait for him, he is sent to Felix the governor.*

30 On the morrow, desiring to know the certainty of what he was accused by the

Jews, he loosed him from his chain, and commanded the chief priests and all the council to assemble, and brought Paul down, and set him before them.

And when Paul had earnestly looked on
1 the council, he said, Brethren, I have conducted myself in all good conscience before God until this day. And the high priest
2 Ananias commanded those that stood by him to smite him on the mouth. Then
3 said Paul to him, God will smite thee, thou whited wall: for, sittest thou to judge me according to the law, and commandest me to be smitten contrary to the law? And
4 those who stood by said, Revilest thou God's high priest? Then said Paul, I
5 knew not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people. But
6 when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Brethren, I am a Pharisee, the son of a Pharisee: concerning the hope of the resurrection of the dead, I am now judged. And when he had
7 said this, a dissension arose between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees
8 say that there is no resurrection, nor angel, or spirit: but the Pharisees confess both. And there was a great cry: and the scribes
9 that were on the part of the Pharisees arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, *it is well*: [let us not fight against God.] And when there was
10 a great disturbance, the commander, fearing lest Paul would be torn in pieces by them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the
11 night following, the Lord stood by him and said, Be of good courage, Paul: for as thou hast testified the things concerning me in Jerusalem, so must thou testify at Rome also.

save, 1 Pet. iii. 21, as it was to penitents, the seal of pardon and salvation.

17—21. *In a trance*] See chap. 10, and note.—*That I imprisoned*] Some suppose that the apostle thought these well-known facts would add credibility to his testimony, and that his desire to turn his countrymen induced him thus to speak. The reply of Jesus supports the above view.

22. *They heard him*] Paul displayed great courage in declaring his mission to the Gentiles; as he well knew that this was the chief cause of their hatred. Comp. chap. x. 28. and xi. 3.

24—29. *Examined by scourging*] This was done to no Roman citizen, but only to slaves, or those conquered people who were not submissive to their yoke. On this occasion, Paul's privilege as a citizen secured him from this treatment.

CHAP. XXIII. 1. *When Paul had*] Paul began his address with a solemn declaration of his innocence as to any crime against the law or his nation.

2. *Ananias—to smite*] This command proceeded from rancour against Paul for preaching to the Gentiles, and was very improper and unjust.

3. *God will smite thee*] This Ananias had been raised to the high priesthood by Herod, king of Chalcis; and about five years after this, he was dragged from an aqueduct, in which he had concealed himself from a tumult, and put to death by assassins. Joseph. Bell. ii. xvii. 5.—*Whited wall*] Comp. Matt. xxiii. 27.

5. *I knew not*] Ananias had been dispossessed of his office, and Jonathan raised to that dignity. On the death of Jonathan, the office continued for some time vacant; and it was in this interval that Ananias undertook to fill it, but without any proper authority; so that though he had been, he was not now, in reality, the high priest.

6. *Brethren, I am a Pharisee*] Paul was so by his education, and by holding on many points the same opinions.

7. *A dissension arose*] This arose, most probably, respecting the sentence which should be pronounced against him.

12 And when it was day, some Jews combined together, and bound themselves under a curse, saying that they would neither eat
 13 nor drink until they had killed Paul. And they were more than forty who had made
 14 this conspiracy. And they went to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will taste nothing until we have killed
 15 Paul. Now therefore ye with the council signify to the commander that he bring him down unto you to morrow as though ye would inquire more exactly concerning him: and we, before he come near, will be ready to kill him.
 16 And when the son of Paul's sister heard of their lying in wait, he went and entered
 17 into the castle, and told Paul. Then Paul called one of the centurions to him, and said, Bring this young man to the commander: for he hath a certain thing to tell
 18 him. So he took him, and brought him to the commander and said, Paul the prisoner called me unto him, and desired me to bring this young man to thee, who hath
 19 something to say unto thee. Then the commander took him by the hand, and went aside with him privately, and asked him, What is it which thou hast to tell me?
 20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to morrow into the council, as though they would inquire somewhat more exactly
 21 concerning him. But do not thou yield to them: for of them more than forty men lie in wait for him, who have bound themselves with an oath, that they will neither eat nor drink until they have killed him: and now are they ready, looking for a promise from
 22 thee. So the commander let the young man depart, and charged him, See thou tell no man that thou hast showed these things
 23 to me. And he called to him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and seventy horsemen, and two hundred spearmen, at
 24 the third hour of the night; And provide

them beasts, that they may set Paul on one of them, and bring him safe unto Felix the governor. And he wrote a letter after this manner: Claudius Lysias to the most excellent governor Felix sendeth greeting. This man who had been seized by the Jews, and would have been killed by them; but I came with the soldiers and rescued him: Having understood that he was a Roman citizen, And desiring to know the cause why they accused him, I brought him down into their council; Whom I perceived to be accused concerning questions of their law; but to have no accusation worthy of death, or of bonds. And when it was made known to me that the Jews laid wait for the man, I sent him immediately to thee, and commanded his accusers also to say before thee what they had against him. Farewell.

Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris. And on the morrow they returned to the castle, having left the horsemen to go with him: Who, when they came to Cæsarea, and delivered the epistle to the governor, presented Paul also before him. And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia; I will hear thee, said he, when thine accusers have also come. And he commanded him to be kept in Herod's judgment-hall.

CHAPTER XXIV.

A. D. 60. Paul being accused by Tertullus answereth for his life and doctrine; he preacheth Christ to Felix and Drusilla; the former hoped for a bribe, but, not receiving one, left Paul a prisoner, on going out of office.

AND after five days, Ananias the high priest went down to Cæsarea with the elders, and with a certain orator, named Tertullus; and these brought an accusation before the governor against Paul. And when he was called, Tertullus began to accuse him, saying, Since by thee we enjoy great quietness, and very worthy deeds are done unto this

8. *Or spirit*] That is, of men: that the spirit does not exist after death was their opinion, while the other Jews admitted both the resurrection and the existence of spiritual beings.

10. *The commander*] How turbulent were these people! and on every occasion they displayed a fury, which indicated they were growing ripe for destruction.

12—15. *Some Jews combined*] These were probably of the sect of the Sadducees.

16. *Heard of their lying*] It should seem that their intention was not kept very secret, when Paul's nephew heard of it.

17. *Then Paul called one*] Though Paul had been assured of his safety, by what Jesus had revealed to him, verse 11; yet he did not neglect any proper means to secure it, well knowing that these are necessary in their place.

18—22. *To the commander*] Lysias knew the hatred of

the people; and he knew their violence too, and hence paid the greater attention to the information communicated.

23. *At the third hour*] That is, nine in the evening. He chose the night to elude the machinations of the Jews, and to place Paul beyond the reach of their cruel and bloody attempts.

27. *Having understood that*] This punctuation, suggested by Beza, is undoubtedly proper. For Paul was not rescued, because he was known to be a Roman citizen; but this was known when Lysias was about to examine him by scourging. See chap. xxi. 31; xxii. 25, &c.

31. *By night*] On that very night. See verse 23.—*To Antipatris*] This was a town built by Herod the Great, and named Antipatris, in honour of his father Antipater. It lay between Joppa and Cæsarea, on the coast of the Mediterranean. Jos. Ant. xvi. 5, 2.

32. *They returned to*] The four hundred foot soldiers, while the seventy horse conveyed Paul forward.

3 nation, by thy prudence, Always, and in all places we accept them, most noble
 4 Felix, with all thankfulness. But that I may not trouble thee further, I pray thee to hear us of thy goodness, a few words.
 5 For we have found this man a pestilent one, and a mover of insurrection among all the Jews throughout the world, and a ring-
 6 leader of the sect of the Nazarenes: Who hath attempted to profane the temple also: whom we seized and would have
 7 judged according to our law: But the commander Lysias came upon us, and with great violence took him away out of our
 8 hands, Commanding his accusers to come unto thee: by examining him thou thyself mayest gain knowledge of all these things,
 9 whereof we accuse him. And the Jews also assented, saying that these things were
 10 so. Then Paul answered, the governor having beckoned unto him to speak, Understanding that thou hast been for many years a judge to this nation, I do the more
 11 cheerfully make my defence: For thou mayest know, that it is not more than twelve days since I went up to worship at
 12 Jerusalem. And they neither found me in the temple disputing with any man, nor raising up the people, either in the syna-
 13 gogues, or in the city: Nor can they prove the things of which they now accuse me.
 14 But this I confess unto thee, that, after the way which they call a sect, so I worship the God of my fathers; believing all things which are written in the law and in
 15 the prophets: And having hope towards God, which they themselves also admit, that there shall be a resurrection of the dead, both of the righteous and the un-
 16 righteous. And in this I exercise myself, to have always a conscience void of offence towards God, and towards men.
 17 Now, after many years, I came to bring
 18 alms to my nation, and offerings. At which time certain Jews from Asia found me purified in the temple; but not with a multi-
 19 tude, nor with tumult. Who ought to have been here before thee, and accuse me, if

they had any thing against me. Or let 20 these themselves say, if they found any crime in me, while I stood before the council, Unless it be for this one declara- 21 tion, which I proclaimed standing among them, Concerning the resurrection of the dead I am called in question by you this day. And when Felix heard these things, 22 he deferred them, saying, Having obtained more perfect knowledge of that doctrine, when Lysias the commander shall come down, I will determine your matter. And 23 he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

And after some days, Felix came with 24 his wife Drusilla, who was a Jewess, and sent for Paul, and heard him concerning the faith in Christ. And as he discoursed 25 of justice, temperance, and the judgment to come, Felix trembled, and answered, Depart for the present, and, when I have a convenient time, I will send for thee. He 26 hoped also that money would have been given him by Paul, that he might release him; for which cause he sent for him the oftener, and conversed with him. But 27 after two years Porcius Festus succeeded Felix: and Felix, willing to gratify the Jews, left Paul bound.

CHAPTER XXV.

A. D. 62. The Jews accuse Paul before Festus; he answereth for himself, and appealeth unto Cæsar; he is afterwards brought before Festus and Agrippa, who conclude that he had done nothing worthy of death.

Now Festus, three days after he came 1 into the province, went up from Cæsarea to Jerusalem. Then the high priest and the 2 chief of the Jews brought an accusation before him against Paul, and besought him, Desiring a favour concerning him, that he 3 would send for him to Jerusalem; purposing to lie in wait that they might destroy him on the way. But Festus answered, 4 that Paul should be kept at Cæsarea, and that he himself would shortly depart thither. Therefore, let those of you, said he, who 5

CHAP. XXIV. 5—9. *A pestilent one*] A pestilence itself, which is explained in what follows; a mover of insurrection, and a ringleader of the sect of Nazarenes. But the chief crime was his attempt to profane the temple.

10. *Many years a judge*] Some suppose him to have governed five, and others more than seven years. In this time he had become well acquainted with the opinions and customs of the Jews; and on this account Paul answered with more confidence.

11—16. *For thou mayest know*] By making the proper inquiry. Paul denies the charges alleged against him; but freely and boldly confesses his faith, which was alike supported by the law and the prophets.

17. *To bring alms*] See Rom. xv. 25—28; Gal. ii. 10, and chap. xxi. 26, 27. It was customary for the Jews, wheresoever they dwelt, to send offerings to the temple.

18—21. *At which time*] See chap. xxi. 26, &c.—*Concerning the resurrection*] Chap. xxiii. 6, &c.

22. *He deferred them, saying*] Felix did not mean that he would judge of the truth or falsehood of Christianity, but only whether or not it had led Paul to raise insurrection, and break the peace.

24, 25. *And heard him*] Drusilla was the daughter of Herod Agrippa, a woman of great beauty, whom Felix had seduced from her husband Azizus, king of the Emesenes. Paul, while he explained the Christian doctrine, so pressed home its morality as to make Felix tremble. Pearce thinks he trembled, not with remorse for his own sin, but lest Drusilla should be awakened to repentance, and leave him.

CHAP. XXV. 1—7. *Now Festus*] The priests and elders were as much enraged against Paul as ever: and nothing but his blood would satisfy their malice, and every art was tried in order to shed it.—(a) Griesb.

are able to *accuse him*, go down with me, and accuse this man, if there be any thing
 6 amiss in him. And when he had passed among them not more than "eight" or ten days, he went down to Cæsarea; and the next day he sat on the judgment-seat and
 7 commanded Paul to be brought. And when he appeared, the Jews who had come down from Jerusalem stood round about, and laid many and heavy accusations against
 8 Paul, which they could not prove. While he made his defence, *saying*, Neither against the law of the Jews, nor against the temple, nor yet against Cæsar, have I
 9 offended in any thing. But Festus, desiring to gratify the Jews, answered Paul, and said, Art thou willing to go up to Jerusalem, and there be judged concerning these
 10 things before me? Then Paul said, I stand at Cæsar's judgment-seat, where I ought to be judged; to the Jews I have done no
 11 wrong, as thou very well knowest. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if none of those things of which these
 12 accuse me *be true*, no one should deliver me up to gratify them. I appeal unto Cæsar.
 13 Then Festus, when he had conferred with the council, answered, Thou hast appealed to Cæsar; and to Cæsar shalt thou go.
 14 And after some days king Agrippa and Bernice came to Cæsarea to salute Festus.
 15 And when they had continued there many days, Festus related Paul's case to the king, saying, There is a certain man left a
 16 prisoner by Felix: Concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid an information, desiring judgment against him. To whom
 17 I answered, It is not the custom of the Romans to deliver up any man to die, before that he who is accused have the accusers face to face, and have opportunity to make his defence concerning the crime laid
 18 to his charge. When therefore they had come hither, on the morrow without any delay I sat on the judgment-seat, and
 19 commanded the man to be brought. Against whom when his accusers stood up, they brought no accusation of such things as I supposed; But had against him some ques-

8—12. *Neither against the law*] Paul, as a Jew, had acted uprightly, and as a subject of Cæsar had been peaceful and submissive; and rather than be judged by the prejudiced Jews, he appealed to the tribunal of Cæsar.

13. *Agrippa*] The son of that Agrippa, mentioned chap. xii. 1. He was king of Chalcis, and had given to him the tetrarchies of Philip and Lysanias. *Bernice* was his sister, who was first married to her uncle, and then to Palemon, king of Cilicia, whom she soon left.

14—16. *Related Paul's case*] In the manner following. —*It is not the custom*] Many laws forbade punishment to be inflicted, until the guilt of the person was established. The Jews desired Paul to be punished, as if he had been proved guilty.

tions about their own religion, and about one Jesus, who died, and whom Paul affirmed to be alive. And because I was 20 doubtful about an inquiry into such matters, I asked him whether he was willing to go to Jerusalem, and there be judged about these things. But when Paul had 21 appealed to be reserved to the determination of the August emperor, I commanded him to be kept until I could send him to Cæsar. Then Agrippa said to Festus, I 22 myself also desire to hear the man. Tomorrow, said he, thou shalt hear him.

CHAPTER XXVI.

A. D. 62. Paul, brought before Agrippa, declareth his manner of life, and how he was converted and called to the apostleship; Agrippa almost persuaded to be a Christian; the whole assembly pronounce Paul innocent.

Now on the morrow, when Agrippa had 23 come, and Bernice, with great pomp, and they had entered into the place of hearing, together with the commanders, and principal men of the city, at the command of Festus Paul was brought. Then Festus 24 said, King Agrippa, and all that are here present with us, ye see this man, about whom all the multitude of the Jews have applied to me, both at Jerusalem, and here also, crying out that he ought not to live any longer. But when I found that he 25 had committed nothing worthy of death, and he himself having appealed to the August emperor, I have determined to send him. Of whom I have nothing certain to 26 write to our sovereign. Wherefore I have brought him forth before you, and especially before thee, king Agrippa, that, after examination, I may have somewhat to write. For it seemeth to me unreasonable 27 to send a prisoner, and not to signify the charges also laid against him.

Then Agrippa said to Paul, Thou art 1 permitted to speak for thyself. Then Paul stretched forth his hand, and made his defence: I think myself happy, king Agrippa, 2 that I shall make my defence this day before thee, concerning all the things of which I am accused by the Jews: Espe- 3 cially as thou art acquainted with all the customs and questions which are among the Jews. Wherefore I beseech thee to

19. *Who died*] This is a valuable testimony to the two leading facts of the gospel, and shows in what manner Paul preached.

21. *August emperor*] As Augustus was a title given to the first emperor, and distinguished him from others, it is better to give the sense here, to prevent mistake.

23—27. *Now on the morrow*] This proceeding, while it gratified Agrippa and Bernice, appeared to be just and proper. Festus declares Paul's innocence; and yet wished to state the crime with which he had been charged.

CHAP. XXVI. 1—3. *Then Paul*] Paul begins his address with the highest respect to Agrippa, as knowing the customs and opinions of the Jews; and therefore better able to judge of his defence.

4 hear me patiently. All the Jews know my manner of life from my youth, which was passed from the beginning among mine own nation at Jerusalem; And these have knowledge of me from the first, if they would testify, that according to the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise which God made to our fathers: 7 *The fulfilment of which promise*, our twelve tribes, serving God earnestly day and night, hope to obtain: concerning which hope, king Agrippa, I am accused by Jews. 8 What? is it esteemed among you a thing incredible, that God should raise the dead? 9 I indeed thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I did also in Jerusalem: and many of the saints I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my vote 11 against them. And I punished them often in every synagogue, and compelled them to speak evil; and being exceedingly mad against them, I persecuted them even unto 12 foreign cities. And as I went to Damascus with authority and commission from the 13 chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and those who journeyed with me. 14 And when we had all fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to 15 kick against the goads. And I said, Who art thou, Lord? And he said, I am Jesus 16 whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness both of these things

which thou hast seen, and of those in which I will appear unto thee; Delivering thee 17 from the people of *the Jews*, and from the Gentiles, unto whom I now send thee, To 18 open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; and may receive forgiveness of sins, and an inheritance among those who are sanctified by faith in me.

Whereupon, king Agrippa, I was not 19 disobedient unto the heavenly vision: But 20 declared first to them of Damascus, and at Jerusalem, and throughout all the country of Judea, and then to the Gentiles, that they should repent and turn to God, and do works worthy of repentance. For these 21 causes the Jews seized me in the temple, and attempted to kill me. Having therefore 22 obtained help of God, unto this day I continue testifying both to small and great, saying nothing but what the prophets and Moses did say should come to pass; That 23 the Christ should suffer; and that he should be the first that should rise from the dead, and should announce the light to the people of *the Jews*, and to the Gentiles.

And as he was thus making his defence, 24 Festus said with a loud voice, Paul, thou art beside thyself; much learning driveth thee to madness. But he said, I am not 25 mad, most noble Festus; but speak the words of truth and of a sound mind. For 26 the king knoweth of these things, before whom therefore I speak freely: for I am persuaded that none of these things are hidden from him; for this was not done in a corner. King Agrippa, believest thou 27 the prophets? I know that thou believest. Then Agrippa said to Paul, Thou almost 28 persuadest me to become a Christian. And 29 Paul said, I would to God, that not only thou, but also all that hear me this day,

6. *Hope of the promise*] The promise of a resurrection of the dead. See ver. 8, and chap. xxiii. 6.

8. *What? is it*] This punctuation preserves better the spirit of the original. Paul appeals to Agrippa and other Jews.

9. *Name of Jesus*] Our Lord's enemies called him the Nazarene, out of contempt; but Paul knew that his character was above reproach, and that the imputation itself was groundless, as understood in reference to the place of his birth.

11. *To speak evil*] To revile Jesus and his religion; he tried to force his disciples to do so; and might in some cases unhappily succeed.

14. *It is hard for thee*] The metaphor is taken from refractory oxen, who kick against the goads by which they are driven, and thus wound themselves more deeply. Thus Paul was but injuring his soul by persecuting Christ in his followers.

16—18. *But rise and stand*] The end and design of our Lord's appearing to Paul is here expressed, to make him a witness and a teacher of both Jews and Gentiles.—*That they may turn*] This is the usual way of rendering the verb in other places. See chap. ix. 35; xi. 21; xv. 19; xxvi. 20.

19. *Heavenly vision*] The history demonstrates that this was a real appearance, and not a mere representation to the

mind; or else it could have been no proof of the resurrection of Christ, and of his great power and glory.

20—23. *But declared*] How justly Paul might thus speak of his labours the foregoing history clearly proves.—*That the Christ*] In proof of these things may be alleged all the predictions which foretold his sufferings, and his future kingdom and glory.

25. *I am not mad*] The charge of Festus shows that he considered what Paul related as things incredible, and proves that he had studied until he was deranged. His answer is manly and beautiful.

26. *This was not done*] The death of Jesus, his resurrection, and the events which have followed. Indeed, the number of converts, the many miracles wrought by the apostles must have been heard of by Agrippa.

27. *I know that thou*] Paul addresses him as a Jew who acknowledged the Divine authority of the prophets, and who ought to be influenced by their testimony.

28. *Almost*] This was a sudden, but alas, a transient impulse of conviction. It indicates the power of truth on a mind the least disposed towards it.

29. *I would to God*] How delicate, and yet impassioned is this reply! Paul avows his full satisfaction in the truth of the gospel, his assurance of final happiness, and his concern that his illustrious hearers might become as happy as

were both almost and altogether such as I
 30 am, except these bonds. And when he had
 thus spoken, the king rose up, and the go-
 vernor, and Bernice, and they that sat
 31 with them: And when they had gone aside,
 they spoke among themselves, saying, This
 man doeth nothing worthy of death or of
 32 bonds. And Agrippa said to Festus, This
 man might have been set at liberty, if he
 had not appealed unto Cæsar.

CHAPTER XXVII.

A. D. 62. Paul, sailing towards Rome, foretelleth the danger of the voyage, but is not believed; they are tossed with a tempest, and suffer shipwreck, yet are all saved.

1 Now when it was determined that we
 should sail to Italy, Paul and some other
 prisoners were delivered to a centurion of
 2 the Augustan band, named Julius. And
 entering into a ship of Adramyttium, we
 launched, meaning to sail by the coasts of
 Asia; Aristarchus, a Macedonian of Thes-
 3 salonica, being with us. And the next day
 we touched at Sidon. And Julius treated
 Paul kindly, and gave him liberty to go to
 4 his friends to take refreshment. And
 when we had loosed thence, we sailed under
 Cyprus, because the winds were contrary.
 5 And when we had sailed over the sea of
 Cilicia, and Pamphylia, we came to Myra,
 6 a city of Lycia. And there the centurion
 found a ship of Alexandria sailing into
 Italy; and he put us therein.
 7 And when we had sailed slowly for many
 days, and were scarcely come over against
 Cnidus, the wind not suffering us, we sailed
 8 under Crete, over against Salmone; And
 hardly passing by it, we came to a place
 which is called The fair havens; near
 9 which was the city of Lasea. Now when
 much time had been spent, and when sailing
 was now dangerous, because the Jewish
 fast was now already past, Paul admonished
 10 them, And said to them, Sirs, I perceive
 that this voyage will be with harm and
 much damage, not to the lading and ship
 11 only, but to ourselves also. But the cen-

turion believed the master and the owner
 of the ship, more than the things spoken
 by Paul. And because the haven was not 12
 commodious to winter in, the greater part
 advised to depart thence also, if by any
 means they might attain to Phenice, and
 winter there; which is an haven of Crete,
 and lieth towards the south-west and north-
 west. And when the south wind blew 13
 softly, supposing that they had obtained
 their purpose, loosing thence, they sailed
 close by Crete. But not long after there 14
 arose against it a tempestuous wind, called
 Euroclydon. And when the ship was borne 15
 away, and could not face the wind, we let
 her drive. And running under a certain 16
 island which is called Claudia, we were
 scarcely able to make ourselves masters of
 the boat: Which when the sailors had 17
 taken up, they used helps, undergirding the
 ship; and, fearing lest they should fall into
 the quicksands, they struck sail and thus
 were driven. And we being exceedingly 18
 tossed by a tempest, the next day they
 lightened the ship; And the third day we 19
 cast out with our own hands the tackling
 of the ship. And when neither sun nor 20
 stars for many days appeared, and no small
 tempest lay on us, all hope that we should
 be saved was then taken away.

But after long abstinence, Paul stood 21
 forth in the midst of them, and said, Sirs,
 ye should have hearkened to me, and not
 have loosed from Crete. and have prevented
 this harm and loss. And now I exhort you 22
 to be of good courage: for there shall be
 no loss of life among you, but of the ship.
 For there stood by me this night an angel 23
 of that God, whose I am, and whom I serve,
 Saying, Fear not, Paul; thou must be 24
 brought before Cæsar: and, lo, God hath
 given thee all those that sail with thee.
 Wherefore, sir, be of good courage: for I 25
 believe God, that it will be even as it hath
 been told me. However we must be cast 26
 upon a certain island. Now when the 27
 fourteenth night was come, as we were

10. *Sirs, I perceive*] Whether Paul spoke from his ex-
 perience, or inspiration, we know not; but the event con-
 firmed his opinion.
 12. *Phenice*] They wished to gain this place, as more
 safe to winter in than the 'fair havens.'
 13. *Blew softly*] This was against them; but it is pro-
 bable that they had oars, and rowed the vessel into the
 open sea.
 14. *Euroclydon*] An east wind raising a hurricane;
 and it should seem very furious on the present occasion.
 16. *Claudia*] A small island at the south-west end of
 Crete.—*Masters of the boat*] They had, most probably,
 been washed overboard, and it was with great difficulty
 that they recovered it.
 17. *Undergirding*] With cables or chains brought round,
 to prevent the sides from starting. In Anson's voyage this
 practice is mentioned.
 21—26. *Sirs, ye should*] The God of Paul knew what
 would be the event of this tempest, and could inform his

himself.—*Except these bonds*] The chain which he carried,
 and by which his hand was usually bound to the soldier
 who guarded him.

CHAP. XXVII. 3. *Treated Paul kindly*] This might be
 owing to the favourable injunctions of Festus, or to his own
 disposition, God giving him a heart to treat his servant in
 this manner.—*Take refreshment*] Perhaps they furnished
 him with what he might need for his voyage.

6. *A ship of Alexandria*] She was freighted with wheat,
 verse 38. Rome was supplied from Egypt and Africa with
 considerable quantities of grain.

7. *Cnidus*] A town of Caria, a province of the lesser Asia.
 It was on the sea-coast, on a promontory; and Salmone
 was a promontory of the island of Crete, and 'The fair ha-
 vents' was a sea-port of the same island.

9. *Because the fast*] That here spoken of was the day of
 atonement, and kept on the tenth day of the seventh month.
 Levit. xvi. 39; xxiii. 27; Numb. xxix. 7. This would be
 the latter part of our September.

driven up and down in the Adriatic sea, about midnight the sailors thought that
 28 they drew near to some country; And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms.
 29 Then fearing lest they should fall upon rocks, they cast four anchors out of the stern, and wished for the day. And as the sailors were about to escape out of the ship, and had let down the boat into the sea, under pretence as if they were about to
 31 cast anchors out of the foreship, Paul said to the centurion and to the soldiers, Unless these abide in the ship, ye cannot be saved.
 32 Then the soldiers cut off the ropes of the boat, and let her fall off.
 33 And, while the day was coming on, Paul besought them all to take food, saying, To day is the fourteenth day of the storm, during which we have waited and continued
 34 fasting, having taken nothing. Wherefore I pray you to take some food: for this is for your health: for a hair shall not fall
 35 from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God before them all: and when he had broken it, he began to eat.
 36 Then they were all of good courage, and
 37 they also took food. Now all of us in the ship were two hundred and seventy-six
 38 persons. And when they were satisfied with food, they lightened the ship, and threw the corn into the sea.
 39 And when it was day, they knew not the land: but they discovered a certain creek with an even shore, into which they were determined, if it were possible, to thrust the
 40 ship. And when they had taken up the anchors, they committed themselves to the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and
 41 made towards the shore. And having reached a place which had the sea on both sides, they ran the ship aground; and the forepart stuck fast, and remained immove-

able; but the hinder part was broken by the violence of the waves. Now the counsel 42 of the soldiers was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, 43 kept them from their purpose; and commanded that they who could swim should cast themselves into the sea, and get to land first: And that the rest, some on 44 boards, and some on broken pieces of the ship, should save themselves. And so it came to pass, that all escaped safe to land.

CHAPTER XXVIII.

A. D. 62. Paul kindly entertained; a viper seizeth his hand, but hurteth him not; he healeth many diseases in the island; they depart towards Rome, where he declareth to the Jews the cause of his coming; he preacheth, &c.

AND when they had escaped, they then 1 knew that the island was called Melita. And the barbarous people showed us no 2 little kindness: for they kindled a fire, and brought us all to it, because of the present rain, and because of the cold. And when 3 Paul had gathered a bundle of sticks, and laid them on the fire, a viper came out of the heat, and fastened on his hand. And 4 when the barbarians saw the serpent hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook 5 off the serpent into the fire, and felt no harm. However they expected that he 6 would have swollen, or fallen down dead suddenly: but after they had expected a great while, and saw no harm befall him, they changed their minds and said that he was a god.

Near this place were the lands of the 7 chief man of the island, whose name was Publius; who received us, and lodged us kindly for three days. And it came to pass, 8 that the father of Publius lay sick of a fever and of a flux: to whom Paul entered in, and prayed, and laid his hands on him, and

servant of it; and while Paul reminds them of their own rash conduct in sailing from Crete, he encourages them with the assurance that they should not perish.

27—32. *Drew near*] Amidst a tempest, and in the night, it was terrible to find themselves near land.—*About to escape*] The sailors were consulting their own safety only; and but for Paul they would have left the soldiers to their fate. These had learned to regard what Paul said; and they cut off the boat before any of the sailors had made their escape into it.

33. *Fasting*] This must mean that they had taken but very little; for, if they had taken nothing whatever for fourteen days, they would have perished for want.

35. *Took bread*] He set an example of the advice which he gave, and of his piety in his gratitude to God for what he enjoyed.

38. *Here satisfied*] See note, verse 6. They now considered themselves likely to be supplied from the adjoining land.

41. *Sea on both sides*] They landed on a cape, and not

where they had intended, verse 39. The place is now called *la cala di S. Paolo*, on the north-west side of Malta.

42—44. *Now the counsel*] This was cruel; but they probably feared the danger which they would incur should the prisoners escape. The centurion's regard for Paul delivered them; and the whole came safe to land.

CHAP. XXVIII. 1. *Melita*] Now called Malta, in the possession of the English. Some would refer it to a small island near Illyria; but the course of the voyage towards Rome supports the common opinion.

2. *Barbarous*] They were a colony of Phœnicians or Carthaginians, and spoke a language unknown to the Greeks or Romans.

4—6. *Saw the serpent*] They considered the bite as mortal, and imagined that vengeance was pursuing Paul for some murder committed; but how soon did they change their opinion, when they saw that Paul was not hurt by the bite of this serpent.

7—10. *Publius*] The name shows him to be a Roman, and most probably the governor of the island. Paul re-

9 cured him. So when this was done, others also, who had diseases in the island, came,
 10 and were cured: Who also honoured us with many honours: and when we departed, they laden us with such things as were necessary.
 11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.
 12 And landing at Syracuse, we remained there three days. And thence we coasted round, and came to Rhegium: and after one day the south wind blew, and we came the
 14 next day to Puteoli: Where we found brethren, and were desired to remain with them seven days: and then we went towards
 15 Rome. And when the brethren heard of us, they came thence to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.
 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier who kept
 17 him. And it came to pass, after three days, that Paul called the chief of the Jews together. and when they were assembled, he said to them, Brethren, though I have committed nothing against the people or customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the
 18 Romans: Who, when they had examined me, would have let me go, because there
 19 was no cause of death in me. But when the Jews spoke against this, I was compelled to appeal unto Cæsar; not that I had ought
 20 to accuse my nation of. For this cause therefore have I called for you, that I might see you, and speak with you: because for

the hope of Israel I am bound with this chain. Then they said to him, We neither 21 received letters out of Judea concerning thee, nor any of the brethren who came related or spoke any thing bad of thee. But 22 we desire to hear from thee what thou thinkest: for as to this sect, we know that every where it is spoken against. And 23 when they had appointed him a day, many came to him into his lodging; to whom he explained and bore testimony to the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which 24 were spoken, and some believed not. And 25 when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spoke the Holy Spirit by Isaiah the prophet unto our fathers, Saying, 26 Go unto this people and say, Ye hear indeed, but will not understand; and ye see indeed, but will not perceive: For this people's heart is become gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it 28 known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said 29 these words, the Jews departed, and had great reasoning among themselves. And 30 Paul dwelt two whole years in his own hired house, and received all that came in unto him, Preaching the kingdom of God, and 31 teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

warded his kindness by curing his father, and many others who had diseases. This secured to them all abundance for the prosecution of their voyage.

11—15. *He departed in*] From Malta, and they came to Syracuse, the capital of Sicily, on the eastern side of the island.—*Rhegium*] A sea-port of Italy, in Calabria; and Puteoli is near to Naples.—*Appii forum*] Some of the Christian brethren came to meet Paul thus far, while others met him at the place called 'The three taverns,' which was near to Rome.

17—22. *Brethren*] Compare chap. xxv. 6; xxvi. 31, &c.—*The hope of Israel*] The doctrine of the Messiah, his sufferings and resurrection, he justly called the hope of Israel; and for maintaining this doctrine he was now a prisoner. The Jews at Rome had received no information from Jerusalem respecting him; and from this it should

seem they considered that their accusations and charges could not be supported.

24. *Some believed*] Though they had told Paul that Christians were a sect every where spoken against, he was ready to avow and defend the doctrine of Christ, and to prove, from their own scriptures, the leading facts and truths of the gospel; and some were induced to believe, but others to oppose.

25—28. *Well spoke*] See Matt. xiii. 14, &c., and Acts xiii. 46—48, and 1s. vi. 9, &c.

30, 31. *Two whole years*] According to Pearson, Paul came to Rome in the fifth year of Nero, and was set at liberty in the seventh. He employed this period in the great work of the ministry, and doubtless had some fruit among them, as he had among other Gentiles.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

INTRODUCTION.

THE great object of the Apostle in this celebrated epistle was to establish the excellence of the gospel, and to engage men both to receive it and act in a manner becoming it. He establishes this in stating and proving that the whole world needed such a dispensation; the Gentiles having fallen into the grossest errors and crimes, and the Jews, though condemning others, being themselves no better, chap. i. ii.; so that both ought to seek salvation by faith in Christ—that Abraham and David sought justification by faith, chap. iv.—and that hereby believers are brought into a state of acceptance, chap. v. 1–11,—that the miseries occasioned by the fall of Adam are repaired by the second Adam to all who believe;—and that the obligations of believers to holiness are hereby increased and enforced, chap. vi.

As the blessings of the gospel belong to such as believe, of course it follows that believing Gentiles have a full share in them, and that unbelieving Jews would be rejected. This led the Apostle to treat of the calling of the Gentiles and the rejection of the Jews, which occupies the ninth, tenth, and eleventh chapters. This delicate subject he discusses with great force and propriety.

CHAPTER I.

A. D. 60. The apostle states his calling, and his desire to come to them; the excellence of the gospel; the need men had of it, from their ignorance, sins, and misery.

- 1 PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel
- 2 of God, (Which he had before promised by
- 3 his prophets in the holy scriptures,) Concerning his Son, who was born of the race
- 4 of David according to the flesh; But proved to be the Son of God with power, according to the Spirit of holiness, by his resurrection from the dead; even Jesus
- 5 Christ our Lord, From whom we have received grace and apostleship, for obedience to the faith among all nations, on account
- 6 of his name: Among whom are ye also
- 7 the called of Jesus Christ: To all that are in Rome, beloved of God, to the called, to the saints; Grace be to you and peace from God our Father, and the Lord Jesus Christ.
- 8 First, I thank my God through Jesus

Christ on account of you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I 9 serve with my spirit in the gospel of his Son, that without ceasing I make mention of you: Always requesting in my prayers that, 10 by some means, now at length I may have a prosperous journey by the will of God, so as to come unto you. For I long to see 11 you, that I may impart unto you some spiritual gift, that ye may be established; Which is, that I may be comforted together 12 with you by our mutual faith, *the faith of both you and me.*

Now I would not have you ignorant, 13 brethren, that I have often purposed to come unto you, (but have been hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am 14 a debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise. So, as much as lieth in me, I am 15 ready to preach the gospel to you also that are at Rome. For I am not ashamed of 16

CHAP. I. 1. *Called to be an apostle*] Some disputed Paul's claim to the apostolic office; and hence he asserts it in the beginning of his letter. He was called to it by Christ, (Acts xxvi. 16–18,) as the other apostles were, and he was qualified with the same gifts.—*Gospel of God*] Of which he is eminently the author, being the accomplishment of his purpose and grace.

4. *But proved to be*] Determinately marked out, so that he might be known to be 'the Son of God,' by evidence the most powerful and convincing.—*According to the Spirit*] There is a manifest opposition between our Lord's human descent, as he was the offspring of David, and what he was as the Son of God, and in reference to his spiritual and divine nature. The formula *πνευμα αγιωσμενι* occurs nowhere else; but, as it is in contrast with *κατα σαρκα*, it is clearly intended to express his divinity. See Bretschneider and Dr. P. Smith.

5. *From whom*] Compare Gal. ii. 9; Eph. iii. 2.—*For obedience*] This expresses the end or design of the apostleship, to bring all nations to receive and obey the gospel, called 'the faith.'

6. *The called of Jesus*] The Roman church consisted both of Jews and Gentiles, who had been called by the

gospel; and the efficiency of the gospel was owing to Christ.

7. *To the saints*] That is, holy persons, separated by their calling from the world, and devoted to God and his service.

8–12. *First, I thank*] The apostle rejoiced that their faith in Christ was so much celebrated; and he showed his affection by his prayers for them, and his desire to see them.

13. *Often purposed*] This proves that the apostles were not always under the influence of the spirit of inspiration. This was the prerogative of our Lord only. See John iii. 34.

14. *I am a debtor*] That is, under obligation to preach the gospel to all nations, and to all ranks and conditions of men.

15. *To you that are*] Paul was ready to preach the gospel, not only to those 'called to be saints,' but to all that would hear him. 'You that are at Rome' must signify all that would come to hear, whatever their characters might be.

16. *The power of God*] It is attested by the most wonderful display of divine power, and is the instrument which God employs to instruct and bring men to repentance, and

the gospel, ° because it is the power of God to salvation to every one that believeth; to the Jew first, and then to the Greek.

17 For therein is the righteousness of God by faith revealed in order to faith, as it is written, The righteous by faith shall live.

18 Moreover the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth by unrighteousness; Because that which might be known concerning God is manifest among them; for God hath manifested it unto them; For the invisible things of him since the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and divinity, so that they are without excuse:

21 Because, when they knew God, they glorified him not as God, nor gave him thanks; but became vain in their reasonings, and

22 their inconsiderate heart was darkened. Professing themselves to be wise, they became

23 fools, And exchanged the glory of the incorruptible God for an image made like to corruptible man, and to birds, and to four-footed beasts, and to reptiles.

24 Wherefore God also gave them up through the desires of their own hearts, to uncleanness, to dishonour their own bodies

among themselves: Who exchanged the true God for an idol, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. For this cause God gave them up to vile passions for even their women changed the natural use into that which is against nature: And in like manner the men also left the natural use of the woman, and burned in their desire one towards another; men working that which is unseemly with men; and receiving in themselves the due recompense of their error. And as they did not approve of retaining God in their knowledge, God gave them up to an undiscerning mind, to do those things which were not fit; Being filled with all injustice, fornication, maliciousness, covetousness, wickedness; full of envy, murder, strife, deceit, malignity; whisperers, Evil-speakers, haters of God, injurious, proud, boasters, inventors of evil things, disobedient to parents, Without consideration, covenant-breakers, without natural affection, implacable, unmerciful: Who knowing the just ordinance of God, that they who commit such things are worthy of death, yet not only do them, but have pleasure in those who commit them.

to the enjoyment of salvation by faith in Christ.—(a) *Of Christ*.—Griesb.

17. *The righteousness of God*] This signifies the righteousness of which God is the author, or which he requireth. It is not his essential righteousness or rectitude, or the righteousness of his government; but the righteousness by which these are exhibited and displayed. As Peter styles it, it is 'the righteousness of our God and Saviour Jesus Christ,' 2 Pet. i. 1; or the whole work of his mediation and obedience unto death. The fall of man being foreseen, a compensative system, or one of mediation, was adopted as fittest to display the divine perfections, and maintain the honour of moral government. The Father admitted and appointed his eternally-beloved Son to be a mediator; who, to accomplish the work given him to do, willingly assumed human nature—became subject to the law and yielded perfect obedience to all its precepts, and offered himself a sacrifice for the sins of the world. What he has done and suffered constitutes the 'righteousness of God,' that which in his wisdom he contrived, and in his grace by the gift and work of his Son hath provided. This is a sovereign constitution; and, though not contrary to the moral law, is above the law. The law, as a law, does not admit of mediation, or of any substitutionary righteousness or sufferings. Yet it may be said, that the voluntary obedience and sufferings of so glorious a divine person as our Lord does more honour to the law than if all men had either suffered its penalty or obeyed all its precepts.

When the scriptures refer more especially to the sufferings and death of Christ, terms are used which clearly indicate that they were designed to atone or expiate sin, to propitiate, reconcile, and redeem. But when the reference is to the voluntary subjection of our Lord to the law, and to his holy and perfect obedience to all its requirements, this is properly denominated righteousness, the righteousness of God by faith. It is the righteousness of Christ which gives infinite value and worth to his sufferings. His sufferings apart from righteousness could not have been expiatory or meritorious, but penal; and his righteousness apart from his sufferings could not have exhibited to the intelligent universe the truth, holiness, and rectoral justice of God. Both his righteousness and sufferings were necessary to supply an

adequate and all-sufficient ground to the divine government to pardon and accept or justify a penitent believer.—*By faith*] By confidence or trust. The full formula is, 'by faith in Christ Jesus,' Rom. iii. 22; x. 4; Phil. iii. 9. The last passage is remarkable, and supports the view given of the righteousness of God. Paul contrasts his own righteousness, whether moral or ceremonial, with that which is through faith in Christ, and then explains that righteousness through faith in Christ as being the righteousness which is of God by faith. Hence it is manifest, that the righteousness through faith in Christ is the same as the righteousness of God by faith; and can with propriety be referred to nothing but to the obedience of Christ unto death! If the view given be just, then to render 'justification of God,' does not convey the sense of the apostle. He clearly intended to state the ground or meritorious cause of justification or of pardon and acceptance to life. For the construction followed, see Prof. Stewart's note, and note on chap. iv. 3.

18. *Moreover the wrath of God*] While the gospel exhibits God's readiness to pardon the penitent believer, it also exhibits his displeasure against sin.—*Hinder the truth*] Many of the heathens had some just notions of the Divine nature, but through their own unrighteousness they were not influenced by them, nor did they teach them to the people generally.

19—23. *Is manifested*] Though God be invisible as to his nature and essence, yet his being and perfections are manifest in and by his works; so that they were without excuse, who, when they knew him, glorified him not as God. This clearly appeared in their degrading and abominable idolatry, rendering divine honour to contemptible reptiles.

25. *The true God*] The true sense is given. They exchanged God for idols, the images of men and beasts, which were most false representations of God, and hence called 'lying vanities,' Ps. xxxi. 6.

27. *The due recompense*] As they dishonoured God, he left them to dishonour themselves as a just punishment. The crimes mentioned, were prevalent among the Greeks and the Romans; and their very idolatry authorized and consecrated them.

28—31. *Undiscerning mind*] A mind which could neither discern nor approve of what was right and good.

CHAPTER II.

A. D. 60. They that condemn sin in others, and yet practise it, are without excuse, whether they be Jews or Gentiles.

1 WHEREFORE thou art inexcusable, O man, whoever thou art, that judgest : for wherein thou judgest another, thou condemnest thyself ; because thou that judgest
2 doest the same things. But we know that the judgment of God is according to truth,
3 against those who do such things. And thinkest thou this, O man, that judgest those who do such things, and doest the same, that thou shalt escape the judgment
4 of God ? Or despisest thou his abounding kindness and forbearance and long suffering ; not knowing that the kindness of God
5 should lead thee to repentance ? But through thy hard and impenitent heart dost thou treasure up to thyself wrath in the day
6 of wrath, and of the manifestation of the righteous judgment of God, Who will
7 render to every man according to his works ; To those who, by patient continuance in well-doing, seek for glory and honour and immortality, everlasting life ;
8 But to those that are contentious, and obey not the truth, but obey unrighteousness, anger and wrath. Affliction and distress shall be upon every soul of man who
9 doeth evil, of the Jew first, and of the Gentile also : But glory, honour, and
10 peace, shall be to every man who doeth good, to the Jew first, and to the Gentile also.
11 For there is no respect of persons with
12 God. For as many as have sinned without the law, will perish also without the law : and as many as have sinned under the law
13 will be condemned by the law ; (For not the hearers of a law are just before God, but
14 the doers of a law shall be justified. For when the Gentiles, who have no law, do in

a natural state the things required by the law, these not having the law, are a law to themselves, Who show the law, in effect, to be written in their hearts ; their conscience also bearing witness, and their reasonings among themselves, accusing or else excusing *one another*.) In the day when God will judge the secret things of men by Jesus Christ according to the gospel which I preach.

But if thou be called a Jew, and rest in the law, and glory in God, And know his will, and discern the things that are excellent, being instructed out of the law ; And be confident that thou thyself art a guide of the blind, a light of those that are in darkness, An instructor of the unwise, a teacher of babes, having the form of true knowledge in the law ; Dost thou then, who teachest another, not teach thyself ? Dost thou, who preachest against stealing, thyself steal ? Dost thou, who sayest a man should not commit adultery, thyself commit adultery ? Dost thou, who abhorrest idols, thyself commit sacrilege ? Dost thou, who gloriest in the law, thyself dishonour God by the transgression of the law ? For the name of God is evil spoken of among the Gentiles through you, as it is written.

Now circumcision verily profiteth, if thou keep the law : but if thou be a transgressor of the law, thy circumcision becometh uncircumcision. If therefore one uncircumcised keep the precepts of the law, shall not his uncircumcision be counted for circumcision ? And shall not one uncircumcised in his natural state, who fulfilleth the law, condemn thee, who having the letter of the law, and being circumcised, art a transgressor of the law ? For he is not a Jew, who is one outwardly ; nor is that which is outward in the flesh circumcision : But he is a Jew, who is one inwardly ;

CHAP. II. 1. *Wherefore thou*] If the heathens were inexcusable in their wickedness, how much more those who had such knowledge of the truth as to condemn the vices of others ! This was evidently the case of the Jews ; and without mentioning them at present, he delicately alludes to their spirit and practice.

2. *But we know*] But how false soever the judgment of man may be, we know that the judgment of God, or his judicial sentence, &c. Some think the apostle refers to the law of Moses, and the sentence denounced by it on disobedient Jews.

4. *Should lead thee*] The indicative mood is here used for the subjunctive, as it is in many other places. See 1 Cor. iv. 6 ; xv. 50.

7—10. *To those who*] The apostle beautifully delineates the character of the primitive believers, who received the word in much affliction ; and who continued to profess and to adorn it by a pious and holy conduct.

11. *No respect of persons*] That is, in judgment ; in passing the final sentence, he is determined by their real characters, and not by their external privilege, or profession.

12. *Without the law*] The Mosaic law or revelation is clearly meant ; for none can be without the natural law, under which all are born, and commit sin ; for sin is the transgression of some kind of law.

13. *Not the hearers*] If we understand by the law, the whole Mosaic law, or revelation, the reasoning of the apostle is conclusive, as it must be in respect to any law.

14. *In a natural state*] Reason and the constitution of things furnish them with a law ; but it is obvious that they were transgressors of this law, as the Jews were of the written one.

15. *The law, in effect*] Schleusner shows that *το ισχυει* is a mere pleonasm. So it is, Eph. iv. 12 ; and it was thus used by the Greeks. The next clause explains this, their conscience, &c.

17—24. *But if thou be*] The apostle describes the proud spirit and claims of the Jew, arising from his possession of the law ; and then endeavours to humble and confound him by reminding him of his transgressions of that very law.

20. *Having the form*] A summary of the precepts and truths of the law. The term signifies a draught, a delineation or representation.

22—24. *Commit sacrilege*] Or, rob the temple, by converting to thy use things holy or dedicated to God. See Mal. iii. 8, &c. Is. lii. 5 ; Ezek. xxxiii. 23.

25. *Thy circumcision*] The observance of the mere rite is of no avail, unless accompanied with obedience to the other precepts of the law.

26—29. *If therefore the*] How could a heathen, who knew nothing of the law, keep the precepts of it ? The

and circumcision is that of the heart, spiritual and not literal; whose praise is not of men, but of God.

CHAPTER III.

A. D. 60. The prerogatives of the Jews, who are yet proved to be sinners as well as the Gentiles; so that none can be justified by the law, but by faith only.

- 1 WHAT then is the pre-eminence of the Jew? or what is the advantage of circum-
- 2 sion? Much every way, but chiefly, because to them were committed the oracles of
- 3 God. For what if some did not believe? shall their unbelief make the faithfulness of
- 4 God without effect? By no means: yea, let God be acknowledged true, though every
- 5 man be a liar; as it is written, That thou mayest be justified in thy words, and over-
- 6 come when thou art judged. But if our unrighteousness commend the righteousness
- 7 of God, what shall we say? Is not God unjust who inflicteth punishment? (I speak
- 8 after the manner of men.) By no means: otherwise how shall God judge the world?
- 9 But if the truth of God through my false opinion is rendered abundantly more glorious, why am I still judged as a sinner?
- 10 And *why* not say, as it is slanderously reported of us, and as some affirm that we say, Let us do evil, that good may come? whose
- 11 condemnation is just.
- 12 What then? do we excel *the Gentiles*? No, in no wise: for we have before proved
- 13 that both Jews and Gentiles are all under
- 14 sin; As it is written, There is none right-
- 15 eous, no not one: There is none that un-

apostle is only reasoning hypothetically and not relating an historical fact; and his design is clearly to mortify the arrogance of the sinful Jews, and to show them that circumcision had a spiritual import and referred to a change of heart and temper.

CHAP. III. 1. *What pre-eminence*] A Jew is introduced as speaking, and inquiring, if a man may be a Jew by a good frame of mind, by a spiritual circumcision, what advantage hath the Jew?

2—4. *Committed the*] This is a decisive testimony to the divine authority and inspiration of the Old Testament. What if some did not believe these oracles, and especially that of raising up among them Messiah? Will he be unfaithful on account of their want of faith? No; God will be true, whatever man may be. See Ps. li. 4.

5. *But if our*] This is again the objection of a Jew, who was about to add, 'Why doth he find fault, or inflict punishment upon us?' but the apostle interrupts him, exclaiming, What! will you conclude that God is unjust in punishing the unbelieving Jews? The apostle denies the inference.

7. *For if the truth of God*] The Jew resumes his objection, notwithstanding what the apostle had said.

8. *And why not say*] The apostle supposes that this assertion is so absurd as to need no reply.

9. *Do we excel?* Are we Jews more deserving than the Gentiles? No, in no wise, &c. See chap. ii. 17—25, and i. 18—32.

10—18. *None righteous*] In these verses the apostle is thought to quote from various parts of scripture. It is allowed that these passages only prove *directly* what was the character of the Jews in the time of David; but they prove, by consequence, the general degeneracy of men: for if the Jews, in one of their best periods, were so depraved,

derstandeth, there is none that seeketh after God. They are all gone out of the way, 12 they are together become corrupted; there is none that doeth good, no not one. Their 13 throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Their mouth is 14 full of cursing and bitterness: Their feet 15 are swift to shed blood: Destruction and 16 misery are in their ways: And the way of 17 peace have they not known: There is no 18 fear of God before their eyes. Now we 19 know that whatsoever things the law saith, it saith to them who are under the law: so that every mouth must be stopped, and all the world be convicted before God. There- 20 fore by works of law shall no flesh be justified in his sight: for by the law is the knowledge of sin.

But now the righteousness of God with- 21 out *works of law* is manifested, being attested by the law and the prophets; Even 22 the righteousness of God by faith in Jesus Christ, unto all and upon all who believe; (for there is no difference, Since all have 23 sinned, and fallen short of the glory of God;) Who are justified freely, by his grace, 24 through the redemption which is by Christ Jesus: Whom God hath set forth, a propi- 25 tiatory offering, through faith in his blood, for the manifestation of his righteousness in respect to the remission of sins before committed, during the forbearance of God; For the manifestation, at this time, of his 26 righteousness, that he might be just and yet the justifier of him who believeth in

it is natural to infer that the Gentiles were much more so; and in this view the quotations support the apostle's argument.

19. *Now we know*] This applies to the Jews, as they only had a written law, or revelation of God's will, yet if they could not attain acceptance, either by ceremonial or moral obedience, but were convicted of sin and guilt, what must be the state of the heathen?

21. *The righteousness*] See note, chap. i. 17.—*By the law*] That is, by the scriptures of the Old Testament. Compare Gen. xv 6; Ps. xxxii. 1, 2, with Rom. iv. 17; and Habak. ii. 4, with Rom. i. 17.

22. *And upon all*] Prof. Stewart, 'Offered to all, and bestowed on all who believe.' The offer is general; but the blessing is only enjoyed by believers.—*For there is no difference*] The sense is, that as there is no difference in the state of men, all being sinners; so there is none as to the way of acceptance.

23. *The glory of God*] That is, of attaining by works the state of glory in heaven.

24. *Who are justified*] That is, restored, meaning by it both pardon and a right to life eternal. Freely, without merit on their part; by an act of pure grace. Yet they are not pardoned and accepted to favour without the intervention of the obedience and sacrifice of Christ.

25. *A propitiatory offering*] Elsner and others consider *τύπος* as understood; and the next clause renders it certain.—*His righteousness*] Righteousness here signifies that moral righteousness or justice, which God displays in his method of pardoning sinners through the propitiatory offering of Christ.—*Before committed*] This refers to the sins which had been pardoned, during all the period which had elapsed from Adam until the death of Christ. During this long period, mercy had been exercised, and no real atonement had been made.

27 Jesus. Where then is glorying? It is excluded. By what law? of works? Nay, 28 but by the law of faith. Therefore we conclude that a man is justified by faith without 29 works of law. Is he the God of the Jews 30 only? is he not also of the Gentiles? Surely of the Gentiles also; Since it is one and the same God, who will justify both the circumcised and the uncircumcised by faith. 31 Do we then make void the law through faith? By no means: yea, we establish the law.

CHAPTER IV.

A. D. 60. Abraham accounted righteous by faith; by faith he received the promise; he is the father of all believers, who are accounted righteous in like manner.

- 1 WHAT then shall we say that Abraham our father obtained in respect to the flesh?
- 2 *Much every way*; yet if Abraham were justified by works, he hath whereof to glory;
- 3 *but this he hath* not before God. For what saith the scripture? Abraham believed God and it was counted to him in order to 4 righteousness. Now to him that worketh, the recompense is counted not matter of 5 grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted in order to 6 righteousness. As David also describeth the happiness of the man, to whom God counteth 7 righteousness without works. Saying, Happy are they whose iniquities are forgiven,

27. *By what law*] By what law is glorying excluded? Is it by the law of Moses, or by any other, promising life only to perfect obedience? No: it is only excluded by the law of faith. For this supposes that persons confess themselves sinners, and humbly seek all spiritual blessings by believing the promises.

29. *Is he the God*] Are not Jews and Gentiles equally sinners, and in this respect stand upon a level? And has not God signified his intention of becoming the God of the whole earth? So that it is one and the same, &c.

31. *Make void the law*] By law seems to be meant the revelation imparted to the Jews, in which this doctrine was stated. See next chapter.

CHAP. IV. 1. *In respect to the flesh*] Did Abraham obtain righteousness by submitting to circumcision? The Jews had so high an opinion of the merit of circumcision, that they trusted to it for their salvation, maintaining that no one circumcised should perish. See Whitby, and Phil. iii. 3.

2. *By works*] By his obedience to God, in submitting to the rite of circumcision.

3. *In order to righteousness*] The common version is for righteousness. If for mean instead of, then faith supplies the place of righteousness, and is substituted for it. How is this to be reconciled with Paul's assertion, that men are justified or counted righteous by or through faith, if faith itself be our righteousness, or admitted in the stead of righteousness? Rom. iii. 28—30; v. 1; Gal. ii. 16; iii. 24. Faith or trust in Christ is usually and justly represented as the medium or instrument of receiving the blessings of righteousness and salvation; and the rendering adopted conveys this meaning. 'In order to righteousness' signifies, in order to a participation of, or interest in the righteousness or the obedience and sufferings of Christ. On this ground only is a believer pardoned and accepted. To count righteousness to a penitent sinner does not make him personally righteous; but he is treated as if he were so, on the ground of what the Saviour has done and suffered. And as the active and passive obedience of Christ

and whose sins are covered. Happy is the man to whom the Lord will not count sin.

Cometh this happiness then upon those 9 circumcised only, or upon those uncircumcised also? for we say that faith was counted to Abraham in order to righteousness. How 10 was it then counted? when he was circumcised, or uncircumcised? Not when circumcised, but when uncircumcised. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised: that he might be the father of all those that believe, though uncircumcised, that righteousness might be counted to them also; And the father of 12 those circumcised, of those who are not circumcised only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For 13 the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they who are of 14 the law be heirs, faith is useless, and the promise is made of no effect: For the law 15 occasioneth punishment; because where there is no law there is no transgression. Therefore righteousness is by faith, that it 16 might be by grace; so that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the

are inseparably connected: so are the blessings flowing from them, pardon or the non-imputation of sin, and the counting righteousness, or treating the believer as if he had fulfilled the righteousness of the law, and was entitled to the life promised by it.

6—8. *As David*] Compare Ps. xxxii. 1, 2, and notes.—*Counteth righteousness*] The sinner is pardoned and treated as righteous, without any personal or perfect works of righteousness.

9—12. *Cometh this happiness*] The apostle ingeniously applies the testimony of David to the acceptance of Abraham; and demonstrates that circumcision cannot be the ground or the medium of it; as Abraham was counted a righteous person many years before the rite of circumcision was instituted.

11. *The sign of*] Or mark of circumcision. He received it as a sign or mark of the covenant between God and him, and as God's seal of the righteousness which he possessed by believing. The term 'seal' is explanatory of the other; and denotes that the covenant was confirmed and ratified. —*That he might be the father*] Father, the leader, the example of the way in which men should be justified or counted righteous.

13. *Heir of the world*] The world here, *κοσμος*, cannot signify one country or land, as *γην* sometimes does. It must imply his inheriting a seat out of all nations, whom he may be said to possess, as children are said to be an heritage, Ps. cxxvii 3; Prov. xxii. 6. His being heir of the world not only implies his having a believing seed, but that both he and they should enjoy all the blessings of the covenant made with him.

14, 15. *Of the law*] Who are under it, and depend on their observance of it; if such only be heirs, then faith is made void, &c. But this is by no means true; for the law to transgressors, as all men are, worketh wrath, or produceth punishment.

16. *Sure to all the seed*] The apostle teaches us that Abraham has two kinds of seed; one by natural descent, called 'of or under the law'; and another, 'by faith.' The

17 father of us all, (As it is written, A father of many nations have I made thee,) in the sight of that God in whom he believed, who giveth life to the dead, and calleth those things which are not as though they were. For Abraham against hope believed in hope that he should become the father of many nations, according to that which was spoken, So shall thy seed be: And not being weak in faith, he considered not his own body as now dead, when being about a hundred years old, nor yet the deadness of Sarah's womb: Nor did he stagger at the promise of God, through unbelief; but was strong in faith, giving glory to God; And was fully persuaded, that what he had promised he was able also to perform: And therefore it was counted to him in order to righteousness. Now it was not written for his sake only, that it was counted to him; But for our sakes also, to whom it shall be counted; even to us who believe on him that raised up Jesus our Lord from the dead; Who was delivered up for our offences, and was raised again for our justification.

CHAPTER V.

A. D. 60. *The happy consequences of justification; as sin and death came by Adam, so righteousness and life came by Christ.*

1 THEREFORE we, being justified by faith, have peace with God, through our Lord 2 Jesus Christ: Through whom also we have access by faith into this state of grace in which we stand, and exult in hope of the 3 glory of God. And not only so, but we glory also in afflictions: knowing that affliction produceth patience; And patience. ex- 4 perience; and experience, hope: And hope maketh not ashamed; because the love of 5 God is shed abroad in our hearts by the

inheritance to both was of grace; to the natural seed, the inheritance of Canaan, and to the spiritual, all saving blessings; and the promise to both sure and certain.—*Callesh things that are not*] Paul means, 'that God can call into existence, things that have now no existence, and employ them for his purposes just as he directs and disposes of things that already exist.'

17. *Life to the dead*] As to the bodies of Abraham and Sarah. Thus too, life is given to the Gentiles who were dead in sin; and those who were not a people are now become the people of God.

18—22. *Against hope*] There being natural reasons against hope of posterity.

24. *Believe on him*] With the same confidence as Abraham did, who has displayed the same power in raising up the Lord Jesus from the dead.

25. *For our justification*] To assure us of our pardon, acceptance to favour, and hence of our future happiness.

CHAP. V. 1. *Therefore being*] The apostle infers the consequences of being justified, being counted righteous.—*Peace with God*] Reconciled to him, and are taught to regard him as a friend and a father.

2. *This state of grace*] This expresses the state of such as were accepted, as the following words manifest.

3, 4. *Glory also in afflictions*] Endured in the cause of the Saviour.—*Experience*] of God's goodness in upholding us; and we obtain such proofs of our own faith as to satisfy us of our interest in Christ.—*The love of God*] This

Holy Spirit which is given unto us. Now 6 when we were in a perishing state, in due time Christ died for the ungodly. For 7 scarcely for a just man will one die; though peradventure for a benevolent man some would even dare to die: But God com- 8 mendeth his love towards us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his 9 blood, we shall be saved from wrath through him. For if, when we were enemies, we 10 were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but 11 we glory also in God himself through our Lord Jesus Christ, by whom we have now received this reconciliation.

Moreover, as by one man sin entered into 12 the world, and death by sin; and so death passed upon all men, because all have sinned: For until the law sin was in the 13 world: but sin is not charged when there is no law. Nevertheless death reigned from 14 Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him who was to come. Yet not as the offence so is 15 the free gift: for if by the offence of one the many have died, much more the grace of God, and the gift which is by the grace of one man, Jesus Christ, hath abounded unto the many. And not as the sentence by one 16 that sinned so is the gift, for the sentence was by one offence to condemnation, but the free gift is of many offences to justification. For if by one man's offence death reigned 17 through that one; much more shall they, who receive abundance of grace and of the gift of righteousness, reign in life through the one man, Jesus Christ. Therefore, as 18

was shed abroad in their hearts, along with the gifts of the Spirit, both ordinary and extraordinary.

6. *Died for the*] Or, 'in the stead and room of the ungodly.' Raphael has proved that the original has this sense; and the very next verse proves it demonstratively.

7. *A just man*] One who gives to all their due. To preserve such a one, scarcely would any considerate person give up his life.—*A benevolent man*] One kind and liberal, who contributes to the comfort and happiness of others. Probably, for such a character, some may be found willing to die; but what a wonderful instance of love is it, that while we were yet sinners, &c.

9—11. *Much more then*] Hence justified persons may assure themselves that they shall be saved from future misery. For if when enemies, they, &c.

12. *Because*] For the sense of *εἰς*, see Prof. Stewart.

13, 14. *Not charged when*] Now as death reigned prior to the giving of the law at Sinai, it is evident men were under a law which subjected them as transgressors to death. This could only be the law of nature, chap. ii. 14. Hence it follows that the transgression was not precisely like that of Adam, who transgressed a revealed positive precept.—*A figure*] Or type of him who was to come. Not so much in their persons as in their actions, the different effects of which the apostle contrasts and illustrates.

15—17. *The gift by grace*] The gift of righteousness, as the ground of justification.—*Shall reign in life*] All who receive the gift of righteousness exhibited in the gospel,

by the offence of one *sentence* hath passed upon all men to condemnation; even so by the righteousness of one *hath* it passed upon all men to justification of life. For as by the disobedience of one man the many were constituted sinners; so by the obedience of one shall the many be constituted righteous. Moreover the law entered, and showed that offence abounded. But where sin abounded, grace hath much more abounded: That as sin hath reigned by death, even so might grace reign by righteousness unto eternal life through Jesus Christ our Lord.

CHAPTER VI.

A. D. 60. *Believers must not live in sin, but are under strong obligations to mortify every unwholy propensity, and to live to God.*

1. **WHAT** then shall we say? shall we continue in sin, that grace may abound? By no means. How shall we, who have died to sin, live any longer therein? Know ye not, that so many of us as have been baptized into Christ Jesus have been baptized into his death? We were, therefore, by this baptism into his death, buried with him; that as Christ was raised up from the dead by the glorious power of the Father, even so we also should walk in a new course of life. For if we have been united together in the likeness of his death, we shall be also in that of his resurrection: Knowing this, that our old man hath been crucified with him, that the body of sin might be

destroyed, that henceforth we should not serve sin. For he that is dead is set free from sin. Now, if we have died with Christ, we believe that we shall also live with him: Knowing that Christ, having been raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died for sin once for all: but in that he liveth, he liveth unto God.

In like manner do ye account yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ. Let not sin therefore reign in your mortal body, so as to obey it: Nor yield your members to sin, as instruments of unrighteousness; but yield yourselves unto God, as those that are alive from the dead, and yield your members to God, as instruments of righteousness. For sin shall not have dominion over you: since ye are not under law, but under grace. What then? shall we sin, because we are not under law, but under grace? By no means. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But thanks be to God, that though ye were the servants of sin, yet ye have obeyed from the heart that form of doctrine which was delivered to you. And being made free from sin, ye have become the servants of righteousness. I speak after the manner of men, because 19 of your carnal weakness: for as ye have

shall finally enjoy a much more noble and exalted life than that from which Adam fell.

18. *Offence of one*] For this sentence has passed upon all men so far as to render them liable to sin and death; but by the righteousness of one, hath it, the sentence, come upon all men, upon all who embrace this righteousness to justification of life.

19. *Constituted sinners*] Or became sinners, and are treated as such; and so are all those who are justified treated as if they had never sinned.

20. *The law entered*] The moral, under which all men are. Even the positive laws, given afterwards to the Israelites, were in fact founded on the moral, and in consequence of that became obligatory.—*Offence*] The sin of men abounded, they becoming increasingly depraved.—*Grace hath*] In innumerable instances the superabounding of grace hath been illustriously displayed. The gospel exhibits and offers to all the abounding grace of God in Christ; and all who believe in him, whatever may have been the number or magnitude of their sins are pardoned and counted righteous.

CHAP. VI. 1. *What then shall we say*] The apostle now undertakes to vindicate the doctrine which he taught from the consequences some drew from it. See chap. iii. 7, 8.—*That grace may abound*] Does not this doctrine justify our continuance in sin, that grace may more abound in pardoning and saving us?

2, 3. *Who have died to sin*] Who have renounced and become dead to the love and practice of it.—*Into his death*] Into a conformity to his death, and the great design of it.

4. *Buried with him*] It has been thought that this text alludes to the mode in which persons were at first baptized. But why this burying should have any such allusion, any more than our baptismal crucifixion and death, does not

appear. It is evident, that it is not the sign, but the thing signified in baptism, that the apostle here calls being buried with Christ.

5. *United together in*] The literal sense is not planted, but growing together; but growing in the likeness of his death appears to me so singular, that I cannot think the apostle could intend it. I therefore adopt the sense given, as expressing the union of believers, and their conformity to Christ. See De Sacy and Schleusner.

6. *That our old man*] The whole system of our depravity, which, in the following part of the verse, he calls, 'the body of sin.' The apostle so styles our depravity, because it chiefly consists in the lusts and passions of our animal nature, by which the mind is enslaved.

8—10. *Now, if we have died*] We shall share with Christ in the complete holiness and glory of the heavenly state.—*Died for sin*] The dative must have this sense, or we may consider that there is an ellipsis of the preposition. See Bos. Heb. ix. 26.

11. *Do ye account*] The apostle had hitherto stated principles, and reasoned upon them; but he now changes the form of address, exhorting them to a suitable improvement of their distinguished privileges.

12—14. *Let not sin*] Take heed that it do not again rule over you, and ye be enslaved to it; since ye are not under law only, but under grace also.

16. *Of sin unto death*] The consequence of living in sin will be death; but of obedience, acquittal and acceptance.

17, 18. *Obedied from the heart*] Willingly and joyfully ye have obeyed.—*Which was*] Professor Stewart renders, 'That model of doctrine in which ye have been instructed.' But see Kypke. Others, 'That mould of doctrine into which ye were cast.'

19. *I speak after the*] In respect to servants, accommodating the customs of men, to illustrate the subject.

yielded your members servants to impurity and to iniquity, in order to iniquity; even so now yield your members servants to
 20 righteousness, in order to holiness. For when ye were the servants of sin, ye were
 21 free from righteousness. What fruit had ye then in those things of which ye are now ashamed? for the end of those things
 22 is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end will
 23 be everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.

CHAPTER VII.

A. D. 60. Believers not under the law as a covenant, but are married to Christ; yet the law is holy, just, and good, which a good man acknowledges by his grief for violating it.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the married woman is bound by the law to her husband so long as he liveth; but if the husband die, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she will be deemed an adulteress: but if her husband die, she is free from that law; so that she is no adulteress, though she marry another man.
 4 Wherefore, my brethren, ye also have become dead to the law by the body of Christ; that ye should be married to another, even to him who is risen from the dead; so that we
 5 may bring forth fruit unto God. For when

we were in the flesh, the sinful passions, which were excited by the law, wrought powerfully in our members, to bring forth fruit unto death. But now we, having died, 6 are delivered from that law by which we were held in bondage; so that we ought to serve with a new spirit, and not in the old literal manner.

What shall we say then? Is the law sin? 7 By no means. Nay, I had not known what was sin, but by the law: for I had not known the sin of coveting, unless the law had said, Thou shalt not covet. But sin, 8 taking occasion from the commandment, wrought in me all manner of evil desire. For without the law sin is dead. So I was 9 formerly alive without the knowledge of the law; but when the commandment came, sin revived, and I died. And the com- 10 mandment, which was appointed to give life, was found to be death to me. For sin, 11 taking occasion from the commandment, deceived me, and by it slew me. Wherefore 12 the law is holy, and the commandment holy and just and good.

Was then that which is good made death 13 unto me? By no means: But sin, that it might appear sin, worketh death to me by that which is good; that sin by the commandment might become exceedingly sinful. We know indeed that the law is spiritual; 14 but I am carnal, sold under sin. For that 15 which I do I approve not; and what I would, that I perform not; but what I hate, that I do. If then I do that which I would 16 not, I assent to the law that it is good.

20, 21. *Free from righteousness*] Ye did no acts of righteousness; and now having become servants of righteousness, do no acts of sin.

22, 23. *Wages of sin*] The proper antithesis would have been 'the wages of righteousness;' but instead of that, wages and gift are opposed, to teach us that, though death is the just reward of sin, eternal life is the unmerited gift of grace.

CHAP. VII. 1—4. *Know ye not*] The apostle now addresses the Jews, who thought the law of Moses to be of perpetual obligation.—*May bring forth*] In this paragraph there is a climax of the figurative language used by the apostle. First, there is an annulling of a former marriage contract by the death of one of the parties; next, there is a new union formed; and lastly, the fruits of this, and the object of it, are designated.

5. *In the flesh*] When we were unregenerate Jews. Chap. ii. 21—24; iii. 9—19.

6. *By which we were held*] Namely, to the law of Moses.—*Serve with a new*] In the new spirit of the gospel, and not according to the old letter of the law. Comp. 2 Cor. iii. 6.

7. *The sin of coveting*] This term is retained here, that the reference to the tenth commandment may be noticed. Is the law sin? Does it enjoin any thing evil? No: the law discovers sin. Chap. iii. 20.

8. *Sin, taking occasion*] While I was ignorant of the demands and sanctions of the law, sin was dead; and I apprehended no more danger from it than from a dead enemy.

9. *For I was alive*] But when the commandment came, and I understood its extent, purity, and sanction, sin revived, as a powerful enemy, and I died by the curse of the law.

12. *Wherefore the law*] On the whole, we may conclude, that the law, and the commandment, which forbids us to covet, is holy and just, and good; and it is only the violation of it which brings death.

13. *But sin hath*] The direct cause of death is sin; and the law, by this sanction, makes sin appear a great and destructive evil. No stronger epithet can be used respecting it than its own name, that it is 'exceedingly sinful.'

14. *The law is spiritual*] If the ceremonial law may be called a carnal commandment, because of its bodily services; yet the moral is spiritual, extending to the thoughts and desires of the heart.—*But I am carnal*] When I consider myself by this holy, spiritual law, I am compelled to confess myself comparatively carnal, and sold under sin.

15—21. *For that which I*] In this whole paragraph the apostle describes his spiritual and renewed part, and his remaining depravity, as two persons. The latter he calls, 'the law of sin in his members;' the flesh, 'the sin that dwelt in him;' the former, 'the mind, the law of his mind, and the inner man.' Between these the apostle experienced a constant struggle; and on many occasions could not do the good which he desired to do, nor avoid the evil which he desired to avoid. Some suppose that the apostle personates an unregenerate Jew. I see nothing in his language to support this opinion. Indeed, what he says cannot belong to an unregenerate man. Does such an one disapprove and hate the evil which he does? Does he consent to the law as good, or delight in it after the inner man? Does he serve it with the mind, his whole soul desiring to be subject and conformed unto it? Compare also the apostle's language, when describing a natural and unregenerate person, chap. vi. 12; xiii. 16, 19; and surely that

17 Now then it is no more I that do it, but sin
 18 that dwelleth in me. For I know that in
 me (that is, in my flesh) dwelleth no good
 thing. To will indeed is present with me ;
 but how to perform that which is good I
 19 find not. For the good which I would I
 do not : but the evil which I would not, that
 20 I do. But if I do that which I would not,
 it is no more I that do it, but sin that dwell-
 21 eth in me. I find then this law, that, when
 I would do good, evil is present with me.
 22 For I delight in the law of God according
 23 to the inward man ; But I see another law
 in my members, warring against the law of
 my mind, and even bringing me into cap-
 tivity to the law of sin which is in my
 24 members. O wretched man that I am !
 who will deliver me from this body of death ?
 25 I thank God through Jesus Christ our
 Lord. So then I myself with my mind
 serve the law of God ; but with my flesh the
 law of sin.

CHAPTER VIII.

A. D. 60. *Believers free from condemnation ; their character as enjoying the spirit ; support under trials ; their interest in the love of God, and final triumph.*

1 Yet truly is there now no condemnation
 2 to those who are in Christ Jesus.* For the
 law of the spirit of life by Christ Jesus hath
 made me free from the law of sin and death.
 3 For what the law could not do, in that it
 was weak through the flesh, God *hath done*,
who, by sending his own Son in the like-
 ness of sinful flesh, and by a sin-offering,
 4 hath condemned sin in the flesh ; That the

difference of language must describe a different state. Comp. Gal. v. 17.

20. *It is no more I*] If I sometimes, in fact, do what my judgment disapproves, I cannot but maintain it is not so much I that do it, as sin that dwelleth in me ; and this I mention as matter for humiliation, and as what ought to excite to prayer and watchfulness.

21—23. *I find then this law*] A principle which has the force and power of a law, and to which, in fact, I too often yield obedience.

24. *This body of death*] The body of sin, which causeth death ; or he denotes his depravity, which he had to bear like a dead body, as an insupportable burden, alluding to the custom of some tyrants, who tied a dead body to a captive, which he had to bear till death ended his sufferings.

CHAP. VIII. 1. *No condemnation*] The apostle means, that whatever were his infirmities and sinful defects, when he considered himself in reference to the holy law of God, yet as a believer in Christ, he was freed from condemnation.

—(o) *Who walk not according to the flesh, but according to the Spirit*.—Griesb.

2. *For the law of the Spirit*] The gospel revealed by the Spirit, and confirmed by his gifts. Michaelis would read *αἰών*, 'the law of the Spirit and of life'.—*Hath made me free*] From the condemning and ruling power of sin which would otherwise produce death.

3, 4. *For what the law*] The law was not weak in itself, but through the sin of man. It could neither deliver from the guilt nor power of sin.—*God hath done*] The text is elliptical, and the words added are necessary.—*Who walk not*] Who in some good measure fulfil the precepts of the law, while we walk, not according to our *corrupt*, but according to our *renewed* nature, as aided and directed by the Spirit of God.

5. *They that are*] In a sinful, carnal state, &c.—*Accord-*
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precepts of the law might be fulfilled by us, who walk not according to the flesh, but according to the spirit. For they that are 5 according to the flesh, mind the things of the flesh ; but they that are according to the spirit, the things of the spirit. Now to 6 be of a carnal mind is death ; but to be of a spiritual mind is life and peace. Because 7 the carnal mind is enmity against God : for to the law of God it is not subject, neither indeed can be. So then they that are car- 8 nal cannot please God. But ye are not 9 carnal, but spiritual, since the Spirit of God dwelleth in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body indeed is 10 dead on account of sin : but the spirit hath life on account of righteousness. And if 11 the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead will also give life to your mortal bodies by his Spirit that dwell-eth in you.

Therefore, brethren, we are not debtors 12 to the flesh, to live according to the flesh. For if ye live according to the flesh, ye 13 shall die : but if through the Spirit ye mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of 14 God, they are the sons of God. For ye 15 have not received again the spirit of bondage to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our 16 spirit, that we are the children of God :

ing to the Spirit] In a spiritual state. Each class will mind relish, and pursue things agreeable to the state they are in.

6—8. *To be of a carnal mind*] It is, in fact, to regard nothing but the indulgence of animal appetites, passions and desires, which is to be spiritually dead. On the other hand, to be of a spiritual mind is to be habitually concerned for the interest and happiness of the soul, which is life and peace.

8. *Cannot please*] Cannot be acceptable to God, or approved by him.

9. *Since the Spirit of God*] This verse proves that Paul addressed the church at Rome as regenerate persons, though there might be some among them who were not so in reality ; for many had received the gifts of the Spirit.—*The Spirit of Christ*] He reminds them that if a man have not the temper, and holy disposition of Christ, he is none of his.

10, 11. *If Christ be in you*] This is elliptical, for 'if the mind or Spirit of Christ dwell in you'.—*The body is dead*] That is, is subject to death on account of sin ; but the Spirit is now quickened and shall have eternal life, on account of the righteousness of God by faith, chap. iii. 21—28.—*If the Spirit of him*] This must denote the Spirit of God in the personal sense, and it will be by his agency that the mortal bodies of the saints will be at the last day reanimated.

12—14. *We are not debtors*] We are under obligation not to the flesh, but to grace.—*Are led by the Spirit*] As are under his sanctifying influence, and follow his guidance, are clearly heirs of life ; for they are sons of God.

15—17. *For ye have not received*] The spirit of bondage was that of the Jewish law.—*But ye have received*] The spirit of filial love, and confidence in God, as a father in Christ. The term father, being expressed both in Syriac and Greek, may refer to Jews and Gentiles joining in the same worship, and standing in the same filial relation to

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; so that if we suffer with him, we shall be also glorified with him.

18 Moreover, I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be manifested to us. For the earnest expectation of mankind waiteth for this manifestation to the sons of God. For mankind were made subject to frailty, (not willingly, but by him who put them in subjection,) In hope that mankind will be delivered from the bondage of a perishing state, and brought into the glorious freedom of the sons of God. For we know that all mankind groan and travail in pain together, until now: And not only they, but ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves, looking for the adoption, even the redemption of our body. In hope, we are indeed saved now: but hope as to what is possessed is not hope; for how can a man hope for what he possesseth? But if we hope for what we possess not, then do we with patience wait for it. And, moreover, the Spirit helpeth our weaknesses; for we know not what we should pray for as we ought: but the Spirit himself intercedeth for us with groanings which cannot be expressed. But he who searcheth the hearts knoweth what the mind of the Spirit is, that intercedeth for the saints according to the will of God. And we know that all

things work together for good to those who love God, to those who are called according to his purpose. For whom he foreknew, he predestinated also to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he predestinated, those he also called: and whom he called, those he also justified: and whom he justified, those he also glorified.

What shall we say therefore to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how will he not with him also freely give us all things? Who shall accuse the elect of God? It is God who justifieth. Who is he that condemneth? It is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who intercedeth also for us. Who shall separate us from the love of Christ? Shall affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? (As it is written, for thy sake we are killed all the day long; we are counted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor elevation, nor depression, nor any other thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

God.—*The Spirit himself*] By his gifts and graces, bears witness with our spirit to our adoption.

18–23. *For I reckon*] Having mentioned suffering, the apostle contrasts it with the glory that shall be revealed, at the blessed resurrection, and accounts it as nothing.—*Expectation of mankind*] See Mark xvi. 15; Coloss. i. 23.—*Made subject to frailty*] To diseases and death, not for their own sin only, but on account of the sin of their first father.—*Groan and travail*] And are therefore indulging earnest expectations of deliverance. And ourselves also, who through grace have believed, and have the first-fruits of the Spirit, groan, &c., looking for the blessed day when mortality shall be swallowed up of life. The view given of this paragraph seems the real sense of the apostle. For first, mankind only can be the subject of earnest expectation; and secondly, the contrast which is made between believers and the creature or creation renders it evident, that the rest of mankind only can be intended. For the sense given, see Lightfoot on Mark xvi. 15, and Schleusner on *verses*.—*The adoption*] The resurrection may be thus called because ‘the children of the resurrection’ will be acknowledged to be ‘the children of God,’ Luke xx. 36.

24, 25. *In hope indeed*] The verb *blasphemo* is used figuratively, for what is present, or enjoyed, in opposition to what is future. See Schleusner. By adopting this acknowledged sense, the version is freed from ambiguity.

26. *And moreover*] As the Spirit beareth witness with our spirit, see ver. 16, so he assisteth our weaknesses, in our devotional exercises.

27. *Mind of the Spirit*] God, who searcheth all hearts, knoweth what is the temper, and what are the desires of the mind influenced by the Spirit; and this intercession for holy men under suffering and persecution is agreeable to his will, who will either rescue or support them.

28. *All things*] Even the most grievous sufferings shall

work for the good of those who love God, &c. See 2 Tim. i. 9.

29. *Whom he foreknew*] This cannot respect his omniscience only, but rather regards his special favour and love.—*That he might be*] That he might have the dignity of the first-born, and be the head of many brethren, that they might rise after him, and resemble him.

30. *Moreover, whom he*] In the 28th verse, Paul describes the character of all believers. There is a lovely and inseparable connexion between the Divine purpose, and the calling, justification, and glorification of his people. Many ancient believers had been thus called, justified, and glorified; and this might be said of many Christians, who had then finished their course; and if this were true of them, it would be true of all other believers to the end of the world. In this view the apostle states principles which had been proved and illustrated by facts; and which would support the hope of believers under all their sufferings.

31, 32. *If God be for us*] Why should we fear the fiercest opposition? Cannot he moderate it or support us under it? For since he spared not, &c.

33–35. *Who intercedeth*] By his presence there as the lamb that has been slain.—*Who shall separate us*] The apostle by saying *eis*, who, hath personified the things following.

36. *As it is written*] For what was said of God’s people, Ps. xlv. 22, may be applied to our circumstances.

37. *More than conquerors*] We not only sustain their assaults; but we are enabled to triumph and rejoice in the assurance of everlasting victory, through the love of Christ.

38, 39. *Death nor life*] The fear of death, or the desire of life, or the temptations of the most powerful evil angels, or present or future sufferings, or height of prosperity, or depth of adversity, or any other matter, will not be able, &c.

CHAPTER IX.

A. D. 60. Paul's grief on account of the Jews; the promises are fulfilled to Abraham's spiritual seed; God's sovereign mercy, and the calling of the Gentiles and rejection of the Jews.

- 1 I SPEAK the truth in Christ, I lie not, my conscience bearing me joint witness with
- 2 the Holy Spirit, That I have great sorrow
- 3 and continual grief in my heart. For I could wish that I myself were made as one
- 4 accursed, after the manner of Christ, for my brethren, my kinsmen according to the
- 5 flesh: Who are Israelites; whose is the adoption, and the glory, and the covenants,
- 6 and the giving of the law, and the temple-service, and the promises: Whose are the
- 7 fathers, and of whom, as concerning the flesh, is Christ, who is over all, God blessed
- 8 for ever. Amen.
- 9 But it is not possible that the word of God should fail. For they are not all
- 10 Israel, who spring from Israel: Nor because they are the seed of Abraham, are they all children of promise; but, In Isaac
- 11 shall thy seed be called. Which is, They who are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.
- 12 For the word of promise is this, At this time will I come, and Sarah shall have a
- 13 son. And not only this; but when Rebecca also had conceived twins by one, even

by our father Isaac; And the children 11 being not yet born, and having done neither good nor evil, that the purpose of God according to his election might stand, (not of works, but of him that calleth;) It was said 12 to her, The elder shall serve the younger. As it is written, Jacob have I loved, but 13 Esau have I disregarded.

What then shall we say? Is there un- 14 righteousness with God? By no means. For he saith to Moses, I will have mercy on 15 whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, 16 nor of him that runneth, but of God that hath mercy. For the scripture saith to 17 Pharaoh, Even for this same purpose have I preserved thee, that I might show my power in thee, and that my name might be declared throughout all the earth. So then 18 he hath mercy on whom he will, and whom he will he suffereth to be hardened.

Thou wilt therefore say to me, Why doth 19 he still find fault? For who hath resisted his will? Nay but, O man, who art thou 20 that repliest to God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter 21 power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What now if God, 22 willing to show his wrath, and to make his

CHAP. IX. 1, 2. *I speak the truth*] While the apostle exulted in the blessings and privileges of believers, he could not contemplate the state of his unbelieving brethren, the Jews, but with the greatest grief and sorrow.

3. *For I could wish*] It would require a long discussion to state all the renderings of this verse, and to canvass the reasons of them. The version of Doddridge is adopted, which is supported by the sense of the preposition *ἵνα*, 2 Tim. i. 3. See also 1 John iii. 16. Christ was accounted one accursed, as being crucified. Gal. iii. 13. Paul was willing to die in like manner, if this would induce them to believe. Or, we might render, 'made as one accursed, on account of Christ,' as this sense of the preposition is common; to suppose that the apostle could wish himself to be eternally accursed, would be as absurd as inconsistent with piety.

4. *Whose is the adoption*] They have been taken and made his family, and called 'his sons, his first-born.' See Exod. iv. 22, 23; Jerem. xxxi. 3, 20.—*The glory*] Of God in the pillar of cloud, and in the tabernacle and temple.—*The covenants*] Made with Abraham, and by Moses with the whole people; and 'the giving of the law' at Sinai, and 'the service of the temple,' belonged to them, together with many promises.

5. *And of whom*] The unbiassed sense of this text supports the doctrine of two natures in the person of our Lord. As to the human, he descended from the fathers; but as to his divine, he was, and ever will be, God over all, blessed for ever.

6. *But it is not possible*] But though some Jews will be rejected, yet the promises will not fail to be accomplished to the believing seed of Abraham.

8—13. *Which is, they who*] In these verses the apostle proves his assertion, verses 6, 9, from the examples of Abraham and Israel's children.—*According to his election*] He freely, without any respect to works, chose Jacob to be the heir of the promise of Canaan, and his posterity to enjoy national and religious privileges; and many among

them to spiritual blessings and eternal life.—*I loved Jacob*] See Mal. i. 3, and note. Gen. xxv. 23.

14. *Is there unrighteousness*] Is it unjust in God to bestow favours to whom and in what measure he pleaseth? Surely not: for in the exercise of kindness and mercy he does and must act according to his own good pleasure, these not being in any respect deserved.

16. *It is not of him*] So then, to be the child of promise, the spiritual seed of Abraham, is not of him that willeth, &c. See verse 6, 7. Esau ran to hunt venison for Isaac, and strongly desired the blessing; but it was not bestowed on Jacob, nor refused to Esau, for any thing they did, but from God's mere mercy.

17. *For the scripture*] See Exod. ix. 16, and note. God continued him in being. Jer. xviii. 2—6, to display his power, and spread abroad his name, as the one true God, and did not cut him off by the plagues.

18. *Mercy on whom*] See verse 14.—*He suffereth to be*] See Exod. ix. 23, and note.

19. *Who hath resisted his will*] Or who can? When he determines to destroy a nation, or a person, who can prevent it?

20—24. *Nay but, O man*] The apostle answers that there is great irreverence in such language; and is as unbecoming as it would be for the clay to complain of the potter, for not making it into a more honourable vessel.—

22. *If God, willing*] As he may show his wrath in punishing the guilty, without any impeachment of his justice; especially when it is considered that he has borne with great patience long with them, as he had with you Jews.—*Vessels of wrath*] These are opposed to the 'vessels of mercy,' and what is said of each should be carefully observed. The former are 'fitted for destruction,' or 'have fitted themselves for destruction,' as the text may be rendered, by their own sins and crimes; but as to the vessels of mercy, it is God who before prepares them for the glory which he has purposed to confer upon them.

power known, have endured with much long-suffering the vessels of wrath fitted for
 23 destruction : And *what, if willing to receive us* that he might make known the riches of his glory on the vessels of mercy, which he hath before prepared for glory ;
 24 Even us, whom he hath called, not from among the Jews only, but also from among
 25 the Gentiles ? As he saith also in Hosea, I will call those my people, who were not my people ; and her beloved, who was not
 26 beloved. And it shall come to pass, that in the place where it was said to them, Ye are not my people ; there shall they be
 27 called sons of the living God. But Isaiah crieth out concerning Israel, Though the number of Israel's sons be as the sand of the sea, the remnant only shall be saved :
 28 For he will finish, and cut short the account in righteousness : because a short account will the Lord make in the land. And
 29 as Isaiah had said before, Unless the Lord of hosts had left us a seed, we had become as Sodom, and been made like unto Gomorrah.
 30 What shall we say then, That the Gentiles, who followed not after righteousness, have laid hold on righteousness, even the
 31 righteousness which is by faith ? But Israel, who followed after the law of righteousness, hath not attained to the law of righteousness.
 32 Wherefore ? Because they sought it not by faith, but as if it were *to be attained* by the works of the law. For they stumbled
 33 at the stone of stumbling ; As it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence ; and yet whosoever confideth in him shall not be ashamed.

CHAPTER X.

A. D. 60. Paul asserts his love to the Jews ; states the righteousness of the law, and of faith ; and that Jews and Gentiles who believe shall be saved ; this doctrine taught by the prophets.

1 BRETHREN, my heart's desire and prayer

25, 26. *In Hosea*] Comp. Hos. chap. i. 10 ; ii. 23, and notes.

27—29. *But Isaiah crieth out*] See Isaiah x. 22, 23, and i. 9. and the notes.

30. *Righteousness*] See chap. i. 17, and note. The Gentiles knew nothing respecting the doctrine of righteousness for justification, while in their heathen state ; but on their embracing the gospel, they laid hold of this blessing, and enjoyed pardon and acceptance.

31. *The law of righteousness*] That the Israelites did follow the law, with the design of attaining a justifying righteousness, is certain ; but they did not reach the requirements of the law for this purpose.

32, 33. *As if it were by*] As if sinners could attain such a righteousness by their works, which is manifestly absurd. Had they sought it by faith, they would have found it ; but they stumbled, &c. Comp. Is viii. 14 ; xxviii. 16.

CHAP. X. 2. *A zeal for God*] Or, a godly zeal. That they were zealous for what they esteemed religion is evident, Acts xxi. 27—31 ; xxii. 3 ; but their zeal, not being directed by knowledge, misled them, and occasioned innumerable crimes.

4. *For Christ is the end*] The righteousness for justification attested by the prophets, and now so plainly revealed

to God for Israel is, that they may be saved. For I bear them witness that they have a 2
 zeal for God, but not according to knowledge. For being ignorant of the righteous- 3
 ness of God, and seeking to establish their own righteousness, they have not submitted themselves to the righteousness of God. For Christ is the end of the law in order 4
 to righteousness, to every one that believeth. For Moses describeth the right- 5
 eousness which is by the law, That the man who doeth these things shall live by them. But the righteousness which is by faith 6
 speaketh thus, Say not in thy heart, Who will ascend into heaven ? that is, to bring Christ down from above : Or, Who will 7
 descend into the deep ? that is, to bring up Christ again from the dead. But what 8
 saith it ? The word is nigh thee, even in thy mouth, and in thy heart : that is, the word of faith, which we preach. For if thou 9
 shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man 10
 believeth to righteousness ; and with the mouth confession is made to salvation. For 11
 the scripture saith, Whosoever believeth on him shall not be ashamed. For there is 12
 no difference between the Jew and the Gentile ; for the same Lord of all is rich unto all that call upon him. For whoso- 13
 ever shall call upon the name of the Lord shall be saved.

How therefore shall men call on him in 14
 whom they have not believed ? and how shall they believe in him of whom they have not heard ? and how shall they hear without a preacher ? And how shall men preach 15
 unless they be sent ; as it is written, How beautiful are the feet of those who bring glad tidings of peace, who bring glad tidings of good things ! But all have 16

in the gospel, they rejected through their blindness. For Christ is the *perfecting end of the moral law*, by his full obedience to all its holy precepts and penalty, in order to righteousness to all believers.

5. *The man who doeth*] See Levit. xviii. 5 ; Deuter. xxvii. 26.

6—10. *But the righteousness*] Speaks in a different style, and to represent it I may borrow and apply the words of Moses, Deut. xxx. 11—14.—*To bring Christ down*] The Jews, it seems, expected Messiah to come from heaven in a visible manner, to take possession of his kingdom, which some think was meant by the *sign* from heaven Matt. xvii. 1.—*To bring up Christ*] They also thought Messiah would abide and live among them as a king for ever. Hence they refused to admit his resurrection, however forcibly attested. John xii. 34 ; Luke xxiv. 21.—*The word is nigh*] It is brought home by the gospel. It is nigh thee, easy to be understood.—*For with the heart*] So as to attain a righteousness for justification, and to attest the power of his faith, confession will be made unto salvation.

11—13. *For the same Lord*] This seems to refer to the Lord Jesus, (see Acts x. 36.) who in the following verses is spoken of, as preached, believed in, and invoked, in order to salvation. See Joel ii. 32.

not obeyed the gospel: For Isaiah saith,
 17 Lord, who hath believed our report? So
 then belief cometh by hearing, and hearing
 18 by the word of God. But I say, Have they
 not heard? Yes, truly; their sound hath
 gone forth into all the earth, and their
 19 words unto the ends of the world. But I
 say, Did not Israel know this? First Moses
 saith, I will move you to jealousy by an
 abject people; and by a profligate nation I
 20 will provoke you. But Isaiah is very bold,
 and saith, I was found of them that sought
 me not; I was made manifest to them that
 21 asked not for me. But to Israel he saith,
 All the day long I have stretched forth my
 hands unto a disobedient and gain-saying
 people.

CHAPTER XI.

*A. D. 60. God hath not cast off all Israel; a remnant
 saved; there is hope of their future conversion; the
 Gentiles admonished; God's judgments unsearchable.*

1 I ASK then, Hath God cast off his own
 people? By no means. For I also am an
 Israelite, of the seed of Abraham, of the tribe
 2 of Benjamin. God hath not cast off his
 people whom he before loved. Know ye
 not what the scripture saith on the section
 of Elijah? how he pleadeth with God
 3 against Israel, saying, Lord, they have
 killed thy prophets, and digged down thine
 altars; and I am left alone, and they seek
 4 my life. But what saith the divine oracle
 to him? I have reserved to myself seven
 thousand men, who have not bowed the
 5 knee to the image of Baal. In like manner
 then, at this present time also there is a
 remnant according to the election of grace.

14, 15. *Shall men call on him*] The apostle draws this
 inference to justify himself and other preachers in pro-
 claiming the gospel wherever they had opportunity.

16. *But all have not*] This appears to be an objection.
 All did not then, any more than formerly, obey the gospel
 message; for Isaiah complained and said, Who hath be-
 lieved, &c. Is. liii. 1.

17. *So then belief cometh*] Though only those believe to
 whom the arm of the Lord is revealed, overcoming their
 prejudices, yet we maintain there can be no faith without
 hearing the word of God.

18. *Have they not heard*] Have we not sounded forth
 the word of the Lord in most parts of the Roman empire,
 and even in other kingdoms? so that what David said on
 another subject may be applied to the gospel. Ps. xix. 4.

19, 20. *Did not Israel know this*] Know that the gospel
 should be preached to the Gentiles? Moses and the prop-
 hets had foretold this, as well as their unbelief. See
 Deut. xxxii. 21; Is. lxi. 1, 2.

CHAP. XI. 1. *Cast off his people*] That is, wholly re-
 jected them, so as to have mercy on none of them. By no
 means. For I also am an Israelite, &c.

2. *Whom he before loved*] Here the term must denote
 his choice and his approbation. At all times there have
 been some chosen and called to faith and obedience. 1
 Kings xix. 14. See Campbell.

4. *I have reserved*] At that time, when the prophet
 thought himself the only pious worshipper of Jehovah, there
 were seven thousand scattered through Israel, who had
 persevered in the good old way. 1 Kings xix. 18.

5, 6. *A remnant according*] This remnant, or the part
 left, was honoured and distinguished as the objects of

And if by grace, then it is no more from 6
 works: otherwise grace is no more grace.

What then? Israel hath not obtained 7
 that which he seeketh for; but those elected
 have obtained it, and the rest have been
 blinded unto this day: According as it is 8
 written, God hath given them a spirit of
 slumber, eyes that they should not see, and
 ears that they should not hear. And David 9
 saith, Let their table be made a snare, and
 a trap, and a stumbling-block, and a re-
 compense unto them: Let their eyes be 10
 darkened, that they may not see, and bow
 down their back always.

I ask then, Have they stumbled so as to 11
 fall for ever? By no means: but rather by
 their fall salvation is come unto the Gen-
 tiles, to excite them to emulation. Now if 12
 their fall be the riches of the world, and
 their failure the riches of the Gentiles;
 how much more their fulness. For I 13
 speak to you, Gentiles; (inasmuch as I am
 the apostle of the Gentiles, I magnify mine 14
 office) That by any means I may excite
 to emulation those that are my own flesh,
 and may save some of them. For if their 15
 rejection be the reconciliation of the world,
 what will the receiving of them be, but life
 from the dead? Now if the first-fruits be 16
 holy, so also will be the mass: and if the
 root be holy, so will be the branches.
 And if some of the branches have been 17
 broken off, and thou being a wild olive hast
 been engrafted in their stead, and made a
 partaker of the root and fatness of the
 olive tree; Boast not against the branches. 18
 But if thou boast, remember that thou

divine favour and choice; and it was through this choice
 and favour that they had been made to differ from others.
And if grace] Here grace and works are opposed. The
 next clause is omitted. (c) *But if it be of works, then it is*
no more of grace; otherwise work is no more work.
 Griesb.

7—10. *And the rest have been*] That is, by their own
 prejudices and crimes; so that in them may be said to be
 fulfilled what Isaiah and David predicted, xxix. 10;
 vi. 9; Ps. lxi. 22. &c.

11. *So as to fall for ever*] By no means. Had the Jews
 generally received the gospel, their church-state would
 have been first settled; but as they did not, the gospel was
 preached to the Gentiles, to awaken their jealousy.

12. *The riches of the world*] The next clause explains
 this.

13, 14. *For I speak to*] Paul was particularly sent to
 labour among the Gentiles, (Acts xxvi. 17, 18, &c.) and
 he had a right to speak honourably of his ministry, as
 tending to their benefit.

15. *For if their rejection*] Be the means of bringing the
 Gentile world into a state of reconciliation; what may we
 expect to occur when they are received again to favour?

16. *Now if the first-fruits*] The apostle states the ground
 of his expectation that the Jews will be received again.
 (Numb. xv. 20, 21.)

17, 18. *And if some*] The branches broken off were the
 unbelievers among the Jews; and the branches of the wild
 olive grafted in are the believing Gentiles. How proper
 the caution to the Gentile not to boast! The wild olive, for
 want of culture, is barren; but when grafted into a good
 olive tree is fruitful.

bearest not the root, but the root thee.
 19 Thou wilt say then, The branches have been broken off, that I might be grafted in.
 20 Well; because of unbelief they have been broken off, and thou standest by faith. Be
 21 not high-minded, but fear. For if God spared not the natural branches, take heed
 22 lest he spare not thee also: Behold then the kindness and severity of God: on them who have fallen, severity: but towards thee, kindness, if thou continue in his kindness: otherwise thou also shalt be cut off.
 23 And they also, if they continue not in unbelief, shall be grafted in: for God is
 24 able to graft them in again. For if thou wert cut off from the olive tree, which is wild by nature, and contrary to nature wert grafted into a good olive tree; how much more shall these, which are the natural branches, be grafted into their own olive
 25 tree? For I would not, brethren, that ye should be ignorant of this secret, (lest ye should be wise in your own conceits,) that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in.
 26 And then all Israel will be saved: as it is written, A deliverer shall come out of Zion, and shall turn away ungodliness from
 27 Jacob: And this is my covenant with them, when I shall take away their sins. As concerning the gospel, they are enemies because of you: but as touching the election, they are beloved because of the fathers.
 28 For the gifts and calling of God are
 30 without repentance. For as ye formerly disbelieved God, yet have now obtained
 31 mercy through their unbelief: Even so have these also now disbelieved, through the mercy shown you, that they may also
 32 obtain mercy. For God hath given up all

to unbelief, that he might have mercy upon all.

O the depth of the riches both of the 33 wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known 34 the mind of the Lord? or who hath been his counsellor? Or who hath first given 35 to him, and it shall be recompensed to him again? For of him, and by him, and to 36 him, are all things: to whom be glory for ever. Amen.

CHAPTER XII.

A. D. 60. Men should dedicate themselves to God, and be humble, attending to their peculiar callings; love and other duties enjoined.

I BESEECH you therefore, brethren, by 1 the mercies of God, that ye present your bodies a living sacrifice, holy, well-pleasing to God, even your rational service. And 2 be not conformed to this world; but be transformed by the renewing of your mind, that ye may prove what is the good, and well-pleasing, and perfect will of God. For, through the grace bestowed on me, I 3 charge every one that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man *his* measure of faith. For as we have many mem- 4 bers in one body, and all the members have not the same office; So we, though 5 many, are one body in Christ, and every one members one of another. Having 6 then gifts differing according to the grace bestowed on us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us attend on our 7 ministry; or he that teacheth, on teaching;

19—22. *Thou wilt say then*] The apostle probably discovered in some converts a hatred of the Jews, and he labours to eradicate it, and to inspire them with humility and holy fear.

23, 24. *If they continue not*] The apostle grounded his hope of the final calling of the Jews as a nation on the power of God, and on their church-relation.

25. *Fulness of the Gentiles*] See ver. 12. The secret Paul makes known clearly means a truth which had not been before fully revealed, 1 Cor. xv. 51.

26. *Then all Israel*] As the fulness of the Gentiles signifies their general conversion to the Christian faith; so the apostle must mean, by all Israel being saved, their being saved as a nation from their avowed unbelief. See Isa. lix. 20, 21.

28. *Enemies because of you*] Because of your admission into the gospel-church.—*As touching the election*] They are so far beloved because of their fathers, as to be the objects of many promises, and which will in the end be fulfilled.

30—32. *Disbelieved God*] The one only true and living God; were grossly ignorant of him, and worshipped idols of wood, stone, &c.—*Given up all*] It is necessary to observe that what the apostle asserts refers to different times. God had once suffered the Gentiles to revolt and walk after their own hearts, while he took the seed of Abraham as his own peculiar people; but now he had permitted them to

fall, by their unbelief, and had taken the Gentiles, on their believing the gospel, to be his people.

33—36. *O the depth of*] Here the apostle confesses that the reasons of the divine conduct were altogether incomprehensible; and we ought rather to adore the riches of his wisdom and judgments than unprofitably endeavour to fathom them.

CHAP. XII. 1. *A living sacrifice*] Every animal was presented to God alive, and then slain and offered. In allusion to this custom, the Christian is to consider himself a living sacrifice, wholly devoted to God; and this is *as* service or worship, in which reason is to govern, and so is a spiritual service.

2. *To this world*] To the corrupt and sinful practices of the world, as the Jews were, chap. ii.; and the Gentiles, chap. i.—*Prove what is*] Prove by trial and experience what is the good, &c. will of God, revealed in the gospel.

4, 5. *Many members*] This comparison of the church to the human body is made more fully, 1 Cor. xii. 12, &c. Eph. iv. 16, &c.

6. *Prophecy*] This was vouchsafed to some, and implies either foretelling particular events, or explaining the Old Testament prophecies. They were to prophesy according to the proportion of faith; arising from the revelation communicated, from which they were not to depart.

7. *Or ministry*] As that of deacons, to whom Paul gives particular directions, 1 Tim. iii. 8, &c.—*He that teacheth*]

- 8 Or he that exhorteth, on exhortation. He that giveth, let him do it with liberality; he that presideth, with diligence; he that sheweth mercy, with cheerfulness.
- 9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. As to brotherly love, be kindly disposed one to another; as to honour prefer one another; As to diligence be not slothful; be fervent in spirit, serving the Lord. Rejoice in hope; be patient in affliction; persevere in prayer; Distribute to the necessities of saints; practise hospitality. Bless those who persecute you; bless, and curse not. Rejoice with those that rejoice, and weep with those that weep. Mutually mind the same thing. Mind not high things, but conform yourselves to lowly ones. Be not wise in your own conceits. Return to no one evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome by evil, but overcome evil with good.

CHAPTER XIII.

A. D. 60. *The duties we owe to magistrates; love the great evil of the law; works of sin and darkness to be avoided.*

- 1 Let every person be subject to the supreme powers. For there is no power but from God; and the powers that exist are appointed of God. Whosoever therefore opposeth the power, resisteth the appointment of God: and those who resist will

Any person of competent gifts, who taught the ignorant, or such as were called catechumens.

8. *He that exhorteth*] This, I think, was the office of the bishop or pastor and implies, not only enforcing Christian duties, but applying the doctrines of Christianity, for the comfort, hope, and joy of the faithful.—*He that giveth*] Some were then remarkable for their charity; and the exigencies of the times required it. 2 Cor. viii. 2; ix. 13. *Presideth* over distributions to the poor; and he who has the care of such as are imprisoned for the faith, let him visit them, and show them mercy with all readiness.

11. *As to diligence*] Indulge not sloth in any affair. *Fervent in spirit*] Guard against a lukewarm state of mind. This accomplishes nothing excellent.

12—18. *Rejoice in hope*] These precepts are honourable to Christianity, and were, in a good degree, observed by the primitive Christians.

19—21. *Avenge not*] See Matt. v. 44.—*Give place unto wrath*] Leave the injury done you to the wrath of God, who has said 'vengeance,' &c. Deuter. xxxii. 35. See Prov. xxi. 21, and note.

CHAP. XIII. 1. *To the supreme powers*] A general expression, denoting those who have the power of government in their hands, of whatever kind or form that government may be.—*Are appointed of God*] Magistracy and government are agreeable to the will of God, and are appointed by him in the general course of his providence.

2. *Resisteth the appointment of God*] As the apostle is

bring on themselves condemnation. For 3 rulers are not a terror to good works, but to evil. Wouldst thou then not be afraid of the power? do that which is good, and thou shalt have praise from it. For the ruler is 4 a minister of God to thee for good. But if thou do that which is evil, be afraid: for he beareth not the sword in vain: for he is the minister of God, an avenger to execute punishment upon him that doeth evil. Wherefore ye must needs be subject, not 5 only because of punishment, but also because of conscience. For on this account pay ye tribute also; because they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: 6 tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Owe to no man any thing, but love to 8 one another: for he that loveth another fulfilleth the law. For the commandments, 9 Thou shalt not commit adultery, Thou shalt not commit murder, Thou shalt not steal, Thou shalt not covet; and if there be any other commandment, it is summed up in these words, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill 10 to a neighbour: love therefore is the fulfilling of the law.

And this we should do, knowing the 11 time, that now is the hour to awake out of sleep: for now is our salvation nearer than when we believed: The night is far spent, 12 the day is at hand: let us therefore lay aside the works of darkness, and let us put on the attire of light. Let us walk decently, as in the day; not in revellings and drunkenness, not in debauchery and wantonness, not in strife and envying, But put 14

speaking of government in general, as being the appointment of God, he must mean by resisting it, an attempt to set it aside; and such an attempt would in fact be to resist the appointment of God. But to seek to improve the government of a state, or to alter its form to a better; or to oppose unjust and oppressive laws, or to seek to remove corrupt magistrates, or those who abuse the power with which they have been entrusted, is so far from resisting the appointment of God, that it is the strongest proof of a wise and steady attachment to government, and the lawful end of it, as the appointment of God. *For rulers, &c.*

3—9. *Are not a terror*] In these verses the apostle states what should be the end of the laws and of their administration; and so far as they afford security to persons, property, and the acknowledged rights of individuals, we should be subject to them, not only because of punishment, but because of conscience.—*Tribute* denotes a fixed tax; and custom what was levied on merchandise.

9. (a) *Thou shalt not bear false witness*.—Griesb.

11—14. *Knowing the time*] Knowing that our time on earth cannot be long, we should not sleep, but awake unto righteousness; and put on 'the attire of light,' be clothed with the Christian graces, that it may appear that we are children of light.—*But put ye on the*] Chrysostom observes, that in his day it was usual to say, 'Such a one had put on such a one,' to intimate that he had become his follower and imitator.

ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil its evil desires.

CHAPTER XIV.

A. D. 60. *The apostle recommends mutual candour between the converted Jews and the converted Gentiles, as to their practices in respect to food, &c.*

- 1 Now the weak in faith kindly receive,
- 2 but not to doubtful disputations. For one believeth that he may eat all things; another, who is weak, eateth herbs only. Let not him who eateth despise him that eateth not; and let not him who eateth not judge him that eateth: for God hath received him. Who art thou that judgest the servant of another? to his own master he standeth or falleth: yea, he shall be established: for God is able to establish him. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it from respect to the Lord: and he that regardeth not the day, from respect to the Lord he doth not regard it. He that eateth, eateth from respect to the Lord, for he giveth God thanks; and he that eateth not, from respect to the Lord he eateth not, and yet giveth God thanks. For none of us liveth to himself, and no man dieth to himself. For whether we live, we live to the Lord; and whether we die, we die to the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died,* and lived again, that he might have dominion both over the dead and the living. But why dost thou judge thy brother? or why dost thou despise thy brother? for we shall all

stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, 11 every knee shall bow to me, and every tongue shall confess to God. So then 12 every one of us shall give an account of himself to God.

Let us not therefore judge one another 13 any more: but judge ye this rather, not to put a stumbling-block before a brother, or an occasion of falling. I know, and am 14 persuaded by the Lord Jesus, that there is nothing unclean of itself: but if any man esteem any thing to be unclean, to him it is unclean. But if thy brother be grieved 15 because of thy food, thou no longer walkest according to love. Destroy not him by thy food, for whom Christ died. Let not 16 then your good be evil spoken of: For the 17 kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit. For he that in these 18 things serveth Christ is well-pleasing to God, and approved by men. Let us therefore follow after the things which make for peace, and for the edifying of one another. On account of food destroy not the work 20 of God. All things indeed are pure; but it is evil in that man who eateth so as to cause offence. It is good neither to eat 21 flesh, nor to drink wine, nor to do any thing by which thy brother stumbleth or is offended, or is made weak. Hast thou 22 faith? Have it with respect to thyself, in the sight of God. Happy is he that condemneth not himself in that thing which he alloweth *himself to do*. And he that 23 doubteth is condemned if he eat, because he eateth not from faith: for whatsoever is not from faith is sin.

CHAP. XIV. 1. *Now the weak in faith*] Receive, with brotherly love, the Jewish convert, who is doubtful about the lawfulness of eating meals offered to idols. Respect his scruples, and do not irritate him by perverse disputes.

2. *Eateth herbs only*] Because he could not find in a Gentile country such animal food as he conceived to be clean.

3. *God hath received him*] God hath received the Gentile into his church and to his favour, as is evident by the spiritual gifts conferred on him.

4. *That judgest the servant*] The Jews were prone to condemn the Gentiles for the liberty they exercised in respect to food; and against this temper the apostle justly inveighs.

5. *One day above*] The Jews esteemed many days as holy, but the Gentiles considered all days of this kind alike, and did not observe them as sacred.

6. *He that eateth*] He that eateth animal food, &c.—*He that eateth not*] Any animal food, but liveth on vegetable produce, acts from the same principle, and is thankful.

7—9. *None of us liveth*] We have become the professed subjects and servants of Christ, and we ought to seek and pursue his honour and glory, both by our life and our death.—*Over the dead*] From this it appears that the saints who have died, as well as those who are alive, are under the dominion of Jesus, and consequently that the souls of the former enjoy a conscious existence: for if they did not, how could they be subject to Christ?

9. (a) *And rose*—Grieu.

10—12. *Why dost thou judge*] Both in this and verse 3, the Jew judges, and the Gentile despises, but the apostle reminds them that they must all stand before the tribunal of Christ, whose sentence will be final. See Is. xlv. 23.—*Confess to God*] The Hebrew is, 'Swear to God,' but the Sept. and the apostle have explained the prophet.

13. *But judge ye this*] Exercise your judgment in what relates to your duty, and you will be convinced, that it is the duty of every one *not to put*, &c.

14. *And am persuaded*] That 'nothing' proper and suitable for food 'is unclean of itself,' but may be used without sin; yet if a Jew esteem any kind of food unclean, to him it is unclean, and to use it would be to sin.

15. *Be grieved*] Distressed by doubts and anxieties. Do you in such a case act on the principle of Christian love. *Destroy not*] Schl. and others render, 'give not pain;' but may not the apostle mean, Do not so act as to occasion the apostacy of any professor?

16. *Let not then your*] Let not your just views of Christian freedom lead you so to act as to occasion any to speak evil thereof.

20. *Destroy not the*] The next verse explains this.

22. *Hast thou faith*] A right persuasion as to these things. Retain it as to thyself in the sight of God; but do not exercise it before men so as to give offence.—*Happy is he*] Who does not act contrary to his own convictions and conscience.

23. *Not from faith*] Because he does it, not from a full persuasion that he is right; and whatsoever is done without such a persuasion is sin.

25 Now unto him that is able to establish you, according to my gospel, and the preaching of Jesus Christ, according to the revelation of the secret not made known since the world began; But hath now been made manifest, and, by the scriptures of the prophets, according to the commandment of the everlasting God, hath been made known to all the Gentiles for the obedience of faith: To God only wise, be glory through Jesus Christ for ever. Amen."

CHAPTER XV.

A. D. 60. *The strong should bear with the weak, and all of them receive one another as brethren; the reason of Paul's writing this epistle, &c.*

1 Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good, to edification.
 3 For even Christ pleased not himself; but, as it is written, The reproaches of those who reproached thee have fallen on me.
 4 For whatsoever things were formerly written were written for our instruction, that we, through the patience and comfort taught by the scriptures, might have hope. Now the God of patience and comfort grant you mutually the same thing, according to the mind of Christ Jesus: That with one consent and with one mouth ye may glorify God, even the Father of our Lord Jesus Christ.
 7 Wherefore kindly receive each other, as Christ hath received you to the glory of God.
 8 Now I say that Jesus Christ became a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and celebrate him, all ye peoples. And again, Isaiah saith, There shall be a root of Jesse, and one shall rise to reign over the Gentiles; in him shall the Gentiles hope. Now the God of hope

fill you with all joy and peace, in believing; that ye may abound in hope, through the power of the Holy Spirit.

And I myself also am persuaded concerning you, my brethren, that ye also are full of kindness, filled with all knowledge, able to admonish one another also. Nevertheless, brethren, I have written more boldly to you in part, as putting you in mind, because of the grace which God hath bestowed on me, That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. I have therefore whereof I may glory through Jesus Christ in things relating to God. For I will not dare to speak of any of those things which Christ hath not wrought by me, but of what he hath wrought to make the Gentiles obedient in word and deed, Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, I have earnestly endeavoured to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: But as it is written, Those to whom he had not been spoken of, they shall see: and those that had not heard, they shall understand. On which account also I have been often hindered from coming to you. But now having no longer place for preaching in these parts, and having a great desire for these many years to come unto you; Whensoever I go into Spain, I hope to see you as I pass on, and to be conducted by you on my way thitherward, when I have been in some measure satisfied with your company. But now I am going to Jerusalem to minister unto the saints. For it hath pleased those of Macedonia and Achaia to make a certain contribution for the poor saints who are at Jerusalem. It hath pleased them indeed; and their

25—27. *Now unto him*] In the common Greek copies these verses conclude the epistle; but the evidence in favour of their being originally here is so strong that the best writers have here inserted them. See Griesb.—*The secret since*] The calling of the Gentiles was not wholly kept secret, but it was only occasionally mentioned, and the nature of it was altogether unrevealed until it was made known by the gospel.

CHAP. XV. 3. *The reproaches*] See Ps. lix. 9. The reproaches cast on God's law and government, by the sins of men, fell on Christ, as he had to suffer for them.

4—7. *Were formerly written*] We should attend to the scriptures, as containing matter for our direction and comfort, and to inspire us with hope under all our difficulties.—*As Christ hath received*] No motive could be more forcible with the pious than this, to live in peace and cherish brotherly affection.

8—13. *Of the circumcision*] He was himself a Jew as man, and exercised his ministry among the Jews, Matt.

xv. 24. On this account Gentile believers should respect them; and as Jesus came to fulfil the promises made to the fathers in favour of the Gentiles, the Jews should not envy or persecute them. See Ps. xviii. 49; Deut. xxxiii. 43; Ps. cxvii. 1; and Is. xi. 10.

14. *And I myself also*] As Locke observes, the apostle skillfully apologizes for writing unto them.—*Full of kindness*] Good and kind dispositions towards each other, as well as possessing, in a high degree, Christian knowledge.

17—21. *I may glory*] In having been made the instrument of so much good in preaching the gospel to the Gentiles.—*From Jerusalem*] How unwearied had the apostle been in travels and labours of love, appears from this account of the countries where he had preached the word of life. See Is. lii. 15.

22—24. *I have been often*] Paul's ardent mind led him to form, and urge him to undertake, the most hazardous enterprises to spread the gospel.

25—29. *I am going to*] This shows when Paul wrote

debtors they are. For if the Gentiles have been made partakers of their spiritual
 25 things, the Gentiles ought also to minister to them in worldly things. When therefore I have performed this, and have consigned
 29 to them this fruit, I will come by you into Spain. And I know that when I come unto you, I shall come with the fulness of the blessing" of Christ.

30 Now I beseech you, brethren, by the Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in
 31 your prayers to God for me: That I may be delivered from those in Judea who believe not, and that my ministry at Jerusalem may be accepted by the saints; That I may come unto you with joy, by the will of God, and may be refreshed together
 33 with you. Now the God of peace be with you all. Amen.

CHAPTER XVI.

A. D. 60. Paul commends Phebe, and greets a number of the brethren; cautions them against such as fomented divisions, &c.

1 Now I commend unto you Phebe our sister, who is a deaconess of the church
 2 which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a helper of
 3 many, and of myself also. Salute Priscilla and Aquila my fellow-labourers in Christ
 4 Jesus: Who have laid down their own necks for my life: unto whom not only I give thanks, but all the churches of the Gentiles also.
 5 Salute likewise the church in their house. Salute my well-beloved Epenetus, who is
 6 the first-fruits of "Asia" to Christ. Salute Mary, who hath laboured much for you.
 7 Salute Andronicus and Junia, my kinsmen,

this epistle. See 2 Cor. ix. 2, 12, and Acts xix. 21.—*For if the Gentiles*] See 1 Cor. ix. 11.—*With the fulness*] With such knowledge, graces, and gifts, as to bestow the richest blessings of the gospel upon you. (o) *Gospel of*] Griesb.

30—33. *And by the love*] Some understand the love of the Spirit to signify the love which he had to the saints, while others think that it denotes that Christian love which is the fruit of the Spirit.

CHAP. XVI. 1. *A deaconess*] The habits of the people of Asia and Greece rendered it necessary for well-instructed females to be allowed, and even appointed to visit, teach, and comfort those of their own sex. These deaconesses were generally widows. See 1 Tim. v. 3—9; Phil. iv. 2. Pliny describes them as existing in his time.—*Cenchrea*] This was the eastern sea-port of the city of Corinth, eight or nine miles distant from it.

2. *In the Lord*] Receive her as a believer in the Lord; and assist her.

3—5. *Salute Priscilla*] See Acts xviii. 2, 26. They appear to have been zealous and well-instructed disciples, who for the sake of the gospel had suffered much.—*The church in their house*] As the first Christians had no buildings erected for public worship, they assembled in private houses; and such an assembly is called a church.—*Asia*] All the best MSS. support this reading, in preference to the common one, Achaia; and from 1 Cor. xvi. 13, we learn that the family of Stephanus, and not Epenetus, were the first fruits of Achaia.

and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me. Salute Amplias my be- 8 loved in the Lord. Salute Urbanus, my 9 fellow-labourer in Christ, and Stachys my beloved. Salute Apelles who is approved 10 in Christ. Salute those that are of the household of Aristobulus. Salute Herodian 11 my kinsman. Salute those that are of the household of Narcissus, that are in the Lord. Salute Tryphena and Tryphosa, 12 who are labouring in the Lord. Salute the beloved Persis, who hath laboured much in the Lord. Salute Rufus, who is chosen 13 in the Lord; and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patro- 14 bas, Hermes, and the brethren that are with them. Salute Philologus, and Julia, 15 Nereus, and his sister, and Olympas, and all the saints that are with them. Salute 16 one another with a holy kiss. "All" the churches of Christ salute you.

Now I beseech you, brethren, mark those 17 who cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For those that are such, serve 18 not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the innocent. For 19 your obedience hath come abroad unto all. I rejoice therefore on your account: but yet I would have you wise concerning that which is good, and simple concerning evil. And the God of peace will quickly bruise 20 Satan under your feet. The grace of our Lord Jesus Christ be with you. Timothy 21 my fellow-labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I 22 Tertius, the scribe of this epistle, salute you in the Lord. Gaius my host, and the host 23

6. *Much for you*] For this reading, see Griesbach. Who this Mary was we know not; nor how she had laboured for the brethren at Rome, unless as a zealous Christian or deaconess.

7. *My kinsmen*] The apostle, chap. ix. 3, styles all the Jews his kinsmen. It is therefore uncertain whether these persons were relations in blood, or only of the same nation.

8—16. *Salute Amplias*] The names of the Roman brethren here mentioned are not noticed elsewhere, and we know nothing more of them than that they were believers.—*With a holy kiss*] The Jews considered the kiss as an expression of friendship. See 2 Sam. xx. 9; Luke vii. 43. The first Christians adopted it from the Jews.—*The churches*] There was one at Corinth, and another at Cenchrea, and perhaps many other Christian assemblies in Achaia, who all joined in this salutation.—(a) Griesb.

17, 18. *Mark those who*] Jewish zealots, who pretended by their ceremonious rites to add perfection to the Christian system; and hence sought to make proselytes to their own views, and to serve their own carnal interests.

20. *Bruise Satan*] See Gen. iii. 15. Bad men, the instruments of Satan, especially the persecuting Jews.

22. *Tertius, the scribe*] Whether he wrote what Paul dictated, or copied in a more legible hand what Paul had written, is uncertain.

23. *Gaius*] He is supposed to be the person mentioned, 1 Cor. i. 14, whom Paul had baptized, and who, being rich

of the whole church, saluteth you. Erastus the chamberlain of the city, and Quartus a 24 brother, salute you. The grace of our Lord Jesus Christ be with you all. Amen.

and generous, entertained the apostle while he abode at Corinth, and showed great hospitality to all the members of the church there.—*Erastus*] Was also a man of rank and

Written to the Romans from Corinth, and sent by Phebe, servant of the church at Cenchrea.

wealth belonging to the Corinthian church. The three verses are transposed to the close of chap. xiv.—*Griesbach*,

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE C O R I N T H I A N S .

INTRODUCTION.

CORINTH was situated on the Isthmus which joins Peloponnesus to Greece, and from its situation became famous for its trade and commerce, wealth and luxury. Here the apostle Paul laboured near two full years; and a numerous church was gathered and formed, consisting both of Jews and Gentiles. On his departure they were divided into parties and factions; and some teachers among them disputed Paul's apostolic mission. His design in writing this epistle was to defend his own authority, to correct the abuses and corruptions which had crept into the church, and to answer some queries which had been sent to him.

CHAPTER I.

A. D. 57. After saluting them, the apostle reproves their dissensions; he vindicates the gospel, and the plain manner of preaching it, as tending to advance the Divine glory.

- 1 PAUL, called to be an apostle of Jesus Christ, by the will of God, and Sosthenes,
- 2 a brother, To the church of God which is at Corinth, to those that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and
- 3 ours: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.
- 4 I thank my God always on your account, for the grace of God which is bestowed on
- 5 you by Jesus Christ; For ye have been enriched by him, in every thing, even in all
- 6 utterance, and in all knowledge; According as the testimony concerning Christ was
- 7 confirmed among you: So that ye are inferior in no gift; earnestly expecting the manifestation of our Lord Jesus Christ:
- 8 Who will also establish you blameless unto the end, even to the day of our Lord Jesus

Christ. God is faithful, by whom ye have 9 been called into fellowship with his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the 10 name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath 11 been declared unto me concerning you, my brethren, by those that are of the household of Chloe, that there are contentions among you. Now I mean this, that every 12 one of you saith, I am of Paul; and I, of Apollos; and I, of Peter; and I, of Christ. Is Christ divided? was Paul cru- 13 cified for you? or were ye baptized into the name of Paul? I thank God that I baptized 14 none of you, but Crispus and Gaius; So that 15 none can say that I baptized into mine own name. But I baptized also the household 16 of Stephanas: besides, I know not that I baptized any other.

For Christ sent me not so much to bap- 17 tize, as to preach the gospel; not with

CHAP. I. 1. *Called to be an apostle*] In the most singular manner. See Acts ix.—*Sosthenes*] If this person be the same as mentioned Acts xviii. 17, he must have been afterwards converted, and became a preacher, and was now the fellow-labourer of Paul.

2. *Sanctified*] Set apart in the Divine purpose. As this is mentioned as prior to their being 'called to be saints,' the sense given must be admitted. See Jude, verse 1.—*Call upon the name*] See note, Acts ix. 21.

4—9. *I thank my God*] What the apostle says does not respect every individual, but such among them as had received miraculous gifts; such as 'utterance' of tongues they had not spoken; 'knowledge' of the Christian doctrine, &c.

[16. *Speak the same thing*] Maintain the same doctrine and sentiments so as to avoid divisions or schisms; that

there may be no diminution of Christian esteem and affection.

12. *Now I mean this*] That you regard different teachers as different leaders, and you range yourselves as followers of some one of them. 'One saith, I am of Paul;' I am his disciple and follower.—*I, of Christ*] From this we may infer that there were some Jews at Corinth, who had heard our Lord preach, and who claimed, on this account, particular honour.

13—16. *Is Christ divided*] As to his person or doctrine. 'Was Paul crucified for you?' He uses his own name with great delicacy, though the same might be said of Peter, or of Apollos.

17. *Wisdom of speech*] Learned and eloquent speech, adorned with all the beauties of language.

wisdom of speech, lest the cross of Christ
18 should be made of no effect. For the
preaching of the cross is to those that are
lost, foolishness; but unto us that are
19 saved, it is the power of God. For it is
written, I will destroy the wisdom of the
wise, and will bring to nothing the under-
20 standing of the prudent. Where is the
wise, wherethe scribe? where is the dis-
puter of this world? hath not God made
21 foolish the wisdom of this world? For
after that, in the wisdom of God, the world
by wisdom knew not God, it pleased God
by the foolishness which we preach, to save
22 those who believe. For the Jews require
signs, and the Greeks seek after wisdom:
23 But we preach Christ crucified; to the
Jews a stumbling-block, and to the Greeks
24 foolishness; But to those that are called,
both Jews and Greeks, Christ the power of
25 God, and the wisdom of God. For this
foolishness of God is wiser than men; and
this weakness of God is stronger than men.
26 For observe, brethren, those of you that
are called, as men judge, that not many
are wise, not many mighty, not many
27 noble; But God hath chosen the foolish
things of the world to put to shame the
wise; and God hath chosen the weak
things of the world to put to shame the
28 things which are mighty; And base things
of the world, and things which are despised,
hath God chosen, yea, and things which
are not, to bring to nought things that
29 are: That no flesh should glory in his
30 presence of God." By him then are ye
in Christ Jesus, whom God hath made
unto us wisdom, and righteousness, and
31 sanctification, and redemption: That, ac-

ording as it is written, He that glorieth,
let him glory in the Lord.

CHAPTER II.

A. D. 57. Paul declares that though his preaching was not in the style of human wisdom, yet it was far above the wisdom of this world to discover or impart the matter of it.

AND accordingly I, brethren, when I 1
came to you, came not with excellency of
speech or of wisdom, declaring unto you
the testimony of God. For I determined 2
not to make known any thing among you,
but Jesus Christ, and him crucified. And 3
I was with you in weakness, and in much
fear, and trembling. And my speech and 4
my preaching were not with persuasive
words of wisdom, but in demonstration of
the Spirit and of power: That your faith 5
might not be founded in the wisdom of
men, but in the power of God.

However, we speak wisdom among those 6
that are perfect; yet not the wisdom of
this world, nor of the rulers of this world,
who will come to nought: But we speak 7
the unknown hidden wisdom of God, which
God ordained before the world for our
glory: Which none of the rulers of this 8
world knew: (for if they had known it,
they would not have crucified the Lord of
glory.) But as it is written, Things which 9
eye hath not seen, nor ear heard, neither
have entered into the heart of man, God
hath prepared for them that love him.
But God hath revealed them to us by his 10
Spirit: for the Spirit searcheth all things,
yea, the deep things of God. For what 11
man knoweth the things of a man, but the
spirit of a man which is in him? In like
manner also, none knoweth the things of

18. *Are lost—saved*] The apostle describes sinners as lost from the state in which they are, and believers as saved, for the same reason.

19, 20. *It is written*] Is. xxix. 14. This shows that God had a design to confound the boasted wisdom of the proud. Where now is the wise?—*Made foolish*] Shown it to be so, by teaching men its insufficiency to convey the knowledge of God, or to reform sinners.

21. *After that, in the*] In the wisdom of God displayed in his works and government, it appeared that the wisest men of the world knew not in reality God, it pleased God, &c.—*By the foolishness*] By the doctrine of a crucified Saviour, to save all who believe. The context supports the sense given; yet some apply it to an unlearned method of preaching. But see ver. 18—23.

22—25. *The Jews require signs*] Miracles and wonders to usher in a temporal Messiah; and the Greeks wisdom, some scheme of philosophy. What is meant by 'the foolishness of God' being wiser than men, is explained in the following verses.

26. *Those called*] The sense is given, and not the idiom, and the apostle refers both to common professors and preachers.—*Not many are*] 'Not many' implies, that there were some, who had been taught the philosophy of the schools—some men of power, by their wealth or their offices—and some of noble descent, who had been called.

27—29. *Foolish things*] Persons so accounted by the wise; weak, base, or ignoble and despised; even Gentiles, who were regarded by the Jews as nothing, Deut. xxxii. 21, and 1 Pet. ii. 10, to bring to nought, &c., to occupy the

place and enjoy the privileges of which the Jews deprived themselves by their unbelief.—(a) Griesb.

30. *By him then are*] It is owing to God, then, who hath taught us wisdom of a nature far more excellent than any scheme of philosophy; so that by him we have righteousness for our justification, the Spirit for our sanctification, and are expecting redemption from all the evils and enemies we have had to encounter.

CHAP. II. 2. *Not to make known*] Locke, in effect, gives this sense. 'Not to own, or show any knowledge,' &c. So also Whitty. The connexion requires it.

3. *In weakness*] He probably refers to his bodily infirmities, and to his humble situation, 2 Cor. x. 10.

4, 5. *In demonstration*] Though not adorned with the beauties of human eloquence; yet it was attended with the fullest evidence of its divine origin, by the gifts of the Holy Spirit, and the miracles with which it had been confirmed. See Acts x. 38.

6. *That are perfect*] In the judgment of well-instructed Christians we speak wisdom; yet not the wisdom of this world, &c. The wisdom the apostle spoke was what regarded the person and offices of Christ, and the doctrines of the gospel.

7—10. *The unknown hidden*] The doctrines of the gospel lay hid, in a great measure, in the types and figures of the law of Moses, and in the Old Testament prophecies, until the coming of our Lord, by whose ministry and death, and the subsequent labours of his apostles, they were made manifest, Is. lxiv. 4.

11. *In like manner*] The Spirit of God is as much one

12 God, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is from God; that we may know the things which have been freely given to us by God. Which things we speak also, not in the words which man's wisdom teacheth, but which the Spirit teacheth; comparing spiritual things with spiritual. But the carnal man receiveth not the things of the Spirit of God: for they are foolishness to him: neither can he know them, because they are spiritually searched out. But he that is spiritual searcheth out all things, yet he himself is searched out by no man. For who hath known the mind of the Lord, that he may instruct the spiritual man? But we have the mind of Christ.

CHAPTER III.

A. D. 57. Paul reproves them as carnal, shows that ministers are nothing without Christ, who is the only foundation; men should regard themselves as the temples of God, and keep themselves pure, &c.

1. MOREOVER, brethren, I could not speak to you as to spiritual, but as to carnal, as to babes in Christ. I fed you with milk, and not with meat: for ye were not then able to bear it; nor indeed are ye now able. For ye are still carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as carnal men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?
5. Who then is Paul, and who is Apollos,

with God as the conscious principle or spirit of a man is one with him.

13. *Comparing spiritual.* Comparing one revelation with another, using our reason as Peter did, Acts xi. 28, and Paul himself, Acts xvi. 9, 10. Doddridge, 'Explaining spiritual things in spiritual words.' Dr. Pearce, 'Explaining spiritual things to spiritual men.' The text will bear any of these renderings; and I am not able to decide which is the true one. The first gives the most usual sense of *συνεπαίρει*; the second supposes that the term *λογισ*, words, is implied, which agrees with the preceding clauses; and the third that *αφευρισ*, men, is understood, which connects with the following verse.—(o) *Holy*. Griesb.

14. *The carnal man*] One who maintains the sufficiency of his own reason and follows the gratification of his senses, confining his thoughts and cares to this life only.—*Neither can he know*] Not for want of understanding; but from his strong indisposition towards them.—*Searched out*] The term is so rendered, Acts xvii. 11, where it means a diligent and careful examination of the Old Testament scriptures.

15. *Spiritual*] One born of the Spirit will search out all things which he hears, reasoning upon the revelations which unfold the scheme of salvation; yet he himself is searched out by no carnal man; as such cannot judge of his principles, or the mode of his reasoning.

16. *That he may instruct him*] Who of the philosophers or rabbies can instruct the spiritual man?—*But we have*] He speaks of himself and other inspired teachers, as knowing the mind of Christ, respecting the way of salvation, and all things relating to it.

CHAP. III. 1. *As to carnal*] What he immediately adds, *as to babes*, shows that 'carnal' signifies only that they were comparatively so.

but ministers by whom ye believed, even as the Lord gave to each of us? I planted, 6 Apollos watered; but God gave the increase. So that neither is he that planteth 7 any thing, nor he that watereth; but God that giveth the increase. Now he that 8 planteth, and he that watereth, are one: and each will receive his own reward, according to his own labour. For we are 9 fellow-labourers of God: ye are God's field: ye are God's building. According to the 10 grace of God which hath been given unto me, as a wise master-builder, I have laid the foundation, and another buildeth upon it. But let every man take heed how he buildeth upon it. For no other foundation 11 can any man lay than what is laid, which is Jesus Christ. Now if any man build 12 upon this foundation gold, silver, precious stones, wood, grass, stubble; Every man's 13 work will be made manifest: for the day will declare it, because it will be revealed with fire; and the fire will try every man's work of what kind it is. If any man's 14 work remain which he hath built upon this foundation, he shall receive a reward. If 15 any man's work shall be burned, he will suffer loss: but he himself shall be saved; yet so as through fire.

Know ye not that ye are the temple of 16 God, and that the Spirit of God dwelleth among you? If any one defile this temple 17 of God, him will God destroy; for the temple of God is holy, which temple ye are. Let no one deceive himself. If any man 18

2—4. *I fed you with milk*] Taught you the first principles of the gospel.—*Walk as carnal men*] Showing great ignorance of the gospel, in regarding it as if it owed its authority to those who preach it, and not to God.

5—8. *Who then is Paul*] He mentions himself first, that he might confound the adherents of others. The planter or waterer is nothing compared with him who gives the increase.—*Are one*] One in design, interest, and affection; and each will receive his own reward.

9. *Fellow-labourers*] This gives the real sense of the word, as expressing the union of Christian ministers in the work of God; and no one minister ought to value himself above another, nor should hearers.—*God's field*] So the Sept. use the word, Prov. xxiv. 30; xxxi. 16. The church is God's field, and ministers his labourers to cultivate it.

11, 12. *For no other*] No other firm and solid foundation of a sinner's hope and happiness can any man lay than this; and let every builder aim to raise a temple adorned with gold and silver, and precious stones, and not a mean hut, made of wood and covered with hay and stubble. By these terms the apostle meant that every teacher should teach the pure doctrines of truth, unminged with Jewish or heathen conceits and customs.

13—15. *For the day*] This refers to the day or time of per-secution, which will be, as it were, with fire, God trying every work and doctrine.—*He himself shall be*] Because he made Christ the foundation; but with difficulty, as one who escapes through the fire. See Ps. lxxi. 12; Is. xlii. 2; Jude, verse 23.

16, 17. *The temple of God*] As a church of Christ they had this honour.—*Defile this*] By false doctrines, bad example, or contentious behaviour.—*Destroy*] The verb *φθηναι* is used in its two related senses. See Parkh.

18. *Thinketh himself wise*] Make pretence of being wise, as having received the doctrines taught by philosophers or

among you thinketh himself wise in this world, let him become a fool, that he may
 19 be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.
 20 And again, The Lord knoweth the thoughts
 21 of the wise, that they are vain. Therefore let none glory in men. For all things are
 22 yours; Whether Paul, or Apollos, or Peter, or the world, or life, or death, or things present, or things to come; all things are
 23 yours; And ye are Christ's; and Christ is God's.

CHAPTER IV.

A. D. 57. In what light ministers should be regarded; how they were exposed to trials and persecutions; yet they should be followed as our examples, &c.

- 1 LET a man so account of us, as of ministers of Christ, and stewards of the revealed
- 2 truths of God. Moreover it is required in stewards, that a man should be found
- 3 faithful. But with me it is a very small thing that I should be judged by you, or by human judgment: yea I do not even
- 4 judge myself. For I am not conscious to myself of any evil; yet am I not hereby justified: but he that judgeth me is the
- 5 Lord. Therefore judge nothing before the time: until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts of men: and then shall every man have praise from God.
- 6 Now these things, brethren, I have transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up in behalf of
- 7 one against another. For who maketh

rabbits.—*Become a fool*] Embrace the gospel, which men of the world deem foolishness, and he will then be in the true sense a wise man.

19. *Wisdom of this world*] All its attainments in moral science, and as to the way of salvation, are foolishness with God, John v. 13; Ps. xciv. 11.

22. *Whether Paul*] We are all furnished with gifts for your edification; and whatever the world affords is for you, Rom. viii. 28.—*And ye are Christ's*] His servants, as Christ was the Father's servant in the great work of salvation.

CHAP. IV. 1, 2. *So account of us*] Let none glory in us; but think of us in a proper manner, as 'ministers of Christ,' whom he hath entrusted with the gospel for the salvation of men.

4. *For I am not conscious*] Of having done any thing to justify those charges which some teachers have brought against me: yet am I, &c. The apostle appeals to the decision of Christ at the last day.

5. *Of the hearts*] This is similar to Revel. ii. 23; and as it is applied to our Lord, must imply such knowledge as belongs only to God.

6. *Transferred to myself*] That ye should not make us the heads of parties, and much less should you rank yourselves under others as leaders.

7. *Maketh thee to differ*] This is addressed to any proud factious leader, who boasted of his knowledge and gifts.

8. *Are ye now full*] With Pearce, I render interrogatively, that St. Paul may not affirm and deny the same

thee to differ from another? and what hast thou which thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst received it not? Are ye now full? are ye now rich? have ye reigned as kings without us? I even wish that ye did reign, that we also might reign with you. For I think that God hath brought forth us apostles last on the stage, as devoted to death: for we are made a spectacle to the world, both to angels and to men. We are fools for the sake of Christ, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. To this present hour we both hunger, and thirst, and are naked, and are beaten, and have no certain abode; And labour, working with our own hands; being reviled, we bless; being persecuted, we bear it: Being evil-spoken of, we exhort; we are made as the vilest of the world, as the offscouring of all things, until now. I write not these things to shame you; but I admonish you as my beloved children. For if ye have ten thousand guides in Christ, yet have ye not many fathers: for I have begotten you in Christ Jesus through the gospel. Wherefore I beseech you, be ye imitators of me. For this cause have I sent unto you Timothy, who is my beloved and faithful son in the Lord, who will remind you of my ways which are in Christ, as I teach every where in every church.

Now some are puffed up, as though I should not come to you. But I will come to you shortly, if the Lord permit, and will know, not the speech of those who are puffed up, but the power. For the kingdom of God is not in speech, but in power.

thing. This rendering implies, that some of them thought themselves full and rich, and that they had an authority like kings.

9. *For I think that God*] The apostle alludes to those last exposed to fight with wild beasts or with one another, and who were devoted to certain destruction.—*A spectacle*] While we are suffering persecutions, we are exposed to the notice of good and evil angels, as well as of men. See Heb. x. 33.

10. *We are fools*] So accounted for the plainness of our preaching; but 'ye are wise,' because ye follow those who study eloquence and philosophy. We are deemed 'weak' by our infirmities, &c.

12. *Working with our*] This shows that Paul speaks of himself in the preceding verses. Compare 1 Thess. ii. 9, and 2 Thess. iii. 8.

13. *As the vilest of the world*] The original word denotes such criminals as were sacrificed to appease the heathen gods, and remove some calamity.

15. *Guides in Christ*] Or such as attend upon youth.—*I have begotten you*] He first preached the gospel among them, and was the happy instrument of their calling and Christian privileges.

18—20. *Now, some are*] He refers to their factious leaders and teachers, who pretended that Paul durst not visit Corinth again; but I will come, &c.—*Not the speech*] however eloquent, but 'the power' of inflicting punishment on offenders, as well as working miracles.

CHAPTER V.

A. D. 57. *The scandalous conduct of one member of the church; directions respecting him.*

21 WHAT do ye prefer? that I come to you with a rod, or in love and in the spirit of meekness?

1 It is generally reported that there is impurity among you, and such impurity as is not committed among the Gentiles, that one should have his father's wife. And are ye puffed up? And have ye not rather mourned? So that he who hath done this deed might be taken away from among you. For I truly, as absent in body, but present in spirit, have already judged, as though I were present, him that hath so done this deed; That ye and my spirit being gathered together in the name of our Lord Jesus Christ, by the power of our Lord Jesus Christ, Do deliver up such an one to Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Cleanse out therefore the old leaven, that ye may be a new lump, and as ye ought to be, unleavened: for our passover, Christ, hath been slain for us. Let us therefore keep the feast, not with old leaven, nor with the leaven of wickedness and maliciousness; but with the unleavened bread of sincerity and truth.

9 I write to you in this epistle not to keep company with the impure: Yet not wholly with the impure, or the covetous, or oppressors, or idolaters of this world; for then indeed ye must go out of the world. But now I write to you not to keep company

with any man that is called a brother, if he be impure, or covetous, or an idolater, or a reviler, or a drunkard, or an oppressor; with such an one do not even eat. For 12 what have I to do to judge those also that are without *the church*? Should not ye judge those that are within? But those that 13 are without, God will judge. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

A. D. 57. *Paul blames them for going to law; mentions who shall not inherit God's kingdom, and the obligations of believers to holiness and purity.*

DOTH any of you, having a matter against 1 another, dare to go to law before the unrighteous, and not before the saints? Know 2 ye not that the saints shall judge the world? and if the world is to be judged by you, are ye unworthy to judge the smallest causes? Know ye not that we shall judge angels? 3 how much more things which belong to this life? If then ye have judgments of causes be- 4 longing to this life, set those to judge who are least esteemed in the church. I speak to 5 your shame. Is it so, that there is not even one wise man among you, who can decide between his brethren; But brother 6 goeth to law with brother, and that before unbelievers? Now therefore it is certainly a 7 defect among you, that ye go to law one with another. Why do ye not rather take 8 wrong? why do ye not rather *suffer yourselves* to be defrauded? Whereas ye wrong, 8 and defraud; and that your brethren.

Know ye not that the unrighteous shall 9 not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor pathics, nor abusers of

CHAP. V. 1. *Have his father's wife*] The son might have married his father's divorced wife, who was only his mother-in-law, not his own mother. From 2 Cor. vii. 12, the father appears to have been living.

2. *Are ye puffed up*] With an opinion of your purity and perfection as a church?—*Might be taken away*] If they had mourned for this deed, they would have cut off from their communion such an unworthy member.

3—5. *For I truly, as absent*] Paul, by virtue of his authority as an apostle, proceeds to pass sentence on this offender. The church being assembled, and the apostle being present, 'in spirit or mind,' armed as he was with miraculous power, they were to pass the sentence on him.—*Such an one to Satan*] Some bodily disease was to be inflicted, which should gradually consume the offender, unless God should, on his repentance, remove it. Comp. Luke xii. 16; 2 Cor. xii. 7; and 1 Tim. i. 20. This mode of punishment was confined to the age of miracles. Chap. xi. 30.

6—8. *Your glorying is*] In your eloquent and boasting leaders' is not good, when they can suffer such an offence, without any regret, or even censure. Exod. xii. 15; xiii. 7.—*Old leaven*] The wickedness and sins in which you once lived; that ye may be a new unleavened mass, serving God in purity. The beauty of this application of the Jewish passover, and the circumstances of it, every reader must perceive. Let your lives be a continued and joyful serving of God.

9. *I write to you in*] For the propriety of this rendering, see Whitby, and Middleton in loc. Compare Rom. xv. 15.

Philem. xix. 21, &c. The apostle refers to what he had just written respecting the incestuous person; but lest he should be misunderstood he adds,

10. *Yet not wholly with*] The world, or the unconverted, were too commonly guilty of such impure and wicked deeds; and a man must go out of it before he could altogether avoid the company of such persons.

11. *Called a brother*] This was an usual name among professed believers; and if any such should act so unbecomingly his Christian calling, others ought, after proper admonition, to regard him as a heathen or publican. Matt. xviii. 17.

12. *What have I to do*] It does not belong to me to judge those who are without the pale of the church; but is it not your duty to judge those within it?

CHAP. VI. 1. *Before the unrighteous*] Heathen magistrates or arbitrators, who were often unrighteous in their decisions; but in a religious sense were so as to their characters.—*Before the saints*] The Romans allowed the Jews to decide and judge any differences which arose among themselves; and it is probable that the first Christians, being considered as a Jewish sect, had the same privilege. See Campbell's ninth Lect. on Eccles. Hist.

2—4. *Judge angels*] The fallen ones, in the same manner, as the world,—*Least esteemed*] Make these judges of any differences rather than heathens.

5—8. *I speak to you*] That you should act in the manner you do; and thus expose the cause of Christ to contempt by your quarrels and treatment of one another.

9—11. *Know ye not*] The following list of offenders

10 themselves with mankind, Nor thieves, nor covetous, nor drunkards, nor revilers, nor oppressors, shall inherit the kingdom of
 11 God. And such were some of you: but ye have been washed, but ye have been sanctified, but ye have been justified, through the name of the Lord Jesus, and through the Spirit of our God.
 12 All things are lawful to me, but all things are not expedient: all things are lawful for me, but I will not be brought
 13 under the power of any thing. Meats are for the belly, and the belly for meats: yet God will destroy both it and them. But the body is not for fornication, but for the
 14 Lord; and the Lord for the body. And God hath both raised up the Lord, and
 15 will raise up us also by his power. Know ye not that your bodies are members of Christ? shall I then take the members of Christ, and make them members of a
 16 harlot? By no means. Know ye not that he who is joined to a harlot is one body? (for the two, saith he, shall be one flesh.)
 17 But he that is joined unto the Lord is one
 18 spirit. Flee fornication. Most sins which a man committeth are without the body; but he that committeth fornication sinneth
 19 against his own body. Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?
 20 Nor are ye your own: For ye were bought with a price: therefore glorify God with your body?

CHAPTER VII.

A. D. 57. Marriage a remedy to fornication; the bond of it should not be lightly dissolved; men should be content in their situation; advice to young persons, widows and widowers, &c.

1 Now concerning those things about which

shows the prevailing vices of the heathens, from which the Corinthians had been, in some measure, saved by the gospel. — *Pathics*] Such as suffered themselves to be abused by men. — *Through the name*] That is, through the Lord Jesus, they were justified; and through the work of the Spirit, they were sanctified.

12. *All things are lawful*] Christians are not restrained by the ceremonial law. Many things are lawful to them, which were not to the Jews. But some of these things are 'not expedient,' because they may offend a weak brother.

13. *Meats are*] It is not necessary to abstain from certain kinds of food, forbidden by the law, or offered to idols, see chap. viii.; but it is necessary to use moderation, and act in a charitable manner.

15. *Members of Christ*] Shall I take then one of these and join it to a harlot? By no means.

17. *Is one spirit*] Hath one mind and spirit with him, as partaking of the grace and influence of the Holy Spirit.

18–20. *Most sins*] Leave their defilement on the mind; but the fornicator humbles and debases his own body; and as the body is the temple of the Spirit, impurity is an act of sacrilege. — *Nor are ye your*] This is another argument for purity. They were his property who had bought them, by the blood of his own Son. — *(v) And with your spirit, which are God's*. Griesb.

CHAP. VII. 1. *Not to take a wife*] In present times and circumstances, when individuals are exposed to so many trials and sufferings.

ye wrote to me: It is good for a man not to take a wife. Nevertheless, to avoid
 2 fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render what is
 3 due to the wife; and in like manner the wife also to the husband. The wife hath
 4 not power over her own body, but the husband; and in like manner the husband
 5 also hath not power over his own body, but the wife. Deprive not one another of what
 6 is due, unless by consent for a short time, that ye may have leisure for prayer; and
 7 come together again, that Satan tempt you not through your incontinence. But this I
 8 speak by way of permission, and not by way of commandment. For I would that
 9 all men were even as I myself am. But every man hath his proper gift of God, one
 10 after this manner, and another after that.

Now I say to widowers and to widows: 8 It is good for them if they remain even as I. But if they have not continence, let 9 them marry: for it is better to marry than to burn. And to the married I command, 10 yet not I only, but the Lord, that the wife depart not from her husband: (But if she 11 depart, let her remain unmarried, or be reconciled to her husband:) and that the husband put not away his wife.

But to the rest I speak, not the Lord: 12 If any brother have an unbelieving wife, and she be pleased to dwell with him, let him not put her away. And if a woman 13 have an unbelieving husband, and he choose to dwell with her, let her not put him away. For the unbelieving husband is 14 sanctified by the wife, and the unbelieving wife is sanctified by the husband: otherwise your children would be unclean; but

2. *To avoid fornication*] We have here the moral end of marriage, and a strong argument against polygamy. See verse 9.

3. *Render what is due*] Treat her in all respects as a wife; and let her in return treat him as her husband.

5. *Unless by consent*] In such times of persecution married persons might agree to exercise self-denial and mortification for the purpose of devotion; but they are to guard against their spiritual enemy, who might avail himself of this, to tempt them. — *(v) Fasting and*. Griesb.

6. *This I speak*] I speak this concerning marriage, and some duties arising from it, by way of permission, but not as enjoining them. For I would that all, &c. See the reason of this wish, verses 26, 28.

8. *To widowers*] To those who now have no wives. See Schleus. in *ayawos*. In this sense there is an agreement with the next term, 'widows.'

10, 11. *But the Lord*] Who condemned divorce, except in case of adultery. Mark x. 11, 12. — *But if she depart*] Having either quarrelled with him, or he, for some trifling cause, having given her a bill of divorce, let her remain unmarried, &c. See Matt. xix. 9.

12, 13. *I speak, not the Lord*] I speak as an inspired apostle; not the Lord Jesus, who has left us no precept on this subject. Paul distinguishes the commands which our Lord gave in his ministry, from those which were revealed to the apostles by the Spirit. Comp. 2 Pet. iii. 2; Jude, verse 17. — *Let her not put him*] See Mark x. 12, and note.

15 now are they holy. But if the unbelieving person depart, let such depart. A brother or a sister is not enslaved in such cases. God however hath called us to peace.

16 For how knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O husband, whether thou shalt save thy wife

17 However as God hath distributed to every one, as the Lord hath called every one, so let him walk. And thus I appoint

18 in all the churches. Hath any man been called, being circumcised? let him not become uncircumcised. Hath any man been called in uncircumcision? let him not

19 be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is

20 necessary. Let every man remain in the

21 same calling wherein he was called. Wast thou called being a servant? care not for it: but if thou canst be made free, use it

22 rather. For he that is called in the Lord, being a servant, is the freeman of the Lord: in like manner also he that is called, being a freeman, is the servant of Christ.

23 Ye were bought with a price; become not

24 ye servants to men. Brethren, let every man remain with God, in that state wherein he was called.

25 Now concerning single persons I have no commandment of the Lord; but I give my judgment, as having obtained mercy of

26 the Lord to be faithful. I judge therefore that this is good because of the present distress; I say, that it is good for a man

27 to continue as he is. Art thou bound to a wife? seek not to be loosed. Art thou

28 loosed from a wife? seek not a wife. But if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Ne-

vertheless, such will have trouble in the flesh: but I spare you. However this I say, brethren, the time is short. It remaineth, that they that have wives be as though they had none; And they that 30 weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as 31 though they used it not: for the fashion of this world passeth away. But I would have 32 you without anxious care. He that is unmarried careth for the things of the Lord, how he may please the Lord: But he that 33 is married careth for the things of the world, how he may please his wife. There 34 is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own advantage; 35 not that I may cast a snare upon you, but for that which is becoming, and that ye may attend upon the Lord without distraction.

But if any man think that he behaveth 36 himself unbecomingly towards his virgin-daughter, if she pass the flower of her age, and it ought so to be, let him do what he pleaseth, he sinneth not, let such marry. But he that standeth stedfast in his heart, 37 having no necessity, but hath power over his own will, and hath so determined in his heart, that he will keep his virgin-daughter unmarried, doeth well. So then 38 he that giveth her in marriage, doeth well; but he that giveth her not in marriage, doeth better.

The wife is bound by law as long as her 39

14. *By the wife*] The believing wife, as the structure of the passage evidently suggests; and so 'by the husband' must be meant the believing husband. Sanctified so far, by this relation to a believer, that their children were admitted to the rite of Christian baptism, and other privileges as they grew up; and were thus regarded as relatively holy, being dedicated to the true God.

16. *For how knowest*] It must often occur in those times that a wife or husband must have been instrumental in promoting the knowledge of their ignorant partners, and, in the end, the means of their conversion.

18. *Become uncircumcised*] Let him make use of no method to appear so. See 1 Macc. i. 15.—*Not be circumcised*] The Judaizing teachers urged this; but the apostle condemned it. Gal. v. 2, 3; vi. 12—15.

20. *Remain in the same*] And not think that Christianity affects his civil state; but let him improve his condition in life, if he can do it by lawful means.

23, 24. *Ye were bought*] Those who were freemen should regard themselves as the property of Christ, and not sell themselves to heathens, as this would be attended with many difficulties respecting their Christian duties.

25. *Single persons*] The original term denotes persons of either sex who are unmarried, and for this reason I adopt the rendering given.—*No commandment of*] None delivered by him when on earth; but I give my judgment

as having obtained mercy. He refers to his inspiration in the words, I give my judgment, &c.

26—28. *To continue as he is*] This is confined to a season of persecution.

29—31. *It remaineth*] Owing to our circumstances we should not be too much attached to one another, or worldly things, 'for the fashion of this world,' the persons and things of it, are ever changing and passing away.

32—35. *Without anxious care*] In married life there are many cares from which single persons are free; and if single persons be serious, they have more leisure for devotion, and for labours of love and kindness.

36—38. *Towards his virgin-daughter*] Kypke has shown that *πρὸς τὴν παρθένον αὐτοῦ* has the sense given, in Eurip. and other writers. Daughters were under the absolute power of parents. But if a father thought he acted with too much rigour, in not giving his daughter in marriage; 'and it ought so to be' from her inclination or other circumstances; let him give her in marriage, nor would he sin by so doing.—*But he that*] Having firmly resolved to keep her unmarried, and 'having no necessity' from her expressed desire, nor being compelled by any law, hath power over his own will, &c. From this we may conclude, that in the present state of the church, he that giveth her in marriage, doeth well; but he that giveth, &c.

39—40. *The wife is bound*] See Rom. vii. 2.—*Only in*

husband liveth; but if her husband be dead, she is at liberty to be married to 40 whom she will; only in the Lord. But she is happier if she remain as she is, in my judgment; and I am conscious that I have the Spirit of God.

CHAPTER VIII.

A. D. 57. On things offered to idols; we ought not to offend a weak brother, but if we have knowledge, we should join to it brotherly affection.

1 Now concerning idol-sacrifices, we know (for we all have knowledge: Knowledge puffeth up, but love edifieth. And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know. 3 But if any man love God, such an one is made to know by him. Concerning therefore the eating of idol-sacrifices, we know) that an idol is nothing in the world, and that there is no other God but one. For though there be that are called gods, whether in heaven or on earth, (as there are gods many and lords many,) But to us there is but one God, the Father, of whom are all things, and we for him; and one Lord Jesus Christ, by whom are all things, and we by him. But all have not this knowledge: for some with a consciousness of the idol, unto this hour eat as of an idol-sacrifice; and their conscience, being 8 weak, is defiled. But food commendeth us not to God: for neither, if we eat, are we the better; nor, if we eat not, are we 9 the worse. But take heed lest by any means this your liberty become a stumbling-block to those that are weak. For if 10 any man see thee who hast knowledge, placed at meat in an idol's temple, will not the conscience of him who is weak be 11 emboldened to eat of those idol-sacrifices? And through thy knowledge shall the weak brother perish, for whom Christ died?

the Lord. She must marry a believer, one who is in Christ by faith and profession. See Rom. xvi. 11.—*That I have the Spirit*] Wolfius and others consider *δοξω* not as expressing doubt, but certainty. It cannot be imagined that Paul, if he had not been inspired, would have referred to it at all. For to say, 'I think that I have,' or I seem to have the 'Spirit of God,' to an English reader conveys doubt whether he had or not.

CHAP. VIII. 1—4. *We know*] Idol-sacrifices were partly eaten in the idol's temple, and partly sold in the shambles.—*For we all have knowledge*] The Corinthians prided themselves in their knowledge; and hence the apostle adds the remarks included in the parenthesis.—*That an idol is nothing*] Represents what has no existence, much less dignity.

5. *In heaven*] As those called the greater gods, such as Jupiter, &c.—*On earth*] Various deified powers, supposed to be messengers and mediators between the celestial gods and mankind, such as nymphs, the penates, &c.

6. *But to us there*] Christians, who own and worship the one only and true God, 'of whom are all things, and we for him,' for his service and glory; and we are brought to this knowledge and the privileges of it by the Lord Jesus, as the visible agent of all things.

7. *With a consciousness of*] With a persuasion that the

But when ye sin thus against the brethren, 12 and wound their weak conscience, ye sin against Christ. Wherefore, if food cause 13 my brother to offend, I will never more eat flesh, lest I cause my brother to offend.

CHAPTER IX.

A. D. 57. Paul mentions his own conduct and practice as a proof of his desire not to offend any; but if possible to win them to Christ.

Am I not a free-man? am I not an 1 apostle? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet 2 doubtless I am to you: for ye are the seal of mine apostleship in the Lord. My defence to those that examine me is this, Have we not a right to eat and to drink? 4 Have we not a right to lead about a Christian wife, as well as other apostles, and as the brethren of the Lord, and especially Peter, do? Or have I and Barnabas only 6 no right to forbear working? Who ever serveth in war at his own charges? who planteth a vineyard, and eateth not of its fruit? or who feedeth a flock, and eateth not of the milk of the flock? Say I these 8 things after the manner of men? or doth not the law also say the same? For it is 9 written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or doth he say this altogether 10 for our sakes? For our sakes, no doubt, this was written: for he that ploweth ought to plow in hope: and he that thrasheth should do it in hope of partaking. If we have sown to you spiritual things, is it a great thing if we shall reap your worldly things? If others be 12 partakers of this right over you, ought not we rather? Nevertheless we have not used this right; but endure all things, that we

idol is a real superior being; and in this view, partaking of it they sin against their own conscience, because they act contrary to what they perceive.

10. *In an idol's temple*] Where the feasts or sacrifices were made, on which many of the poor were accustomed to eat.—*Will not the*] Will not weak and uninformed brethren be induced to eat after your example?

11. *Weak brother*] See Rom. xiv. 15, and note; and consider the next verse, where they are said to 'wound their weak consciences.'

13. *I will never more*] How noble this resolution! Paul would do nothing to ensnare, but would exercise any self-denial to promote the peace and comfort of the weakest brethren.

CHAP. IX. 1, 2. *Am I not a free-man*] These questions not only bear on the subject which occupied the apostle's mind; but were cutting to those who had called his authority in question.

3—6. *To those that examine me*] Why I do not receive a stipend from you, as if I were not an apostle on this account.—*To eat and to drink*] At the charge of our converts; or 'to lead about a Christian wife' as well as other apostles.

7—14. *Who ever serveth in war*] These questions amount to this, that the labourer is worthy of his hire.—*After the manner*] According to their customs. Does not the law

- may not give any hinderance to the gospel
 13 of Christ. Know ye not that they who minister about holy things, live of the things of the temple? and they who attend at the altar are partakers with the altar?
 14 So likewise hath the Lord appointed that the preachers of the gospel should live by the gospel.
 15 But I have used none of these things. Nor do I write these things, that it should be thus done to me: for it were better for me to die, than that any man should make
 16 my glorying void. For if I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo to me,
 17 if I preach not the gospel! For if I do this thing willingly, I have a reward; but if against my will, the dispensation of the
 18 gospel is committed to me. What then is my reward? That, when I preach the gospel, I may make the gospel of Christ without charge, so as not to use my right in the gospel.
 19 For though I be free from all men, yet have I made myself a servant to all, that I
 20 might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; to those that are under the law, as under the law, that I might gain those that
 21 are under the law; To those that are without the law, as without the law. (being not without law to God, but under law to Christ,) that I might gain those that are
 22 without the law. To the weak I became as weak, that I might gain the weak: I become all things to all men, that I may
 23 by all means save some. And this I do

teach the same? See Deuter. xxv. 4.—*Live of the things*] He alludes to the Jewish and heathen priests, who had a portion of the offerings made for their own support.

15. *I have used none*] I have not claimed the rights and privileges of my office.

16. *Have nothing to glory of*] In preaching it as others do, and living by it; 'for necessity is laid, &c.' by the Lord Jesus, who called me so miraculously to this work; and wo to me, if I should be unfaithful and negligent.

17. *Against my will*] Still the dispensation of the gospel is committed to me, and I must be accountable for the trust.

18. *Without charge, so as not*] That this is the sense appears from verse 12. If Paul had received support, he would not have 'abused his right,' but have simply exercised it as others did.

20. *To the Jews*] When living with them, observing the customs as to meats and other indifferent things; and going so far as to circumcise Timothy, &c. Paul did not teach that it was sinful in the Jews observing the law, when they believed, but he taught that it was unnecessary, and might be dangerous, as leading them to trust in it instead of Christ.

21. *To those without law*] To the Gentiles, who were without the law of Moses, without any revelation.—*Being not without*] The apostle, while he did not observe the ceremonial law, regarded the moral law of God, while he lived under the law of Christ, or the gospel.

23. *That I may be a joint*] With other Christians, may attain the prize of my high calling of God, future happiness.

24. *Know ye not*] The Isthmean games, so famous in

for the sake of the gospel, that I may be a joint-partaker of its promises.

Know ye not that those who run in a 24 race, run all, but one only receiveth the prize? So run that ye may obtain. And 25 every man who contendeth in the games, is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, as not 26 uncertainly; I so fight, as not striking the 27 air: but I bruise my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be rejected.

CHAPTER X.

A. D. 57. *The privileges, sins, and punishments of the Jews are recorded for our admonition; idolatry must be avoided; how the Lord's supper should be observed, &c.*

For, brethren, I would not have you ignorant, that all our fathers were under the cloud, and all passed through the sea; And were all baptized into Moses in the 2 cloud and in the sea; And all ate the same 3 spiritual food; And all drank the same spiritual drink. (For they drank of the water 4 which followed them out of the spiritual rock; and that rock was Christ.) Yet 5 with most of them God was not well pleased: for they were destroyed in the desert.

Now these things are become examples 6 to us, that we should not desire evil things, as they also desired. Nor be ye idolaters, 7 as were some of them; as it is written, This people sat down to eat and drink, and rose up to play. Nor let us commit forni- 8

Greece, were celebrated near Corinth; and to these the apostle beautifully alludes.

26. *As not uncertainly*] With respect to the event; but with a full assurance of obtaining the prize set before me.—*As not striking the air*] Wasting my strength and my labour, by missing my aims, as the boxer sometimes did.

27. *I bruise my body*] As the boxer did that of his antagonist, and bring it into subjection to my own reason and to the law of Christ.—*Rejected*] And thus I should lose the expected reward.

CHAP. X. 1. *Have you ignorant*] Having noticed his own conduct, 'lest he should be disapproved and rejected,' he shows from what happened to the Israelites that there is need of such watchfulness, as all are not saved who enjoy the advantage of revelation and its ordinances.

2. *Baptized into Moses*] All participate in the laws and institutions enjoined by him. See Rom. vi. 3; Gal. iii. 27. By their being in the cloud and sea, they declared their belief in the Lord and in his servant Moses. See Exod. xiv. 31.

3, 4. *Spiritual food*] The manna is so called, because it had a spiritual meaning. See John vi. 45, &c.—*For they drank*] The text requires the explanatory terms added. The same figurative mode of speaking occurs, chap. ix. 13, 14; Heb. xiii. 10. Compare Exod. xvii. 5, 6; Ps. lxxviii. 16. The rock smitten was an emblem of Christ stricken and smitten of God, when he suffered for our sins, as the water was of the effusion of the Spirit. John iv. 14; vii. 37.

6—8. *Are become*] By being recorded, admonitory examples to us, &c.—*Evil things*] They loathed the manna, and desired flesh and other things, which they partook of in the worship of idols, &c. Ps. lxxviii. 30, &c. Exod.

- cation, as some of them committed, and fell in one day 'twenty-four' thousand.
- 9 Nor let us tempt Christ, as some of them also tempted, and perished by serpents.
- 10 Nor murmur ye, as some of them also murmured, and perished by the destroyer.
- 11 Now all these things happened to them for examples: and they are written for our admonition, upon whom the ends of the 12 ages are come. Wherefore let him who seemeth to stand, take heed lest he fall.
- 13 No temptation hath befallen you but such as is common to man; but God is faithful, who will not suffer you to be tempted above your ability; but with the temptation will make a way also to escape, that ye may be able to bear it.
- 14 Wherefore, my dearly beloved, flee from 15 idolatry. I speak as to wise men; judge ye what I say. 'The cup of blessing, for which we give thanks, is it not a common partaking of the blood of Christ? The loaf which we break, is it not a common 17 partaking of the body of Christ? For as there is but one loaf, so we, *though* many, are but one body: for we are all partakers 18 of that one loaf. Behold Israel according to the flesh: are not they who eat of the sacrifices, common partakers of the altar? 19 What say I then? that an idol is any thing; or that an idol-sacrifice is any thing? 20 *Nay; but I say*, that the things which the Gentiles sacrifice, they sacrifice to demons, and not to God: and I would not that ye should be common partakers with 21 demons. Ye cannot drink the Lord's cup, and the cup of demons: ye cannot be partakers of the Lord's table, and of the table 22 of demons. Do we provoke the Lord to jealousy? are we stronger than he?

xxxii. 6—19; and Numb. xxv. 1—9.—*Twenty-four thousand*] As some copies so read still, I prefer it to the common one, as a mistake might be easily made by the custom of writing numbers in an abbreviated form.

9—11. *Tempt Christ*] There is good authority for reading 'Lord' instead of Christ. Griesbach has put Lord into the inner margin, as of nearly equal authority. See Numb. xxi. 6.—*By the destroyer*] The angel of punishment; or any agent, as the plague, &c., by which they were destroyed.

12. *Who seemeth to stand*] To himself to stand firm, from these examples learn caution and watchfulness, lest he should fall and perish.

13. *Common to man*] And what a man may not only bear, but surmount.

15—17. *Judge ye what I say*] Paul considered that they had understanding, and he calls upon them to use it.—*A common partaking*] Is not the design of the cup 'a common partaking' of that which represents 'the blood of Christ?' And so of the loaf.—*Are but one body*] One society, maintaining the same faith, and serving the same Lord, and our union is manifest from our partaking of one loaf.

18. *Partakers of the altar*] Part was consumed to the honour of God; and of part they partook in common, as joined in the same worship.

20. *Nay but I say*] The apostle's questions strongly imply the contempt he had both for idols and their worship; and the structure of the language renders this addition ne-

All things are lawful,* but all things are 23 not expedient: all things are lawful, but all things edify not. Let no man seek his 24 own *good only*, but every man that of another also. Eat whatever is sold in the 25 shambles, asking no question because of conscience: For the earth is the Lord's, 26 and all that is therein. And if any of 27 those who believe not ask you *to a feast*, and you be disposed to go; eat what is set before you, asking no question because of conscience. But if any man say to you, This 28 hath been offered to idols; eat not, because of him, who told thee, and because of conscience. I say, not thine own con- 29 science, but that of the other: For why should my liberty be condemned by another man's conscience? If I partake with 30 thanksgiving, why should I be evil spoken of on account of that for which I gave thanks? For this reason, whether ye eat 31 or drink, or whatsoever ye do, do to the glory of God. Give no occasion of offend- 32 ing, either to the Jews, or to the Gentiles, or to the church of God: As I also please 33 all men in all things: not seeking mine own profit, but the *profit* of many, that they may be saved. Be ye imitators of me, 1 even as I also am of Christ.

CHAPTER XI.

A. D. 57. Paul gives directions about women praying and prophesying; reproves their disorders and contentions; and reminds them of the nature of the Lord's supper, &c.

Now I praise you, brethren, because ye 2 remember me in all things, and keep the traditions, as I delivered them to you. But 3 I would have you to know, that the head of every man is Christ; and that the head

necessary.—*To demons*] The spirits of men, which superstition had deified, in the same manner as popery has its saints. See 1 Tim. iv. 1, and Mede and Pearce.—*Partakers with*] Paul did not forbid the eating or drinking of what was offered to idols, but all fellowship with idolaters.

21, 22. *Ye cannot drink*] Ye cannot thus maintain fellowship with idolaters in their religious feasts, consistently with your own Christian principles, and without encouraging them.

13—26. *All things are*] To which Christian liberty extends. See chap. vi. 12.—*Sold in the shambles*] Part of the flesh of animals which had been sacrificed was sometimes given to the poor, who sold it again.

23. *(o) For me*] Griesb.

28. *Any man*] Any Christian or Jew; then respect his scruples, and wound not thy own conscience by acting uncharitably.

29—31. *For why should my*] The apostle illustrates what he had said, 'not thine own conscience,' but that of the others who informed thee, and who thought eating of it unlawful. Then to eat is contrary to benevolence.

CHAP. XI. 2. *The traditions*] Or the precepts which the apostle had given them relating to the manner of worshipping God. See v. 16, 23, and 2 Thess. ii. 15.

3. *Is Christ*] You as Christians are members of his body, the church, subject to his authority, as the woman is to the man; and as he is to the Father, chap. iii. 23.

of the woman is the man; and that the
 4 head of Christ is God. Every man praying
 or prophesying having his head covered,
 5 dishonoureth his head. But every woman
 praying or prophesying having her head
 uncovered, dishonoureth her head: for that
 is one and the same thing as if her head
 6 were shaven. For if a woman be not
 covered, let her head even be shorn: but
 if it be shameful that a woman should have
 her head shaven or shorn, let her head be
 7 covered. For a man indeed ought not
 to cover his head, since he is the image
 and glory of God: but woman is the glory
 8 of man. For man is not of the woman;
 9 but the woman of the man. Nor indeed
 was man created for the woman; but
 10 woman for the man. For this cause a
 woman ought to have a veil on her head,
 11 because of the angels. Nevertheless,
 neither is the woman without the man, nor
 the man without the woman, through the
 12 Lord. For as the woman is of the man,
 so is the man also by the woman; but
 13 all things are of God. Judge among
 your own selves: is it becoming that a
 14 woman pray to God uncovered? Doth not
 even nature itself teach you, that, if a man
 have long hair, it is a dishonour to him;
 15 But that, if a woman have long hair, it is a
 glory to her? because her hair is given her
 16 for a covering. But if any one be conten-
 tious, we have no such custom, nor the
 churches of God.
 17 But I praise you not when I declare
 this; that ye come not together for the

better, but for the worse. For first, when 18
 ye come together in the church, I hear that
 there are divisions among you: and I
 partly believe it. For there must be sects 19
 among you, that they who are approved
 among you may be made manifest. When 20
 therefore ye come together into one place, it
 is not to eat the Lord's supper. For when 21
 ye eat, every one taketh before others his
 own supper: and one is hungry, and an-
 other is full. What? have ye not houses 22
 to eat and to drink in? or despise ye the
 church of God, and shame those that have
 not? What shall I say to you? shall I
 praise you for this? I praise you not.

For I have received from the Lord that 23
 which I delivered also unto you, That the
 Lord Jesus, the same night, on which he
 was delivered up, took a loaf: And when 24
 he had given thanks, he broke it, and said,
 Take, eat: this is my body, which is broken
 for you: this do in remembrance of me.
 In like manner he took the cup also, when 25
 he had supped, saying, This cup is the new
 covenant in my blood: this do ye, as often
 as ye shall drink it, in remembrance of
 me. For as often as ye eat this bread, 26
 and drink this cup, ye do show forth the
 Lord's death till he come. Wherefore 27
 whosoever shall eat this bread, and drink
 this cup of the Lord, unworthily, will be
 guilty of *profaning* the body and blood of
 the Lord. But let a man examine himself, 28
 and so let him eat of that bread, and drink
 of that cup. For he that eateth and 29
 drinketh unworthily, eateth and drinketh

4. *Dishonoureth his head*] By appearing as if he were in
 subjection, instead of being the head of the woman.

5. *Every woman praying*] That the Spirit was poured
 upon some women, see Joel ii. 28; Acts xxvii. 17; xxi. 9,
 &c. In such cases they were allowed to pray and pro-
 phesy in the church; but unless thus excited by the im-
 pulse of the Spirit, they were not allowed. See chap. xiv.
 34. &c. 1 Tim. iii. 12.—*Her head uncovered*] Among the
 Jews, Greeks, and Romans, women wore veils when they
 appeared in public; and these veils covered both the head
 and the face. To be unveiled was to show a want of mo-
 desty; and some understand by her head her husband, who
 was dishonoured by her impudence.

6. *Should have her head shorn*] Women of licentious
 habits were punished among the Jews with this mark of
 infamy.

7. *The image and glory of God*] As to the dominion
 granted him, and the proper exercise of it, see Ps. viii. 5,
 6. In other respects the woman is as much the image and
 glory of God as the man.—*The glory of the man*] As being
 taken from, made for, and put in subjection to him.

10. *Because of the angels*] Some render 'messengers,'
 and suppose persons sent from the men's separate assem-
 blies to be meant. Heuman endeavours to prove that they
 were messengers sent by the pagans to observe what was
 said or done in the Christian assembly. Compare Heb. xi.
 31, and James ii. 25.

11—16. *Nor the man without*] Let not the man be
 lifted up with pride against the woman; as neither can
 exist without the other.—*Even nature*] Is not long hair
 among men regarded as a mark of delicacy and pride?
 While, on the other hand, it is considered as the glory of a
 woman, being given, &c.

17. *I praise you not*] He had praised them, verse 2;

but here, with great delicacy, he censures them for their
 divisions and improper behaviour.

18, 19. *Come together in the church*] Or congregation.
 Here and verse 22, church must signify the people, and not
 the place, as is clear from verse 20.—*Divisions*] Separate
 parties, eating and drinking by themselves, contrary to the
 nature of the Lord's supper.—*Must be sects*] Arising from
 different opinions obstinately maintained, and with the
 purpose of drawing away men, and of making gain. See
 Gal. v. 20.

20. *It is not to eat*] But instead of that, you make it only
 a common meal. The Syriac renders the words translated
 'Lord's supper,' a 'meal which is proper for the Lord's
 day,' or 'a sabbath's meal;' as Michaelis has observed.
 See his Anmerk. in loc.

22. *The church of God*] Offend many of your brethren,
 and shame the poor, who have it not in their power to bring
 provisions as you do.

23—25. *I received from the Lord*] By special revela-
 tion; and so he did the whole gospel which he preached.
 See Gal. i. 11, 12, and notes, Matt. xxv. 26—28.

26. *The Lord's death*] The Lord's supper is a com-
 munion of his death; and this is the end of the institu-
 tion; and not eating and drinking, as at ordinary feasts or
 meals.

27. *Unworthily*] As some of you do, by regarding it as
 a common meal, and taking occasion from it to form par-
 ties.—*Will be guilty*] Will be liable to the punishment due
 for so grossly dishonouring the symbols of the Lord's body
 and blood.

28. *Examine himself*] If he come to this ordinance to
 keep up the remembrance of the death of Christ, and from
 a grateful sense of his love, as well as with a firm purpose
 to obey and serve him, then let him eat that bread, &c.

so as to bring punishment on himself, not
 30 distinguishing the Lord's body. For this
 cause many are weak and sickly among
 you, and a considerable number are dead.
 31 But if we would judge ourselves, we should
 32 not be judged. But when we are judged
 by the Lord we are chastened, that we should
 not be condemned with the world.
 33 Wherefore, my brethren, when ye come
 together to eat the *Lord's supper*, wait one
 34 for another. And if any man be hungry,
 let him eat at home; that ye may not
 come together unto punishment. But the
 rest will I set in order when I come.

CHAPTER XII.

A. D. 57. *Spiritual gifts are bestowed in various degrees; yet like the various members of the human body are all necessary, and tend to the perfection of the body of Christ.*

1 Now concerning spiritual gifts, brethren,
 2 I would not have you ignorant. Ye know
 that ye were Gentiles, carried away to
 those dumb idols even as ye were led.
 3 Wherefore I declare, that no man speaking
 by the Spirit of God, saith Jesus is ac-
 cursed; and that no man can affirm that
 Jesus is the Lord, but by the Holy Spirit.
 4 Now there are differences of gifts, but the
 5 same Spirit. And there are differences of
 6 ministries, but the same Lord. And there
 are differences of operations, but it is the
 same God who worketh all things in all.
 7 And to each is given the manifest influence
 of the Spirit for the advantage of all.
 8 For to one is given by the Spirit the word
 of wisdom; to another the word of know-

ledge according to the same Spirit; To 9
 another faith by the same Spirit; to ano-
 ther the gifts of healing by the same Spirit;
 To another the working of miracles; to
 another prophecy; to another the discerning 10
 of spirits; to another *different* kinds of lan-
 guages; to another the interpretation of
 languages. But all these things worketh 11
 that one and the same Spirit, distributing to
 every man severally as he pleaseth.

For as the body is one, and hath many 12
 members, and all the members of that one
 body, though many, are one body; so is
 the *body* of Christ also. For by one Spirit 13
 we have been all baptized into one body,
 whether Jews or Gentiles, whether bond
 or free; and have been all made to drink of
 one spirit. For the body is not one mem- 14
 ber, but many. If the foot shall say, Be- 15
 cause I am not the hand, I am not of the
 body; is it therefore not of the body? And 16
 if the ear shall say, Because I am not the
 eye, I am not of the body; is it therefore not
 of the body? If the whole body were an eye, 17
 where *would be* the hearing? If the whole
 were hearing, where *would be* the smelling?
 But now God hath disposed every one of 18
 the members in the body, as it hath pleased
 him. And if they were all one member, 19
 where would be the body? But now there 20
 are many members, yet only one body. The 21
 eye cannot say to the hand, I have no need
 of thee; nor again the head to the feet, I
 have no need of you. Nay, those members 22
 of the body, which seem to be more feeble,
 are much more necessary: And those mem- 23

29. *Punishment on]* The next verse shows plainly that this is the sense of *αμα* here, as it is in other places. See Matt. xxiii. 14; Rom. xiii. 2.—*Not distinguishing]* Not making any difference between the bread, the symbol of the Lord's body, and ordinary bread.

30. *For this cause]* On account of the abuse of the Lord's supper, many in the church at Corinth were then under temporal punishment, weak and sick, and some had died. See Acts v. 5; 1 Cor. v. 5; 2 Cor. x. 8.

31. *But if we would judge]* So as to distinguish the Lord's supper from an ordinary meal, we should not be judged in this manner.

33, 34. *Wait one for]* And appear as one family, united in love. And if any man be hungry, let him eat at home.

CHAP. XII. 1. *Spiritual gifts]* See chap. xiv. 1. Pearce and Locke suppose persons are understood who enjoyed the spiritual gifts.

3. *Jesus is accursed]* As the unbelieving Jews did, because he was crucified, Gal. iii. 13.—*Jesus is the Lord]* By so doing acknowledging his resurrection, exaltation, dominion, and glory. Such a man must be enlightened and possessed of the Holy Spirit in his gifts and graces.

4-6. *Of operations]* Or works of power, but it is the same God, &c. It is the same Spirit 'who worketh all things in all.' It is the same Lord 'who worketh all things,' &c. It is the same God, 'who worketh,' &c. In this view we must say, either that the terms Spirit, Lord, God, mean the same person; and will prove the Divinity of the Spirit; or that they refer to each, and prove each is a partaker of the same essence. This opinion is ancient. See ver. 11.

8-11. *Word of wisdom]* A full knowledge of the gospel in all its parts, called the 'wisdom of God,' chap. ii. 7, 10; and how it was connected with former dispensations.

Some think this was peculiar to the apostles, Eph. iii. 10, and 2 Pet. iii. 15.—*Word of knowledge]* To explain the types and prophecies of the Old Testament. See chap. xiii. 2, 8.—*Faith]* Such an assurance or full conviction of the truth of the gospel as enabled him to preach it with boldness, courage, and perseverance.—*Gifts of healing]* These were promised, Mark xvi. 17, and many possessed and exercised them under the direction of the Spirit.—*Working of miracles]* Of various other and stupendous ones for the confirmation of the gospel.—*Prophecy]* See chap. xiv. 3, 24, 29, 30.—*Discerning of spirits]* So as to know whether those who prophesied, were inspired or not, Heb. iv. 12.—*Different languages—interpretation]* The former was given to spread the gospel, or to edify any foreign convert who might be present in some religious assembly, and the latter to edify the great body of the people, who would not otherwise have understood what had been said.

12. *So is Christ also]* As to the church, which is frequently called the body of Christ. Pearce ingeniously supposes that Paul wrote *οὗτο τὸ τοῦ Χριστοῦ*; so also is that of Christ.

13. *All baptized into one body]* To be baptized into the name, or into Moses or Christ, signifies participation, so that we belong to Moses or Christ; to be members of his body, or of one society. Hence they should endeavour to preserve Christian unity and fellowship.

14-22. *The body is not]* As the natural body hath many members; so also hath the body of Christ the church. They are all necessary to the perfection of the body, and have need of each other.

22-26. *Are much more necessary]* To abate the pride of superiority in station or gifts, the apostle makes the-
 200

bers of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely members obtain more abundant comeliness. 24 For our comely members have no need: but God hath tempered the body together, having given to the member which wanted 25 it, more abundant honour; That there should be no division in the body; but that the members should have the same care for one 26 another. And thus if one member suffer, all the members suffer with it; or if one member be honoured, all the members rejoice with it. Now ye are the body of Christ, 27 and members in part. And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, 29 different kinds of languages. Are all apostles? are all prophets? are all teachers? 30 are all workers of miracles? Have all the gifts of healing? do all speak in different languages? do all interpret?

CHAPTER XIII.

A. D. 57. Gifts, however excellent, are nothing without love; the nature of it; its preference to faith and hope.

31 Now ye earnestly desire the best gifts; but yet I show unto you a more excellent 1 way: For though I could speak in the languages of men and of angels, and have not love, I should be like sounding brass, or like 2 a noisy cymbal. And though I have the gift of prophecy, and understand all unknown truths, and all knowledge; and though I have all faith, so as to remove mountains, 3 and have not love, I am nothing. And though I bestow all my goods to feed the

poor, and though I give my body to be burned, and have not love, it profiteth me nothing. Love is long-suffering and kind; 4 love envieth not; love vaunteth not itself, is not puffed up, Doth not behave itself unbecomingly, seeketh not its own, is not easily provoked, deviseth not evil, Rejoiceth 6 not in iniquity, but rejoiceth in the truth; Covereth all things, believeth all things, 7 hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be languages, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we 9 prophesy in part: But when that which is 10 perfect cometh, then that which is in part shall be done away. When I was a child, 11 I spoke as a child, I understood as a child, I reasoned as a child; but when I became a man, I put away childish things. For 12 now we see as through a dim glass, darkly; but then face to face: now I know in part; but then I shall fully know even as I also am fully known. And now remaineth faith, 13 hope, love, these three; but the greatest of these is love.

CHAPTER XIV.

A. D. 57. Prophecy commended as more useful than other gifts; edification should be considered as the great end of all; the abuse of gifts reprov'd.

FOLLOW after love, and earnestly desire 1 spiritual gifts; but rather that ye may prophesy. For he that speaketh in a different 2 language, speaketh not to men, but to God: for no one understandeth him: however in spirit he speaketh truths unknown. But he 3

27. *Members in part*] That is, some of them. For those at Corinth were but a few in comparison of those who then believed.

28-30. *First apostles*] Those who had received their commission immediately from Christ, and had seen him after his resurrection.—*Prophets—teachers*] The former may denote such as possessed 'the word of knowledge' as well as the gift of prophecy, verses 8, 10; the latter, those who had faith, so as to teach by preaching with uncommon boldness and success.—*Miracles*] Persons who were enabled to do them.—*Helps*] Persons who assisted the apostles in administering baptism, praying with the sick, &c.—*Governments*] Persons who presided in Christian assemblies, and regulated them, Rom. xii. 8.—*Kinds of languages*] These are placed last, because the Corinthians were elated with this gift, chap. xiii. 1; xiv. 1.

31. *Now ye earnestly*] The apostle knew that they were very desirous of excelling in these wonderful gifts of the Spirit; and to show them that there was something more essential to their own happiness, both here and hereafter, he points out what it is.

CHAP. XIII. 1. *And of angels*] Were it possible for men to speak or convey their sentiments as they do.—*Have not love*] The term is generally thus rendered in other places, and was so here in the versions which preceded the common one.

2. *All unknown truths*] Such as the calling of the Gentiles, and the change of their bodies who shall be alive at the last day. Chap. xv. 51. Eph. iii. 3.—*Faith to remove*] See Mark xi. 23, and comp. Matt. vii. 22, 23.

3. *Bestow all my*] Here bestowing goods is opposed to 201

Christian love; but it is in fact the same thing as the word charity now signifies.

4-7. *Love is long-suffering*] The apostle personifies Christian love; and by its properties, shows that he meant by it such a love as is the fruit of the Spirit. The varied exercises of this love, and the rich fruits it produces, are here beautifully exhibited. May every Christian exemplify it!

8. *Never faileth*] In the mind where it is; nor will it ever fail in the church. This will exist when prophecies, languages, and knowledge of extraordinary kinds have failed.

9, 10. *We know in part*] We inspired apostles and teachers do but know and prophesy in part in this imperfect state; but when we attain perfection in heaven, that which is in part will be done away.

11. *When I was a child*] The apostle illustrates what he had said, by comparing this state as to our knowledge to that of childhood; and the future to that of manhood, when childish notions and pursuits are put away as altogether unsuitable.

12. *A dim glass*] The ancients used horn, talc, and sometimes transparent stones for their windows, through which objects would be seen darkly; and so only do the wisest Christians see spiritual things in this life; but in the future they will see face to face, &c.

13. *Remaineth*] See verses 8, 10. These now remain in us and in the church; but love has the pre-eminence, as it will abide for ever in heaven.

CHAP. XIV. 2. *In spirit he*] He may in his own mind, and as he understands the language, speak some important and edifying truths. See next verse.

that prophesieth speaketh to men to edification, and exhortation, and comfort. He that speaketh in a different language edifieth himself; but he that prophesieth edifieth the church. I wish that ye all spoke in different languages, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh in different languages, unless he interpret, that the church may receive edification.

Now, brethren, if I come unto you speaking in different languages, what shall I profit you, unless I shall speak *intelligibly* to you either by a revelation, or by knowledge, or by prophesying, or by doctrine? In like manner if things without life, which give a sound, whether pipe or harp, give no distinction in the sounds, how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who will prepare himself for battle? So likewise ye, unless ye utter by the tongue words which can be understood, how shall it be known what is spoken? for ye will speak to the air. There are I know not how many kinds of languages in the world, and none of them is without signification. If therefore I know not the meaning of the language, I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me. So likewise, since ye are zealous of spiritual gifts, seek that ye may abound in them to the edification of the church. Wherefore let him that speaketh in an unknown language pray that he may interpret. For if I pray in an unknown language, my spirit prayeth, but not being understood is without fruit. What then is to be done? I will pray with the spirit, and I will pray so as to be understood also: I will sing with the spirit, and I will sing so as to be understood also. Otherwise when thou shalt bless God with the spirit, how shall he that occupieth the place of the un-

learned say Amen, at thy thanksgiving, since he understandeth not what thou sayest? For thou verily givest thanks well; 17 but the other is not edified. I thank my 18 God, I speak in more languages than ye all: Yet I had rather speak five words in 19 the church so as to be understood, that I may teach others also, than ten thousand in an unknown language.

Brethren, be not children in understanding: yet in malice be ye even babes, but in understanding, men. It is written in the law, With men of other languages and other lips will I speak to this people; yet not even then will they hearken to me, saith the Lord. Wherefore different languages are for a sign, not to those that believe, but to those that believe not: but prophesying serveth not for those that believe not, but for those that do believe. If therefore the whole church come together into one place, and all speak in unknown languages, and those that are unlearned, or unbelievers come in, will they not say that ye are mad? But if all prophesy, and an unbeliever, or one unlearned come in, he is convicted by all, he is judged by all. The secrets of his heart are made manifest; and so falling down on his face he will worship God, and declare that God is indeed among you.

How is it then, brethren? when ye come together, hath each of you a psalm, hath he a doctrine, hath he an unknown language, hath he a revelation, hath he an interpretation? Let all things be done to edification. If any man speak in an unknown language, let it be by two, or at the most by three, and that in succession; and let one interpret. But if there be no interpreter, let such keep silence in the church; and let him speak to himself, and to God. Let two or three prophets speak, and let the others judge. If any thing be revealed 29

3. *He that prophesieth*] With Macknight, I consider prophesying as a general name for any inspired truth delivered in a known language; or for prayers and psalms inspired on any particular occasion, in which the church joined, and by which it was edified.

5. *Unless he interpret*] This might be, and sometimes was, done by the same person. See verse 13.

6. *By a revelation*] Of some new and interesting truth as an apostle; or by 'the word of knowledge,' in explaining the types, see chap. xii. 10; or 'by prophesying,' delivering any inspired truth; or 'by doctrine,' inculcating any doctrine of faith.

7—11. *If the trumpet*] The sounds of instruments must be understood that they may become useful; and so must languages. They differ greatly in sound, and yet to those who understand, they convey a proper meaning; but to those ignorant of them they appear barbarous.

14—19. *Not being understood*] The sense of *vous* is not in these verses the understanding as a faculty, but the meaning, the import of what was said in prayer, as perceived or understood by others. See Pearce's excellent note. The 16th and 19th verses prove that the rendering adopted is the true one.

20—22. *Be not children*] As such are who speak in unknown languages.—*Languages are*] Here the apostle states the design of the gift of languages, and of prophesying. Is. xxviii. 11, 12.

23. *The whole church*] Nothing can be more evident, than that 'the whole church' means here 'the whole brotherhood, or assembly of believers.'—*Unlearned*] Among the members of the church; or 'unbelievers,' unconverted heathens, will they not say that ye are mad?

24, 25. *If all prophesy*] Are uttering in a known language inspired truths, then such persons are convicted by all. His secret thoughts, purposes, and sins are exposed to his own view; and falling down, &c.

27—29. *By two, or at the*] Two or three who had the gift of languages might successively speak, at one Christian meeting, if there was an interpreter; and so might the prophets.

30, 31. *Revealed to*] It seems from this, that it was not unusual for the Spirit to reveal something to individuals, while in the assembly; and in this case the person who was speaking was to be silent, while what was revealed was communicated.

to another that sitteth by, let the first be
31 silent. For ye may all prophesy one by
one; that all may learn, and all may be
32 comforted. Now the spirits of the prophets
33 are subject to the prophets; (For God is
not the author of disorder, but of peace;) as
in all the churches of the saints.

34 Let your women be silent in the
churches: for they are not permitted to
speak; but are commanded to be under
35 obedience, as the law also saith. And if
they desire to learn any thing, let them ask
their husbands at home: for it is unbecom-
ing for women to speak in the church.

36 What? did the word of God come out
from you? or hath it reached to you only?

37 If any man seem to be a prophet, or spi-
ritual, let him acknowledge that the things
that I write to you are the commandments
38 of the Lord. But if any one be ignorant,
39 let him be ignorant. Wherefore, brethren,
earnestly desire to prophesy, yet forbid not
40 to speak in different languages. But let
all things be done decently and in order.

CHAPTER XV.

*A. D. 57. By Christ's resurrection he proves that of the
saints; answers objections, and shows the manner of it;
those alive at the last day will be changed.*

1 Now I declare to you, brethren, the
gospel which I preached unto you, which
ye also received, and in which ye stand;
2 By which ye are saved also, if ye keep in
memory what I preached unto you, unless
3 ye have believed in vain. For I delivered
to you among the chief things, what I re-
ceived also, how that Christ died for our
4 sins according to the scriptures; And that
he was buried, and that he rose again the
5 third day according to the scriptures; And
that he was seen by Peter, then by the
6 twelve. After that, he was seen by above
five hundred brethren at once, of whom

the greater part remain until now, but
some are fallen asleep. After that, he was 7
seen by James: then by all the apostles.
And, last of all, he was seen by me also, 8
as by one born out of due time. For I am 9
the least of the apostles, and not worthy to
be called an apostle, because I persecuted
the church of God, But by the grace of 10
God I am what I am: and his grace which
was bestowed upon me was not in vain;
but I laboured more abundantly than they
all: yet not I, but the grace of God which
was with me. Therefore, whether it were I 11
or they, so we preach, and so ye believed.

Now if Christ be preached that he rose 12
from the dead, how say some among you
that there is no resurrection of the dead?
But if there be no resurrection of the dead, 13
then Christ is not risen. And if Christ 14
be not risen, then our preaching is vain,
and your faith also is in vain. Yea, and 15
we are found false witnesses concerning
God; because we have testified of God that
he raised up Christ: whom he raised not
up, if the dead rise not. For if the dead 16
rise not, then Christ is not risen: And if 17
Christ be not risen, your faith is vain; ye
are yet in your sins. Then they also that 18
are fallen asleep in Christ, have perished.
If in this life only we have hope in Christ, 19
we are of all men the most miserable.

But now is Christ risen from the dead, 20
and become the first-fruits of those that
sleep. For since by man came death, by 21
man also cometh the resurrection of the
dead. For as by Adam all die, even so by 22
Christ shall all be made alive. But every 23
man in his own order: Christ the first-
fruits; afterwards they that are Christ's at
his appearing. Then is the end, when he 24
shall deliver up the kingdom to God, even
the Father; when he shall have done
away all rule and all authority and power:

32. *The spirits of the*] The minds of the prophets, even
when inspired, are subject to their own judgment and
reason; and not, like the heathen prophets, carried away
with the most violent transports. Some would render 'spi-
ritual gifts,' the same as in verse 12.

34. *Be silent in the*] Except in the cases mentioned, chap.
ii. Macknight contends that the apostle, in the 11th chap.
only adverts to the indecent practice of females in the Co-
rinthian church, without considering the right to do so; and
that here he forbids them to do it under any circumstances.

36. *If hat? did the*] Are you the first, the mother-
church? Or hath the word of God reached to you only as a
church, that ye should act differently from the rest?

38. *Be ignorant*] Be ignorant of my commission as an
apostle. Some of the teachers at Corinth pretended to
doubt it.—*Let him be ignorant*] For a similar mode of
speaking, see Rev. xxii. 11.

CHAP. XV. 1, 2. *Now I declare*] We have a summary
of the gospel, from verses 3—8. This he had preached to
them, and this they had professedly received.—*Unless ye
have believed*] Unless you have believed not cordially and
sincerely, but only under the influence of some transient
excitement, Matt. xiii. 20. That any should cordially
and really believe in vain, is contrary to the promise of our
Lord, John iii. 16, &c.

3, 4. *Among the chief things*] This rendering of *αἱ ἀρχαὶ*
seems more suitable than the common one, as re-
ferring to the importance, and not to the order of the things
delivered.—*According to the scriptures*] See Is. liii. 9—
12; Ps. xxii. &c.

5—7. *By Peter*] See note Acts i. 3.

8. *One born out*] An abortive child, as it were, and not
worthy to be called an apostle.

12—19. *No resurrection*] That it is an impossibility. If
it be so, to what a miserable state are we reduced, having
only persecution here, and nothing to expect hereafter!

20. *But now is Christ risen*] The apostle boldly asserts
the resurrection of his Lord as the first-fruits, the earnest
and pledge of that of all believers.

21—23. *By Christ shall all*] The whole of mankind
are subject to death by Adam's sin, and the whole will be
raised by Christ; but it is only of *all believers* that the
apostle is speaking here, as they are said 'to be Christ's at
his appearing.'

24. *Then is the end*] The end of the world, as it is then
to be so changed as to be a new earth. 2 Pet. iii. 11—13.
—*Deliver up*] The kingdom which he has had among
men, or those who have been subjected to him, he will de-
liver up saved from all their enemies, having done away all
opposing rule, &c.

25 For he must reign, until he hath put all
 26 enemies under his feet. Death, the last
 27 enemy, shall then be done away. For
 he hath put all things under his feet.
 But when it is said, all things are put
 under him, it is manifest that he is ex-
 cepted, who did put all things under him.
 28 Now when all things are put under him,
 then will the Son also himself show all due
 respect to him that put all things under
 29 him, that God may be all in all. Other-
 wise, what shall they do who are baptized
 in the place of the dead, if the dead rise
 not at all? why are they then baptized in
 30 their place? And why stand we in danger
 31 every hour? I protest by my glorying on
 your account, which I have in Christ Jesus
 32 our Lord, that I die daily. If, to speak
 after the manner of men, I have fought
 with wild-beasts at Ephesus, what advan-
 tage will it be to me, if the dead rise not?
 let us eat and drink; for to-morrow we die.
 33 Be not deceived: evil communications cor-
 34 rupt good manners. Awake truly, and sin
 not: for some have not the knowledge of
 35 God: I speak this to your shame. But
 some one will say, How are the dead raised
 up? and with what body do they come?
 36 Foolish man! that which thou sowest is
 37 not made alive, unless it die: And as to
 that which thou sowest, thou sowest not
 the body that shall be, but bare grain; per-
 38 haps of wheat or of some other grain. But
 God giveth it a body, as it hath pleased
 39 him, and to every seed its own body. All
 flesh is not the same flesh: but there is one
 flesh of men, and another flesh of beasts,
 another of fishes, and another of birds.

25, 26. *Put all enemies*] See Ps. cx. 1, which the apostle appears to have had in his mind.

27. *For he hath*] For He, the Father, hath put all things, &c. He promised this to him, and then it will be manifest that the promise has been fulfilled.

28. *The Son himself*] As our Lord declared himself the servant of the Father, both as man and mediator, and in all he did and suffered was subject to his will and authority, I know not how he can be more subject, when he has put down all rule, &c.: but by delivering up his mediatorial kingdom, having accomplished the end for which he received it, he will thus show all due respect, &c. For the sense given, see Schleus. and Parkh.—*God may be*] That the deity, including each divine person, may be considered the author, finisher, the end of this salvation.

29, 30. *In the place of*] As many were put to death for their profession, and yet others were continually coming forward, and by submitting to baptism, taking their place in the church and the world; but what shall such do if the dead rise not at all! Why are, &c. See verses 12—19.

31. *On your account*] So Estius, Wall, and others explain *μαρτυρῶν*.—*Which I have*] As a believer in him, and an apostle, and minister of the gospel, that I die, or am exposed to die daily; and am ready to die for the name of Jesus.

32. *With wild-beasts*] With men as fierce as wild-beasts. There is no reason to think that the apostle had fought with wild-beasts literally, 2 Cor. xi. 22—28. Ignatius said, *αὐτὸς ζῳεύει μετὰ τοῖς θηρίοις*; 'From Syria to Rome I fought with beasts,' yet it is certain he did not do so literally, but he so calls cruel men.

There are also heavenly bodies and earthly 40
 bodies: but the glory of the heavenly is
 one, and the glory of the earthly is another.
 There is one glory of the sun, and another 41
 glory of the moon, and another glory of the
 stars: (for one star differeth from another
 star in glory.) So is the resurrection of the 42
 dead also. It is sown in corruption; it is
 raised in incorruption: It is sown in dis- 43
 honour; it is raised in glory: it is sown in
 weakness; it is raised in power: It is sown 44
 an animal body; it is raised a spiritual
 body. There is an animal body, and there
 is a spiritual body. And so it is written, 45
 The first man Adam was made a living
 person; but the last Adam is a life-
 giving spirit. However that was not 46
 first which is spiritual, but that which is
 animal; and afterwards that which is spir-
 itual. The first man was from the earth, 47
 earthy: the second man is the Lord from
 heaven. As was the earthy, such also are 48
 the earthy: and as is the heavenly, such
 also will be the heavenly. And as we have 49
 borne the image of the earthy, we shall
 bear also the image of the heavenly.

Now this I say, brethren, that flesh and 50
 blood cannot inherit the kingdom of God;
 nor doth corruption inherit incorruption.
 Behold, I tell you a secret: We shall not 51
 all sleep, but we shall all be changed, In a 52
 moment, in the twinkling of an eye, at the
 last trumpet: for the trumpet will sound,
 and the dead shall be raised incorruptible,
 and we shall be changed. For this cor- 53
 ruptible must put on incorruption, and
 this mortal must put on immortality. So 54
 when this corruptible shall have put on in

33. *Be not deceived*] By such a maxim of such characters: but avoid them and their discourse, knowing 'that evil communications,' &c.

34. *Awake truly*] From your dreams and errors, respecting the resurrection and a future state.—*Knowledge of God*] Such a knowledge of his power and other excellencies as they should have had, &c.

35—38. *With what body*] When their bodies are dissolved into dust, how are or can they be raised? And if they be, what kind of body will it be?—*Unless it die*] John xii. 24. Some part of it wasting away, but the germ abiding and springing up.—*Pleased him*] When he created each seed, and formed the laws of nature, he gave to each its appropriate form and body.

42—44. *In corruption*] A Hebraism for *corruptible*, and so 'in incorruption' for *incorruptible*, 'in dishonour' for *dishonourable*, 'in glory' for *glorious*, &c.—*A spiritual body*] Having so far the nature of a spirit, as not to be subject to dissolution, nor to need support, rest, &c.

45—49. *A living person*] This version is adopted as giving that sense which the Hebrew most properly suggests. See Gen. ii. 7. It might be rendered, 'a living animal;' and the antithesis with him who is a life-giving spirit would be more strongly marked.

50. *Flesh and blood*] Such a body as ours now is cannot inherit or possess the future spiritual and glorious kingdom of God; and as it is subject to corruption, it would be wholly unfit for a state of incorruption and immortality.

51. *I tell you a secret*] What has not yet been revealed, that those who are alive at the coming of Christ will not die and see corruption; but will be changed by the al-

corruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? Now the sting of death is sin; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

A. D. 57. *Exhortation to be charitable; Timothy commended; and after friendly admonitions, Paul concludes with various salutations.*

- 1 Now concerning the collection for the saints, as I have appointed to the churches
- 2 of Galatia, even so do ye. Upon the first day of the week let every one of you lay up something by him, treasuring up according as he prospereth, that there may be no collections when I come. And when I come, whomsoever ye shall approve, them will I send with letters to carry the fruit of your liberality to Jerusalem. And if it be worthy of my going also, they shall go with me.
- 5 Now I will come unto you, when I shall pass through Macedonia: (for I intend to pass through Macedonia.) And perhaps I shall remain, yea, and winter with you, that ye may conduct me on my way whithersoever I go. For I do not desire to see you now on the way only; but I hope to remain a while with you, if the Lord permit. But I shall remain at Ephesus until Pentecost. For a great and effectual door is opened to me; yet there are many adversaries.

mighty power of Christ, when he raises the dead. See Hosea. xiii. 14, and note.

56—58. *The sting of death*] What renders it bitter is sin; and what gives sin its condemning power is the law, but thanks to God, &c. both over sin and death, by the merits of our Lord and Saviour.

CHAP. XVI. 1. *The saints*] Those believing Jews, who resided at Jerusalem. See Rom. xv. 26.—*The churches*] In the various towns and cities of Galatia, Acts xvi. 6; xviii. 23.

2. *On the first day*] The Lord's day, as it was also called, because of his resurrection, and of the worship rendered on that day.—*Lay up something*] First let him lay by some little for this express purpose, and then let it be given to the deacons, that there may be no need of making collections when I come.

5—9. *For I intend to pass*] Paul had before intimated his intention of visiting them; and tells them when they might expect him.

10. *If Timothy come*] He had sent Timothy (chap. iv. 17) to visit them; and now requests that they would treat him as his character justly demanded; for though young, he ought not to be despised, but honoured as a faithful servant of Christ.

12. *Apollos, I earnestly*] He had left Corinth, and must now have been with Paul. Probably the divisions of that church had induced him to leave them, and go to Paul. He was not willing at that time to visit them again.

Now if Timothy come, see that he may 10 be with you without fear: for he worketh the work of the Lord, as I also do. Let no 11 man therefore despise him: but conduct him on his way in peace, that he may come unto me: for I expect him with the brethren. And concerning our brother Apollos, I 12 earnestly desired him to come to you with the brethren; but he was by no means willing to come now, but he will come, when he shall have convenient time. Watch; stand 13 fast in the faith, acquit yourselves like men, be strong. Let all things be done among 14 you in love.

Have regard to the family of Stephanas, 15 because they are the first-fruits of Achaia, and have addicted themselves to the service of the saints. Now I intreat you, brethren, 16 to submit yourselves to such as Timothy, and to every fellow-worker and labourer with me. I rejoice at the coming of Stephanas and Fortunatus and Achaicus: for that which was wanting on your part they have supplied. For they have refreshed 18 my spirit, and will yours: wherefore acknowledge those that are such.

The churches of Asia salute you. Aquila 19 and Priscilla salute you much in the Lord, with the church that is in their house. All 20 the brethren salute you. Salute ye one another with a holy kiss. The salutation of 21 me Paul written with mine own hand. If 22 any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. [ACCURSED. OUR LORD COMETH.] The grace 23 of our Lord Jesus Christ be with you. My 24 love be with you all in Christ Jesus. Amen.

The first epistle to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timothy.

13, 14. *Watch*] Against your enemies; maintain the faith delivered to you, and let every affair, respecting you as a church, be managed with prudence and order.

15. *Have regard*] To avoid the parenthesis, I have, with many other critics, transposed the first clause to the end of the verse, or rather to the beginning of the 16th. Indeed the construction strongly requires this change. The whole family of Stephanas were devoted to God, and showed it by their kind attentions to Christians in general.

17. *Coming of Stephanas*] He is supposed to be the son of him before-mentioned.—*They have supplied*] By giving me a full account of your state and affairs.

19. *Aquila*] These persons lived at Corinth, while Paul preached there; but on his departure they accompanied him to Ephesus, where they abode for some time. See Acts xviii. 18.

21. *Written with mine*] Paul usually dictated, and another wrote his letters for him. He wrote this salutation as a proof that the whole was his.

22. *Let him be Anathema*] Doddridge supposed that, after the Jews had lost the power of life and death, it was usual with them to pronounce anathema on such as ought to have suffered according to the law, and that they expected the Lord would come and inflict it in some way in his providence. Paul adopts their language towards such as professed, but were without love to our Lord Jesus Christ. For the version given of these Syro-Chaldaic words, see Schleusner.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE C O R I N T H I A N S.

INTRODUCTION.

PAUL having received, by Titus, an account of the state of the Corinthian church, and what effects his first epistle had produced, wrote his second about a year after the other. As they had observed his directions in many things, he commends them; and vindicates his own apostolic character more fully and boldly. He relates his own sufferings and persecutions; and as he was compelled by opposition, his own extacy, and other things. The whole is interspersed with many illustrations of the gospel; important advice and practical admonitions are every where interwoven.

CHAPTER I.

A. D. 58. Encouragements under troubles; Paul assigns the reason of his not coming to them so soon as they might expect, &c.

- 1 PAUL, an apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God which is at Corinth, and to all the saints who are in all Achaia:
- 2 Grace be to you and peace from God our Father, and from the Lord Jesus Christ.
- 3 Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; Who comforteth us in all our affliction, that we may be able to comfort those who are in any affliction by the comfort with which we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our comfort also aboundeth by Christ.
- 4 And whether we be afflicted, it is for your comfort and salvation; or whether we be comforted, it is for your comfort, which worketh in the patient enduring of the same sufferings, which we also suffer. And our hope concerning you is steadfast, knowing, that as ye are partakers of the sufferings, so are ye of the comfort also. For, brethren, we would not have you ignorant of our affliction which befel us in Asia; that we were exceedingly pressed, above our strength, so that we despaired even of life:
- 5 But we had the sentence of death in ourselves, that we should not trust in our-

selves, but in God who raiseth the dead: Who delivered us from so great a death, 10 and doth deliver us: in whom we trust that he will still also deliver us; You also helping together by prayer for us: that because of the benefit bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

For our glorying is this: the testimony 12 of our conscience, that in simplicity and sincerity towards God, (not with carnal wisdom, but by the grace of God,) we have behaved ourselves in the world, and more abundantly towards you. For we write no other things 13 unto you, than what ye know and acknowledge; and I trust ye will acknowledge even to the end; As also ye have, as to the 14 most part, acknowledged us, that we are your glorying, even as ye also will be ours in the day of the Lord Jesus.

And in this confidence I was desirous of 15 coming to you formerly, that ye might have a second benefit; And to pass by you into 16 Macedonia, and to return to you from Macedonia, and to be conducted by you on my way towards Judea. When I therefore 17 thus purposed, did I use any lightness? or the things that I purpose, do I purpose after the manner of men, that with me there should be yea, yea, and nay, nay? But as 18 God is faithful, our preaching to you was not yea and nay. For Jesus Christ, the 19 Son of God, who was preached among you

CHAP. I. 1. Timothy our brother] Timothy was Paul's son in the gospel, and his brother in the faith.—*In all Achaia*] This shows that there were believers in other parts of Achaia, as well as in the capital.

3—5. Blessed be God] Afflictions every where came upon Paul and his fellow-labourers; but they had also comfort in Christ for their support, and to teach them with what, and in what manner, they should comfort others.—*Which worketh*] Which comfort worketh, shows its energy, in the patient enduring of the same, &c.

8—11. For, brethren] What Paul refers to, unless to the commotions at Ephesus, Acts xix. I cannot conjecture. Although he did not go into the theatre, his life might be in danger in other respects; and he, as well as other Christians, might on that occasion suffer much, and even expect their own martyrdom.—*Of the benefit*] The deliverance granted him in answer to the prayers of many might excite many to give thanks for it.

12. Sincerity towards God] If any man could make such an assertion surely Paul might, and his fellow-sufferers too.—*Behaved ourselves*] Keeping a good conscience in the sight of all; but showing great affection and disinterestedness to the Corinthians.

13. Ye know] So the Syriac renders; and it is well known that compound verbs are often used in the sense of simple.

14. Us, as to the most part] So as to follow the directions given to you, by correcting the abuses which had crept in among you; so that we are your glorying, &c.

15. A second benefit] By my preaching and labours among you again.

17. Any lightness] Did it arise from mere levity of mind? From inconstancy, as some affirm, so that with me there is now yea, yea, and then nay, nay? strongly affirming and then as strongly denying, so that no dependence can be placed in me, either as to doctrine or practice.

19—20. Our preaching was] We never varied in our

by us, (even by me and Silvanus and Timothy,) was not yea and nay, but in him
20 was yea. For all the promises of God in him are yea, and in him Amen, unto the
21 glory of God by us. Now he who establisheth us together with you in Christ, and
22 hath anointed us, is God: Who hath also sealed us, and given the earnest of the Spirit in our hearts.

CHAPTER II.

A. D. 58. Paul's solemn appeal to God, and the reasons of his not coming to them; advice as to the excommunicated person; the success of his preaching.

23 **MOREOVER** I call God as a witness upon my soul, that to spare you I have not as
24 yet come unto Corinth. (Not that we have dominion over your faith, but are fellow-helpers of your joy: for by faith ye stand.)
1 But I determined this with myself, that I would not come again to you in grief.
2 For if I grieve you, who maketh me glad,
3 but one grieved by me? And I wrote to you for this very reason, that when I come, I may not have grief from those on whose account I ought to rejoice; having confidence in you all, that my joy is the joy of
4 you all. For out of much affliction and distress of heart I wrote to you with many tears; not chiefly that ye might be grieved, but that ye might know the abundant love
5 which I have for you. But if any one have caused grief, he hath not grieved me only, but (that I may not overcharge) the most
6 part of you all. Sufficient to such a man is that rebuke, which was given by many.
7 So that, on the contrary, ye ought rather to forgive him, and comfort him, lest such an one should be swallowed up by abounding

doctrine, but constantly preached the same thing, Christ and him crucified, in whom all the promises are firmly ratified and sure.

23. *Moreover I call*] This is a strong asseveration, and shows that some at Corinth had imputed Paul's change of mind to some base and unworthy motives.

24. *Not that we have*] Not that we pretend to lord it over you, or your faith; but to assist you and promote your joy: still remember that by faith ye stand, Rom. xi. 20.

CHAP. II. 1-3. *In grief*] On account of your conduct and divisions.—*And I wrote for*] Lest by finding my children in so unhappy a state, I should have grief instead of joy.—*Having confidence*] Especially now from what I have heard, that ye would promote my joy by obeying me.

4. *Not chiefly that ye*] It was not to occasion grief or sorrow, but to avoid it, and as a proof of my tender regard for your welfare.

5. *If any one have*] If the incestuous person have caused grief, he has only grieved me, in common with many of you. See Whitby and Bowyer's Conj.

6-8. *That rebuke*] Public censure of the church.—*Lest such an one*] Seeing his proper and penitential behaviour, ye ought to be satisfied, and endeavour to comfort him, by the expression of your Christian love.

9-11. *That I might know*] That by the directions given, and your conduct in respect to them, I might have a proof of your disposition.—*To whom ye forgive*] This refers to verse 7.—*Of his devices*] Had we used rigour towards him, he would, by his instruments, have represented the gospel

grief. Wherefore I beseech you to confirm 8 your love towards him. For to this end 9 also I wrote, that I might know your approved disposition, whether ye be obedient in all things. But to whom ye forgive any 10 thing, I forgive also: for what I have forgiven, if I have forgiven any thing, for your sakes forgave I it in the person of Christ; Lest Satan should gain an advantage over 11 us: for we are not ignorant of his devices.

Now, when I came to Troas to preach 12 the gospel of Christ, and a door was opened unto me by the Lord, I had no rest in my 13 spirit, because I found not Titus my brother: but taking my leave of them, I went thence into Macedonia. Now thanks be to God, 14 who always leadeth us on in triumph with Christ, and maketh manifest the odour of the knowledge of him by us in every place. (For we are a sweet smell of Christ unto 15 God, among those that are saved, and among those that are lost. To these indeed 16 we are an odour of death unto death; but to the others, an odour of life unto life. And who is sufficient for these things?) For we are not as many, who adulterate 17 the word of God; but as of sincerity, but as of God, in the sight of God we speak in the name of Christ.

CHAPTER III.

A. D. 58. A commendation of Paul's ministry; comparison between the ministry of the law and the gospel; the latter proved to be far the more excellent.

ARE we to begin to recommend ourselves I again? or need we, as some, epistles of recommendation to you, or of recommendation from you? Ye are our epistle of re- 2 commendation written on our hearts, known

as a system of cruelty, and not of grace and mercy, and thus prevented its success.

12, 13. *To Troas*] See Acts xx. 5, 6.—*Had no rest*] Titus had been sent to Corinth, and Paul expected to meet him at Troas, but not finding him here, he was much distressed in his mind in reference to the affairs of that church. Hence he went into Macedonia, supposing that he might meet Titus there, which he actually did. See chapter vii. 5-7.

14. *Thanks be to God*] Paul, affected by what Titus related, and at the success of the gospel in other places, gives thanks to God as the glorious cause.—*The odour of the*] Having mentioned 'triumphing,' the apostle beautifully alludes to the custom observed in triumphs, of strewing the streets with flowers and burning incense.

15, 16. *A sweet smell of Christ*] By our preaching and labours in the gospel.—*Among those*] God accepted their labours, not only in reference to such as were saved, but in respect to such as were lost, by rejecting the gospel, and persisting in their sins.

17. *Adulterate*] Debase for their own advantage and gain, as vintners adulterate their wines.—*Of sincerity*] But we are truly sincere; but we are truly of God, &c.

CHAP. III. 1. *Are we to recommend*] This shows that he had been charged with commending himself. See 1 Cor. iv. 1-4; v. iii.—*Or need we, as some*] This proves that those persons who had caused divisions at Corinth had obtained influence by recommendatory epistles; and had received such from the Corinthian church.

2, 3. *Our epistle*] Our epistle of recommendation as

- 3 and read by all men: For ye are manifestly declared to be the epistle of Christ through our ministration, not written with ink, but with the Spirit of the living God; not on tables of stone, but on the fleshly tables of the heart.
- 4 Now such confidence have we through Christ towards God. Not that we are sufficient of ourselves to reckon upon any thing as from ourselves: but our sufficiency is from God; Who hath even made us able ministers of the new covenant; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministry of death, engraven in letters on stones, was glorious, so that the Israelites could not stedfastly behold the face of Moses, for the glory of his countenance: which glory was to be done away; Shall not the ministry of the Spirit be rather glorious? For if the ministry of condemnation was glorious, much more doth the ministry of righteousness abound in glory.
- 10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was to be done away was glorious, much more must that which remaineth be glorious.
- 12 Having therefore such hope, we use great freedom of speech: And are not as Moses, who put a veil over his face, that the Israelites could not stedfastly behold the end of that which was to be done away.
- 14 (But their minds were blinded: for until this day the same veil remaineth in the reading of the old covenant, it not being

discovered, that it is done away in Christ. Yea, even unto this day when Moses is 15 read, the veil is upon their heart. But 16 whenever they shall turn to the Lord, the veil shall be taken away.) Now the Lord 17 is he *who imparteth* the Spirit, and where the Spirit of the Lord is, there is freedom. For we all, with uncovered face, beholding 18 as by a mirror, the glory of the Lord, are transformed into the same image from glory to glory likewise by the Spirit of the Lord.

CHAPTER IV.

A. D. 58. Paul asserts his own sincerity and diligence in preaching; the troubles and distresses which he had to endure, and the benefit of them.

WHEREFORE having this ministry, according as we have received mercy we faint not; But have renounced the hidden things of 2 shame, not walking in craftiness, nor corrupting the word of God; but by manifestation of the truth commending ourselves to every man's conscience, in the sight of God. But if our gospel be covered, it is 3 covered among those that are lost: Among 4 those that believe not, whose minds the god of this world hath blinded, lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. For we preach not ourselves, but 5 Christ Jesus as Lord; and ourselves your servants for Jesus' sake. For God, who 6 commanded the light to shine out of darkness, hath shined into our hearts to give the light of the knowledge of God's glory in the face of Jesus Christ.

But we have this treasure in earthen 7 vessels, that the excellency of the power

apostles and ministers of Christ, 'written on our hearts' in the love we have for you as our spiritual children; and this is seen and read by all who know us and you.—*The epistle of Christ*] Their conversion, by his ministry, was a striking proof both of his apostolic mission, and of the power, grace, and love of Christ. See 1 Cor. vi. 9—11.

4—6. *To reckon upon*] For the version given, see Doddridge's note, and Heb. viii. 7.—*Not of the letter*] The Mosaic law, which, by its innumerable rites, multiplied offences, and subjected to the curse and to death.—*But of the spirit*] Of the new covenant, which is spiritual in its nature, and attended with the Holy Spirit, which giveth life.

7—11. *Ministry of condemnation*] Spirit in the former verse, and ministry of righteousness in this, evidently refer to the gospel covenant, as opposed to the law; and this so far exceeds the glory of the law, as to throw into shade and darkness that dispensation. The gospel excels it in another particular, it is to remain and not to be done away.

12. *Such hope*] Or persuasion of the glory of the gospel as a spiritual dispensation, as giving life, and as what will endure, we use great freedom of speech in unfolding its nature and privileges, and in pressing its obligations on men.

13. *That the Israelites*] As if thereby he had intended to intimate that they could not see what was the end of that dispensation, which we know to have been Christ.

14. *The same veil*] As covered the face of Moses and his dispensation, now remains upon it, when his writings are read.

16. *When they shall*] When they shall turn to the Lord Jesus as their promised Messiah, then will their ignorance

be removed, and the veil which covered the spiritual designs of their law taken away.

17. *Now the Lord*] Having mentioned 'the people turning to the Lord,' he observes that the Lord Jesus is he who imparteth the life-giving spirit of the gospel. See verse 6.

18. *For we all*] We believers on Christ see in the gospel, with uncovered face, as in a glass, the glory of the Lord. *As by the Spirit*] The common version is preferred, which is that of the Vulg. old Italic, and the Latin Fathers; and the 'Spirit of the Lord' is mentioned in the 17th verse.

CHAP. IV. 1. *This ministry*] See chap. iii. 6—9. God had compassion on him, and when a persecutor, called and made him an apostle.

2. *Things of shame*] The things which follow, 'walking in craftiness and corrupting the word of God.'

3, 4. *Be covered*] Like the law, chap. iii. 13, 14, it is covered among those that are lost in ignorance and vice.—*Among those that believe not*] For the construction, see Beza, whom Grotius follows.—*Hath blinded*] by alluring them with worldly advantages, pleasures, &c. and his design is to prevent the success of the gospel.

5. *As Lord*] So Grotius, Beza, and others render; and the order of the words requires it.

6. *God who commanded*] We are qualified to preach the glorious gospel of Christ, for God hath shined into our hearts, hath inspired us, that we may communicate the knowledge of God's glory, &c. See Grotius.—*In the face*] Not as it appeared in the face of Moses, but in the face of Christ, who is the brightness of the Father's glory, and the express image of his person, Heb. i. 3.

7. *This treasure*] Of divine knowledge, comprehending the counsels of divine grace and love.—*In earthen vessels*]

8 may be of God, and not of us. We are every way afflicted, but not distressed; we
 9 are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not
 10 destroyed; Always bearing about in our body the dying of the Lord Jesus, that the life also of Jesus may be made manifest in
 11 our body. For we who are alive are always delivered unto death for the sake of Jesus, that the life also of Jesus may be made
 12 manifest in our mortal flesh. So that death
 13 worketh in us, but life in you. Yet having the same spirit of faith, as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;
 14 Knowing that he who raised up the Lord Jesus, will raise up us also by Jesus,
 15 and will present us with you. For all these things are for your sakes, that the grace which hath abounded may, through the thanksgiving of many, abound to the
 16 glory of God. For which cause we faint not; but even though our outward man perish, yet the inward man is renewed day
 17 by day. For our present light affliction worketh out for us a far more exceeding
 18 and everlasting weight of glory; While we regard not the things which are seen, but the things which are not seen: for the things which are seen are of short duration; but the things which are not seen are everlasting.

CHAPTER V.

A. D. 58. *In hope of glory, and of the general judgment, Paul laboured to keep a conscience void of offence; to live as a new creature and preach reconciliation.*

1 For we know, that if our earthly house,

So he calls himself and other preachers, because of their natural weakness and frailty.

8—11. *Afflicted but not distressed*] So as to be overcome and vanquished. Indeed I may say, that our condition is like the 'dying of our Lord Jesus'; the same cruelties are exercised towards us; but God's design is, that the life of Jesus Christ, &c.

13—15. *Having the same*] As David had, we preach the gospel, because we firmly believe it, notwithstanding the danger which we incur.

17, 18. *For our present*] We do not faint, because our present light affliction is under the sanctifying influence of grace, working out for, &c. In speaking of his present sufferings, in comparison with what he hoped to enjoy, he styled them light.—*A far more exceeding*] Nothing can equal this sublime passage. Paul uses a form of speaking, which intimates that no language, no metaphor, can equal the subject of his thoughts.

CHAP. V. 1. *This body*] Greek, this tent. The Hebrews so called the body, and so did some of the philosophers of Greece. See Mich. Anmerk. The Syriac translator is followed.—*A building of God*] This refers to the heavenly state and blessedness, called the city of God, Heb. xi. 10; John. xiv. 2.

2. *Earnestly desiring to put on*] The verb is in the middle voice, as it is 1 Cor. xv. 50. and the preposition *on* is only intensive.—*Our habitation which*] This refers to the resurrection-body, which may be said to be from heaven, or heavenly, in opposition to our present frail body, which is of the earth, and called earthly. At the second coming of our Lord, the soul will put on this changed, this immortal body, and be for ever invested with it, as the glorious vehicle of its operations and services.

this body, were destroyed, we have a building of God, a house not made with hands, everlasting in the heavens. For in
 2 this *body* we groan, earnestly desiring to put on our habitation which is from heaven: (Since, having put on this, we shall not be
 3 found naked.) For we that are in this
 4 body groan, being burdened: not that we desire to put off *this*, but to put on *the other*, so that mortality may be swallowed up of life. Now he that hath wrought us
 5 to this very thing, is God, who hath also given unto us the earnest of the Spirit. Wherefore we are always of good courage,
 6 as we know that, while we are present in the body, we are absent from the Lord; (For we walk by faith, not by sight:)
 7 We are of good courage, I say, and willing
 8 rather to be absent from the body, and to be present with the Lord. Wherefore we
 9 earnestly strive, that, whether present or absent, we may be accepted of him. For
 10 we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to what he hath done, whether it be good or bad.

Knowing, therefore, the terror of the
 11 Lord, we persuade men; and our fidelity is manifest to God; and I hope that it is manifest in your consciences also. For we
 12 recommend not ourselves again unto you, but only give you occasion to glory on our account, that ye may have somewhat to answer those who glory in appearance and not in heart. For whether we be trans-
 13 ported beyond ourselves, it is for God: or

3. *Not be found naked*] The following explains this verse, where 'to put off this,' or to be unclothed, as the common version signifies, to die, or to be in the state of the dead; so to be 'naked' is to be in the state of the dead. See Piscator.

4. *Groan, being burdened*] So he had said before; but he now mentions the cause of it, being burdened with sins and infirmities.—*Not that we desire*] Not that we long so much to put off this mortal body; but to put on our immortal one, so that death may, &c.

5. *To this very thing*] To this holy desire of future blessedness, and of a glorious resurrection.—*Is God who*] No other could raise and maintain such exalted and glorious expectations.

6—8. *As we know*] We know that while here we can but walk by faith in the promise of future blessedness in the presence of Christ; but when we leave this state we shall be for ever with him.

9. *We earnestly strive*] We are ambitious of being accepted of him both in this state and in another. See Phil. i. 23.

10. *Done in his body*] This is a solemn thought, and should awaken all to prepare to meet their God.

11. *Knowing therefore*] How terrible this judgment will be to unfaithful ministers, and to all who persist in their sins, 'we persuade men,' to embrace the gospel, that they may be saved.—*Our fidelity is*] So Sept. and Grotius.

12. *We recommend*] From this it is probable some imputed his defence of himself to pride and vain-glory.—*Not in heart*] Paul suggests that his opponents were condemned by their own consciences.

13. *Beyond ourselves*] As some affirm, because we expose ourselves to dangers, and even death, we can assure

whether we be sober-minded, it is for your 14 sakes. For the love of Christ constraineth us; because we thus judge, that if one died 15 for all, then were all dead; And that he died for all, that they who live should no longer live unto themselves, but unto him 16 who died for them, and rose again. So that henceforth we regard no man according to the flesh: yea, though we have regarded Christ according to the flesh, yet now we 17 regard him no more in this view. Therefore if any man be in Christ, he is a new creature: the old things have passed away; 18 behold, all things have become new. Now all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of this reconciliation; *Namely*, that God through Christ 19 reconciled the world unto himself, not counting their trespasses unto them; and hath committed to us the doctrine of this 20 reconciliation. We are therefore ambassadors in Christ's stead, as though God besought *you* by us: we intreat, in Christ's 21 stead, Be ye reconciled to God. For he hath made him a sin-offering for us, who knew no sin; that we might become righteous with God through him.

CHAPTER VI.

A. D. 58. Paul asserts his own faithfulness in the ministry; he exhorteth to flee the society and pollutions of idolaters.

1 FELLOW-LABOURERS, we also beseech you not to receive the grace of God in vain: 2 (For *God* saith, I have heard thee in a time accepted, and in the day of salvation

them, we do it for the glory of God; or 'be sober-minded, acting with prudence, and shunning persecution, we do it to promote your welfare.

14. *For the love of Christ*] In becoming incarnate, and dying on the cross.—*Were all dead*] Were not only obnoxious to death, but were dead in trespasses and sins.

15. *That they who live*] This verse, in connexion with the preceding, justifies the sentiment, that the merit of the Saviour's death is infinitely great and sufficient for all Adam's race; but is only actually efficacious to those who believe.

16. *According to the flesh*] We have no respect in our ministry to Jew or Gentile, rich or poor.—*Known Christ according*] Expecting him to be a temporal king, and hoping for worldly advantages; and even after his ascension, many of us thinking it right to observe and follow the law, yet now being better instructed, we regard him, &c.

17. *A new creature*] Or, 'there is a new creation' in the heart and principles of that man. There is a complete renovation of mind, as well as change of conduct.

18. *Now all things*] All things relating to this great change are of God, who laid the foundation of it in giving his Son to be a propitiation for our sin, and thus reconciled us to himself.

19. *Through Christ reconciled*] For the construction of the Greek, see Mark xiii. 25; comp. with Matt. xxiv. 25; Acts xvi. 12; Eph. v. 5; Coloss. iii. 1. In the last we have the same position of the verb substantive and participle.

20. *Ambassadors in*] Christ was God's chief ambassador, and the apostles as commissioned and sent by him, were his substitutes and representatives.

21. *A sin-offering*] The term has often this sense in the Sept. and the best expositors so regard it here.—*Righteous with God*] The term righteousness as used metonymically

have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation :) Giving no offence in any thing, 3 that *our* ministry be not blamed: But in 4 all things let us approve ourselves as ministers of God, by much patience, by afflictions, by necessities, by distresses, By stripes, by 5 imprisonments, by tumults, by labours, by watchings, by fastings; By purity, by 6 knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned, By 7 the word of truth, by the power of God, by the right and left hand armour of righteousness; By honour and dishonour, by 8 evil report and good report: as deceivers, and yet true; As unknown, and yet well 9 known; as dying, and, behold, we live; as chastened and not killed; As grieved, yet 10 always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. Our mouth is opened to you, 11 O Corinthians, our heart is enlarged. Ye 12 are not straitened in us, but ye are straitened by your own bowels. Now as a re- 13 compensate for this, (I speak as unto my children,) be ye also enlarged.

Be not unequally yoked together with 14 unbelievers: for what fellowship hath righteousness with iniquity? and what communion hath light with darkness? And 15 what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? And what agreement hath the 16 temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell among them, and walk

for the persons who receive, by faith in Christ, the righteousness of God.

CHAP. VI. 1. *Fellow labourers*] See note, 1 Cor. iii. 9.—*Grace of God*] In calling and qualifying you for the work of the ministry.

2. *God saith*] See Is. xlix. 8, where Messiah is introduced interceding for the Gentiles; and this answer is returned.—*Now is the day*] Now is the prayer of Messiah granted; now is salvation proclaimed among the Gentiles.

4—10. *Approve yourselves*] For this sense of the verb, see Wetstein on Rom. iii. 5; and this verse justifies the insertion of the pronoun in the former.—*The right and left hand*] Soldiers used the spear and sword with the right hand, and the shield with the left. The apostles had no other armour than a righteous cause, supported by a holy and righteous conduct.

11. *Is enlarged*] With love and affection. The apostle speaks in a most pathetic manner, and indicates his joy on their account.

12, 13. *Not straitened by us*] By our want of affection to you, but by your own bowels, when reflecting on your own conduct. Elsner and Kypke, render 'Not distressed by us.'—*Now as a recompense*] For your distress be ye also joyfully enlarged in mutual love.

14. *Unequally yoked*] Macknight, 'discordantly yoked.' Most suppose that the apostle alludes to Deuter. xxii. 10. It forbids believers to unite in religious fellowship with unbelievers; but has no direct reference to marriage, as it is often applied.

15. *What concord*] Does Christ give the same precepts, or enjoin the same rites as Belial, the false god, who profiteth not his worshippers? He calls any false god Belial, 'a thing of nought, which cannot profit any.'

16. *Ye are the temple of*] As a Christian society; and

among them; and I will be their God, and
 17 they shall be my people. Wherefore come
 out from among them, and be ye separate,
 saith the Lord, and touch not any unclean
 18 thing; and I will receive you. And will
 be a Father unto you, and ye shall be my
 sons and daughters, saith the Lord Al-
 1 mighty. Having therefore these promises,
 dearly beloved, let us cleanse ourselves from
 all defilement of flesh and spirit, perfecting
 holiness in the fear of God.

CHAPTER VII.

A. D. 58. Paul exhorts them to purity of life, and declares what comfort he had derived from the good account which Titus had given of them.

2 **RECEIVE** us; we have wronged no man,
 we have corrupted no man, we have de-
 3 frauded no man. I speak not this to con-
 demn you, for I have said before, that ye
 are in our hearts to die together and to
 4 live together. Great is my freedom of
 speech to you, great is my glorying of you:
 I am filled with comfort, I exceedingly
 abound in joy in all our affliction.
 5 For, when we had come into Macedonia,
 our flesh had no rest, but we were afflicted
 on every side; without were fightings,
 6 within were fears. Nevertheless God, that
 comforteth those that are cast down, com-
 7 forted us by the coming of Titus; And not
 by his coming only, but by the comfort
 with which he was comforted by you, when
 he told us your earnest desire, your lamen-
 tation, your zeal for me; so that I rather
 8 rejoice. For though I grieved you by my
 epistle, I do not now repent, though indeed
 I did repent: for I perceive that my epistle
 hath grieved you for a short time only.
 9 Now I rejoice, not that ye were grieved,
 but that ye were grieved to repentance: for
 ye were grieved in regard to God, so that
 in nothing have ye sustained loss by us.
 10 For grief in regard to God worketh re-

pentance to salvation not to be repented of;
 but the grief of the world worketh death.
 For behold this very thing, that ye grieved 11
 in regard to God, what diligence it wrought
 in you, *what* clearing of yourselves! what
 indignation! what fear! what vehement
 desire! what zeal! what revenge! In all
 things ye have proved yourselves to be clear
 in this matter. Wherefore, though I wrote 12
 unto you, *I did it* not so much for his cause
 that had done the wrong, or for his cause
 that had suffered the wrong, as that our
 care for you might be made manifest to
 you in the sight of God. We were there- 13
 fore comforted by reason of your comfort:
 yea, and we the more abundantly rejoiced
 by reason of the joy of Titus, because his
 spirit was refreshed by you all. For if I 14
 had gloried to him in any thing concerning
 you, I am not ashamed; but as we spoke
 all things to you in truth, so our glorying,
 which I made before Titus, is found a
 truth. And his tender affection is more 15
 abundant towards you; while he remem-
 bereth the obedience of you all, how ye
 received him with fear and trembling. I 16
 rejoice therefore that in every thing I have
 confidence in you.

CHAPTER VIII.

A. D. 58. He exhorts them to a liberal contribution to the saints of Jerusalem, by the example of others, the love of Christ, and their own spiritual profit, &c.

Now we make known to you, brethren, 1
 the grace of God bestowed on the churches
 of Macedonia; How that, in a great trial 2
 of affliction, their joy was abundant, and
 their deep poverty hath made their rich
 liberality to abound. For to their power I 3
 bear witness, yea, and beyond their power,
 they were willing of themselves; Beseech- 4
 ing us with much intreaty, *concerning* their
 gift, and the joint ministrations of it to the
 saints. And this they did, not as we ex- 5

to you what God promised to Israel is now freely vouch-
 safed. See Levit. xxvi. 11, 12, and Jerem. xxxi. 33.

17, 18. *Among them*] Among idolaters. See Is. lii. 11, in
 the Sept.—*And will be a father*] These precise words are not
 in any place in the Old Testament; but they are contained as
 to the sense in many places. See 2 Sam. vii. 14; Jer. xxxi. 9.

CHAP. VII. 1. *These promises*] Mentioned chap. vi.
 16—18.—*Defilement of flesh*] All impure actions and de-
 sires, such as were but too common at Corinth.

2, 3. *Receive us*] With enlarged affection, as we have
 not acted as your corrupt teachers have, having injured no
 one, corrupted no one by false doctrine, &c.—*Have said be-
 fore*] As to the sense, chap. vi. 11, 12.

4. *Freedom of speech*] Respecting my own conduct, and
 my sincere affection to you.

5—7. *Without were fightings*] Oppositions and conten-
 tions from unbelievers; within fears on account of weak
 believers, lest they should be discouraged.—*Earnest desire*]
 To correct every thing agreeably to my first epistle; your
 lamentation for your past conduct, and your zeal and affec-
 tion for me.

8. *Though indeed I did repent*] Paul, though he wrote
 by the inspiration of the Spirit, yet was concerned in re-

spect to the effects which his epistle might have on the Co-
 rinthians; and from this we learn that the consequences of
 it were not revealed to him.

9. *Grieved in regard to God*] For having incurred his dis-
 pleasure, and acted in a manner so contrary to your duty
 and obligations.

11. *What diligence*] To reform what had been amiss;
 'what clearing of yourselves' to Titus for your conduct;
 'what fear' lest some judgment should fall on you.—*Have
 proved yourselves*] Clear at present of some dividing divisions,
 and encouraging the licentious.

13—16. *Of the joy of Titus*] Who found you so ready
 to submit to our directions, and thus established the opi-
 nion which I had given of you.

CHAP. VIII. 1. *The grace of God*] Some render, 'very
 liberal gift bestowed by the churches,' &c. Extraordinary
 generosity, &c. The word *χάρις* signifies a gift, verses 6,
 7, 19; and as *ἀσκή* is sometimes used as an epithet accord-
 ing to the Hebrew idiom, the renderings given are plausi-
 ble; but the common version is preferred, as it is the most
 usual sense of the words, and in fact only ascribes to its pro-
 per cause, Divine influence, their liberal spirit.

3, 4. *Beseeching us*] To receive it and convey it, together

pected; but they first gave themselves to the Lord, and then to us by the will of
 6 God: So that we desired Titus, that, as he had begun, so he would also finish among
 7 you this work of liberality also. Now, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound
 8 in this liberality also. I speak not by way of command; but to try the sincerity of your love also, by the diligence of others.
 9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through
 10 his poverty might be rich. And I give my judgment in this matter: for this is expedient for you, who have already not only begun to do, but also to be forward, a year
 11 ago. Now therefore fully perform the doing of it; that as there was a readiness to will, so there may be a full performance also
 12 out of that which ye have. For if there be first a readiness of mind, it is accepted according to what a man hath, and not according to what he hath not. For I mean
 13 not that others may be eased, and ye burdened: But that, by an equality, your abundance may be at this time a supply for their want, that their abundance also may be at another a supply for your want: that
 15 there may be an equality, As it is written, He that had gathered much, had nothing over; and he that had gathered little, had no want.
 16 But thanks be to God, who hath put the same earnest care for you into the heart of Titus. For he accepted indeed my exhortation; but, being more earnest, he went
 18 unto you of his own accord. And we sent with him a brother, whose praise in the
 19 gospel is throughout all the churches; And not that only, but who was also chosen by the churches our fellow-traveller with this

with some of their members, to the poor suffering disciples at Jerusalem.

5. *They first gave themselves*] Hearing of this collection, they gave up themselves and what they had to the honour and glory of the Lord Jesus, without any exhortation from us; and then to us to do what we knew to be the will of God.

6—8. *Titus*] He had, it appears, mentioned this to the Corinthians, who were a wealthy people; and Paul now desires them to show their sympathy and Christian love.

9. *The grace of our Lord*] No motive surely could influence so much as this. Rich in the glories of the Divine nature; yet became incarnate, was born of poor parents, lived in a poor state, and died on the cross, Phil. ii. 5—8.—*Might be rich*] In the enjoyment of spiritual blessings; in faith, hope, and consolation.

10—15. *I give my judgment*] Paul would not command, but advise, and thus exemplify his own assertion, that he was not a lord over their faith.—*A year ago*] They had manifested an extraordinary zeal in this affair, when Titus pressed it upon them, and Paul desires them fully to perform what they intended, according to their ability. See Exod. xvi. 18.

17. *Of his own accord*] He anticipated the time which I had proposed.

18. *A brother*] This brother is most generally supposed

gift, which is administered by us to the glory of the Lord himself, and to show our ready mind: We avoiding this, that no one should blame us, in our administration of this abundance: Providing things which are good, not only in the sight of the Lord, but also in the sight of men. And we have sent with them our brother, (whom we have often found diligent in many things, but now much more diligent,) because of the great confidence which we have in you. If any inquire concerning Titus, he is my partner and fellow-labourer towards you: or concerning our brethren, they are the messengers of the churches, and the glory of Christ. Wherefore show ye to them, and before the churches, the proof of your love, and of our glorying on your account.

CHAPTER IX.

A. D. 58. Paul states the reason for sending Titus and others; exhorts them to liberality, which may and will yield them much advantage.

FOR concerning this ministration to the saints, it is superfluous for me to write to you: For I know your readiness, for which I glory of you to those of Macedonia, that Achaia was ready a year ago; and your zeal hath excited very many. Yet have I sent the brethren, lest our glorying of you should be in vain in this respect; that, as I said, ye may be ready: Lest if those of Macedonia come with me, and find you unprepared, we should be put to shame, (not to say ye,) for this confidence. I have therefore thought it necessary to exhort the brethren, that they would go before to you, and make up beforehand your bounty, before announced, that the same might be ready, as matter of bounty, and not as something extorted.

However, this I say, He who soweth sparingly, sparingly shall he also reap; and

to be Luke the Evangelist. He accompanied Paul, Acts xvi. 10, 11, and must have been a man of excellent gifts, who was so generally esteemed. But see Michaelis, who argues that this brother could not be Luke, but some Macedonian believer. As some of the best copies of the Syr. read 'brethren,' Middleton is inclined to the opinion that Sospiter, Aristarchus, and Secundus, were the brethren intended. See Acts xx. 3, 4.

19—21. *Chosen by the churches*] As their representative, and to prevent all suspicion of any misapplication of the money collected.

22—24. *Our brother*] That Luke might go with Titus to Corinth, and again meet Paul at Troas, Acts xx. 4, 6. See Whitby on chap. ii. 12.—*Messengers of the churches*] This shows the regular and prudent intercourse of the Christians at that period.—*The glory of Christ*] They have his glory in view, and to promote which is the end of their visit and labours among you.

CHAP. IX. 1. *It is superfluous*] I need say nothing of the reasonableness of this, as you admit it.

2—5. *I glory of you*] As having manifested such a charitable disposition, and being ready to contribute so long ago.—*As something extorted*] By importunity, against your will. See verse 7.—*(o) Boasting*.—Griesb.

6—9. *He who soweth*] This is a beautiful representation of kindness and charity. It is like sowing, and as we sow,

he who soweth bountifully, bountifully shall
7 he also reap. Let every man give according
as he purposeth in his heart; not with
grief, nor by constraint: for God loveth a
8 cheerful giver. And God is able to make
every blessing abound towards you; that,
9 having always all sufficiency in all things,
ye may abound in every good work: (As it
is written, He hath dispersed abroad; he
hath given to the poor: his righteousness
10 remaineth for ever.) Now he that supplieth
seed to the sower, and bread for food, will
supply and multiply your seed sown, and
increase the fruits of your righteousness;
11 Being enriched in every thing to all boun-
tifulness, which produceth thanksgiving by
12 us to God. For the ministration of this
service not only supplieth the want of the
saints, but aboundeth also in many thanks-
13 givings to God; While by the experience of
this ministration they glorify God for your
professed subjection to the gospel of Christ,
and for your liberal contribution to them,
14 and unto all men; And by their prayer for
you, ardently loving you on account of the
superabounding grace of God towards you.
15 Thanks be unto God for his unspeakable gift.

CHAPTER X.

1. D. 58. Paul vindicates his own spiritual authority against certain opponents; he taxes them with boasting of what belonged to other men.

1 Now I Paul myself beseech you by the
meekness and gentleness of Christ, who in
outward appearance am humble among you,
but being absent am bold towards you:
2 Now I beseech you, that I may not be bold
when I am present with that confidence,
with which I think to be bold against some,
who think of us as if we walked according to
3 the flesh. For though we walk in the flesh,
4 we do not war according to the flesh: For
the weapons of our warfare are not fleshly,
but mighty through God to the overthrow-
5 ing of strong-holds; Casting down reason-
ings, and every high thing that exalteth

itself against the knowledge of God, and
bringing into captivity every thought to
the obedience of Christ; And being ready 6
to avenge all disobedience, when your obe-
dience is fulfilled.

Do ye look on things according to the 7
outward appearance? If any man trust in
himself that he is Christ's, let him of him-
self think this also, that, as he is Christ's,
even so are we Christ's. For though I 8
should glory in a somewhat extraordinary
manner of our authority, which the Lord
hath given us for your edification, and not
for your destruction, I should not be
ashamed: *But I forbear*, that I may not 9
seem as if I would terrify you by my epistles.
For his epistles, say they, are weighty and 10
powerful; but his bodily presence is weak,
and his speech contemptible. Let such an 11
one think this, that as we are in word by
epistles when we are absent, such we will
be indeed also when present. For we dare 12
not rank ourselves, or compare ourselves
with some that commend themselves: but
they measuring themselves by themselves,
and comparing themselves with themselves,
are unwise. But we will not glory of 13
things beyond our measure, but concerning
the measure of the line, *even* of the measure
which God hath allotted to us, that we
should reach even unto you. For we stretch 14
not ourselves too far, as if we reached not
to you: for we are come as far as to you also
in preaching the gospel of Christ: Not 15
glorifying of things beyond our measure,
that is, in other men's labours; but having
hope, when your faith is increased, that we
shall be enlarged by you, as concerning our
line abundantly; So as to preach the gospel 16
in the regions beyond you, and not to
glory in another man's line of things made
ready for us. But he that glorieth, let him 17
glory in the Lord. For not he who com- 18
mendeth himself is approved, but he whom
the Lord commendeth.

we may expect to reap.—*Every blessing*] Every temporal blessing of which you at any time may be in need. See Ps. cxii. 9.

10—13. *Thanksgiving by us*] Such kindness excites us to renewed praises to God for what he has done to you, as well as those who are the objects of your charity.

14. *Superabounding grace*] In visiting you Gentiles, and enriching you both with spiritual gifts and graces.

15. *His unspeakable gift*] Paul abruptly breaks out in this language, thanking God for his first, his greatest gift, and which included all others, the gift of his Son.

CHAP. X. 1. *In outward appearance*] See verse 7. In his person there was nothing majestic or commanding; and his adversaries laid this as a charge against him.

2. *Against some who*] Those who fomented divisions. *Hulked*] Had only our reputation and worldly interest in view.

3—6. *Walk in the flesh*] Live like other men, and are in appearance as weak; yet 'we do not war,' &c. against idolatry and vice with carnal weapons or arms.—*Mighty through God*] Some consider the words as a Hebraism,

and render 'exceedingly powerful.' See Greek, Acts vii. 20. But as the text will naturally bear the common version it is preferred.—*Strong-holds*] All the ignorance and vice, which may be regarded as the fastnesses of Satan.—*Reasonings*] Of philosophers and statesmen, who opposed the gospel.

7—9. *I should glory in a*] The apostle had indeed extraordinary authority in the church; but he used it with moderation, for the advantage of men's souls.

10, 11. *His epistles*] Thus spoke the factious leaders, reproaching the bodily infirmities of the apostle, and especially his manner of speaking.

12. *Measuring*] Judging of themselves and their deeds from their own false opinions.

13—16. *Even of the measure*] God had, as it were, measured out, and distributed to the first heralds of the gospel not only their several offices in the church, but the scenes of action where they should labour. The province allotted to Paul was large, not only reaching to Corinth but he hoped to a far greater extent.

17, 18. *In the Lord*] As having crowned his labours

CHAPTER XI.

A. D. 58. Paul, from necessity, commendeth himself; and sheweth, from his labours, sufferings, and success, that he was not inferior to others.

- 1 I wish that ye would bear with me a little in my foolish boasting: and indeed
- 2 bear with me. For I am jealous of you with a very great jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I
- 3 fear, lest as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.
- 4 For if he that cometh *among you* preach another Jesus, whom we have not preached; or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with me.
- 5 For I suppose I am in nothing inferior to the chiefest apostles. But though I be rude in speech, yet not in knowledge; but in every thing we have been made manifest
- 7 towards you among all men. Have I committed an offence in humbling myself, that ye might be exalted; because I have preached to you the gospel of God without
- 8 cost? I spoiled other churches, by receiving
- 9 wages, to minister to you. And when I was present with you, and wanted, I was chargeable to no man: for that which was wanting to me, the brethren who came from Macedonia supplied: and in every thing I have kept myself from being burdensome
- 10 to you, and I will keep myself. As the truth of Christ is in me, this glorying shall not be stopped with respect to me, in the
- 11 regions of Achaia. Why? because I do not love you? God knoweth *that I love*
- 12 *you*. But what I do, that I will do, that I may cut off occasion from those who desire occasion; that wherein they glory,
- 13 they may be found even as we. For such are false apostles, deceitful workmen, trans-

forming themselves into apostles of Christ. And no wonder; for Satan also transformeth himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves as the ministers of righteousness; whose end shall be according to their works. I say again, Let no man think me foolish; if otherwise, yet as foolish receive me, that I may glory a little. That which I speak, I speak not by command of the Lord, but as it were foolishly, on this subject of glorying.

Since many glory according to the flesh, I also will glory. For ye bear with the foolish gladly, since ye yourselves are wise. For ye bear with it, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as 21 in respect to the reproach, namely, that we are weak. Yet whereinsoever any is bold, (I speak foolishly,) I also am bold. Are 22 they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of 23 Christ? (I speak as one foolish) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths often. Five times I received of 24 the Jews forty stripes except one. Thrice 25 I was beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I floated in the deep. I have been in 26 journeys often, in dangers from rivers, in dangers from robbers, in dangers from mine own countrymen, in dangers from the Gentiles, in dangers in the city, in dangers in the desert, in dangers on the sea, in dangers among false brethren; in labour and 27 toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are with- 28 out, the troubles which come on me daily,

with success. Even among men, self-praise is no commendation. It is, indeed, an honour to receive commendation from God, either here, by being made useful, or hereafter, by being admitted to his presence and glory.

CHAP. XI. 1. *In my foolish boasting*] That this gives the sense the whole context proves.

2. *One husband*] The Lord Jesus. They had been espoused or betrothed to him by the ministry of Paul, and he was anxious that they might be preserved as a chaste virgin, and at last presented to him without spot.

3. *I fear*] Paul's affection to them made him fear on their account, lest, through temptation, they should be corrupted from that simplicity of manners and doctrine which became them as believers in Christ.

4. *He that cometh*] The leader of the faction among you. *Another Jesus*] Were he to announce to you another Jesus as the foundation of your faith; but does he not, in fact, build on him whom I have preached?

5. *To the chiefest*] He doubtless refers to James, Peter, and John. See Gal. ii. 9. Hence the Papists are convicted of folly in setting up Peter only.

6. *Rude in speech*] 1 Cor. ii. 1, 4. This was the language or charge of his opponent.

7—10. *Without cost*] Is this a proof of my want of apos-

tolic authority? It seems the churches in other places sent him some supplies; and his acceptance of it, he calls spoiling them. He refers to the churches of Macedonia.

11. *God knoweth*] I have thought it better to supply what is implied, so that the sense may not be mistaken.

13. *Deceitful workmen*] It is probable that he alludes to some Jewish zealots, who, pretending to be apostles of Christ, tried to injure him, as well as prevent the success of the gospel.

14, 15. *Satan also*] Some think that he might do this when he tempted Eve and our Lord.—*His ministers*] All false teachers and wicked men are intended, but awful will be their reward.

18—21. *With the foolish*] With those who glory in their carnal privileges and other things of a secular nature, because you judge yourselves to be wise.—*If a man*] Paul must allude to the tyranny and insolence of the false teachers, which they had as yet borne.

22. *Hebrews*] So am I speaking their language, and not an Hellenist; of the seed of Abraham, as I can prove by direct genealogies.

25. *Beaten with rods*] This was the Roman manner of punishment, Acts xvi. 21, 22.—*Stoned*] Acts xiv. 19.—*Shipwreck*] When he did so, or where, we have no infor-

29 in the care of all the churches. Who is weak, and I am not weak? who stumbleth, 30 and I burn not? If I must needs glory, I will glory in the things which concern my 31 weakness. The God and Father of our Lord Jesus Christ, who is blessed for ever- 32 more, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a 33 garrison, desiring to apprehend me: And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

A. D. 58. Paul commendeth his apostleship not by the revelations communicated, but by his infirmities, blaming them for compelling him to this boasting.

1 DOUBTLESS it is not expedient for me to glory. Yet I will come to visions and revelations of the Lord. I know a man in Christ, who about fourteen years ago, (whether in the body, I know not; or whether out of the body, I know not: God knoweth :) that such an one was caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I know not :) God knoweth; 4 How that he was caught up into paradise, and heard unspeakable words, which it is not possible for a man to utter. Of such an one will I glory: but of myself I will not glory, except in my weaknesses. 6 For if I were desirous of glorying, I should not be foolish; for I should speak the truth: but I forbear, lest any man should think of me above what he seeth me to be, or what he heareth from me. And lest I should be exalted above measure through the abundance of these revelations, there was given to me a thorn in the flesh, a messenger of Satan to buffet me; lest, I say, I

should be exalted above measure. Concern- 8 ing this thing I besought the Lord thrice, that it might depart from me. And he said 9 to me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. I take pleasure there- 10 fore in weaknesses, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. I am become foolish in glory- 11 ing; ye have compelled me: for I ought to have been commended by you: for in nothing am I inferior to the chiefest apostles, though I be nothing. The signs 12 indeed of an apostle were wrought among you, in all patience, in signs, and wonders, and mighty deeds. For what is it wherein 13 you were inferior to other churches, unless it be that I myself was not burdensome to you? forgive me this wrong. Behold, a 14 third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you. For the children ought not to lay up for the parents, but the parents for the children. And I 15 will very gladly spend and be spent for the sake of your souls; though the more abundantly I love you, the less I am loved.

But be it so; I did not burden you: 16 nevertheless, being crafty, I caught you with guile. Did I make a gain of you by 17 any of those whom I sent to you? I desired Titus to go, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps? Think ye that 19 we again defend ourselves to you? we speak before God in Christ: but we do all things,

mation. On one of these occasions he floated a night and a day in the deep.

28, 29. *In the care of*] Especially those which he had planted.—*Is weak*] In knowledge, and full of scruples; and do I not condescend to him? Who stumbleth, and I do not burn to raise him up?

30. *My weakness*] My own helpless and exposed situation, which gave occasion both to men and to God to display kindness unto me. He refers to verses 32, 33.

32, 33. *Under Aretas*] Acts ix. 23—25.

CHAP. XII. 1. *It is not expedient*] It brings upon me the suspicion of vain-glory.—*Yet I will come*] As you have, in a measure, forced me.

2. *I know a man in Christ*] A believer in him. 'Whether in the body,' by being actually caught up to heaven; or 'out of the body,' in a vision or trance, Acts xii. 9.—*Third heaven*] The highest heaven, where God manifests his glory. See note, Gen. i. 6.

4. *Paradise*] St. Paul speaks of the same vision here, and verse 2; and consequently paradise is the same as the third heaven.—*Not possible*] Though he was enabled to understand what he saw and heard, yet he could not, by human language, convey to others any conceptions of it.

5, 6. *Of such an one*] This is a delicate mode of speaking of himself, and shows his great humility. He might justly glory in the honour done him; but he was afraid lest any one should think too much of him instead of the Saviour.

7. *A thorn in the flesh*] Some bodily infirmity; and no conjecture seems so natural as that of Dr. Whitby, that the views he had of the heavenly glory, produced some paralytic symptoms, perhaps a stammering in his speech, and some particular distortions in his countenance. As this might lessen both his acceptance and his usefulness, it is no wonder he should be so importunate to have it removed; and yet being the consequence of 'so great a favour,' he might justly glory in it.—*A messenger of Satan*] Natural evil or affliction is attributed to Satan, Luke xiii. 26. But some think that the messenger of Satan refers to the false teachers, or apostles, who took advantage of Paul's infirmities to oppose and injure him.

8—10. *The Lord thrice*] This shows how much he desired that it might be removed.—*My grace*] This answer to his prayer was made most probably in a vision, or else by revelation through the Spirit.—*My power*] In converting men, is displayed by the weakness of the instruments I employ.—*Most gladly*] Rather than he discouraged, I will rejoice in my infirmities, that the power of Christ may overshadow me as a tent, as the term signifies, affording me shelter, safety, refreshment, and rest.

11—15. *Ye have compelled me*] By what has been said against me. Yet 'the signs of an apostle were wrought among you' by various and wonderful miracles and gifts of the Spirit.—*I seek not yours*] He considered himself as a father, and hence bound to do all for their advantage.

16—19. *I caught you with guile*] This was the language

20 dearly beloved, for your edification. For I fear, lest, when I come, I may not find you such as I would, and lest I shall be found by you such as ye would not: lest there be contentions, envyings, wrath, strifes, evil-speaking, whisplings, swellings, tumults: 21 And lest, when I come again, my God may humble me among you, and that I shall have to bewail many who have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.

CHAPTER XIII.

A. D. 58. Paul threateneth obstinate sinners; adviseth them to examine themselves, and concludes with an exhortation and prayer.

1 THIS third time I am coming to you. By the mouth of two or three witnesses shall every word be established. I told you before, and I tell beforehand a second time, as if present, though now absent, those who heretofore have sinned, and all others, that, if I come again, I will not spare them: 3 Since ye seek a proof of Christ speaking by me, who towards you is not weak, but is 4 mighty among you. For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the 5 power of God towards you. Examine your-

selves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, unless ye be disapproved? But I trust that ye will know that we are not disapproved. Now I pray God that ye do no evil: I pray not that we should appear approved, but that ye should do that which is good, though we be as if disapproved. For we cannot do any thing against the truth; but for the truth. For we are glad, when we are weak, and ye are strong; and for this we pray also, even your perfection. Wherefore I write these things, being absent; lest being present I should use sharpness, according to the power which the Lord hath given me; yet this is for edification, and not for destruction. Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Salute one another with a holy kiss. All the saints salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

The second epistle to the Corinthians was written from Philippi, a city of Macedonia, by Titus and Luke.

of some opponent. He appeals to them whether or not this charge was true. See note, chap. viii. 18.

20, 21. *For I fear lest*] Paul was concerned, lest on his arrival he should find some very far from being what he desired, in their temper and practice; and lest he should have sorrow over such on account of their sins.

CHAP. XIII. 1. *By the mouth*] See Deuter. xix. 15. Paul would examine into their conduct; and if any thing immoral was proved by the testimony of two or three witnesses, he would punish the obstinate.

2. *I told you before*] See 1 Cor. iv. 18, 19.

4. *Through weakness*] Of that human nature which he assumed; yet he liveth again, being raised by the power of God; so we also are weak in him, and like him exposed to many evils; but we shall prove that we live by him, through the power of God exercised towards you.

5. *Disapproved*] See 1 Cor. ix. 27. Every man is disapproved who is not in Christ, and who has not Christ formed in him. It is only in him that we are accepted.

6. *Are not disapproved*] Of God, however we may be so by some men.

7. *Now I pray God*] That he would keep you from doing evil.—*I pray not*] So Valable and others supply. I do not pray that we may appear approved by the exercise of our apostolic authority, in punishing offenders, but I am rather desirous in this respect to appear as if rejected or disapproved.

8. *We cannot do*] We cannot do anything in approving, or disapproving of men, or in exercising our authority against the interest of the truth of the gospel, but for it. We are influenced by no selfish ends and views.

9. *We are weak*] When we are accounted so, and when you are strong in faith and other Christian virtues; and we even most fervently pray for your perfection.

10. *Yet this is for*] I have supplied what appears to be necessary; and from this we learn that censures or punishments were not to be inflicted but for the good both of the offenders and of the whole body.

11. *Of one man*] United in your views and affections, and live in peace and concord; and then may you expect the God of peace to be with you.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

INTRODUCTION.

NUMEROUS Christian societies had been formed in various parts by the labours and ministry of Paul; and several such in Galatia: Acts xvi. 1; xviii. 23. The members of these societies or churches were chiefly Gentiles. Some Jewish zealots had come among them, and maintained, that they could not be saved unless they were circumcised according to the law of Moses. To establish this sentiment, they asserted that the authority of Paul was not equal to that of Peter, and other apostles of the circumcision. Paul vindicates his own authority, and maintains that he who submitted to circumcision became obliged to perform the whole law, and did in effect renounce the gospel; the grand peculiarity of which is justification by faith, without the works of the law.

CHAPTER I.

A. D. 58. Paul wonders that they should so soon desert him and the gospel; solemnly condemns any other gospel, and shows how he was called to the apostleship.

- 1 PAUL, an apostle, (not from men, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead;)
- 2 And all the brethren that are with me, to
- 3 the churches of Galatia: Grace be to you, and peace from God the Father, and from
- 4 our Lord Jesus Christ: Who gave himself for our sins, that he might deliver us from this present evil world, according to the
- 5 will of our God and Father: To whom be glory for ever and ever. Amen.
- 6 I wonder that ye are so soon removed from him that called you through the grace
- 7 of Christ, to another gospel: Which is not another; but there are some that trouble you, and desire to pervert the gospel of
- 8 Christ. But though we, or an angel from heaven, preach any gospel to you besides that which we have preached to you, let him
- 9 be accursed. As we have already said, so I now say again, If any one preach any gospel to you besides that which ye have
- 10 received, let him be accursed. For do I now aim to approve myself to men, or to God? or do I seek to please men? for if I still pleased men, I should not be the servant of Christ.
- 11 But I declare to you, brethren, that the gospel which was preached by me is not ac-
- 12 cording to man. For I neither received it from man, nor was I taught it, but by the
- 13 revelation of Jesus Christ. For ye have heard of my former behaviour in the Jewish religion, that I exceedingly persecuted the

church of God, and laid it waste: And I 14 made a proficiency in the Jewish religion above many of the same age in my own nation, being more exceedingly zealous of the traditions of my forefathers. But when 15 it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son to me, that I might 16 preach him among the Gentiles; I did not immediately consult with flesh and blood; Nor did I go up to Jerusalem to those who 17 were apostles before me; but I went into Arabia, and returned unto Damascus. Then, after three years, I went up to Je- 18 rusalem to see Peter, and abode with him fifteen days. But I saw no other of the 19 apostles, except James the Lord's brother. (Now the things which I write to you, 20 behold, before God, I lie not.) Afterwards 21 I came into the regions of Syria and Cilicia; And I was unknown by face unto the 22 churches of Judea which were in Christ: But they had only heard, That he, who 23 formerly persecuted us, now preached the faith which he once destroyed. And they 24 glorified God on account of me.

CHAPTER II.

A. D. 58. Paul mentions his second journey to Jerusalem, and the reason of it; blames Peter, and states the doctrine of justification by faith, &c.

THEN, after fourteen years, I went up 1 again to Jerusalem with Barnabas, and took with me Titus also. And I went up 2 by revelation, and communicated to them that gospel which I preach among the Gen- tiles; but privately to those who were of reputation, lest I should run, or had run,

CHAP. I. 1—5. *From men*] Originally; not from the suggestion or instruction of men, nor by the instrumentality of any man; but by Christ himself, and as he is one with the Father, by his will and act also.—*Gave himself for*] Gave up himself a sacrifice for our sins.—*This present evil*] Gentiles being given up to idols and the most degrading vices, and the Jews being no better.

6. *Him that called you*] With Dr. Chandler, I refer this to the apostle; and as the proper translation of *iv χαριτι* is 'by or through the grace of Christ,' as it is rendered 2 Cor. i. 12, and 2 Thess. ii. 16; the apostle only speaks of himself as the instrument which Christ had employed in this work of mercy.

7. *Which is not another*] Having called the opinion of the Judaizing teachers, 'another gospel,' probably using their boasting language, he corrects such a statement by observing, what they maintain and preach is not another gospel, but a perversion of the gospel of Christ.

8—10. *Angel from heaven*] This is supposing a strong case by way of illustration; and the repetition of it shows how much the apostle felt the importance of the subject.—*Aim to approve*] For this sense of *πιδω*, see Acts xii. 20; xiv. 19, and the authorities in Schleusner.

11, 12. *According to man*] It is not of man's invention, nor was I taught it by any man, but received it by immediate revelation from Christ, as the following facts will testify.

14. *Traditions*] Not only being more zealous for the law of Moses, but for all the traditions which had been mixed with it, as of the same Divine authority.

15. *Separated me*] Who had in his secret and holy purpose appointed me to the office of an apostle from my very birth. See Jerem. i. 5.

16. *To reveal his Son*] To discover him to me in the way to Damascus, as risen from the dead. 'I did not, after that, consult any man,' respecting the gospel, or my duty as to preaching it. See Matt. xvi. 17.

17. *Into Arabia*] We have no account of this journey in Acts ix. It is probable that Paul, having tarried a few days at Damascus with the brethren, and preached Christ, then withdrew into Arabia to exercise his ministry, and after some time returned to Damascus, where what is related Acts ix. 23, 24, occurred.

18. *After three years*] From the time of his conversion. If this visit is that related Acts ix. 26—30, Paul must have laboured some time in Arabia as well as at Damascus. He abode with Peter fifteen days; but all the other apostles, except James, were then employed in their different missions.

20—24. *I lie not*] I write only what is true. On his departure from Jerusalem he first went into Syria, and then into his own native country, Cilicia. During all this period he was personally unknown to the churches in Judea.

CHAP. II. 1. *Fourteen years after*] Most probably, not after his first journey, but after his conversion. He went to consult the apostles and church about the freedom of the Gentiles from Jewish rites. Acts xv. 2, &c.

2. *By revelation*] Either communicated to himself or to some other teacher or prophet.—*But privately*] To the apostles and elders, because many of the Jewish believers could not bear the doctrine that all converts were exempted from their rites.—*Should run*] Lest, if the apostles should oppose my sentiments as to this particular, I should have laboured in vain, and the progress of the gospel should be impeded.

3 in vain. But not even Titus, who was with me, being a Gentile, was compelled to be circumcised; On account of false brethren artfully introduced, who had come in privily to spy out our freedom which we have in Christ Jesus, that they might bring us into bondage: To whom we did not give place by subjection even for an hour; that the truth of the gospel might continue with you. But in respect to those who were of most reputation, (whatsoever they were, it maketh no difference to me: God accepteth no man's person:) for they who were of reputation, in conference added nothing to me. But, on the contrary, when they saw that I was entrusted with the gospel for the uncircumcision, as Peter was with the gospel for the circumcision; (For he that wrought effectually by Peter in the apostleship of the circumcision, the same wrought powerfully by me in the conversion of the Gentiles:) And when James, Peter, and John, who were judged to be pillars, perceived the grace that was bestowed on me, they gave to me and Barnabas the right hands of fellowship; that we should go to the Gentiles, and they to the circumcision. Only they would that we should remember the poor; which very thing I was earnest also to do.

11 But when Peter had come to Antioch, I withstood him to his face, because he was 12 to be blamed. For before certain persons came from James, he ate with the Gentiles: but when they had come, he withdrew and separated himself, fearing those of the circumcision. And the other Jews also dissembled with him; so that Barnabas likewise was carried away by their dissimu-

lation. But when I saw that they walked 14 not uprightly, according to the truth of the gospel, I said to Peter, in the presence of them all, If thou, being a Jew, live according to the manner of the Gentiles, and not according to that of the Jews, why dost thou urge the Gentiles to observe the laws of the Jews? We, who are Jews by 15 nature, and not sinners of the Gentiles, Knowing that a man is not justified by 16 works of the law, but by faith in Jesus Christ; even we have believed in Jesus Christ, that we might be justified by faith in Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be 17 justified by Christ, we ourselves are still sinners, is therefore Christ the minister of sin? By no means. For if I build again 18 the things which I have destroyed, I make myself a transgressor. For I, through the 19 law, have died to the law, that I might live unto God. I am crucified with Christ: 20 nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. I do not make void the grace 21 of God: for if righteousness come by the law, then Christ died in vain.

CHAPTER III.

A. D. 53. Paul interrogates them respecting their attachment to the law; shows that men are justified by faith, and blessed with believing Abraham.

O UNWISE Galatians, who hath imposed 1 on you,^a before whose eyes Jesus Christ hath been evidently set forth as crucified for you? This only I desire to learn from 2

3—5. *Titus, who*] Paul took Titus, a believing Gentile, as his companion, to show what was his opinion about consorting with Gentile converts; nor was he compelled to be circumcised. Paul would not suffer it, to gratify some false brethren. See Acts xv. 1, 2, 24. The reason why the apostle resisted was: to maintain the freedom of Christians, as such, from all Mosaic rites and observances.

6—10. *Of most reputation*] Men of eminence, as were the apostles and elders at Jerusalem. These, on learning his success in preaching to the Gentiles, concluded that Christ had entrusted him with the gospel for their benefit and salvation, as he had Peter with it for the conversion of the Jews.—*The poor*] The poor Christians who were at Jerusalem, and in Judea. See Rom. xv. 26, and 2 Cor. ix. 1, &c.

11—13. *Blameful*] For not acting according to his own convictions, and the revelation which had been made to him. See Acts x. and xi.

14. *Not uprightly*] This shows that the apostles were not perfect characters; but, when not under the powerful influence of the Spirit, were liable to fall, and become guilty of unsuitable behaviour.—*According to the manner of the Gentiles*] Eating with them, and of food which, to a Jew, is unclean. Why do you this at one time, and then, at another, refuse to eat with them?—*Observe the laws*] Or become Jews, by submitting to all the Mosaic rites.

16. *Even we have believed*] And if it be necessary for us to believe in Christ for justification, it is manifest that we

neither are, nor can be, justified by the observance of the law. &c. Rom. iii. 20; iv. 15, &c.

17. *Are still sinners*] And need the aid of the law to pardon us, then indeed is not Christ the minister of sin, leaving those who believe in him under it, and subject to all its consequences? This question implies the apostle's indignation at such a thought.

18. *If I build again*] If we re-establish the law and its rites as necessary to salvation, which, by our decree at Jerusalem and our preaching, we have declared not to be binding, we prove ourselves transgressors by deceiving others. But I solemnly, for myself, declare, that through a full knowledge of the law, I have died to the law as affording me any ground of justification; and in consequence have believed in Christ, that I may live unto God.

20. *Crucified with*] See note, Rom. vii. 4.—*Nevertheless I live*] Having been raised with him, by the work of his Spirit; yea, Christ even lives in me.

21. *Come by the law*] If this blessing could be obtained by our moral obedience, or by any ceremonial observances, the death of Christ would have been in vain, and the grace of God in the gospel made void and destroyed.

CHAP. III. 1. *Imposed on you*] As if by the supposed power of magic, as the word signifies. The words 'among you' are very doubtful.—*Before whose eyes*] Paul had exhibited the person of the Saviour in so lively a manner to them, and especially his crucifixion, that they might be considered as having seen him giving up himself for them.—(c) *That ye should not obey the truth*. Griesb.

you, Received ye the Spirit by the works of
 3 the law, or by the obedience of faith? Are
 ye so unwise? having begun in the Spirit,
 4 are ye now making yourselves perfect by
 the flesh? Have ye suffered so many things
 5 in vain? if it be indeed in vain. He there-
 fore that ministered to you the Spirit, and
 wrought miracles among you, did he it by
 6 the works of the law, or by the obedience
 of faith? Even as Abraham believed God,
 7 and it was counted to him in order to
 righteousness. Know therefore that those
 who are of faith, are the children of
 8 Abraham. And the scripture, foreseeing
 that God would justify the Gentiles through
 faith, proclaimed before glad tidings to
 Abraham, saying, In thee shall all nations
 9 be blessed. So then those that are of
 faith are blessed with faithful Abraham.
 10 For as many as are of the works of the
 law are under a curse: for it is written,
 Cursed is every one that continueth not in
 all things which are written in the book of
 11 the law, to do them. But that no man is
 justified by the law in the sight of God, is
 evident: for, The righteous by faith shall
 12 live. Now the law is not of faith: but,
 He that doeth them, shall live by them.
 13 Christ hath redeemed us from the curse of
 the law, having been made a curse for us:
 (for it is written, Cursed is every one that
 14 hangeth on a tree :) That the blessing of
 Abraham might come on the Gentiles
 through Jesus Christ; that we might
 receive the promise of the Spirit by faith.
 15 Brethren, (I speak according to the man-
 ner of men;) Though it be but a man's
 covenant, yet if it be confirmed, no man

disannulleth, or addeth to it. Now to 16
 Abraham and his seed the promises were
 made. (He saith not, And to seeds, as of
 many; but as of one, And to thy seed,
 which is Christ.) And this I say, that the 17
 covenant, which was before confirmed by
 God in respect to Christ, the law, which
 was four hundred and thirty years after,
 cannot disannul, so as to make the promise
 of no effect. For if the inheritance be by 18
 the law, it is no more by promise: but God
 gave it to Abraham by promise. To what 19
 purpose then was the law? It was added
 because of transgressions, till the seed
 should come to whom the promise was
 made; and the law was given, through the
 ministry of angels, by the hand of a me-
 diator. Now a mediator is not a mediator 20
 of one, but God is one.

Is the law then against the promises of 21
 God? By no means: for if a law had been
 given which could have bestowed life, verily
 righteousness would have been by the law.
 But the scripture hath shut up all under 22
 sin, that the promise by faith in Jesus
 Christ might be given to those who believe.
 For before faith came, we were kept under 23
 the law, shut up to the faith which should
 afterwards be revealed. So that the law 24
 was our guide to Christ, that we might be
 justified by faith. But now the faith is 25
 come, we are no longer under a guide.
 For ye are all the children of God by faith 26
 in Christ Jesus. For as many of you as 27
 have been baptized into Christ, have put on
 Christ. There is neither Jew nor Gentile, 28
 there is neither bond nor free, there is
 neither male nor female: for ye are all one

2-5. *Having begun*] With receiving the Spirit by the gospel, do you now seek to be perfect by carnal ordinances? *If it be yet in vain*] They had suffered much on account of the gospel; and if they could not be saved by it, they had suffered in vain.

7. *Who are of faith*] Or 'who have faith,' are the children of Abraham; his spiritual seed. See Romans iv. 10, 18.

10. *Of the works of the law*] These are opposed to those who 'are of faith,' and expected mercy as promised.

11, 12. *Is evident*] By the testimony of the prophet. IIab. ii. 4; Rom. iii. 17.—*The law is not of faith*] It does not require faith, but works, nor will it acquit a believer, but only such as perfectly keep it.

13, 14. *Redeemed us*] By submitting to bear it in his own body on the tree, with the kind design that the 'blessing of Abraham,' &c.

15-17. *A man's covenant*] When duly ratified, is not altered in any respect; so we may expect the covenant made with Abraham to be literally fulfilled: for to him and his the promises were made. Now the law given so long after cannot be supposed to disannul this prior covenant containing the promises, which had so direct a reference to Christ.

18. *The inheritance*] Of the earthly Canaan to his natural seed; and to his spiritual, that of life and happiness in heaven. See Rom. iv. 4, 14, &c. This was given to Abraham by promise; and his seed have ever enjoyed it as a gift, and not as a matter of debt due to them for obedience to the law.

19. *To what purpose*] The apostle anticipates this objection, and answers, It was added because of transgressions,

to expose and restrain the idolatry and vices with which the world abounded.—*The ministry of angels*] Acts vii. 53; Hebr. ii. 2. They attended God on Sinai, as his servants.—*By a mediator*] By Moses, who was the mediator between God and Israel, on the giving of the law.

20. *Now a mediator*] A mediator supposes more parties than one; and of these parties the unchangeable God is one. Michaelis and others consider this verse a marginal gloss.

21. *Is the law then*] Is it inconsistent with the promises made to Abraham? By no means. The law is so excellent in itself, that if any law had ever been, or could be given, which would insure eternal life, it would have been that which God gave at Sinai.

22. *All under sin*] See Rom. iii. 10, &c.—*That the promise*] Of pardon and salvation through Christ, might be given to those who believe in him.

23. *Faith came*] The gospel, the doctrine of faith.—*Kept under*] In the custody of the law, and from its rigour, hoping for the appearance of Messiah.

24-26. *Our guide*] A pedagogue, or one who conducts children to their exercises, &c. The law was thus our guide to Christ, by its moral precepts, types, and prophecies, and especially by showing the impossibility of attaining righteousness by it.—*But now faith*] The gospel has visited us, we no longer need the law as a guide. For by faith in Christ Jesus, &c.

27. *Baptized*] Having submitted to this rite, you engaged to put on Christ. For the sense of 'putting on Christ,' see note, Rom. xiii. 14.

28. *Jew nor Gentile*] The gospel invites and admits all nations, all ranks and conditions of men, and as far as

29 in Christ Jesus. And if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise.

CHAPTER IV.

A. D. 58. *Christ having come, we are no longer under the law; he illustrates the nature of the two dispensations, the law and the gospel.*

1 Now I say that an heir, as long as he is a child, differeth in nothing from a servant, 2 though he be master of all; But is under tutors and guardians until the time appointed 3 by the father. Even so we, when we were children, were in servitude under the ele- 4 ments of the world: But when the fulness of the time was come, God sent forth his Son, born of a woman, born under the law, 5 To redeem those that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, 7 crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, 8 then an heir of God through Christ. At that time, however, when ye knew not God, ye served those who by nature are not gods. 9 But now, after ye have known God, or rather have been known by God, how turn ye again to the weak and beggarly elements, to which ye desire again to be in servitude? 10 Ye observe days, and months, and times, 11 and years. I fear concerning you, lest I have bestowed on you labour in vain. 12 Brethren, I beseech you, be as I am; for I am as ye were; ye have not wronged me 13 in any thing. Ye know that in weakness of the flesh I preached the gospel to you at 14 first. And my trial which was in my flesh ye did not despise, or scorn; but ye received

me as an angel of God, or even as Christ Jesus. What then was your happiness? 15 for I bear witness, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I 16 therefore become your enemy, when I tell you the truth? Some are zealously affected 17 to you, but not well; yea, they would exclude us, that ye may be zealously affected to them. But it is good to be always zealously affected in a good thing, and not only when I am present with you. My 19 children, of whom I travail in birth again, until Christ be formed in you, I desire to 20 be present with you now, and to change my voice; for I doubt concerning you.

Tell me, ye that desire to be under the 21 law, do ye not hear the law? For it is writ- 22 ten, that Abraham had two sons, one by a bond-woman, and another by a free-woman. But he who was of the bond-woman was 23 born according to the flesh; but he of the free-woman was by promise: Which things 24 may be allegorized. For these are the two covenants; the one from mount Sinai, which beareth children to servitude, which is Hagar. (For this Hagar is mount Sinai 25 in Arabia, and answereth to Jerusalem which now is; for she is in servitude with her children.) But the Jerusalem which is 26 above is the free-woman, who is our mother. For it is written, Rejoice, thou barren that 27 bearest not; break forth and shout, thou that travailest not: for the desolate hath many more children than she who hath a husband. Now we, brethren, according to 28 the manner of Isaac, are the children of promise. But as then he that was born ac- 29 cording to the flesh persecuted him that was

religion is concerned, all personal distinctions are done away.

CHAP. IV. 1-5. *The heir*] While a person is under age, he is in subjection; so the church of God, under the law, was in a state of subjection to a ritual law, the elements of the world. See Gal. ii. 8, 20; Heb. ix. 1.—*Fulness of time*] The time appointed of the Father.—*Born under the law*] To every part of which he was obedient, and even submitted to its curse, &c.

8 *At that time*] In the time of your servitude and sin.—*By nature are not*] But only in the imaginations of men, who foolishly attribute divine attributes to them.

9-11. *How turn ye again?*] After having been in servitude to false gods, would you wish to be in servitude to Jewish rites and days?

12. *Am as ye were*] I am as concerned for your welfare, and as affectionately disposed towards you, as ye formerly were towards me.—*Not wronged me*] But yourselves, by submitting to the impositions of your erroneous teachers.

13. *In weakness*] This he calls his 'trial' in the next verse, and 'his thorn in the flesh,' 2 Cor. xii. 7, where see the note.

15-19. *The truth*] State and defend your freedom from the law of Moses.—*But not well*] Their zeal is not so much for your spiritual advantage, as to exclude us from your esteem, that you may become zealous for them.—*In a good thing*] Such as the pure doctrine of the gospel, or towards any good man.—*My children*] For the punctuation, see Griesbach. This language shows the unabated regard of the apostle.

20. *I desire to be*] I doubt whether you have courage to maintain your Christian freedom, and to reject the yoke imposed on you.

21. *Hear the law*] Do ye not attend to what it enjoins, and with what rigour it demands your compliance? Permit me to illustrate the nature of the law and gospel by an apt comparison.

22, 23. *Two sons*] Ishmael and Isaac. Gen. xvi. 15; xxi. 3.—*According to the flesh*] Without any divine promise, or any peculiar interposition of God; but the other was born according to an express promise, and in some sense out of the course of nature.

24. *Allegorized*] Are applied to show the nature of the two covenants, for these two women and their sons are or represent these covenants.—*Which is Hagar*] Hagar, being a bond-maid, bore a son, who was in the same state.

25. *This Hagar*] Represents the covenant made at Mount Sinai, and corresponds with the state of the present Jerusalem, which is under servitude to the law.—*Answereth*] Or 'is in the same rank with;' Bishop Fell, 'in the same order or file.' Covenant by Moses, contrasted with that by Christ; bondage of the former, with the liberty of the latter; Hagar with Sarah; Ishmael with Isaac; law from Sinai, with gospel from heaven; Jerusalem that now is, with Jerusalem above; Jews circumcised with Christians baptized.

27. *Rejoice*] See ls. liv. 1. The Christian Church, comprehending the Gentiles, will have a more numerous offspring than the Jewish church ever had.

29. *Persecuted*] See Gen. xxi. 9. Derided, insulted him; so now the Jews deride and persecute us

born according to the Spirit, even so it is
 30 now. Nevertheless, what saith the scrip-
 ture? Cast out the bond-woman and her
 son: for the son of the bond-woman shall
 not be heir with the son of the free-woman.
 31 So then, brethren, we are not children of
 the bond-woman, but of the free-woman.
 1 Stand firmly therefore in the freedom
 with which Christ hath made us free, and
 be not put under the yoke of servitude.

CHAPTER V.

A. D. 59. *He exhorts them not to submit to circumcision, but to cultivate brotherly love; he enumerates the works of the flesh, and the fruits of the Spirit, &c.*

2 BEHOLD, I Paul say unto you, that if
 ye be circumcised, Christ will profit you
 3 nothing. Yea, I testify again to every man
 who is circumcised, that he is a debtor to
 4 do the whole law. Christ is become of no
 effect to you, whosoever of you seek to be
 justified by the law: ye are fallen from
 5 the doctrine of grace. For we, through the
 Spirit, look for the hope of righteousness
 6 by faith. For in Jesus Christ neither cir-
 cumcision availeth any thing, nor uncircum-
 cision; but faith which worketh by love.
 7 Ye did run well; who hath hindered you
 8 that ye should not obey the truth? This
 persuasion came not from him that called
 9 you. A little leaven leaveneth the whole
 10 lump. Yet I have confidence in you through
 the Lord, that ye will not think otherwise
 than I do: but he who troubleth you shall
 11 bear his judgment, whosoever he be. And
 as to myself, brethren, if I still preach cir-
 cumcision, why do I still suffer persecution?

30. *Cast out the]* This intimates, in a delicate but forcible manner, that the unbelieving Jews would be rejected. The mode of applying the scripture histories which Paul has adopted from verses 21—31, was usual with the Jewish teachers; and it must have awakened in their minds many reflections.

31. *Of the bond-woman]* Since we are children of promise, verse 28, and are persecuted as Isaac was, it follows that we are children of the free-woman.

CHAP. V. 1. *Stand firmly]* Do not suffer yourselves to be again enslaved, but firmly and constantly maintain your Christian freedom.

2—4. *Christ will profit]* In this case you reject him and the doctrine of grace, while you become obliged to perform the whole law.

7. *Who hath hindered]* What Judaizers, what perverters of the gospel, have come and impeded your Christian exertions?

8. *This persuasion]* This opinion, that the observance of Jewish rites is necessary to your acceptance, came not from any instructions which I gave you, when, by my ministry, you were called to the fellowship of the gospel, chapter i. 6.

9. *A little leaven]* A few seducers may corrupt a whole church. 1 Cor. v. 6.

10. *Yet I have confidence]* I hope, through the assistance and grace of Christ, that you will renounce your errors, and cordially adhere to the truth.

11. *Suffer persecution]* In that case they would have no reason to be offended at me, as I should cease to preach salvation through a crucified Redeemer.

12. *Cut off who trouble]* By the infliction of diseases,
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in that case the offence of the cross would be done away.

I could wish that they were even cut off 12 who trouble you. For, brethren, ye have 13 been called to freedom; only use not free-
 dom for an occasion to the flesh, but by
 love serve one another. For the whole law 14
 is fulfilled by one precept, even by this;
 Thou shalt love thy neighbour as thyself.
 But if ye bite and devour one another, take 15
 heed that ye be not consumed by one ano-
 ther.

Now I say, Walk in the spirit, and fulfil 16
 not the desire of the flesh. For the flesh 17
 desireth against the spirit, and the spirit
 against the flesh: and these are contrary
 the one to the other: so that ye do not the
 things which ye would. But if ye be led 18
 by the spirit, ye are not under the law.
 Now the works of the flesh are manifest, 19
 which are these; adultery, fornication, un-
 cleanness, lasciviousness. Idolatry, sorcery, 20
 hatred, variance, rivalries, wrath, disputes,
 factions, sects, Envyings, murders, drunken- 21
 ness, revellings, and such like: concerning
 which I tell you before, as I have also told
 you in time past, that they who do such
 things shall not inherit the kingdom of God.
 But the fruit of the Spirit is love, joy, peace, 22
 long-suffering, gentleness, goodness, faith-
 fulness, Meekness, temperance: against 23
 such things there is no law. Now they that 24
 are Christ's have crucified the flesh with its
 passions and desires. If we live in the spi- 25
 rit, let us also walk in the spirit. Let us 26
 not be vain-glorious, provoking one another,
 envying one another.

so that the body might perish, but the soul be saved, 1
 Cor. v. 5.

13. *Use not freedom]* So as to occasion disputes, quarrels, or even to prejudice weak Jewish brethren.

14. *The whole law]* As far as it refers to our fellow-creatures.

16. *Walk in the spirit]* In a spiritual manner, agreeably to those spiritual principles which you have received.

17. *Desireth against]* Our depravity desireth what our spiritual principles, the new man, condemn; and this new man desireth what is opposite to our depravity. See John iii. 6; Rom. vii. 19.

18. *Led by the spirit]* When you act according to your spiritual principle, I assure you that ye are not so under the law, as to be condemned for defects which you lament. See Rom. viii. 13, 14.

19—21. *Works of the flesh]* As many of the things, called 'works of the flesh,' consist in errors, and evil dispositions of the mind, it is manifest that by flesh is meant man's corruption and depravity.—*Sorcery]* The arts of incantation, by which the priests imposed on the people, Rev. xviii. 23.—*Sects]* Parties formed for the sake of worldly interest, Titus iii. 10, and 2 Pet. ii. 1.

22, 23. *Fruits of the Spirit]* Which arise from the influence of the Holy Spirit, and which exist in the renewed mind, some in one degree, and some in another; and only some of them in each person.

24—26. *Have crucified]* Such as are in reality Christ's, are engaged, by their own interest and profession, to be crucifying the flesh daily.—*If we live in]* Having been raised from a death in sin, let us walk in a spiritual and becoming manner, and not be vain-glorious, provoking, &c.

CHAPTER VI.

A. D. 58. He chargeth them to deal kindly with an offending brother; to be liberal to their teachers, and to continue doing well; he glories in the cross of Christ.

- 1 BRETHREN, if a man be even overtaken in any fault, ye that are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.
- 2 Bear ye one another's burdens; and thus
- 3 fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work; and then will he have glorying in himself alone, and not in another. For every man shall bear his own burden.
- 6 Let him that is taught the word, communicate to him that teacheth in all
- 7 good things. Be not deceived; God is not to be deluded: for whatsoever a man soweth,
- 8 that shall he reap also. For he that soweth to his flesh, from the flesh shall reap destruction; but he that soweth to the spirit, from the spirit shall reap everlasting life.
- 9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

CHAP. VI. 1-5. *That are spiritual*] Bear with each other's infirmities, considering what Christ has enjoined, and what reason each has to be humble.—*Prove his own*] By trying what he thinks, and what he does by the word of God, and then will he have glorying, in the proofs of his own state and safety.

7-10. *God is not to be*] By any fraud or hypocrisy.—*Soweth to the flesh*] By aiming solely to attain carnal, worldly gratifications shall reap destruction; see 1 Cor. iii. 17, and 2 Pet. ii. 12.—*To the spirit*] Who pursue their spiritual interests, shall reap everlasting life. And let us particularly regard our Christian brethren.

11. *With my own hand*] He usually employed a scribe; but on this occasion he wrote with his own hand.

13. *Glory in your flesh*] In having brought you to submit to circumcision.

As therefore we have opportunity, let us do 10 good unto all men; but especially to those who are of the household of faith.

Ye see how large a letter I have written 11 unto you with mine own hand. As many 12 as desire to make a fair show in the flesh, such would compel you to be circumcised, only lest they should suffer persecution for the cross of Christ. For neither do they 13 themselves who are circumcised keep the law; but they desire to have you circumcised, that they may glory in your flesh. But far be it that I should glory, unless in 14 the cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world. For in Christ Jesus neither cir- 15 cumcision availeth any thing, nor uncircumcision, but a new creature. And as many 16 as walk according to this rule, peace be upon them, and mercy; even upon the Israel of God. From henceforth let no man 17 trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the 18 grace of our Lord Jesus Christ be with your spirit. Amen.

Unto the Galatians written from Rome.

14. *Should glory*] In any object of this kind; but in the cross of Christ I will glory, as on it he displayed the most amazing love and grace, and by the influence of which on my mind, I am crucified to all the unlawful pleasures and pursuits of the world.

15. *A new creature*] Being created unto good works; 1 Cor. vii. 19; Eph. ii. 10; being wholly changed as to temper, views, and practices, 2 Cor. v. 17.

16. *To this rule*] As maintain the truth stated in the foregoing verse, and conduct themselves accordingly, peace be upon them, &c.

17. *Trouble me*] By charging me with adulterating the gospel, chap. v. 11.—*The marks of*] See note, 1s. xlv. 5. Paul considers that the marks of the stripes, and scourgings, and stoning, showed that he too belonged to Christ.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

INTRODUCTION.

This epistle was written when Paul was a prisoner at Rome; and the design of it was to establish the church at Ephesus in the doctrines which the apostle had before preached to them. It is very evident that some errors had been mixed with the truth; and that the apostle wished to guard and secure them from their pernicious influence. He displays the excellence and power of the gospel, as exhibiting the counsels of divine love, and as producing all the fruits of righteousness. The language is forcible, and indicates how much the apostle felt the subject.

CHAPTER I.

A. D. 63. Paul treats of election by grace as the only proper foundation of a sinner's salvation; earnestly prays that they might be able to understand it.

- 1 PAUL, an apostle of Jesus Christ by the

CHAP. I. 1. *At Ephesus*] The external authority for this reading is full and decisive; yet there is much internal

will of God, to the saints, and to the faithful in Christ Jesus, who are at Ephesus: Grace 2 and peace be to you, from God our Father, and from our Lord Jesus Christ.

Blessed be the God and Father of our 3

evidence, that this is the epistle directed to the church at Laodicea, mentioned Coloss. iv. 16. See Paley's *Horan*

Lord Jesus Christ, who hath blessed us with every spiritual blessing in heavenly things
 4 in Christ: According as he hath chosen us in him before the foundation of the world, that we might be holy and without blame
 5 before him: In love having predestinated us to the adoption of sons to himself by Jesus Christ, according to the good pleasure of his will, To the praise of his glorious grace, by which he hath made us accepted
 7 in his beloved: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
 8 Which he hath made to abound towards us in all wisdom and prudence; Having made known to us the secret of his will, according to his good pleasure which he purposed in
 10 himself, In respect to the dispensation of the fulness of times, that he would gather together all things in Christ, both which are
 11 in heaven, and which are on earth; Even in him, in whom we have obtained an inheritance also, having been predestinated according to the purpose of him who worketh all things after the counsel of his own will:
 12 That we should be to the praise of his glory, having first hoped in Christ: In whom ye also *hoped* after ye heard the word of truth, the glad tidings of your salvation: in whom ye also, having believed, were sealed
 14 with the promised Holy Spirit, Which is the earnest of our inheritance unto the full redemption of his purchased people, to the praise of his glory.

Pauline. Paul's epistles were certainly communicated by one church to another; and as Ephesus was a city of great note, *επιστολὴ* might be introduced by some transcriber. Some think it was directed not only to the Ephesians, but to other Christian brethren, to the faithful in Christ Jesus at Laodicea.

3. *In heavenly things*] In things relating to heaven, and securing to us the enjoyment of the heavenly inheritance. John iii. 12.

4. *Chosen us in him*] As Paul directs his epistle to saints, and to the faithful, or believers, it is only of them that he now speaks, as chosen in Christ.—*Might be holy*] Not only separated from the world, but become really holy, as one end of his gracious choice.

5. *In love having*] For this punctuation, see Griesb.—*To the adoption*] If this adoption be to admit such into his own family, and treat them as his sons, his predestinating them to it was an instance of the freest love, solely arising from the good pleasure of his will.

6. *Glorious grace*] This is the end he had in view in the salvation of man. If man be sinful, it is clear that he can claim nothing from God on the ground of merit; but must be indebted to his free grace for every spiritual blessing.

8. *Which he hath made*] See 2 Cor. ix. 8.—*In all wisdom*] In communicating 'wisdom' in the knowledge of the gospel, and 'prudence' in our conduct towards men.

9, 10. *Secret of his will*] His purpose to call the Gentiles.—*In respect to the*] As to the dispensation of the gospel, introduced now, the times being fulfilled which he had appointed. Gal. iv. 4.—*All things*] All persons, all intelligent beings, see John vi. 17, 19, where *τα πάντα* is used.

11. *We have obtained*] We believing Jews do enjoy and inherit the promises made to Abraham, especially the adoption of sons, (verse 5,) to which we have been predestinated.—*Purpose of*] God's purpose is ever wise, as well as holy and just, being the counsel of his own will.

Wherefore I also, having heard of your 15 faith in the Lord Jesus, and love to all the saints, Cease not to give thanks for you; 16 making mention of you in my prayers, That the God of our Lord Jesus Christ, the 17 Father of glory, may give unto you the spirit of wisdom and revelation, in the knowledge of him; The eyes of your 'mind' 18 being enlightened, that ye may know what is the hope of his having called you, and what the glorious riches of his inheritance for the saints; And what is the exceeding 19 greatness of his power towards us who believe, According to the working of his 20 mighty power, which he wrought in Christ, when he raised him from the dead, and seated him at his own right hand in the heavenly places; Far above all principality, 21 and power, and might, and dominion, and every name that is named, not only in this world, but in that also which is to come: And hath put all things under his feet, and 22 appointed him to be the head over all things to the church, Which is his body, the com- 23 pletion of him who filleth all the members with all they possess.

CHAPTER II.

A. D. 63. *What we are by nature and practice, and what we become by grace; we are created to good works, citizens with the saints, and of the family of God.*

AND you hath God made alive, who were 1 dead in trespasses and sins; In which ye 2 formerly walked, according to the course of this world, according to the powerful ruler

13. *Here sealed with*] See 2 Cor. i. 22, and notes. The Holy Spirit does not seal any now by miraculous gift; but when, by his influence, we are instructed and sanctified, so as to love and serve God, we may be said to be sealed as his sons, for whom a glorious inheritance is provided.

14. *Redemption of his*] As it is certain that *παραγωγὴ* may be and is applied to people, (1 Pet. ii. 8,) and as it is generally so understood here, I have supplied to make the sense more obvious, Acts xx. 28, and 1 Tim. iii. 13.

18. *Of his having called*] The sense is given rather than the idiom.—What is the hope arising from his having called you by the gospel to be his people.—*Of his inheritance*] See Deuter. xxxii. 9. Which he will finally distribute among them.—(c) Griesb.

19—23. *Of his power*] In the miracles and operations, by which we were called to believe, which power will be exerted in our resurrection, as it was when Christ was raised from the dead.—*Far above all*] Whatever rank celestial beings enjoy, they have no name or honour like Jesus, whom the Father, on account of his suffering death, has thus highly exalted.—*Which is the completion*] That the term *πληρωμα* has this sense, see Dr. Chandler and Parkhurst. Christ is mentioned as the head of the church; but he could not be a head unless there were a body; and the body may be said to fill up, or make complete, this mystical person.—*Filleth all*] All his members, with all their gifts and graces.

CHAP. II. 1. *God made alive*] The words which begin this verse are so evidently resumed in the fifth, that most critics think both governed by the same verb.—*Dead in trespasses*] Wholly given up to them, and strangers to the principle and operation of spiritual life.

2. *Course of this world*] The common practices and vices of men.—*Powerful ruler*] Mede has observed, that it was an opinion of the Jews that the air was inhabited by evil spirits; and the apostle, alluding to this opinion, observes,

- of the air, the spirit that now worketh in
 3 the disobedient : Among whom even we all in time past lived, in the desires of our flesh, fulfilling the will of the flesh and of our minds ; and were by nature the children of
 4 wrath, even as others : But God, who is rich in mercy, for his great love wherewith
 5 he loved us, Even when we were dead in sins, hath made us alive together with
 6 Christ, (by grace ye are saved ;) And raised us up together, and made us sit together in
 7 heavenly places in Christ Jesus ; That in the ages to come he might show the exceeding riches of his grace, in his kindness
 8 towards us through Christ Jesus. For by grace are ye saved through faith ; and this not of yourselves ; it is the gift of God :
 9 Not by works, so that no man can glory.
 10 For we are his workmanship, created by Christ Jesus to good works, in which God hath ordained that we should walk.
 11 Wherefore remember, that ye formerly were Gentiles in the flesh, (called the Uncircumcision by that which is called the Circumcision made by hands in the flesh ;)
 12 That at that time ye were without Christ, being aliens from the community of Israel, and strangers from the covenant of promise, having no hope, and without God in the
 13 world. But now in Christ Jesus ye, who formerly were afar off, are made nigh by the
 14 blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ;
 15 (Having abolished by his flesh the *cause of* enmity, the law of commandments *consisting* in ordinances, to form in himself the two into one new man, *thus* making peace ;

that their conduct was such as the ruler of these evil spirits might be supposed to approve.—*Disobedient*] Greek, 'sons of disobedience,' a Hebraism for disobedient.

3. *Among whom even*] We Christians, whether sprung from Jews or Gentiles, even we lived in the manner they now do, gratifying the desires of the flesh. &c.—*Were by nature*] By our fallen state, and evil dispositions and habits, we 'were children of wrath,' deserving of wrath, and exposed to it, even as all such sinners now are.

4—7. *Rich in mercy*] Naturally and eternally so. In these verses our Lord is considered as the head of his body, the church ; and every believer, as a member, may regard his resurrection, ascension, and glory, as a pledge and security, that he himself shall, in like manner, be raised, exalted, and glorified.

8. *This not of yourselves*] The salvation which you now in a sense enjoy, and which will be finally completed, is, in its origin, means, and end, all of grace ; and your personal interest in it is by faith ; and this faith itself is the gift of God, in connexion with the gospel. That *τὸν* may refer to *πίστις*, faith, see chap. vi. 18 ; Phil. i. 28 ; Gal. iii. 17 ; iv. 12. Some would refer it to salvation, *σωτηρία*, which contains the same anomaly.

9, 10. *Not by works*] Were it so, a man might glory ; but as it is by grace, all occasion of glorying is removed.

11, 12. *Remember*] Remember the condition you were in as heathens and sinners, not only uncircumcised, but without any knowledge of Christ, and even destitute of all the privileges belonging to the Israelites.

13—18. *Were afar off*] From God and his service.—*Are made nigh*] The blood of Christ having expiated your

And to reconcile both to God in one body 16 by the cross, having slain the enmity thereby :) And hath come and proclaimed the 17 glad tidings of peace to you who were afar off, and to those that were nigh. For 18 through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers 19 and sojourners, but fellow-citizens with the saints, and of the household of God ; Having 20 been built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; By which the 21 whole building, being fitly framed together, groweth into a holy temple to the Lord : By which ye also are builded together, for a 22 habitation of God through the Spirit.

CHAPTER III.

A. D. 63. *The secret of calling the Gentiles revealed to Paul ; on him was conferred the office of preaching the gospel to them ; his prayer, &c.*

For this cause I Paul, the prisoner of 1 Jesus Christ on account of you Gentiles, (Since ye have heard of the dispensation of 2 the grace of God which is given me towards you : How he made known to me, by revelation, the secret ; (as I have written before 3 in few words ;) By which, when ye read, ye 4 may understand my knowledge in this secret of Christ, Which in other generations was 5 not made known unto the sons of men, as it hath now been revealed to his holy apostles and prophets, by the Spirit ; namely, That the Gentiles should be fellow-heirs, 6 and of the same body, and joint-partakers of his promise in Christ, by the gospel : Of 7 which I have been made a minister, according to the gracious gift of God bestowed on

sins, and being called by the gospel to be the people of God, as well as believing Jews.—*To form in himself*] The Jew and the Gentile, into one new man ; and to effect this union to each other and to God, he suffered on the cross, by which he slew the enmity which had subsisted between them.—*Hath come*] By his ministers, &c. both to you, Gentiles, and to the Jews ; and all believers, of whatever nation they may be, have access, through him, to God as their father, and are assisted in their approaches by the Spirit.

19—22. *No more strangers*] No more what you were in your sins and idolatry, verse 13.—*Having been built*] Apostles and prophets of the Christian church, (chap. iii. 5 ; iv. 11.) are called the foundation, because on their miracles and predictions, and explanations of the Jewish prophets, believers are built.—*Chief corner-stone*] See note Ps. cxviii. 22.

CHAP. III. 1. *For this cause*] For maintaining and preaching that believing Gentiles are admitted to all the spiritual privileges of the gospel, I am a prisoner, Acts xxi. 28 ; and for this cause, I bow my knees, verse 14.

3. *By revelation*] This was peculiarly revealed to Paul, because he was the chief instrument appointed to accomplish God's design.—*Written before*] He refers to what he had said, chap. i. 4—10 ; ii. 13—21.

5. *Which was not*] It was a predicted event, yet still imperfectly known, until the gospel was actually preached among the Gentiles.

6. *Of his promise in Christ*] Of the promise made to Abraham, which was to be fulfilled in Christ.

me by the effectual working of his power :
 8 On me, who am less than the least of all saints, hath this grace been bestowed, that I should preach among the Gentiles the
 9 unsearchable riches of Christ : And should make manifest to all what is the 'dispensation' of the secret, which, from the beginning of the world, was hidden in God, who
 10 created all things by Jesus Christ : That the manifold wisdom of God might now be made known through the church, to the principalities and powers in the heavenly
 11 places ; According to the eternal purpose which he purposed in Christ Jesus our Lord :
 12 Through whom we have freedom of speech and access with confidence by faith in him.
 13 Wherefore I intreat that ye faint not at my afflictions for you, which are your glory :)
 14 For this cause, *I say*, I bow my knees to
 15 the Father of our Lord Jesus Christ, From whom the whole family in heaven and earth
 16 is named, That he would grant you, according to his glorious riches, to be strengthened with might by his Spirit in the inner
 17 man ; That Christ may dwell in your hearts by faith ; so that, being rooted and
 18 grounded in love, Ye, with all the saints, may be able to apprehend what is the
 19 breadth, and length, and depth, and height ; And to know the love of Christ, (but *indeed* it surpasseth knowledge,) so that ye may be filled unto all the fulness of God.
 20 Now unto him that is able to do very abundantly above all that we ask or think, according to the power which worketh in
 21 us ; Unto him be glory in the church by

Christ Jesus throughout all generations, and for ever and ever. Amen.

CHAPTER IV.

A. D. 63. *An exhortation to unity ; different gifts bestowed for the edification of the church ; the old man to be put off, and the new to be put on, &c.*

I THEREFORE, a prisoner on account of 1 the Lord, beseech you that ye walk worthy of the calling with which ye have been called ; With all humbleness of mind, 2 meekness, with long-suffering, bearing with one another in love ; Earnestly endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one 4 Spirit, even as ye have been called in one hope of your calling ; One Lord, one faith, 5 one baptism, One God and Father of all, 6 who is above all, and through all, and in [us] all. But on every one of us grace hath 7 been bestowed according to the measure of the gift of Christ. Wherefore it is said, 8 When he ascended on high he led a multitude captive, and gave gifts unto men. Now that he ascended, what is it but 9 that he also descended first into the lower parts of the earth ? He that descended is 10 the same that ascended also far above all heavens, that he might fill all things. And 11 he gave some to be apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; For the perfecting of 12 the saints, for the work of the ministry, for the edification of the body of Christ : Till 13 we all come to the same faith in, and to the

8. *Less than the least*] He uses this expressive and humble language, for the reason he has stated, 1 Cor. xv. 9, and 1 Tim. i. 10.—*Unsearchable riches*] His unsearchable perfections and merits, whereby he is able to save the chief of sinners, and to bestow on them the greatest spiritual blessings, which are the only true and durable riches to an immortal mind.

9—12. *Dispensation of*] What is the nature of the gospel, which reveals and makes manifest the secret of calling the Gentiles.—*Manifold wisdom*] Manifested in the whole scheme of saving sinners of all nations by him. This wisdom is now made known to every order of angels, and superior powers, in such a manner as it never had been done, according to God's eternal purpose.

13. *Afflictions for you*] This seems to discover a personal regard and knowledge of those to whom he was writing.—*Your glory*] Because endured on your account.

14. *For this cause I say*] All from verse 2d to here is parenthetical.

16. *Glorious riches*] The glorious abundance of all spiritual gifts, and blessings which he can impart.—*Strengthened with*] Enlightening you that you may know your privileges, and giving you courage to maintain them. Rom. vii. 22, and 2 Cor. iv. 16.

17. *By faith*] By faith in him as your head and Saviour, let him be ever present to your thoughts, and govern and direct all your actions.—*Rooted*] Firmly fixed and established in the love of Christ, and of each other.

18, 19. *May be able*] As the apostle had compared the Ephesians to a temple, some think that 'the breadth, and length, and depth, and height,' refer to the dimensions of this temple, as comprising men of all ages, nations, and people. But the subject in his thoughts was the love of

Christ, that love, which in the depth of its origin, in the breadth of its comprehension, the length of its duration and happy effects, and the glorious height to which it raises its objects, will be a theme of everlasting praise.—*To all the fulness*] That ye may be filled unto all the fulness of God, or to that perfection of knowledge and love which God designed you to attain.—Others apply it to the full presence of God in the church.

CHAP. IV. 1—3. *On account of the Lord*] Of my preaching him to you Gentiles, chap. iii. 1.—*Unity of the Spirit*] Having the same Spirit, closely united in peace and love.

7. *Grace hath been*] According to the proportion in which Christ chooses to bestow his free and undeserved gifts.

8—10. *He ascended on high*] See note, Ps. lxxviii. 18.—*All heavens*] All those visible to men, even into the third or invisible heavens, and above all angels or powers. *Fill all things*] The verb signifies also 'to fulfil,' and this sense several of our old translators adopted ; but the term of our common version is preferable, as it expresses the fulness of gifts and graces which he bestowed on his disciples for the support, increase, and edification of the church.

11. *Apostles*] See note, 1 Cor. xii. 8.—*Prophets*] 1 Cor. xii. 10 ; xiv. 3.—*Evangelists*] Propagators of the gospel, and assistants of the apostles, 1 Cor. xii. 9.—*Pastors and teachers*] Over-seers or bishops, whose chief duty was teaching. Acts xx. 28 ; Heb. xiii. 7, 17.

12. *For the perfecting*] Some suppose that the first clause refers to apostles and prophets, the second to evangelists, and the third to pastors and teachers ; but others, more justly, to all the various classes, as designed to promote the general interest of the church.

same knowledge of, the Son of God, to a perfect man, unto the measure of the full stature of Christ: That we may be no more children, tossed like waves and carried about by every wind of doctrine, by the sleight of men, and their subtlety in every method of deceit; But, speaking the truth in love, may grow up to him in all things, who is the head, even Christ: From whom the whole body fitly compacted together and connected by every assisting joint, according to the due operation of every part, maketh its increase to the edification of itself in love.

17 This I say therefore, and charge you in the Lord, that ye walk no more as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, through the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to the working of all uncleanness with greediness. But ye have not so learned Christ; Since ye have heard him, and have been taught by him, as the truth is in Jesus, To put off, according to your former behaviour, the old man, which was corrupt according to deceitful desires; 23 And to be renewed in the spirit of your mind; And to put on the new man, which, after God, is created in righteousness and true holiness.

25 Wherefore put away lying, and speak every man truth with his neighbour; for we are members one of another. If ye be angry, yet sin not: let not the sun go down upon your wrath: And give no advantage to the accuser. Let him that stole, steal no more: but let him rather labour, providing with his hands what is good, that he may have something to give to him that

needeth. Let no corrupt discourse proceed out of your mouth, but that which is good to the use of edification, that it may minister benefit to the hearers. And grieve not the Holy Spirit of God, whereby ye were sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind to one another, tender-hearted, forgiving one another, as God also through Christ hath forgiven you. Be ye therefore imitators of God, as beloved children; And walk in love, as Christ also loved us, and gave up himself for us, an offering and a sacrifice to God, of a sweet-smelling savour.

CHAPTER V.

A. D. 63. He exhorteth to avoid all uncleanness, to walk circumspectly, and specifies the various duties of wives and husbands.

Now let not fornication, or any uncleanness, or covetousness, be once named among you, as becometh saints; Or filthiness, or foolish talking, or lewd jesting, which are not proper: but rather giving of thanks. For this ye know, that no fornicator, or unclean person, or covetous man, who is an idolater, hath any inheritance in the kingdom of the Christ and God. Let no man deceive you with vain words: for because of these things the wrath of God cometh on the disobedient. Be not therefore partakers with them. For ye were formerly darkness, but now are ye light in the Lord: walk as children of light: For the fruit of "light" is in all goodness and righteousness and truth; Proving what is well-pleasing unto the Lord. And have no fellowship with the unfruitful works of darkness; but rather reprove them. For it is shameful even to speak of those things which are done by

13. *Of the full stature of Christ*] The church being compared to the human body, while it consisted of few members, and those but imperfectly instructed, the apostle considered it as in a state of childhood; but by the labour of teachers, supernaturally endowed, it was to grow to a state of manhood, when ordinary teachers would be sufficient for its edification and continuance.

14—16. *Carried about*] As a ship in a storm, by the wind of false doctrines, propagated by artful and crafty men.—*Maketh its increase*] This figure or simile shows the anatomical knowledge of the apostle, Comp. 1 Cor. xii. 12—22; Coloss. ii. 19.

17—19. *In the Lord*] As his apostle, inspired to make known his will.—*Vanity of their*] Following only the things of this life, as their chief good; having the understanding darkened by their superstitions and vices. In the 18th verse, the third clause answers to the first, and the fourth to the second.

20—24. *Learned Christ*] The doctrine, the religion of Christ.—*Since ye have*] Teaching and instructing you by us, as the truth is in him; have been taught *To put off, &c.*—*To be renewed*] Dr. Chandler supposes that the apostle alludes, in these verses, to the custom of actors on the stage, who not only change their dress, but assume and act the part of different persons and characters.

25—29. *Put away lying*] The heathens were much addicted to this, and their wise men justified it.—*If ye be angry*] I so render, because I cannot suppose that the apostle would give a command to be angry, but it is agreeable to his office to caution against sinful anger. Comp. Matt. vii. 7; Prov. xix. 25; Ps. iv. 4, and note. Some render, 'Are ye angry?' yet sin not. Let not the sun go, &c., see Bowyer.—*To the accuser*] This term is adopted as expressing the ambiguity of the original, which may be applied to Satan, or to any man who slanders and accuses another.

30. *Grieve not*] Here the term Spirit must be understood personally, as it would be absurd to talk of grieving a power, or a gift.

CHAP. V. 1, 2. *Imitators of God*] In his kindness and mercy, that ye may prove yourselves to be his beloved children. Griesbach joins these verses to the fourth chapter.

3—5. *Let not fornication*] Not only abstain from, let them not be heard of among you.—*Or filthiness*] Obscene discourse, or any thing ludicrous, or double entendres, are very improper for Christians.—*An idolater*] Making a god of his riches.—*The Christ and God*] See Titus ii. 13.

6. *Vain words*] Pretending that the things mentioned are harmless; for because of, &c. 9. (v) Griesb.

11, 12. *Works of darkness*] Properly so called, as being

13 them in secret. But all things that are discovered, are made manifest by the light : for it is the light which maketh every
14 thing manifest. Wherefore *the Spirit* saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.
15 See then that ye walk circumspectly, not
16 as unwise, but as wise, Redeeming the
17 time, because the days are evil. Wherefore be not inconsiderate, but understand what
18 the will of the Lord is. And be not drunk with wine, in which is dissoluteness ; but
19 be filled with the Spirit : Speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your
20 heart to the Lord ; Giving thanks always for all things, to our God and Father, in
21 the name of our Lord Jesus Christ ; Submitting yourselves one to another in the fear of ' Christ.'
22 Wives, submit yourselves to your own
23 husbands, as to the Lord. For the husband is the head of the wife, even as Christ is the head of the church : (and he is the
24 Saviour of *this* his body.) Therefore as the church is subject unto Christ, so let wives be to their own husbands in every
25 thing. Husbands, love your wives, even as Christ also loved the church, and gave up
26 himself for it ; That he might sanctify it, having cleansed it with the washing of
27 water by the word *preached* ; That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing ; but that it should be holy and
28 without blemish. So ought husbands to love their wives, as their own bodies. He
29 that loveth his wife loveth himself. For no man ever hated his own flesh, but nourisheth and cherisheth it, even as ' Christ'

the church ; For we are members of his 30 body, of his flesh, and of his bones. Be- 31 cause of this shall a man leave his father and mother, and shall cleave to his wife, and the two shall be one flesh. This is a 32 great secret : but I speak concerning Christ and the church. Nevertheless let every 33 one of you likewise so love his wife even as himself ; and *let the wife take care* that she reverence her husband.

CHAPTER VI.

A. D. 63. The duty of children and parents ; of servants and masters ; a Christian life is a warfare ; his armour, and how he should use it, &c.

CHILDREN, obey your parents in the 1 Lord : for this is right. Honour thy father 2 and mother ; which is the first commandment with promise, That it may be well 3 with thee, and thou mayest live long on the land. And, ye fathers, provoke not 4 your children to anger ; but bring them up in the instruction and admonition of the Lord.

Servants, obey your masters according to 5 the flesh, with fear and trembling, in singleness of your heart, as *ye obey* Christ ; Not 6 with eye-service, as men-pleasers ; but as the servants of Christ, doing the will of God from the heart ; Doing service with 7 good will, as to the Lord, and not to men ; Knowing that whatsoever good thing any 8 man doeth, the same shall he receive from the Lord, whether he be bond or free. And, 9 ye masters, do the same things unto them, forbearing threats : knowing that ye yourselves also have a Master in heaven, with whom there is no respect of persons.

Finally, my brethren, be strong in the 10 Lord, and in his mighty power. Put on the 11 whole armour of God, that ye may be able to stand against the wiles of the devil. For we 12

unfit for the light. They are unfruitful and destructive to those who practise them.—*In secret*] In their mysteries and hidden rites.

13. *By the light*] By the gospel, and by the light of a holy and upright life, the secret vices of men, especially of heathens, are exposed and reprehended.

14. *The Spirit saith*] So Newcome and others supply and consider that the apostle gives the sense of the gospel message addressed to sinners.—*Awake thou*] See Rom. xiii. 13. Arise from the dead ; the dead and lost state of sin and iniquity, and then Christ will give thee light to guide and bless thee.

15—21. *See then that*] So as to give no offence, and so as to convince ignorant sinners of their folly.—*Dissoluteness*] Both of mind and manners, Prov. xxiii. 29.—*With the Spirit*] With the truths and discoveries which he has made, speaking to one another, &c. in psalms such as those of David, and in hymns dictated by the Spirit, 1 Cor. xiv. 15, 26.—(v) Griesb.

22—24. *As to the Lord*] Husbands having an authority over you, as he has over the church, which is his body.

25—27. *Having cleansed it*] By the rite of baptism, enjoined by his word, and which was, and is, a symbol of purity.—*A glorious church*] Comparing the church to a person, he will so form it as to be without defect, and in all things holy, beautiful, and ever enjoying the vigour of youth.

28—31. *Own bodies*] As by marriage they become one flesh ; so that to love his wife is in fact to love himself, even as Christ the church, his body. 29. (v.) Griesb.

32. *This is a great*] This truth, which was a secret until revealed or explained and made known—that Christ should leave the glory which he had with the Father, to join himself to sinners, and become their Saviour, friend, and husband.

38. *Nevertheless*] Though I have been led to consider the union of Christ with the church, yet let every one of you, &c.

CHAP. VI. 1—4. *In the Lord*] Not only as being your parents, but as being in the Lord as Christian believers.—*With promise*] See Exod. xx. 12.—*Provoke not*] By any unkind or improper behaviour ; but instruct and admonish them in a manner becoming your character as Christians.

5—9. *Masters according*] In opposition to Christ, who is your Lord and master in all that regards religion, Matt. xxiii. 8—12.—*With fear*] With diligence and earnestness, Phil. ii. 12 ; and in 'singleness of heart,' in opposition to that deceit for which you have been blamed.—*Masters*] Consider that your rank does not justify you in treating them with severity, as you have a master who will not regard you because of your wealth and power.

10—12. *In the Lord*] Confide in his power, might, and grace, for suitable assistance in all your duties and trials ;

wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of this dark world, against spiritual wickedness in heavenly things. Wherefore take up the whole armour of God, that ye may be able to withstand in the evil day, and having subdued all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; And your feet ready shod with the gospel of peace; Above all, taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked one: Take also the helmet of salvation and the sword of the Spirit, which is the word of God: Praying always with all prayer and supplication with your spirit; and watching thereto with all perseverance and supplication for all saints: And for me, that utterance may be given unto

me, that I may open my mouth with freedom, to make known the truth of the gospel, For which I am an ambassador in bonds: 20 that therein I may speak freely, as I ought to speak.

But that ye also may know my affairs; 21 and what I do, Tychicus, a beloved brother and faithful minister in the Lord, will make known to you all things: Whom I have 22 sent to you for this very purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with 23 faith, from God the Father and the Lord Jesus Christ. Grace be with all those that 24 love our Lord Jesus Christ in sincerity. Amen.

Written from Rome unto the Ephesians by Tychicus.

and so resist the wiles of the devil.—*Not against flesh*] That is, against men only, Matt. xvi. 17; but 'against principalities,' &c. all the various orders of fallen spirits; 'against all the rulers of this dark world,' whether heathen or Jewish magistrates. Dr. Chandler conceived those deceivers to be meant, who, under the profession of the gospel, were its corrupters, introducing dangerous errors among 'those heavenly things,' which it reveals to men.

14—20. *Your loins girt*] Having mentioned the armour in general, he now specifies its parts. First, we have the military belt of truth; secondly, the breast-plate of righteousness; thirdly, the sandals, the gospel of peace; fourth,

the shield of faith; fifth, the helmet, the hope of salvation; and sixth, the word of God, as the sword of the Spirit, Is. xi. 5.

21, 22. *My affairs*] How I succeed in my work, and what are my sufferings and trials, &c. *Tychicus*] One who had been with Paul at Rome, and from experience, one whom he could thus recommend.

23, 24. *Peace be to*] Prosperity attend them, as consisting in peace, faith, and love from God the father, &c. *In sincerity*] Without hypocrisy in their profession, and without corruption in practice or sentiment. Such should all Christians be.

THE EPISTLE OF PAUL THE APOSTLE TO THE P H I L I P P I A N S .

INTRODUCTION.

PAUL visited Philippi, in consequence of a vision which he had of a man of Macedonia, who said, "Come over and help us," Acts xvi. 9, 40. On his departure he appears to have left Timothy, Luke, and Silas, to carry on the work. He paid them a second visit, Acts xx. 6, when a collection was made there and among the other churches of Macedonia, for the saints at Jerusalem, 2 Cor. viii. and ix. chap. The design of the apostle was to comfort them under the concern they had expressed on hearing of his imprisonment; to check a party spirit, and to promote union and love; to guard them against Judaizing teachers, and to inspire them

CHAPTER I.

A. D. 63. *Paul's thankfulness for the fruit of their faith; his prayer for them; what had been the consequence of his troubles at Rome; his readiness to suffer.*

1 PAUL and Timothy, servants of Jesus Christ, to all the saints, the faithful in Christ Jesus, who are at Philippi, with the

bishops and deacons: Grace and peace be 2 unto you, from God our Father, and from the Lord Jesus Christ.

I thank my God upon every remembrance 3 of you; Always, in every supplication of 4 mine for you all, making supplication with joy, For your participation in the gospel 5

CHAP. I. 1, 2. *To all the saints*] An usual appellation of the disciples; but I find no other instance of *ἀγίοις ἐν Χρ.* In, and suppose that there is an *e* lipsis, which I have supplied from Eph. i. 1. Newcome renders, 'To the Holy through Christ Jesus.'—*Bishops and deacons*] Only two orders are mentioned here, nor is there any proof from the New Testament, that any more ordinary officers existed in the church. There were more bishops than one at Philippi, as there were in some other places; and of course

they could not be in any sense Diocesan, but simply co-ordinate pastors and teachers of the same people. The Syriac renders *ἐπισκοποι*, elders, and their office the office of an elder; thus, says Bishop Marsh, showing that he knew the meaning of his text.

3—6. *With joy*] At the recollection of your readiness to receive the gospel, and for your continued fellowship, or joint participation in the blessings and privileges of it. This occasioned the most lively joy to him.

6 from the first day until now; Being confident of this very thing, that he who hath begun a good work in you, will perform it
 7 until the day of Jesus Christ; As it is right for me to think this of you all, because I affectionately regard you; inasmuch as both in my bonds, and in my defence and confirmation of the gospel, ye are all joint partakers of the grace bestowed on me. For God is my witness, how greatly I long after you all with the tender affection of
 9 Jesus Christ. And this I pray, that your love may abound still more and more in
 10 knowledge, and in all judgment; That ye may discern the things that are excellent; so that ye may be sincere and without
 11 offence till the day of Christ; Being filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God.
 12 Now I wish you to understand, brethren, that the things which have befallen me have come to pass, rather to the furtherance of
 13 the gospel; So that my bonds on account of Christ are known through the whole
 14 palace, and in all other places; And that many of the brethren in the Lord, growing confident by my bonds, are much more bold
 15 to speak the word without fear. Some indeed preach Christ even through envy and strife; and some also through good
 17 will. Some preach him from love, knowing that I am appointed for the defence of the
 16 gospel. But others from contention, not sincerely, thinking to add affliction to my
 18 bonds. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this will end in my deliverance through your prayer, and through the supply of the
 20 Spirit of Jesus Christ; According to my earnest expectation and hope, that in nothing I shall be ashamed; but that with

all freedom of speech, as always, so now also, Christ will be magnified in my body, whether it be by life, or by death. For to 21 me to live is that I may honour Christ, and to die will be gain. And if I live in the 22 flesh, this is the fruit of my labour; yet what I should choose I know not. For I 23 am in a strait between the two, having a desire to depart, and to be with Christ; for this would be far better: Nevertheless to 24 remain still in the flesh is more needful for you. And having this confidence, I know 25 that I shall remain and continue with you all for your improvement and joy in the faith; That your glorying in Jesus Christ 26 may abound through my coming to you again.

Only let your conduct be becoming the 27 gospel of Christ: that whether I come and see you, or be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by 28 your adversaries: which is to them an evident token of perdition; but to you of salvation, and that of God. For to you it 29 hath been graciously given in respect to Christ, not only to believe on him, but also to suffer for his sake; Having the same 30 conflict which ye saw in me, and now hear to be in me.

CHAPTER II.

A. D. 63. He exhorteth to unity and humility by the example of Christ; and to a holy conduct that they might be useful to others, and a comfort to him; he recommends Timothy to them, &c.

If there be, therefore, any comfort in 1 Christ, if any consolation of love, if any fellowship of Spirit, if any tender regards and mercies, Fill up my joy, that ye be of the 2 same mind, having the same love, joined together in soul; minding this one thing, That nothing be done through strife or 3 vain-glory; but in humility of mind, es-

7. *As it is right for me*] As you have given the strongest proofs of your sincerity, and of your faith and love, in steadfastly maintaining your profession, and in showing to me, as an apostle, the tokens of the warmest affection, during my bonds.

8—11. *With tender affection*] The Greek is, literally, bowels.—*In all judgment*] Or inward perception and feeling.

13. *The palace*] The word signifies the judgment-hall, where the prætor heard and decided causes; but was applied to his whole house, and to that of the emperors. Paul's defence of himself, and of the gospel which he preached, became the subject of discourse in the palace, and in the whole city.

14. *And that many*] Seeing his firmness and constancy, many Christian brethren assumed confidence, and boldly preached the gospel.

15—17. *Through envy*] At my success, or with a design to form a party against me; but others from hearty good will to me and the gospel. The 16th and 17th verses are transposed, after Griesbach.—*Am appointed for*] And that nothing will encourage me more than the success of this cause.

15—20. *Christ is preached*] And whatever be the motives of men, the knowledge of his name will spread abroad.—*Whether by life*] That Christ would be honoured in and by him, whether he was to live or to die, was his desire and hope.

21—24. *To live is that I may*] His honour is the end of my life; to preach and serve him in the gospel; but to die would be my own unspeakable gain. See 2 Cor. v. 8.

25, 26. *And joy in the faith*] That I may be a helper of your joy, when I am delivered and come to you again.

27, 28. *Which is to them*] Which courage and confidence in maintaining the faith, they will think an evident token of your perdition; but to you it will be a token of salvation and that of God.

29, 30. *To suffer for his sake*] A privilege conferred on you, as it will enhance your future reward.—*I saw in me*] When I was first with you, Acts xvi. 12, 22, &c.

CHAP. II. 1—4. *Any comfort in Christ*] This hypothetical manner of speaking is designed more forcibly to impress the particulars on their hearts.

- 4 teeming others better than yourselves: Not regarding every man his own things only, but every man the things of others also.
- 5 For let this mind be in you, which was in Christ Jesus also: Who, existing in the form of God, did not think it robbery to be equal with God, Yet made himself of no account, taking on him the form of a servant, being born in the likeness of men;
- 6 And being in condition truly man, he humbled himself, becoming obedient to death, even the death of the cross. Wherefore God hath highly exalted him, and bestowed on him a name which is above every other name: That at the name of Jesus every knee should bow, of beings in heaven, and on earth, and under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- 12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.
- 13 For it is God that worketh in you both to will and to do, of his own good pleasure.
- 14 Do all things without murmurings and disputings; That ye may be blameless and harmless, the unreprouvable children of God, in the midst of a crooked and perverse generation; among whom do ye shine as lights in the world, Holding forth the word of life; that I may glory in the day of Christ, that I have not run in vain, nor laboured in vain.
- 17 Yea, and if my blood be poured out upon the sacrifice and public offering of your faith, I joy, and rejoice with you all. And in the same manner do ye also joy, and rejoice with me. But I trust in the Lord

Jesus, to send Timothy shortly unto you, that I may be of good comfort also, when I know your affairs. For I have no man 20 likeminded with him, who will sincerely care for your affairs. For all seek their own 21 things, not the things of Jesus Christ. But ye know him by experience, that, as a 22 son serveth a father, he hath served with me in the gospel. I hope therefore to send 23 him presently, as soon as I shall see how the things concerning me will end. But 24 I trust in the Lord, that I myself also shall come shortly. Yet I thought it necessary 25 to send to you Epaphroditus, my brother, and fellow-labourer, and fellow-soldier, but your messenger, and minister to my wants. For he greatly longed after you all, and 26 was full of anguish, because ye had heard that he had been sick. For indeed he was 27 sick, and nigh to death: but God had mercy on him; and not on him only, but on me also, lest I should have grief upon grief. I have sent him therefore the more 28 speedily, that, when ye see him again, ye may rejoice, and that I may have the less grief. Receive him therefore in the Lord 29 with all joy; and hold such in reputation: Because for the work of Christ he was nigh 30 to death, not regarding his life, that he might fill up what remained to be done of your service towards me.

CHAPTER III.

A. D. 63. He warns them against Judaizing teachers; shows that he had more reason to glory as to the *low* than most others, but that he had renounced all his privileges for Christ, &c.

FINALLY, my brethren, rejoice in the 1 Lord. To write the same things to you, is not indeed grievous to me, but for you it is safe. Beware of dogs, beware of evil-work- 2

6—8. *Did not think it*] After reading and thinking much on this verse, and on the unusual terms, *ἀπαρνούμενος ἑαυτὸν*, I have adopted the common version.—*Taking on him the form*] The 'form of a servant,'—'the likeness of men and the fashion of a man,' must and cannot but signify, that he was really a man, and really a servant; and 'existing in the form of God' must, by parity of reason, signify that he was, is, and ever will be, a divine person, God blessed for ever. The passage proves then that our Lord God 'existed in the form of God, became a servant,' which consisted in his incarnation; and in this incarnate state he humbled himself still more by 'becoming obedient unto death, even the death of the cross.' Here is humility indeed! See Whitby and Chrysostom, in loc.

9—11. *Highly exalted him*] The Father, in reward of his humiliation and death, exalted him to his own right hand, and he was honoured with a title, that of Saviour, a name which is above every name. All intelligent beings, whether good or evil, are subject to him as Lord and king; and this subjection, as well as the whole work of Jesus, is to the glory of God the Father. See Is. xlv. 23; Rom. xiv. 11.

12—16. *To will and to do*] This working must be understood as being in a way consistent with the exercise of men's own rational powers, presenting such motives to the mind, and in such a clear light, as induces it both to choose the way of salvation exhibited, and to perform all the duties required.—*Do ye shine*] Comp. Matt. v. 14.

17, 18. *Sacrifice and*] The apostle considers their 'faith,' as a sacrifice and public offering presented to God; and declares, that if his blood was to be shed and poured out as a drink-offering, to accompany their sacrifice, he would joy and rejoice with them all. Paul was always a martyr in spirit. Acts xx. 23, &c.

21—24. *All seek their own things*] Probably the apostle had desired some others of the Christian brethren to undertake this journey; but from a regard to their own ease and comfort they had refused, thus minding their own things, &c.

25—30. *Your messenger*] The Philippians showed their respect to Paul by sending to Rome Epaphroditus, with money to supply his wants. While there he was sick, and in great danger. It is probable, from the last verse, that the fatigues he endured in his journey, and his various labours in the gospel, brought on his disorder.

CHAP. III. I. *The same things*] Which I taught you when I was with you; or, as Pierce suggests, which I have ordered Epaphroditus to deliver to you.

2. *Of dogs*] Of Jewish false and impudent teachers, who would tear and devour you. See Is. lvi. 10, 11. Revel. xxii. 15. The Jews gave this name to the Gentiles, and Paul retorts it on themselves.—*Concision*] They gloried in being the 'circumcision;' but the apostle refuses to allow them that name, and gives them the name of concision, a mere cutting of the flesh.

3 men, beware of the concision. For we are the circumcision, who worship God with our spirit, and rejoice in Christ Jesus, and
4 have no confidence in the flesh. Though I might have confidence even in the flesh. If any other man thinketh that he hath whereof he may have confidence in the flesh,
5 I have more : Circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; concerning
6 the law, a Pharisee ; Concerning zeal, persecuting the church ; concerning the righteousness which is by the law, blameless. But what things were gain to me, those I counted
8 loss for the sake of Christ. Yea doubtless, and I count that all things are loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and count them as refuse, that
9 I might gain Christ. And be found in him, not having mine own righteousness which is by the law, but that which is through faith in Christ, the righteousness which is of
10 God by faith : That I might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conform-
11 able unto his death ; If by any means I might come to the resurrection of the dead.
12 I do not say that I have already attained, or am already made perfect : but I follow after, if indeed I may apprehend that for which I have been apprehended also by
13 Christ Jesus. Brethren, I count not myself to have apprehended : but one thing I do, forgetting those things which are behind, and

stretching forth to those things which are before, I press towards the goal for the prize 14 of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, 15 be thus minded : and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we 16 have already attained, let us walk [by the same rule, let us mind the same thing.]

Brethren, be joint imitators of me, 17 and mark those that walk so as ye have us for an example. For many walk, of whom 18 I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ ; Whose end is destruction, 19 whose god is their belly, and whose glory is in their shame ; who mind earthly things. But our citizenship is in heaven : whence 20 we look also for a Saviour, the Lord Jesus Christ ; Who will change our vile body, that 21 it may be of like form with his glorious body, according to the mighty working by which he is able even to subdue all things unto himself. Therefore, my brethren, dearly I beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.

CHAPTER IV.

A. D. 63. He gives some particular, and then some general exhortations ; he commends their Christian doc- trinity, and affectionately salutes them.

I BESEECH Euodia, and I beseech Syn- 2 tyche, that they be of the same mind in the Lord. And I intreat thee also, true com- 3 panion, help those women who have laboured

3. *We are the circumcision*] We have what was signified by circumcision, Rom. ii. 28, 29,—*No confidence*] That is, in the circumcision of the flesh, or other Jewish rites. Our religion is inward and spiritual, not consisting in outward privileges and distinctions.

4—6. *Though I might*] If any might trust in such privileges, surely I might ; and even more than those teachers who now trouble you.—*Blameless*] If by the law he meant the ceremonial only, what he states was no doubt just and true, and it is to ceremonial and ritual observances to which the whole context refers, and in which the Jews placed their confidence and glory.

7—11. *Were gain to me*] The things which I then considered as my gain, or the surest grounds of confidence in respect to acceptance with God, I counted loss, &c.—*Have suffered the loss*] I do still count all my Jewish privileges as refuse, as things to be thrown away.—*Mine own righteousness*] As consisting in a blameless observance of all the Mosaic rites, and in which I once trusted ; but that which is through faith in Christ, &c. See Rom. i. 17 ; iii. 19—26.—*If by any means*] The apostle's language, ' if by any means,' implies no doubt, but only describes the ardour of his own mind, in pursuing the objects before him. Some apply what is said to the spiritual resurrection, or that perfection of holiness which the Christian system requires.

12. *Attained*] All I wish to be, or enjoy, ' or am already made perfect,' as I confidently hope to be ; but as one who hath started in a race, I follow after, &c.—*Apprehend that*] That degree of excellence and holiness, usefulness and conformity to Christ, for which I was in so remarkable a manner apprehended by Christ.

13. *Forgetting those*] Like the athletes or racers, who reflect not on the space run, but who look on what is before them.

14. *The prize of*] Of eternal life and blessedness, which

is the design of the high calling of God, &c., and it is for this I am running.

15. *Be thus minded*] Regarding no outward privilege as a ground of our acceptance.—*If in any thing*] If from your want of instruction, or from the weak state of your faith, you should differ, I have confidence that God will discover your error, and bring you to think and act as I do.

16. *Let us walk by*] As far as we have attained in knowledge, let us walk, &c. The last words Griesbach rejects ; they are retained, as the text appears defective when they are omitted ; but marked as doubtful.

17. *For an example*] How holily and unblameably must the apostle have lived, when he could thus recommend his own example !

18, 19. *Many walk*] Many teachers, and particularly those Judaizers, who infested various churches, who, while they professed respect for Christ, were in reality his enemies ; as indeed their practice proved.

20, 21. *Citizenship*] They mind earthly things ; but we heavenly, as we are citizens of heaven, whence we are expecting the Saviour, &c.—*Our vile body*] Vile, as infected by sin, and as destined to return again to dust. This he will change indeed, and make like his own glorious body, &c.

CHAP. IV. 1. *My brethren*] With Griesbach and others, this verse is joined to the preceding chapter, as forming a proper conclusion. Things being as I have stated, do you, who are my joy and crown now, and who will be so hereafter, stand fast in the Lord.

2. *Of the same mind*] These must have been persons of some consideration, to whom the apostle recommends unity.

3. *Thee also, true*] We have no clue to ascertain who this individual was, whom he calls his true companion.—*Those women*] Perhaps aged widows, who might instruct the younger women, and perform many other offices for the

with me in the gospel, with Clement also, and with mine other fellow-labourers, whose names are in the book of life.

4 Rejoice in the Lord always; and again I
5 say, Rejoice. Let your gentleness be known
6 unto all men. The Lord is near. Be not
anxious for any thing; but in every thing
let your requests be made known unto God,
7 by prayer and supplication with thanksgiving. And the peace of God, which passeth all understanding, shall keep your hearts
8 and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are grave, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these
9 things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you

10 But I rejoiced in the Lord greatly, that now at length your care of me hath revived; wherein ye were careful also before, but
11 wanted opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therein to be content.
12 I know both how to be abased, and I know how to abound: every where

and in all things I am instructed both to be full and to be hungry, both to abound and to suffer want. I can do all things 13 through Christ who strengtheneth me. 14 Notwithstanding ye have done well, that ye have jointly contributed to relieve my affliction. Now, ye Philippians, know also, that 15 in the beginning of the gospel when I departed from Macedonia, no church had intercourse with me, as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again also to my necessity. Not that I desire a gift; but 17 I desire fruit that may abound to your account. But I have every thing, and 18 abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, an acceptable sacrifice, well-pleasing to God. And 19 my God shall supply all your wants according to his riches in glory, by Christ Jesus. Now unto our God and Father be glory for 20 ever and ever. Amen.

Salute every saint in Christ Jesus. The 21 brethren who are with me salute you. All 22 the saints salute you, chiefly they that are of Cæsar's household. The grace of our 23 Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome by Epaphroditus.

saints, 1 Tim. v. 15. Pierce refers this to Euodia and Syntyche, &c.

4—7. *Peace of God*] A sense of reconciliation with him and the animating hope of the everlasting enjoyment of his favour.

8, 9. *Things are true*] How comprehensive this summary of Christian morals! and he adds, if there be any other virtue, or thing worthy of praise, think on these things.

10—13. *Hath revived*] By your sending a supply for my need. Paul happily brought his mind to his circumstances; and however various these were, he was content. He tells them the ground of it, 'through Christ strengthening him.'

Griesbach omits Christ; but his authorities for so doing are by no means satisfactory.

14—16. *My affliction*] My present distress; and to your honour it may be mentioned, that formerly you only among all the churches in Macedonia showed a liberal spirit towards me.—*Once and again*] That is, several times.

17—20. *Fruit that may*] Christian kindness and liberality is fruit which will be rewarded; and I can assure you, that as ye have abounded in kindness, God will abound towards you, to whom be glory for ever.

22. *Cæsar's household*] Some of Nero's domestics, courtiers, or even of his own family, had embraced the gospel.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

INTRODUCTION.

THIS Epistle appears to have been written at the same time with that to the Ephesians, and sent by the same persons. They seem to have borne an honourable character for piety and zeal; but from the cautions given, were in danger of being drawn aside by the subtleties of some heathen philosophers, and the arts of some Jewish Christians, who maintained the necessity of observing their rites. Hence the great design of the apostle was to excite them to a behaviour worthy of the gospel, and to guard them against the seductive arts of its real enemies.

CHAPTER I.

A. D. 63. Paul thanks God for their faith, and prays for their growth in grace; he describes the person and deity of Christ, and commends his own ministry.

1 PAUL, an apostle of Jesus Christ by the

will of God, and Timothy our brother, To 2 the saints and faithful brethren in Christ who are at Colosse: Grace and peace be to you, from God our Father and the Lord Jesus Christ.

3 We give thanks to the God and Father of our Lord Jesus Christ, (praying always for you, Since we heard of your faith in Christ Jesus, and of your love to all the saints,) Because of the hope which is laid up for you in heaven, of which ye have heard before in the true word of the gospel; Which is come to you, as it is into all the world: and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew in truth the grace of God: As ye learned from Epaphras our beloved fellow-servant, who is to you a faithful minister of Christ; Who hath also declared to us your spiritual love.

9 For this cause we also, since the day we heard it, cease not to pray for you, and to desire that ye may have a full knowledge of his will in all spiritual wisdom and understanding; That ye may walk worthy of the Lord as to all that is well-pleasing, being fruitful in every good work, and increasing in the knowledge of God; Strengthened with all might, according to his glorious power, unto all patience and joyful long-suffering. We give thanks also to the Father, who hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his beloved Son; By whom we have redemption, through his blood, the forgiveness of sins; Who is the image of the invisible God, chief of all the creation: For by him were all things created, that are in heaven, and that are on earth,

visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: And he is before all things, and by 17 him all things consist. And he is the head 18 of his body, the church: who is the chief, the first-born from the dead, that in all respects he might have pre-eminence. For 19 in him all the fulness of deity pleased to dwell; And by him to reconcile all things 20 to himself, making peace by the blood of his cross; by him, I say, whether they be things on earth, or things in heaven. And 21 you, who were formerly alienated and enemies in your mind by wicked works, he hath now indeed reconciled, By his fleshly 22 body, through his death, to present you holy and unblameable and unprovable in his sight: Since ye continue grounded and 23 stedfast in the faith, and are not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature that is under heaven; of which I Paul have been made a minister.

I now rejoice in my sufferings for you, 24 and fill up in my flesh what remaineth of the afflictions on account of Christ, for his body's sake, which is the church: Of which 25 I have been made a minister, according to the dispensation of God which hath been given me towards you, that I may fully preach the word of God; Even the secret 26 truth which hath been hidden from ages and from generations, but now is made manifest to his saints; To whom God 27 would make known what are the glorious

CHAP. I. 3—8. *Give thanks*] The apostle having begun to state his unfeigned gratitude, and the reason of it, goes off, and parenthetically notices his praying for them. He gives thanks to God for their conversion by the ministry of Epaphras.

9—11. *May be filled*] More abundantly with the knowledge of God's will as to the way of salvation by Christ.

12. *We give thanks*] As the former verses contain the requests of the apostle, and this begins his thanksgiving, it should be considered as the commencement of a new period.—*Meet to be*] Or fit for a portion in the inheritance which saints enjoy in the light of the gospel.

13. *Power of darkness*] The rule and dominion of Satan, and the power of our own dark and sinful state as heathens. See Luke xxii. 53; Eph. vi. 12.—*Kingdom of*] Brought us under his authority by the gospel, to whom we, as believers, are now subject.

14. *Through his blood*] Judging from the authorities, these words should be omitted; yet as all the copies have them, Eph. i. 7, I see no reason for thinking them interpolated. See Paley's *Horæ Paulinæ*.

15. *Chief of all*] The secondary sense of *πρωτογενής* is adopted. See Dr. P. Smith, and Schleus., and Wahl. Comp. 1 Chron. v. 11, and 2 Sam. xix. 43. This is supported and confirmed by the *πρῶτον* of the 17th verse. His being the image of the invisible God, expresses his personal glory as manifested to men and angels, Hebr. i. 1—3.

16. *By him were*] The apostle describes here the creation of all things. The whole universe, with all the beings contained in it, is evidently intended.

18. *And He is the head*] And he who is the Creator and upholder of all things is also the head of the church, as the incarnate Redeemer and Saviour.—*The beginning*] Either

the first cause, or beginning of the church, which began immediately after the fall, by the promise of the Saviour; or else, 'the first-fruits,' as a few MSS. read, 1 Cor. xv. 20; and then what follows will be explanatory.—*First-born from*] There is manifestly a difference both in the language and construction here, from verse 15. He rose from the dead as the first-fruits of the resurrection; and he rose to an immortal life, death having no more dominion over him. Enoch and Elijah were translated, and not raised from the dead; and others who were raised from the dead were raised to live here only for a short season, and then to die and see corruption.—*In all respects*] This denotes his greatness and glory, as the foundation of the church, and as the risen Mediator.

19. *All the fulness*] The Armenian version, a manuscript of the old Italic, one of the Vulgate, and a few Latin fathers, read here *διοντος*, as chap. ii. 9, which at least shows the sense in which they understood the passage.

20. *By him I say, whether*] Our Lord, by his mediation, has reconciled and united in himself men of every nation and condition, that believe in him, and has become the head and Lord of angels, to whom they are subject and pay homage and worship. Comp. Eph. i. 10; Matt. xxviii. 18; Heb. i. 14.

21—23. *By his fleshly body*] By his offering up himself on the cross as a sin-atoning victim. For the sense given to *ἡγά*, Pierce observes, that the apostle, had he only meant the conditional sense, would have made use of the verb in the future, and not in the aorist tense. Whitby on Eph. iii. 2, has fully proved this sense from Philo.

24—29. *Afflictions on account*] Afflictions endured for his sake, and in some respects like those which he suffered.—*Fully preach*] See Rom. xv. 19, where the verb is thus

riches of this unknown secret, which, in respect to the Gentiles, is Christ to you, the
 29 hope of glory : Whom we preach, admonishing every man, and teaching every man with all wisdom ; that we may present every
 29 man perfect in Christ Jesus : For which I labour also, striving according to his working, which worketh in me with mighty power.

CHAPTER II.

A. D. 63. *He exhorteth them to perseverance, to beware of philosophy and vain traditions, the worshipping of angels, and the observance of legal rites, &c.*

1 FOR I would that ye knew how great a conflict I have for you, and for those at Laodicea, and for as many as have not
 2 seen my face in the flesh ; That their hearts may be comforted, being knit together in love, and to the richest and fullest understanding, to the acknowledgment of the truth of God, even of the Father and of
 3 Christ ; In whom are hidden all the treasures of wisdom and knowledge. Now this I say, lest any man should beguile you
 4 with enticing words. For though I be absent in the flesh, yet am I with you in spirit, rejoicing and beholding your order, and the stedfastness of your faith in Christ.
 6 As ye have therefore received Christ Jesus the Lord, so walk in him ; Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.
 8 Beware lest any man make a prey of you through philosophy and empty deceit, according to the tradition of men, according to the principles of the world, and not
 9 according to Christ. For in him dwelleth
 10 all the fulness of the Deity bodily : And ye

rendered.—*In Christ to you*] Made known to you, and who is the ground of your hope of future glory, and the subject of our preaching and labours among all men, whom we affectionately warn and instruct that they may be saved.

CHAP. II. 1. *Have not seen my face*] What a holy zeal does this manifest in the cause of Christ, and how anxious was he to see and aid its prosperity !

2. *God even the Father*] Griesbach rejects these words ; but it must be admitted that his authorities are few, and of little value.

3. *In whom are hidden*] Or, laid up all the treasures of divine wisdom and knowledge, and not in angels, or in the reveries of vain philosophy.

4—7. *Now I say this*] As I know the errors of many designing men, I do most affectionately warn you to guard against them.

8. *Beware lest any*] Through what they call philosophy, but which is nothing but empty deceit, and consists in traditions respecting the invisible powers. Some refer 'vain deceit,' to the traditions of Judaizing teachers.

9. *For in him dwelleth*] If this fulness of the Godhead, or deity, signify the full and entire perfection thereof ; 'dwelling in him bodily' can mean nothing else than the union of the divine nature with the human, which is considered as the temple in which this fulness of the Godhead dwells. Comp. John i. 1—3 ; Rom. ix. 5 ; Titus ii. 13, &c.

10—15. *Complete in him*] In what sense they were 'complete in him' may be collected from the particulars mentioned, circumscribed in heart, admitted by baptism as

are complete in him, who is the head of all principality and power : By whom ye have 11 been circumcised also with a circumcision not made by hands, by putting off the carnal body* through the circumcision of Christ : Having been buried with him by 12 baptism, by which ye were raised also with him through faith in the mighty working of God, who raised him from the dead. And 13 you, being dead in your trespasses, and in your carnal uncircumcision, hath he made alive together with him, having forgiven all 'our' trespasses ; Having blotted out, 14 in respect to us, the written law, together with its ordinances, which was contrary to us, and taken it out of the way, having nailed it to his cross. And by it having 15 spoiled principalities and powers, he exposed them publicly, by triumphing over them.

Let no man therefore judge for you as 16 to meat, or drink, or in respect to a feast-day, or new moon, or sabbath, Which were 17 a shadow of things to come ; but the substance is Christ. Let no man defraud you 18 of your reward, by a voluntary humility, and the worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his carnal mind ; And 19 not holding fast the Head, from which all the body, supplied and connected by joints and bands, increaseth with the increase of God.

If ye have died with Christ to the prin- 20 ciples of the world, why, as though living in the world, are ye subject to ordinances, (*Such as*, touch not ; taste not ; handle 21 not ; All which are to perish by the use of 22 them ;) according to the commandments and doctrines of men ? Which ordinances 23 have indeed a show of wisdom in will-

members of his body, the church ; and had received the forgiveness of their sins. *Carnal body*] Paul speaks of our vices and virtues under the figure or notion of a man, calling the former the new, and the latter the old man, Ch. iii. 9, 10. Eph. iv. 22—24 ; the latter we put off, when regenerated, and the former we put on ; as though a man ceased to be the same self he was before, Rom. vi. 6.—*Hand-writing of*] Comp. Eph. ii. 14, 15, and notes. While the Levitical service continued, no means of grace were afforded to the Gentiles ; but when the law was disannulled, and blotted out, being nailed to the cross, in allusion to the abrogation of any law, by driving a nail through the table on which it was written, then was salvation preached to the Gentiles. Comp. Eph. vi. 12.—11. (α) *Of the sins*] Griesb. 13. (v) Griesb.

16, 17. *Let no man*] Suffer no one to judge or condemn you, because you do not regard Jewish customs about meats or days, which were but a shadow of spiritual things which we now have in Christ.

18, 19. *By a voluntary*] Paying worship to angels as a kind of mediators between you and God, considering it as an act of humility to approach God in this manner. From Philo the Jew, we learn that this was a sentiment common in his day. See Tobit, chap. xii. 12, &c. This condemns the worship of departed saints and martyrs practised in the Roman church.

20—23. *Died with Christ*] Professedly by your baptism ; why, as if living under these rites and notions, are ye subject to ordinances ? Such as the Jews still observe and enforce ;

worship and humility of mind, and in severity to the body; but not in any regard unless to the satisfying of the flesh.

CHAPTER III.

A. D. 63. *He sheweth where we should seek Christ; exhorteth to mortification, and to the cultivation of Christian virtues, and the discharge of Christian duties.*

- 1 If then ye have been raised with Christ, seek those things which are above, where Christ sitteth on the right hand of God.
- 2 Set your affection on things above, not on the things on the earth. For you have died, and your life is hid with Christ in God. When Christ, with whom your life is hid, shall appear, then ye also shall appear with him in glory.
- 5 Mortify therefore your members as to the things on earth; as to fornication, uncleanness, unnatural passion, evil desire, and covetousness, which is idolatry: On account of which things the wrath of God cometh on the disobedient: In which ye also walked formerly, when ye lived in them. But now do ye also put away all these; anger, wrath, malice, evil speaking, filthy talking out of your mouth. Lie not one to another, since ye have put off the old man with his deeds; And have put on the new man, that is renewed as to knowledge, according to the image of him who created him: Where there is neither Gentile nor Jew; circumcision nor uncircumcision; Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; Forbearing one another, and forgiving one another, if any man have a complaint against any; even as Christ forgave you, so do ye also: And besides all these things, abound in love, which is the most perfect bond. And let the peace of Christ preside in your

saying, 'Eat no unclean food; taste it not.'—*But not in*] Are in themselves of no value, and only serve to satisfy the pride of a Jewish faction. See verse 18; Gal. vi. 12.

CHAP. III. 1—4. *Raised with Christ*] Raised from a death in sin, mind the things above as of everlasting importance.—*For ye have died*] He assigns the reason of the duty. The life is opposed to the death which they had died, clearly a death to sin, and the life must be spiritual, an eternal life.—(v) Griesb.

5—7. *As to the things on*] Which men do in this sinful world.—*Unnatural passion*] Rom. i. 27.—*Evil desire*] Of every kind, but especially the luxury of the table, which leads to other sins.—*Covetousness*] Eph. v. 5. This vice is classed among the others, because it involves in it whatever is gratifying to a depraved heart, and the habitual indulgence of it is practical idolatry.

8—11. *But now do ye*] Not only abstain from such gross vices as mentioned, but from anger, &c.—*Renewed as*] Restored to a just view of spiritual things, and their excellence.—*Christ is all*] He is all things as to believers of all nations; and in all periods of time and places of the earth he is among them.

12—15. *Holy and beloved*] Called with a holy calling,

hearts, to which ye have been called also in one body; and be ye thankful.

Let the word of Christ dwell in you 16 richly in all wisdom, while teaching and admonishing one another or singing psalms and hymns and spiritual songs, with thankfulness in your hearts, to God. And 17 whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God, even the Father, by him.

Wives, submit yourselves to your own 18 husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter towards them. Children, obey your parents 20 in all things: for this is well-pleasing to the Lord. Fathers, provoke not your 21 children, lest they be discouraged. Servants, 22 obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing the Lord. And whatsoever ye do, do it 23 heartily, as to the Lord, and not to men; Knowing that from the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth 25 wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Masters, give to your servants that which 1 is just and equal; knowing that ye also have a Master in heaven.

CHAPTER IV.

A. D. 63. *He exhorteth them to be fervent in prayer; to walk so as to gain those who are not yet converted; and concludes with salutations.*

PERSEVERE in prayer, watching therein 2 with thanksgiving; Praying at the same 3 time for us also, that God would open to us a door of utterance, to speak the truth of Christ, for which I am even in bonds: That 4 speaking as I ought to speak, I may make it manifest. Walk in wisdom towards them 5 that are without, redeeming the time. Let 6

and beloved and blessed in Christ.—*Perfect bond*] Love may be called the bond of perfection, or most perfect bond, as it unites Christians to their Saviour and head, and to one another, as members of his body.—(v) 15, 16. (v) Griesb.

16, 17. *The word of Christ*] The gospel or doctrine which he taught, and which we, apostles, teach; richly in all wisdom; thoroughly understanding it, so that ye may be able to teach and admonish, &c. See Eph. v. 19.

18—25. *Wives*] Comp. Eph. v. 22—33; vi. 1—9.—*In all things*] Here, and verse 22, the words must be restrained to all such things as are reasonable and proper.—*Knowing that from the Lord*] Ye will receive the reward of an everlasting inheritance; but should you be unfaithful and do wrong, you will be punished.—25. (v) Griesb.

CHAP. IV. 3. *Door of utterance*] They ought to watch and pray; and when they did so, Paul desired that they would remember him.

5. *Are without*] The unconverted heathens.—*Redeeming the time*] Avoiding or preventing persecution, and thus gaining time to spread the gospel.

6. *Well-pleasing*] Mild, becoming, and good, so as to gain the favour of those with whom you converse. I take *κατα* as used adverbially, and have given the sense.—

- your discourse be always well-pleasing, seasoned with the salt of wisdom, that ye may
- 7 know how ye ought to answer every man.
- All things concerning me Tychicus will declare to you, who is a beloved brother, and a faithful minister and fellow-servant
- 8 in the Lord ; Whom I have sent to you for this purpose, that he may know your affairs, and comfort your hearts ; Together with Onesimus, a faithful and beloved brother, who is one of you. They will make known
- 10 to you all things which are done here. Aristarchus, my fellow prisoner, saluteth you, and Mark, son of the sister of Barnabas, (respecting whom ye have received commands :
- 11 if he come to you, receive him ;) And Jesus who is called Justus, who are of the circumcision. These have been my only fellow-labourers as to the kingdom of God ; and
- 12 they have been a comfort unto me. Epaphras, who is one of you, a servant of Christ,

saluteth you, always earnestly striving for you in prayers, that ye may stand perfect and complete in all the will of God. For 13 I bear witness for him that he hath a great 'concern' for you, and for those at Laodicea, and for those at Hierapolis. Luke, the 14 beloved physician, and Demas, salute you. Salute the brethren that are at Laodicea ; 15 and Nymphas, and the church which *assembleth* in his house. And when this epistle 16 hath been read among you, cause it to be read in the church of the Laodiceans also ; and do ye likewise read the epistle from Laodicea. And say to Archippus, Take heed 17 to the ministry which thou hast received in the Lord, that thou fully discharge it.

The salutation by the hand of me, Paul. 18 Remember my bonds. Grace be with you. Amen.

Written from Rome to the Colossians by Tychicus and Onesimus.

Seasoned with the salt] Tempered with wisdom, of which salt is the symbol. Matt. v. 13 ; Mark ix. 50.

7—9. *Tychicus*] Paul had sent him with Onesimus, one of themselves, that they might be informed of their affairs, and be useful to them by their instructions. This notice of Onesimus renders it certain that Philemon, his master, was a Colossian, one who probably had heard Paul, and been converted in some other place.

10, 11. *Aristarchus*] This person, and Mark and Justus, were Paul's fellow-labourers at Rome, and all Jews by descent, though not born in Judea. Aristarchus was a native of Macedonia.

12, 13. *Epaphras*] This good man, though absent from

his native city, was anxiously concerned for the Christians there.—*Perfect*] In maintaining your Christian liberty, and understanding the whole counsel of God in the gospel.—13. (*v*) *Griese*.

16. *From Laodicea*] From this verse we learn that it was customary for the Christian churches to send the letters of the apostles to one another, among the members of which they were read and most probably copied for their edification. They were intended for general good. The epistle from Laodicea might be a copy of that sent to Ephesus.

17. *Take heed*] This faithful admonition to Archippus should remind every teacher of his duty, and how diligent he ought to be in the discharge of it.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE T H E S S A L O N I A N S.

INTRODUCTION.

PAUL and Silas visited Thessalonica after they quitted Philippi ; and for some time preached the gospel with great success both among the Jews and Gentiles, Acts xvii. 1—4. The unbelieving Jews at length raised such a disturbance in the city, as obliged the believing brethren to send away Paul and Silas ; but they continued steadfast in the doctrines of the gospel. The design of the Epistle is to confirm them in the faith which they had received ; and to encourage them to perseverance. This is the first of Paul's Epistles ; and was most certainly written from Corinth. See Acts xviii. 5, where we are informed that Timothy and Silas came to Paul, and they join him in this epistle.

CHAPTER I.

A. D. 63. *Paul states his good opinion of their faith, love, and patience ; and then offers various things for their comfort and joy in their afflictions.*

- 1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians which is in God the Father, and the Lord Jesus Christ ;

Grace and peace be to you, from God our Father, and our Lord Jesus Christ.

We give thanks to God always for you 2 all, making mention of you in our prayers ; Remembering without ceasing your work of 3 faith and labour of love, and patience of hope in our Lord Jesus Christ, before our

CHAP. I. 1. *Paul and Silvanus*] That Silvanus was a Jew is evident from Acts xv. 22, where he is called by his Hebrew name Silas ; and that he was a Roman citizen also, appears from Acts xvii. 37 ; and it is probable that Silvanus was his Roman name. He was the fellow-traveller and labourer with Paul in the gospel. See Acts xvii. 4—

15 ; xviii. 5 ; xxvii. 32—40, and 2 Cor. i. 19, and 2 Thess. i. 1, and 1 Pet. v. 12.—*In God the Father*] The church which professes to believe in, and be subject to, God the Father, &c.

2—4. *Work of faith*] The fruit of your faith, and the labour which your Christian love induces you to sustain.—

4 God and Father; Knowing, brethren, be-
 5 loved of God, your election; Because our
 gospel came not unto you in word only,
 but in power also, even with the Holy Spi-
 rit, and with much assurance; as ye know
 what manner of men we were among you
 6 for your sake. And ye became imitators of
 us, and of the Lord, having received the
 word amidst much affliction, with joy of the
 7 Holy Spirit: So that ye have been exam-
 ples to all that believe in Macedonia and
 8 Achaia. For from you sounded forth the
 word of the Lord, not only in Macedonia
 and Achaia, but in every place your faith
 towards God is spread abroad; so that we
 need not to speak any thing *concerning it*.
 9 For they themselves declare of us what kind
 of admission we had among you, and how
 ye turned to God from idols, to serve the
 10 living and true God; And to look for his
 Son from heaven, whom he raised from the
 dead, even Jesus, who delivereth us from
 the wrath to come.

CHAPTER II.

A.D. 63. *In what manner the gospel was brought to them, and how they had received it; a reason why he was so desirous to see them.*

1 For yourselves, brethren, know that our
 admission among you was not in vain;
 2 But even after that we had suffered before,
 and were shamefully treated, as ye know, at
 Philippi, we were bold through our God to
 speak to you the gospel of God amidst a
 3 great conflict. For our exhortation was
 not from error, nor from uncleanness, nor
 4 in guile: But as we were approved of God
 to be intrusted with the gospel, we so speak
 not as pleasing men, but God, who trieth
 5 our hearts. For we did not at any time
 use flattering words, as ye know, nor a pre-
 tence for covetousness; (God is witness:)
 6 Nor from men sought we glory, either from
 you, or from others; though we might have

Your election] That God hath chosen men to salvation through sanctification of the Spirit and belief of the truth, and even these Thessalonians, Paul asserts, 2 Thess. ii. 13.; and this appeared from the fact that they were called, and did believe in Christ and serve and obey God.

5-7. *But in power*] It was attested by miracles, Acts x. 35; xvi. 14.—*With the holy*] Whose various gifts were conferred upon some of you, such as speaking in other languages, prophecy, &c.—*Assurance*] And it produced a full and entire conviction in your minds of its truth, importance, and divinity, 2 Tim. iv. 17; Heb. vi. 11.

8-10. *Sounded forth*] Your ready reception of it, and its influence on your conduct, forsaking the idols you had been accustomed to worship, have been sounded forth to very distant regions, but more especially in Macedonia and Achaia.

CHAP. II. 2. *Shamefully treated*] See Acts xvi. 23.—*We were bold*] Dr. Chandler remarks that the word signifies to speak openly and publicly before others. Acts xvii. 10.

3, 4. *Not from error*] We were not deceived in what we preached to you, nor did we do it from impure motives, nor in any guile: but as we were approved, &c.

5-8. *As ye know*] No arts to gain your favour, nor did we preach under the guise of sincerity, while we were really coveting other men's goods; and of this God is witness. 1 Cor. ix. 4.—*Even as a*] For this punctuation,

used authority, as apostles of Christ; But 7
 we were gentle among you, even as a nurs-
 ing mother who cherisheth her children:
 So we being affectionately desirous of you, 8
 were willing to bestow on you, not the gos-
 pel of God only, but our own lives also,
 because ye had become dear unto us. For 9
 ye remember, brethren, our labour and
 toil: how working night and day, that we
 might not be burdensome to any of you, we
 preached to you the gospel of God. Ye 10
 are witnesses, and God also, how holily,
 and justly, and unblameably, we behaved
 ourselves among you that believe: As ye 11
 know how we exhorted, and comforted, and
 charged every one of you, as a father doth
 his children, That ye should walk worthy 12
 of God, who called you to his kingdom and
 glory.

For this cause we thank God also with- 13
 out ceasing, that, when ye received the
 word of God which ye heard from us, ye
 embraced it, not as the word of men, but
 (as it is in truth) the word of God, which
 effectually worketh also in you that believe.
 For ye, brethren, became imitators of the 14
 churches of God in Judea, which are in
 Christ Jesus: for ye also have suffered like
 things from your own countrymen, even as
 they have from the Jews; Who both killed 15
 the Lord Jesus, and the prophets, and have
 persecuted us; and they please not God,
 and are against all men; Forbidding us to 16
 speak to the Gentiles that they may be
 saved; thus always filling up the *measure*
of their sins, while wrath is overtaking them
 to utter destruction.

Now we, brethren, being taken from you 17
 for some time in presence, not in heart, have
 the more abundantly endeavoured with
 great desire to see your face. Wherefore 18
 we would have come to you, even I Paul,
 once and again; but Satan hath hindered

see Griesbach. As an affectionate mother cherishes her child, and imparts to it the breast, so we, being affectionately desirous of you, were willing, &c.

9-12. *How working*] This leads us to think that Paul and Silas abode at least some few weeks at Thessalonica, as otherwise they would have had no need to labour for their own support.—*Ye are witnesses*] This appeal to them shows that the apostles lived according to the gospel, as well as preached it.—*Kingdom and glory*] Some consider this as a hendiadis for 'glorious kingdom'; but as it may refer to the gospel state here, and to the glory of heaven, the common version is retained.

13. *Ye embraced it*] Not as a doctrine contrived by men, or resting on the opinion of men, but, as it is in truth, the word and doctrine revealed by and sanctioned of God, &c.

14-16. *Churches of God*] Hence we learn that, in spite of all the power of the Jewish priesthood, numerous Christian societies existed in Judea.—*Killed the Lord Jesus*] Paul does not hesitate to charge his countrymen with this murder, and with others, as well as continuing to persecute him and other Christians.—*Forbidding us*] Hindering as much as possible the salvation of Gentiles, and by this conduct they were filling up the measure of their sins, and bringing on themselves the wrath of God.

17-20. *Satan hath*] By his instruments, wicked men.

19 us. For what is our hope, or joy, or *will be* our crown of boasting? Will it not be even ye in the presence of our Lord Jesus Christ at his coming? For ye are indeed our glory and our joy.

CHAPTER III.

A. D. 63. Paul testifies his love to them by sending Timothy to exhort and comfort them, and by praying for them, and desiring to see them.

1 WHEREFORE, when we could no longer bear, we thought it good to be left at Athens alone; And sent Timothy, our brother, and "fellow-worker of God" in the gospel of Christ, to establish you, and to comfort you concerning your faith: That no man should be moved by these *our* afflictions: for yourselves know that we are appointed thereunto. 4 For when we were with you, we told you beforehand that we should suffer affliction; even as it hath come to pass, and ye know. 5 For this cause also, when I could no longer bear, I sent to know your faith, *fearing* lest by some means the tempter should have tempted you, and our labour should be in vain. But now when Timothy came from you to us, and brought us glad tidings of your faith and love, and that ye have a good remembrance of us always, desiring greatly 7 to see us, as we also do to see you: For this cause, brethren, we were comforted concerning you in all our affliction and distress, even by your faith: For now we live, 9 if ye stand fast in the Lord. For what thanks can we render to God again because of you, for all the joy with which we rejoice 10 for your sakes before our God; Night and day praying exceedingly that we might see your face, and might perfect that which is 11 wanting in your faith? Now may our God and Father himself, and our Lord Jesus 12 Christ, direct our way unto you. And may the Lord make you to increase and abound in love one towards another, and towards 13 all men, even as we do towards you: That he may establish your hearts unblameable

—*What is our hope*] What is the source of my hope, what produces present joy, what will be at last my crown of glorying? Will not, &c. Paul alludes to the famous Grecian games, the victors at which were crowned and celebrated. Paul considers that his converts would be his crown in the day of Christ's appearing.

CHAP. III. 1—5. *Fellow-worker*] One called and appointed of God to labour in the ministry of the gospel.—*That no man*] As Paul and others wrought miracles, it might be urged against them, that they ought to secure themselves from sufferings and broils; but Paul replies by Timothy, that they were appointed thereto. Comp. Matt. x. 17—23; Acts ix. 16.—2. (v) *Griehs*.

6—8. *Timothy came*] Timothy returned, and made glad the apostle by informing him of the steadfast faith of these men; and of their regard to him.—*We live, if ye*] We enjoy and have pleasure in life. The word is so used by Latin and Greek writers.

11—13. *Our God and Father*] Paul joins here Jesus Christ in a direct prayer with the Father, and in the 12th verse prays directly to the Lord Jesus, to bestow an increase of brotherly love, and to establish their hearts, &c.

in holiness before our God and Father, at the coming of our Lord Jesus Christ with all his saints.

CHAPTER IV.

A. D. 63. He exhorteth to persevere in godliness, holiness, love, and submission; not to indulge immoderate sorrow for the dead; describes the resurrection and last judgment.

FINALLY then we beseech you, brethren, 1 and exhort you by the Lord Jesus, that, as ye have received of us how ye ought to walk and to please God, ye would abound more and more. For ye know what com- 2 mandments we gave you by the Lord Jesus. For this is the will of God, even your sanc- 3 tification; that ye should abstain from fornication; That every one of you should 4 know how to keep his body in sanctification and honour; *Not given up* to lustful pas- 5 sions, even as the Gentiles who know not God: That no one overreach and defraud 6 his brother in this matter: because that the Lord is the avenger of all such, as we have formerly also told you and testified. For 7 God hath not called us unto uncleanness, but to sanctification. He therefore that 8 despiseth, despiseth not man, but God; who hath also given to us his holy Spirit.

Now as concerning brotherly love, ye 9 need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do this towards 10 all the brethren who are in all Macedonia. But we beseech you, brethren, that ye abound *in love* more and more; And that 11 ye earnestly study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; That 12 ye may walk in a becoming manner towards those that are without, and that ye may have need of nothing.

Now we would not have you ignorant, 13 brethren, concerning those who are asleep, that ye grieve not, even as others who have no hope. For if we believe that Jesus died, 14 and rose again; even so those who sleep

CHAP. IV. 1, 2. *By the Lord Jesus*] In his name and by his authority.—*Ought to walk*] Paul had not only taught them doctrines to be believed, but had stated how they should live so as to please God, and adorn the gospel.

3—8. *For this is the will*] This is his great design in the gospel, to effect your sanctification; and this consists in abstaining from fornication, &c.—*Keep his body*] Greek, his vessel. The apostle exhorts them to regard their bodies as those holy vessels which were consecrated and used in the temple.—*Overreach*] Or pass the bounds of justice and chastity, and thus defraud his brother-man of what is his property, by seducing his daughter or his wife; for of all such offences the Lord is the avenger. Comp. Luke x. 16, with Acts v. 3, 4.

11, 12. *Study to be quiet*] To live peaceably, to provoke and quarrel with no one; but be industrious, that so ye may have what is needful, and be able to do good to others.

13. *Now we would*] As to those of your believing brethren who have died, grieve not as your heathen neighbours do, who have no hope of a future happy state, or of a resurrection.

in Jesus, will God bring also with him. 15 For this we say unto you by the word of the Lord, that we who are alive and remain to the coming of the Lord, shall not go up 16 before those who are asleep. For the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in 17 Christ shall rise first: Afterwards, we, who are alive and remain, shall be caught up together with them into the clouds, to meet the Lord in the air: and then shall we 18 ever be with the Lord. Wherefore comfort ye one another with these words.

CHAPTER V.

A. D. 63. *He pursues the subject of Christ's second coming to judgment; gives various interesting precepts, and concludes with fervent prayer for them.*

1 BUT concerning the times and the seasons, brethren, ye have no need that I write unto 2 you. For yourselves well know that the day of the Lord will come as a thief in the 3 night. For when *men* shall say, Peace and safety; then sudden destruction will come upon them, as travail upon a woman 4 with child; and they shall not escape. But ye, brethren, are not in darkness, that *the last* day should overtake you as a thief. 5 Ye are all sons of light, and sons of the day; we are not of the night, nor of darkness. Therefore let us not sleep, as do 6 others; but let us watch and be sober. For those that sleep, sleep in the night; and those that are drunken, are drunken in the 7 night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of 8 salvation. For God hath not appointed us

to wrath, but to the obtaining of salvation by our Lord Jesus Christ; Who died for 10 us, that, whether we wake or sleep, we may live together with him. Wherefore comfort 11 yourselves together, and edify one another, even as also ye do.

Now we beseech you, brethren, to know 12 those who labour among you, and preside over you in the Lord, and admonish you; And to esteem them very highly in love for 13 their work's sake. And be at peace among yourselves. And we exhort you, brethren, admonish those that are disorderly, comfort the feeble-minded, support the 14 weak, be long-suffering towards all. See 15 that none render evil for evil unto any man; but always follow that which is good, both among yourselves, and towards 16 all. Rejoice always. Pray without ceasing. 17 For every thing give thanks: for this 18 is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise 19 not prophesyings: Prove all things; hold 20 fast that which is good. Abstain from 21 every evil appearance. And the very God 22 of peace sanctify you wholly; and may your whole frame, spirit, and soul, and body, be preserved blameless to the coming of 23 our Lord Jesus Christ. Faithful is he that 24 calleth you, who will also do this. Brethren, 25 pray for us, Salute all the brethren with a 26 holy kiss. I charge you by the Lord that 27 this epistle be read to all the holy brethren. The grace of our Lord Jesus Christ be with 28 you. Amen.

The first epistle unto the Thessalonians was written from Athens.

14. *Bring also with him*] When he comes to judge all men, then those who sleep in him will be raised and appear with him in his glory.

16—18. *For the Lord*] The apostle explains what he meant in the preceding verse. The dead in Christ will be first raised; and then those alive will be changed, and the whole of Christ's flock will be caught up to meet their Lord, and to remain for ever with him. What comfort should this view of the dead and of the blessed resurrection impart!

CHAP. V. 1. *Times and seasons*] Longer periods are meant by *times*; and shorter, referring to various events occurring within these periods, are meant by *seasons*. Eccles. iii. 1; Dan. ii. 21; Acts i. 7.

2. *As a thief in*] So our Lord had said, and so the apostle had taught them, Matt. xxiv. 43; and 2 Peter iii. 10.

3. *Then men*] When careless and wicked men shall say, Peace, &c. shall, like the antediluvians, be eating and drinking, &c. then sudden destruction will come on them.

4—8. *We are not of the night*] Not living as the wicked do, who may be said to be of the night, &c. Hence we are under strong obligation, not 'to sleep as others, but to watch,' Eph. vi. 13, 17.

9—11. *Appointed us to wrath*] This is manifest by the design of our Lord's coming. He came not to condemn the world, but that the world might be saved. It is also manifest by the gospel, which assures us of salvation to every believer.

12, 13. *Who labour among*] Hence they had some regular teachers, who presided over them in Christ, and admo-

nished them; and these they were bound to esteem and honour, on account of their office, and to maintain peace among themselves.

14. *Exhort you*] Pastors and teachers, to admonish the disorderly, &c.—*Feeble-minded*] Those depressed by their sufferings, or ready to despond at the recollection of their sins.—*The weak*] Babes in Christ foster and encourage.

15. *See that none*] Let both pastors and people regard the following precepts, Comp. Rom. xii. 19—21.

16—22. *Rejoice*] In your Christian privileges and mercies. Pray without ceasing for those supports and blessings you ever need; and for every thing received give thanks; as this is especially the will of God, &c.—*Quench not the Spirit*] Oppose not his holy influence attending the gospel preached to you. See Acts vii. 51.—*Prophecyings*] See 1 Cor. xiv. 3, &c. Perhaps they despised this gift as not being so singular as speaking some foreign language, &c.—*Prove all things*] Which the prophets deliver, by comparing what they teach with the known will of Christ as revealed and taught by us.

23. *And may your*] I adopt Chandler's rendering of *ἁλολογος*, 'whole frame;' and consider the parts as specified in what follows, the spirit, properly so called; the soul, or principle of animal life; and the body, with all its parts and members.

24—28. *Faithful is*] How encouraging must this have been to the persecuted Thessalonians!—*Pray for us*] For our safety and success; and while you salute one another, in token of Christian love, I charge you to read my letter to all the brethren. How excellent the advice given to these professed believers!

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

INTRODUCTION.

As Timothy and Silvanus join the apostle in this as in the first Epistle, it is evident that they were still with him, and as he abode at Corinth above eighteen months, it is most probable this second Epistle was written from that city. The general design of it was to comfort them under their troubles and persecutions, and to exhort them to a steadfast and Christian behaviour. Besides, the apostle sets himself to rectify some mistaken notions which they held about the coming of Christ; and to direct them as to the exercise of Christian discipline towards some irregular members of their society.

CHAPTER I.

A. D. 64. Paul states his good opinion of their faith, love, and patience; and then offers various things for their comfort and joy in their afflictions.

- 1 PAUL, and Silvanus, and Timothy, to the church of the Thessalonians in God our
- 2 Father, and the Lord Jesus Christ; Grace and peace be unto you, from God our Father and our Lord Jesus Christ.
- 3 We ought to thank God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all towards each other
- 4 aboundeth; So that we ourselves glory in you among the churches of God, for your patience and faith in all the persecutions
- 5 and afflictions which ye endure; For a manifestation of the just judgment of God, and to the end that ye may be counted
- 6 worthy of the kingdom of God, for which ye also suffer: Since it is a just thing with God to recompense affliction to those that
- 7 are afflicting you; But to you who are afflicted, *he will give rest with us*, when the Lord Jesus shall be manifested from heaven
- 8 with his mighty angels. In flaming fire, taking vengeance on those that know not God, and that obey not the gospel of our
- 9 Lord Jesus Christ. And these shall be punished with everlasting destruction, by the presence of the Lord, and by his glorious
- 10 power; In that day, when he shall come to be glorified by his saints, and to be ad-

mired by all those that have believed as our testimony hath been believed by you. Wherefore we pray also for you always, 11 that our God would count you worthy of this calling, and accomplish all the good pleasure of his goodness, and the work of faith with power: That the name of our 12 Lord Jesus Christ may be glorified by you, and ye by him, according to the grace of our God and Lord Jesus Christ.

CHAPTER II.

A. D. 64. He desires them to continue steadfast; shows that there will be a departure from the faith; describes the man of sin, and renews his exhortations.

Now we beseech you, brethren, with 1 respect to the coming of our Lord Jesus Christ, and our gathering together unto him, That ye be not soon shaken in your 2 mind, nor be troubled, either by any pretended spirit of revelation, or by word, or by letter, as from us, as if the day of Christ is at hand. Let no man deceive you 3 by any such means: for that day will not come, unless there come the apostasy first, and the man of sin be revealed, the son of perdition; Who opposeth and exalteth 4 himself above every one called God, or that is the object of worship; so that he sitteth in the very temple of God, showing himself that he is a god. Remember ye not, that, 5 when I was yet with you, I told you these things? And now ye know what these- 6

CHAP. I. 1, 2. *Paul and Silvanus*] See note 1st Epist. chap. i. 17 &c.

3, 4. *Faith increaseth*] Their faith, love, and patience increased by exercise, under their severe persecutions; and for this the apostle was unfeignedly thankful, as nothing could prove more decisively the reality of their religion.

5-8. *The just judgment*] In thus trying you, and that ye may be counted worthy to be the subjects of Jesus. And your enemies will receive a due recompense, while you who are afflicted shall have rest with us in the heavenly kingdom, when Jesus comes in the fire of his anger to punish all that have not obeyed the gospel.

9-12. *And these shall*] These wicked persecutors at that great day shall be punished with everlasting destruction, when he comes to be glorified by his saints for what he has done for them.—*This calling*] Wherewith ye have been called, see verse 5, by the gospel to the hope of these things.

CHAP. II. 1, 2. *Gathering*] Our being raised from the dead to stand before his tribunal, and be for ever with him in the heavenly state, 1 Thess. iv. 13-18.—*By revelation*] By any pretended revelation, or by word or verbal message, or by any letter, as from us, &c. Be assured that we maintain no such opinion; and if some interpret any expressions in this sense, they mistake our intention and meaning.

3, 4. *Unless there come*] As I told you, there will be a great apostacy from the Christian faith, and 'the man of sin, the son of perdition,' will be revealed.—*In the temple of God*] This man of sin shall exist in the Christian church, ostentatiously displaying a temporal as well as a spiritual power, Rev. iii. 12; receiving the adoration of his people, and the titles and honours which belong exclusively to God. That the popes of Rome do and have done this, is certain. See Bishop Newton.

6. *Ye know what*] Paul had stated in his discourses

holdeth; in order that he may be revealed
 7 in his own time. For lawlessness already
 secretly worketh: only there is what with-
 holdeth, until it be taken out of the way.
 8 And then shall the Lawless one be revealed,
 whom the Lord Jesus will consume with
 the breath of his mouth, and will destroy
 with the brightness of his appearance:
 9 Even him, whose coming is according to
 the working of Satan, with all false mira-
 10 cles and signs and wonders, And with all
 unrighteous deceit among those that are
 lost; because they received not the truth
 11 in love, that they might be saved. And
 for this cause God will send them such a
 mighty working of error, that they will
 12 believe falsehood: So that they all will be
 condemned who believe not the truth, but
 have pleasure in unrighteousness.
 13 But we ought to give thanks always to
 God for you, brethren beloved of the Lord,
 because God hath, from the beginning,
 chosen you to salvation through sanctifica-
 14 tion of spirit, and the belief of truth;
 Whereunto he called you by our gospel, to
 the obtaining of the glory of our Lord Jesus
 Christ.
 15 Therefore, brethren, stand fast, and hold
 the doctrines which ye have been taught,
 16 whether by our word, or epistle. Now our
 Lord Jesus Christ himself, and our God
 and Father, who hath loved us, and hath
 given us everlasting comfort and good hope
 17 through grace, Comfort your hearts, and
 establish you in every good word and
 work.

CHAPTER III.

A. D. 64. He desireth an interest in their prayers; testifieth his confidence in them, and concludes with giving them various practical precepts.

1 FINALLY, brethren, pray for us, that the

something more particularly than he thought it prudent to write; especially as to the fall of the Roman empire, which was the thing that hindered the appearance of the man of sin. Faber contends that the law of the Roman empire was what withheld or restrained the appearance of the man of sin: and not the empire itself.

7. *Lawlessness secretly*] Paul, by the Spirit, knew that even then those principles were in existence, and powerfully operating, ambition, faction, error, mixing heathen superstitions with the gospel, &c. which would finally raise and establish this enemy of Christ; but as yet the Roman institutes hindered, and would do, until taken out of the way. Now this occurred when the Gothic kings gave their power to the man of sin, and he set himself above all law, human or divine.

8. *Wicked one*] Justly so called, as being most opposed to God and the gospel; but a time will come when the Lord Jesus will signally appear by his servants to overthrow this enemy, and utterly consume and destroy him.

9. *Working of Satan*] With fraud and delusion, in a secret and insidious manner; by false miracles, &c.

10. *Unrighteous deceit*] Pretended revelations, visions, and other pious frauds, as they have been improperly called.

11. *For this cause*] As they did not receive the truth, God will send them, and will permit to prevail among them, not hindering the operation of second causes, * such a

word of the Lord may have free course, and be glorified, even as it is among you: And that we may be delivered from unreasonable and wicked men: for all men have not faith. But the Lord is faithful, who will establish you, and keep you from evil. And we have confidence in the Lord concerning you, that ye both do, and will do, the things which we command you. And may the Lord direct your hearts to the love of God, and to the patience of Christ.

Now we command you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother that walketh disorderly, and not according to the doctrine which he received from us. For yourselves know how ye ought to imitate us: for we behaved not ourselves disorderly among you; Nor did we eat any man's bread for nought; but worked with labour and toil night and day, that we might not be burdensome to any of you: Not because we have no right; but to make ourselves an example unto you, that ye might imitate us. For when we were with you, this we commanded you, that if any be not willing to work, neither let him eat. For we hear that some among you walk disorderly; doing no work, but prying into the business of others. Now those that are such we command and exhort by our Lord Jesus Christ, that with quietness they do their own business, and eat their own bread. But, brethren, be not ye weary in well-doing. And if any man obey not our word by this epistle, mark that man, and keep no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. Now the Lord of peace himself give you peace

mighty working of error,' &c.—*Falsehood*] Macknight supposes transubstantiation to be meant; but the term may comprise the whole system of falsehood believed in that church.

12. *So that they all*] For their real unbelief of what God has revealed, and for their love and practice of all unrighteousness.

13, 14. *But we ought*] It is matter of praise to God to contrast your state with that of such characters.

15. *The doctrines*] The truths whether respecting doctrines or facts, delivered by me in my ministry among you, or in my letters to you or other Christian churches.

CHAP. III. 1—5. *Among you*] That we may have the same success in every place as among you.—*May the Lord*] The Lord Jesus direct your hearts to the love of God, the noblest object, and who has so loved you; and to such patience as he exercised under his sufferings, which includes constancy.

6. *To withdraw*] Not to countenance any such person as does not live according to the doctrine which we have preached, chap. ii. 15.

7—9. *To imitate*] As to diligence and industry; so that we would not be burdensome to any of you, though we had a right to support, 1 Thess. ii. 6.

10. *Neither let him eat*] When he is able to work, and will not for idleness, do not give him your food, lest you should sanction and encourage his idleness

always by all means. The Lord be with you all.

17 The salutation by the hand of me Paul, which is the token in every epistle : so I

11, 12. *We hear that*] We are credibly informed that some among you are acting in a manner unsuitable to the gospel, living in a state of idleness.

13—15. *Be not ye weary*] Continue to be industrious, both for your own sakes and for that of others; and make your displeasure known to such men as I have named.

write. The grace of our Lord Jesus Christ 18 be with you all. Amen.

The second epistle to the Thessalonians was written from Athens.

16. *Now the Lord of peace*] The author of all peace, happiness, and prosperity, give you this blessing at all times, and in all circumstances.

17. *The token*] Paul dictated his epistles, but signed them with his own hand, by which they were known to be his, and of Divine authority.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

INTRODUCTION.

WHEN Paul wrote this epistle has been much disputed, some considering it written as early as the year 54, and others not until 65, after Paul's first imprisonment. The difficulties attending the former opinion have induced many able divines to embrace the latter. The design of it was to direct Timothy as to the errors he was to refute; and as to the qualifications of the persons he was to ordain to the office of pastors and deacons; the age of widows to be employed in teaching the younger women, and finally the duties which he was to inculcate on servants or slaves.

CHAPTER I.

A. D. 65. Timothy is reminded of the charge given to him; of the right use and end of the law; of Paul's call to be an apostle, and of Hymeneus and Alexander.

1 PAUL, an apostle of Jesus Christ by the appointment of God our Saviour, and of

2 'Christ Jesus,' who is our hope; To Timothy, my own son in the faith; Grace,

mercy, and peace, from God our Father and Christ Jesus our Lord.

3 I besought thee to remain still at Ephesus,

when I went into Macedonia, that thou mightest charge some not to teach other

4 doctrines, Nor to give heed to fables and endless genealogies, which minister ques-

5 tions, rather than 'godly edification' in the faith: Now the end of this charge is love

6 from a pure heart, and a good conscience, and faith unfeigned; From which some

7 have swerved and turned aside unto vain babbling; Desiring to be teachers of the

law; yet not understanding what they say,

nor those things which they so confidently affirm. But we know that the law is good, 8 if a man use it as the law requireth; Know- 9 ing this, that no law is made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for murderers of other men, For fornicators, for sodomites, 10 for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; According 11 to the glorious gospel of the blessed God, which hath been committed to my trust. And I thank Christ Jesus our Lord, who 12 hath given me strength, that he accounted me faithful, and put me into the ministry; Who was before a reviler, and a persecutor, 13 and injurious: but I obtained mercy, because I did these things ignorantly through unbelief. And the grace of our Lord was 14 exceedingly abundant with faith and love

CHAP. I. 2. *My own son*] My convert, 1 Cor. iv. 15; Philem. v. 10. This probably occurred on Paul's first mission into the Lesser Asia, Acts xiv. 6. (v.) Griesb.

3, 4. *Went to Macedonia*] This fixes the date of the epistle; and as none of Paul's visits mentioned in the Acts can be meant, it must refer to one after his liberation from Rome, at a period after Luke's narrative closes.—*Fables and*] Jewish doctrines, which are no better than fables.—(v.) *Dispensation of God*] Griesb.

5—7. *The end of this charge*] Or the scope and aim of this my charge to thee is to promote love to God and man, directed by a good conscience, and supported by faith unfeigned in the person and doctrine of our Lord; from which some have swerved, &c.—*Desiring to be*] Setting up

themselves as teachers of the law of Moses without understanding its nature, design, and genuine influence: see Acts v. 28; xvi. 24.

8—11. *Agreeably to its*] That is, to be a rule of his conduct, and its sanctions to deter him from transgression.—*But for the lawless*] That is, to restrain and punish them. The crimes mentioned were then, and are now, but too common in society.

12—14. *Given me strength*] Qualified me for the arduous duties to which he called me.—*Ignorantly through*] Had I done them in violation of my own knowledge and convictions, it is probable I should have been given up to judicial blindness; but as I ignorantly thought that I was doing God service, he had mercy on me.

15 which are in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. But for this cause I obtained mercy, that in me, the chief of sinners, Jesus Christ might show forth all long-suffering, for an example to those who should hereafter believe on him to everlasting life. Now to the eternal King, the immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commit to thee, son Timothy, according to the prophecies which went before concerning thee, that by them thou mightest war a good warfare; Holding faith, and a good conscience; which some having put away, as to the faith have made shipwreck: Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may be taught not to blaspheme.

CHAPTER II.

A. D. 65. Prayer to be offered for all men, and the reason of it; in what manner women should be attired; they are not suffered to teach in the church.

1 I EXHORT therefore, first of all, that supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and gravity. For this is good and acceptable in the sight of God our Saviour;

4 Who willet that all men should be saved, and come to the knowledge of the truth.

15. *Of all acceptance*] Of universal reception and approbation. Newcome renders, 'worthy to be received by all.'—*Of whom I am chief*] Chief of those who have sinned through ignorance and unbelief. This limitation seems to be necessary, as he was not by any means the greatest sinner that ever lived.

16, 17. *All long-suffering*] Or very great long-suffering in bearing with such ignorance and unbelief, and the fruits of them in such a wicked conduct—*For an example*] Of his grace and mercy, to encourage those who should hereafter be called to repentance, and to faith in him as the author and giver of eternal life. (o) *Wise*] Griesb.

18. *Prophecies*] Some prophets in the Christian church had foretold that Timothy would be a useful and faithful minister of Christ, chap. iv. 14; and hence Paul gives him suitable instructions.

19. *Which some*] Which good conscience, some teachers having put away, and acting only from low, worldly motives, have, as to the faith, or to some of the leading doctrines of it, made shipwreck, and of course lost all that they possessed and hoped for.

20. *Unto Satan*] To inflict on him some penal evils, 1 Cor. v. 5, and Acts xix. 33, and 2 Tim. iv. 14.

CHAP. II. 1. 2. *Supplications*] For averting evil, and prayers for obtaining good, intercessions for the conversion of sinners, and thanksgivings for mercies, be offered to God.—*For all men*] And for all ranks and conditions of men.

3. 4. *This is good*] Thus to pray for all men, especially for ignorant, persecuting enemies, is good and acceptable; for it is to resemble him 'who willet that all men,' &c.

5. *For there is one God*] The Creator and Father of all; and 'one Mediator,' who acts in some respects for all, 'the man Christ Jesus.' Doddridge observes, 'that though the union of the divine with the human nature qualified our Lord for his office, it is as man that he discharges it.'

6. *A ransom for all*] Comp. Matt. xx. 28. Redeeming

For there is one God, and one mediator also, between God and men, the man Christ Jesus; Who gave himself a ransom for all, 6 for a testimony to which, in due time, I 7 have been appointed a preacher, and an apostle, (I speak the truth, and lie not;) a teacher of the Gentiles in faith and truth.

I therefore command that men pray every where, lifting up holy hands, without anger and disputing: In like manner, that women also adorn themselves in decent apparel, with modesty and sober-mindedness; not with plaited hair, or gold, or pearls, or costly array only; But (which becometh 10 women professing godliness) with good works. Let a woman learn in silence, with 11 all subjection. But I suffer not a woman 12 to teach, nor to usurp authority over a man, but command her to remain silent. For 13 Adam was first formed, then Eve. And 14 Adam was not deceived first, but the woman being deceived, was first guilty of transgression. Notwithstanding, she shall be 15 saved through childbearing, if they continue in faith and charity and holiness with sober-mindedness.

CHAPTER III.

A. D. 65. What should be the qualifications of bishops, deacons, and their wives; and the reason of Paul's writing to Timothy concerning these things.

THIS is a true saying, If a man earnestly 1 desire the office of a bishop, he desireth an excellent work. A bishop then must be 2

life by suffering the loss of life, is by most allowed to be the sense of the term.

7. *For a testimony*] To give testimony to this truth or doctrine, I have been appointed a preacher, &c.—(o) *In Christ*] Griesb.

8—10. *I therefore command*] As an apostle, knowing the will of the Lord, 'That men pray every where,' 'without anger and disputing,' about the admission of Gentiles into the church, or the obligations of the Jewish law.—*That women, also*] When they appear in the church especially, as well as at other times, 'adorn themselves with,' &c.—*Not with plaited hair*] Persons should dress according to their situation and circumstances, Prov. xxxi. 21, 22. What is forbidden is a gaudy, immodest dress, unsuitable to a woman's rank in life, and indicating vanity and pride.

11, 12. *Let a woman*] Any woman in the church, learn in silence, &c.—*To teach*] In the public assemblies, as ministers of the gospel do; but they may teach in private those of their own sex, and children.

13, 14. *Formed first*] God intimating by this his natural superiority, 1 Cor. xi. 8, 9.—*Not deceived*] I consider *apostas* as implied in both the clauses of this verse. For if Adam was not deceived by the serpent he was by the woman.

15. *She shall be saved*] From the sin and guilt contracted 'through child-bearing,' or bringing forth the promised seed, who was actually made of woman, Gen. iii. 15; Gal. iv. 4; yet both Eve and all her sex, in order to their being saved, must have, and continue to exercise, faith in the Saviour, and pursue holiness.

CHAP. III. 1. *Office of a bishop*] Or, of an overseer or pastor of the church, Acts xx. 28. The apostle calls this office 'an excellent work' or employment, because it consisted in the performance of duties in themselves excellent, honourable, and useful. The maxim, one church or congregation, and one bishop, is often mentioned by the fathers,

blameless, the husband of one wife, sober, prudent, of good behaviour, given to hospitality, apt to teach; Not given to wine, not a striker, not greedy of filthy lucre; but mild, not contentious, not covetous; One that ruleth well his own household, having his children in subjection with all gravity; (For if a man know not how to rule his own household, how can he take care of the church of God?) Not a new convert, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good testimony from those who are without; lest he fall into reproach and the snare of the devil. In like manner the deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; Holding the doctrine of the faith with a pure conscience. And let these also be first proved; then let them use the office of a deacon, being found blameless. In like manner must the women be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own household well. For those that have used the office of a deacon well acquire to themselves an honourable rank, and great boldness in the faith which is in Christ Jesus. I write these things to thee, though I hope to come to thee shortly: But if I delay, I write that thou mayest know how thou

which shows that a bishop was only a presbyter, minister, or pastor of one Christian assembly.

2. *Husband of one wife*] Not guilty of polygamy, a thing then very common.—*Apt to teach*] Not only qualified by learning, but having the talent of speaking and instructing.

3. *Given to wine*] As this vice was disgraceful, it would be wholly incompatible with the office, as it would often lead to quarrels and fighting. Nor must he be a worldling, who would consider gain as godliness.

4, 5. *Household well*] Provided he be married and have a family.

6, 7. *New convert*] To raise such a one to office might puff him up with pride, in his gifts and promotion.—*Of the devil*] Who fell by pride, and is under a final sentence of condemnation, 2 Peter ii. 4.—*From those without*] The unconverted who can bring no charge unless it be in respect to his religion.

8—10. *Deacons*] See Acts vi. 1, &c.—*Double-tongued*] Dissembling and deceitful; nor intemperate or covetous.—*Let these also*] Let them be named and spoken of by the church or faithful; and being found blameless, let them be chosen to the office.

11. *The women*] Such as were deaconesses, employed in visiting, teaching, &c. those of their own sex: see Rom. xvi. 1—3; Philip. iv. 3, &c.

13. *An honourable rank*] Many who discharged this office were, in the primitive church, chosen to the office of bishop; but even the office of deacon was an honourable rank among their fellow-Christians.—*Great boldness*] In accepting such an office, and in a time of such danger nobly maintaining the faith, and relieving the poor and the persecuted.

15, 16. *In the house of God*] The tabernacle and temple were called God's house; but under the gospel this name is uniformly given to Christian societies. Paul wrote to Timothy that he might know how to act in one of these societies, so as to promote its order, peace, and prosperity.—*The pillar and support*] These words stand in apposi-

tion, and are attributed to the church; which may be thus called in allusion to the ancient custom of hanging up laws on the pillars of the heathen temples. In this manner the Christian church would exhibit the truth of the gospel, and support it by the ministry, worship, and ordinances, even to the end of the world, and especially the important truth following.—*Once secret truth*] Compare verse 9.—*God manifest*] Compare John i. 1—14; Rom. ix. 5.—*Justified by the*] Declared to be the Christ by his resurrection and attestations of the Holy Spirit, in the gifts and miracles which were bestowed and wrought.—*Seen of angels*] They saw him with wonder, and at his nativity, temptation, agony, resurrection, and ascension, they ministered to him.—*In the world*] Among distant nations.—*Taken up*] Paul does not follow the order of events; but having considered Jesus as vindicated from unjust charges, he notices the success of the gospel, before his ascension.

CHAPTER IV.

A. D. 65. He foretelleth the great apostasy from the purity of Christian doctrine and worship; he gives various precepts of duty to Timothy.

Now the Spirit saith expressly that, in the latter times, some will apostatise from the faith, giving heed to deceiving spirits, and to doctrines concerning demons; Through the hypocrisy of liars, of those whose conscience is seared with a hot iron; Who will forbid to marry, and command to abstain from meats, which God hath created to be partaken of with thanksgiving by those who believe and know the truth. For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving: For it is sanctified by the word of God and prayer. If thou state these things to the brethren, thou wilt be a good minister of Jesus Christ, nourished up in the words of the faith and of that good doctrine, to which thou hast attained.

But reject profane and senseless fables; and exercise thyself unto godliness. For bodily exercise profiteth little: but godli-

tion, and are attributed to the church; which may be thus called in allusion to the ancient custom of hanging up laws on the pillars of the heathen temples. In this manner the Christian church would exhibit the truth of the gospel, and support it by the ministry, worship, and ordinances, even to the end of the world, and especially the important truth following.—*Once secret truth*] Compare verse 9.—*God manifest*] Compare John i. 1—14; Rom. ix. 5.—*Justified by the*] Declared to be the Christ by his resurrection and attestations of the Holy Spirit, in the gifts and miracles which were bestowed and wrought.—*Seen of angels*] They saw him with wonder, and at his nativity, temptation, agony, resurrection, and ascension, they ministered to him.—*In the world*] Among distant nations.—*Taken up*] Paul does not follow the order of events; but having considered Jesus as vindicated from unjust charges, he notices the success of the gospel, before his ascension.

CHAP. IV. 1. *The Spirit saith*] Reveals it to me, that though the church is the 'pillar and support of the truth,' yet in latter times some, many, but not all, will fall away, &c. *To deceiving spirits*] To false prophets, pretending to divine inspiration.—*Concerning demons*] The worship of angels, and the spirits of departed reputed saints, men and women.

2. *Hypocrisy*] Such doctrines will be propagated under the hypocritical pretence of humility and greater holiness.

3—5. *Who forbid to*] As it would be a sin, especially to the ministers; a doctrine opposed to nature and the authority of God.—*To abstain*] Of particular kinds, and at particular seasons, pretending to fast two days every week, and during Lent.

6. *State these things*] Concerning the corrupt doctrines which will arise and be maintained both in the Roman and Greek churches, and concerning the lawfulness of all sorts of food, thou wilt be, &c.

7. *Profane and*] Not only Jewish fables, but those which lying teachers invent about the worship of angels and saints, and the miracles ascribed to them and their relics, &c.

8. *Profiteth little*] What mortification men endure,

ness is profitable for all things, having a promise of the life which now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance. For on this account we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, but especially of those that believe. These things give in charge and teach. Let no man despise thy youth; but be thou an example to the believers, in word, in discourse, in hope, in spirit, in faith, in purity. Till I come, give attention to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the putting on of the hands of the elders. Meditate upon these things; give thyself wholly to them: that thy improvement may appear to all. Take heed to thyself, and to thy doctrine; continue in them: for in doing this thou shalt save both thyself, and those that hear thee.

CHAPTER V.

A. D. 65. Rules to be observed in reproof; on Christian widows; provision to be made for elders, &c.

1 REBUKE not an aged man severely, but exhort him as a father; and the younger men as brethren; The aged women as mothers; the younger as sisters, with all purity. Support widows that are widows indeed. But if any widow have children or grand-children, let these learn first to show piety in taking care of their own household, and then to requite their parents: for this is acceptable before God. Now she who is a widow indeed, and left alone, trusteth in God, and continueth in supplications

and prayers night and day: But she that rioteth in pleasure is dead while she liveth. These things also give in charge, that they may be blameless. But if any provide not for his own kindred, and especially for those of his own household, he hath denied the faith, and is worse than an unbeliever.

Let not a widow be taken into the number of teachers, under sixty years old, having been the wife of one husband, Well reported of for good works; one that hath brought up children, that hath lodged strangers, that hath washed the feet of the saints, that hath relieved the afflicted, that hath diligently followed every good work. But the younger widows reject: for when they grow weary of the restraint of Christ, they desire to marry; Having condemnation, because they have cast off their first faith. And at the same time being idle they learn to go about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. I command therefore that the younger women marry, bear children, guide their household, and give no occasion to the adversary to speak reproachfully. For some women have already turned aside after Satan. If any man or woman who believeth have widows, let such relieve them, and let not the church be burdened; that it may relieve those that are widows indeed.

Let the elders who preside well, be counted worthy of double reward; especially those who labour in the word and in teaching. For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The labourer is worthy of his hire. Against an elder receive not an accusation,

as the athletics do, to obtain a fading honour, is of little advantage even here. &c.—[A promise] Mark x. 30; Rom. viii. 24; Heb. xiii. 5, 6. Good men are under God's special care, have reliance on God here, and the hope of future life and blessedness.

9—11. *Preserver of all*] In his providence, providing for and preserving all; but especially us Christians, amidst the many dangers to which we are ever exposed. For this sense, see Parkhurst.

12. *Let no one*] Give no one cause to despise it, but be thou an example to the, &c.

14. *Hands of the elders*] Paul asserts that the gift was bestowed by him, 2 Tim. i. 6; but from this we collect that other elders, pastors, or bishops joined in setting Timothy apart to the work of an evangelist.

16. *Those that hear thee*] By a wise and faithful discharge of the duties of thy office, thou wilt secure thy own happiness, and be the honoured instrument of saving others.

CHAP. V. 1, 2. *An aged man*] This primitive sense of the word is adopted because it is contrasted with the younger, in respect both to men and women.

3, 4. *Support*] By the contributions of the church; but if any widow, &c.—[To show piety] The opposition between 'their own household,' and requiting their parents, makes it certain that the apostle refers to supporting or providing for them.—(o) *Good and*] Griesb.

5—8. *A widow indeed*] Such as referred to, verse 3, is one left alone, having no children or relatives able and willing to support her; one truly pious, who trusteth in

God, continuing in religious exercises, and teaching others, —[His own] Poor relations, and especially for his own household and family, 'he hath denied the faith,' hath renounced the doctrine of Christ, by his practice, and is worse than untaught heathens.—(o) *Good and*] Griesb.

9, 10. *Into the number*] Of those supported and employed by the church, to teach children or younger women.

—[Of one husband] That is, at a time. Women could divorce their husbands; and those who did, usually married often, and in reality had more than one.—[If she have] One who in time past, and when in better circumstances, having already been employed by the church, in piously bringing up and educating children, lodging strangers, &c.

11—13. *Restraint of Christ*] That restraint, which the services done for and on account of Christ, above stated, requires.—[Condemnation] Because by marrying, and in many instances, heathens, they renounce the faith of Christ, and incur condemnation.

14—16. *I command*] See chap. ii. 8. Marry rather than expose themselves to temptations and apostasy.—[Adversary] Any heathen or unbeliever.—[Have widows] That is, grandmothers, mothers, daughters, or sisters, who are poor widows, and he or she be able to support them, let them do it, &c.—[That are widows indeed] That have none to take care of or support them.

17—19. *Elders who preside*] Elders here must be considered the same as bishops, of whom, in most of the churches, there were several; compare Acts xx. 17, 28, and 1 Peter v. 1, &c. [The term 'bishop' only occurs five

- 20 but before two or three witnesses. Those who sin rebuke before all, that others also
 21 may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.
 22 Put thy hands hastily on no man: and partake not in the sins of others: keep thyself pure. Drink no longer water, but use a little wine, on account of thy stomach
 24 and thy frequent infirmities. The sins of some men are manifest, going before to judgment; but those of others follow after.
 25 In like manner the good works of some are manifest beforehand; and those that are otherwise cannot be hidden.

CHAPTER VI.

A. D. 65. The duties of servants; we must not regard teachers of new doctrines; godliness great gain, and the evil of covetousness; exhortations to Timothy.

- 1 LET as many servants as are under the yoke, count their own masters worthy of all honour; that the name of God and his doctrine be not evil-spoken of. And let not those that have believing masters, despise them, because they are brethren; but let them serve the more willingly, because they who enjoy the benefit of it are believers and beloved. These things teach and exhort. If any one teach otherwise, and consent not to the sound words of our Lord Jesus Christ, and to the doctrine
 4 which is according to godliness; He is puffed up with pride, knowing nothing, but doting about questions and strifes of words; from which come envy, contention, calum-

nies, wicked surmisings, Perverse disputings 5 of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. But godliness 6 with contentment is great gain. For we 7 brought nothing into this world; and it is certain that we can carry nothing out. Having therefore food and raiment, with 8 these let us be content. But they that will 9 be rich, fall into temptation and a snare, and into many foolish and hurtful desires, which drown men in destruction and perdition. For the love of money is the root 10 of all evil; which while some have coveted, they have erred from the faith, and pierced themselves through with many sorrows.

But do thou, O man of God, flee these 11 things: and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith; lay hold on 12 everlasting life, to which thou hast been called, and hast confessed a good confession before many witnesses. I charge thee 13 in the sight of God, who giveth life to all, and of Christ Jesus, who before Pontius Pilate witnessed a good confession, That 14 thou keep this command *so as to be without spot, unrebukeable until the appearance of our Lord Jesus Christ*: Which in 15 its proper time he will manifest, who is the happy and only Potentate, the King of kings, and Lord of lords; Who only hath 16 immortality, dwelling in that light to which no man can approach; whom no man hath seen, nor can see: to whom be everlasting honour and dominion. Amen.

Charge those that are rich in this world, 17 not to be high-minded, nor to trust in un-

times, and is once applied to Christ, 1 Peter ii. 25. It is never joined with elder; but when elder is mentioned, bishop is omitted; and when the bishop is named, nothing is said of elder, which proves that the terms are used of the same officer. Paul, chap. iii. 1, &c. only mentions bishops and deacons; and of course the elders here mean the bishops or pastors. And as there were several, some might be better qualified to preside in the church than others, and such would deserve and receive sufficient support.—*Against an elder*] Timothy, as an evangelist, was above these elders, bishops, or pastors; but he was to treat them with respect, and not to listen to idle reports against them.

20. *Those that sin*] Whether elders or others, on the testimony of sufficient witnesses, rebuke before all, &c.

21. *Elect angels*] Those holy angels who kept their first estate, and who minister to the heirs of salvation.

22. *Put thy hands*] In appointing him to the office of deacon or pastor, lest by so doing thou should be a partaker in his sins, &c.—*Keep thyself pure*] 2 Tim. ii. 22.

23. *Drink no longer*] Paul knew Timothy's great abstinence and mortification; and gives him this hint lest his health should be injured.

24, 25. *The sins of some*] Are open and known to men; but other men sin so secretly that their sins will not be known to men before the final judgment.—*Those that are*] Those good works which are carefully concealed cannot be hidden, that is, in the last day.

CHAP. VI. 1, 2. *Servants as*] Such as were servants or slaves to unbelievers, must show all fidelity and honour to their masters. And let such as have believing masters serve them willingly on this account, and not despise them.

3—5. *Sound words*] According to the will of Christ now revealed, and to the doctrine of the gospel in general.—*He is puffed up*] The apostle seems to have his eye on the Jewish teachers, who introduced disputes about the law and customs of their fathers, Titus i. 10.

6. *But godliness*] There is a sense in which this opinion is true; as godliness now enriches its possessor with many spiritual blessings, and with the hope of future happiness, so it inspires with submission to providence.

7—10. *We brought nothing*] Whatever we attain and possess here we must assuredly leave; and having food, &c.—*But they that will*] Who are wholly bent on riches, and avail themselves of all methods of acquiring them, fall into temptations and snares, which drown, &c.—*Love of money*] The passion for wealth leads to many evils. Riches are called uncertain, because they may be taken from their possessors by violence, or lost by unforeseen events and misfortunes; and at best must, in a little time, be left to others.

11. *Man of God*] The prophets were so called, and here and 2 Tim. iii. 17, it is applied to Timothy and other teachers, as ministers of the gospel.

12. *Fight the good*] Maintain the faith or doctrines of the gospel courageously against all opposers.

13—16. *Before Pontius Pilate*] He confessed himself Messiah king of the Jews, John xviii. 37, as he had done before Caiaphas, Matt. xxvi. 63, 64.—*He will manifest*] Some refer what follows to the Father, but Doddridge and others to our Lord, Rev. xix. 16.

17—19. *Charge those*] This is kind towards them, as they are in danger of pride, and of trusting to their riches.

certain riches, but in the living God, who
18 giveth us richly all things to enjoy ; To do
good, to be rich in good works, ready to dis-
19 tribute, willing to bestow ; Laying up for
themselves a good treasure against the
time to come, that they may lay hold on
eternal life.
20 O Timothy, keep that doctrine which is

committed to thy trust, avoiding profane
and vain babblings, and debates of a falsely
called knowledge : Which some professing, 21
have erred concerning the faith. Grace be
with thee. Amen.

The first to Timothy was written from
Laodicea, which is the chief city of
Phrygia Pacatiana.

20, 21. *Keep that doctrine*] Never swerve from what
thou hast been taught ; and do not regard the vain bab-
blings and oppositions to the gospel, founded on mistaken

views of the writings of Moses and the prophets, and which
some falsely call knowledge. Such pretenders to knowledge
formed a sect called *Gnostics*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO T I M O T H Y.

INTRODUCTION.

MACKNIGHT, Paley, and other learned men, consider this as the last epistle that Paul wrote ; and that it was written
not long before he suffered death at Rome. This we learn from the epistle itself ; and from the persons and circum-
stances mentioned, we also learn that this was a second imprisonment at Rome which he was then enduring. The
design of the epistle was to encourage Timothy to constancy and perseverance in preaching the gospel, and in instructing
others for the ministry.

CHAPTER I.

A. D. 66. *Paul's love to Timothy, and Timothy's unfeigned
faith ; he giveth him various and important exhorta-
tions ; notices that some had forsaken him, &c.*

1 PAUL, an apostle of Jesus Christ by the
will of God, as to the promise of life which
2 is by Christ Jesus. To Timothy, my be-
loved son : Grace, mercy, and peace, from
God the Father, and Christ Jesus our
Lord
3 I thank God, whom I serve, after the
manner of my forefathers, with a pure
conscience, that I have an unfailling re-
membrance of thee in my prayers night
4 and day : Remembering thy tears, I
earnestly desire to see thee, that I may be
5 filled with joy ; As I bear in mind the un-
feigned faith that is in thee, which dwelt
first in thy grandmother Lois, and thy mother
Eunice ; and I am persuaded that *it dwell-
eth* in thee also.

CHAP. I. 1, 2. *As to the promise of life*] Made to men,
in the promise of a Saviour, and secured in the covenant
made with Abraham.

3—5. *After the manner*] See note, Romans ix. 3.
As they served God in sincerity, following his revealed
will, so do I in preaching Christ ; and I am thankful that
I have such just reasons, to make mention of thee in my
prayers.

6 *The gift of God*] The spiritual gifts imparted at thy
ordination to be an evangelist. See 1 Timothy iv. 14, and
note.

7. *Spirit of fear*] Amidst our persecutors ; 'but of
power' in working miracles, and in the exercise of other
gifts ; 'and of love' to the souls of men, seeking their sal-
vation ; 'and of prudence' in the discharge of our arduous
duties.

Wherefore I remind thee that thou stir 6
up the gift of God, which is in thee by the
putting on of my hands. For God hath not 7
given us a spirit of fear ; but of power, and
of love, and of prudence. Be not thou 8
therefore ashamed of the testimony of our
Lord, nor of me his prisoner ; but suffer
with others for the gospel, according to the
power of God ; Who hath saved us, and 9
called us with a holy calling, not according
to our works, but according to his own pur-
pose and grace, which was bestowed on us
in Christ Jesus before the world began ;
But hath now been made manifest by the 10
appearance of our Saviour Jesus Christ,
who hath abolished death, and clearly dis-
covered life and immortality by the gospel :
Of which I have been appointed a preacher, 11
and an apostle, and a teacher of the Gen-
tiles. For which cause I suffer also these 12
things : nevertheless I am not ashamed :

8. *Suffer with others for*] That is, come, and if neces-
sary, suffer with me for this blessed cause.

9. *Before the world began*] Compare Eph. i. 4 ; and 1
Peter i. 20. Our translators have given the sense. Were
we to render, 'before the ancient times,' it amounts to the
same thing ; see Tilman's Synonyms.

10. *Abolished death*] By his own resurrection, he has
abolished it as to himself, and will do so as to others.—
Clearly] As both eternal life and a resurrection of the
body were revealed, though but obscurely, in the writings
of Moses and the prophets, this sense of the verb seems
necessary, Luke xx. 37.

11, 12. *Of the Gentiles*] See Acts ix. 15 ; Rom. i. 5.—
Able to keep] I am confident that Jesus, in whom I have
believed, is able to keep, and to realise my hopes of future
happiness.

- for I know in whom I have believed, and am persuaded that he is able to keep what I have committed to him against that great day.
- 13 Hold fast the form of sound words, which thou hast heard from me, with the faith
- 14 and love which are in Christ Jesus. That good doctrine which was committed to thee, keep by the Holy Spirit which dwelleth in us.
- 15 Thou knowest this, that all those who are in Asia have turned from me; of whom
- 16 are Phygellus and Hermogenes. The Lord show mercy to the household of Onesiphorus; for he often refreshed me, and
- 17 was not ashamed of my chain: But, when he was at Rome, he sought me out very
- 18 diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that great day. And in how many things he ministered to me at Ephesus, thou knowest very well.

CHAPTER II.

A. D. 66. He exhorts Timothy to constancy and perseverance, rightly dividing the word of truth; cautions him against Hymeneus and Philetus; and points out what he should follow, &c.

- 1 THOU therefore, my son, be strong in the
- 2 grace which is through Christ Jesus. And the things which thou hast heard from me among many witnesses, these commit to faithful men, who shall be able to teach
- 3 others also. Wherefore endure thou hardships as a good soldier of Jesus Christ.
- 4 No man that warreth entangleth himself with the affairs of this life, *but is free from them* that he may please him who hath chosen him to be a soldier. And if a man contend also *in the games*, he is not crowned, unless he contend lawfully. The husbandman must first labour, and then be partaker

13, 14. *Form of sound words*] Which thou hast heard, when I have preached the doctrines of the gospel. *Good doctrine*] The doctrine of grace, before called 'the form of sound words.'

15. *Those of Asia*] Those who were at Rome from Asia, being afraid, left Paul and fled in this season of persecution.

16—18. *Onesiphorus*] Paul prays for his family, and assigns the reason of it; and next for him who was then probably absent from his family.

CHAP. II. 1. *In the grace*] Maintain strenuously, by preaching the grace of God made known by Christ in the gospel, against all opposers.

2. *The things which*] The leading facts respecting our Lord, and the design of his coming into the world.—*Commit to faithful*] Instruct such that there may be a succession of able, pious, faithful preachers in the church. On this principle Christians and ministers have ever acted.

4. *That he please*] He that chooses him, does not require him to be occupied with business, foreign to his profession.

5. *Contend lawfully*] Or 'according to the law'; and can a minister of Christ expect to please him and receive the crown, unless he faithfully discharge the duties of his office?

8—10. *Remember Jesus*] Remember thy Lord and his sufferings, and this will tend to support thee under all hardships as it does me.

of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember Jesus Christ, of the seed of David, who was raised from the dead, according to the gospel which I preach: For which I suffer hardship, as an evil-doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the sake of the elect, that they may also obtain the salvation, which is through Christ Jesus, with everlasting glory. *This is a faithful saying*: For if we die with him, we shall also live with him: If we suffer, we shall also reign with him: if we deny him, he will also deny us: If we be unfaithful, yet he abideth faithful: he cannot deny himself.

Of these things put men in remembrance, charging them before the Lord, that they contend not about words, to no profit, but to the subverting of the hearers. Study to present thyself approved before God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase to more ungodliness. And their word will eat as doth a gangrene: of whom are Hymeneus and Philetus; Who have erred concerning the truth, saying that the resurrection is past already; and overthrow the faith of some. Nevertheless the foundation of God standeth firm, having this inscription, The Lord knoweth those that are his. And, Let every one that nameth the name of 'the Lord' depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man therefore cleanse himself from these things, he will be a vessel to honour, sanctified, and fit for the master's use, and prepared unto every

11—13. *This is a faithful*] What follows is meant.—*For if we die*] As martyrs for his gospel and his name, we shall live also, &c.—*Deny him*] When brought before kings and councils he will deny us hereafter, Matt. x. 33.—*Cannot deny himself*] By acting contrary to his own public and solemn declarations.

15. *Rightly dividing*] It has often been noticed that the original term is sacrificial, alluding to the priest who cut up and divided the sacrifice.

16—18. *Vain babblings*] About things of no moment, such as many called teachers do.—*The resurrection*] Hymeneus is noticed, 1 Tim. i. 20. Philetus is not elsewhere mentioned. They most probably held that there was only to be a spiritual resurrection; and that as to believers this was already past; and by this they had overthrown the faith of some, in respect to the resurrection of the body.

19. *Foundation of God*] The promise and hope of a future life and resurrection, standeth firm, having this inscription, as it were engraved on it, as on a seal, 'The Lord knoweth those that are his,' see Numb. xvi. 6. Again, on this foundation is inscribed, 'Let every one that nameth the name,' &c.—(b) *Griehs*.

20. *In a great house*] There are vessels made of the richest materials, and some of the meanest; so in the visible church are men truly excellent, and others worthless on account of their errors and vices.

22 good work. Flee also youthful desires; but follow righteousness, faith, love, peace, together with those who call on the Lord
23 out of a pure heart. But foolish and unprofitable questions avoid, knowing that
24 they beget contentions. And the servant of the Lord must not contend; but *must* be gentle to all men, apt to teach, patiently
25 bearing evil, With meekness instructing those that oppose themselves; if, by any means, God may give them repentance to the acknowledgment of the truth; So that
26 they may recover themselves out of the snare of the devil, who are taken captive by him, to do the will of God.

CHAPTER III

A. D. 66. *Paul informs him what kind of men will hereafter arise, yet professing Christ; he proposeth to him his own example; and commendeth the Holy Scriptures.*

1 But know this that, in the last days,
2 difficult times will come. For men will be lovers of their own selves, lovers of money, boasters, proud, evil-speakers, disobedient to parents, unthankful, unholy, Without natural affection, covenant-breakers, false accusers, incontinent, fierce, haters of those
4 that are good, Treacherous, rash, high-minded, lovers of pleasure more than lovers of God; Having a form of godliness, but denying its power: from such turn away.
6 For of such are those that enter into houses, and lead captive weak women laden with
7 sins, led away by many *evil* desires, Ever learning, and never able to come to the
8 knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds,
9 undiscerning concerning the faith. But they shall not proceed far: for their folly shall be manifest unto all men, as that of the others also was.
10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffer-
11 ing, love, patience, Persecutions, sufferings;

22—26. *Youthful desires*] Not only those of a sensual kind, but ambition, love of power, &c.—*Recover themselves*] Regain, as it were, their senses and reason, and so escape from the snare, &c.—*To do the will of God*] Greek, 'unto the will.' See Bowyer's Conj. I consider *εὐνοῶν* as referring to *theos*, God, and not to the enemy; and so Hammond, Whitby, and others construe and explain the words.

CHAP. III. 1. *In the last days*] Under the gospel dispensation, which already experiences some obstructions, but still greater will arise.

6—9. *Weak women*] Women of little knowledge, and of less piety, who, though ever hearing the gospel, yet never attain the knowledge, &c.—*As Jannes and Jambres*] These were the names of Pharaoh's chief magicians, handed down by tradition, though not mentioned by Moses. See Chalder Paraphrase Exod. vii. 11.

10—13. *Manner of life, persecutions*] Acts xiii. 50; xiv. 2—6; xxi. 20.

14, 15. *Continue thou*] Retain the instructions given thee, remembering from whom thou hast learned them, &c.—*Able to make*] As they foretell and announce what relates to Christ, in whom faith is to be exercised for salvation.

16, 17. *All scripture is*] Or every writing contained in

what things befel me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of all the Lord delivered me. Yea, and all that desire to live piously
12 in Christ Jesus will suffer persecution: And evil men and seducers will grow worse
13 and worse, deceiving, and being deceived. But continue thou in the things which thou
14 hast learned, and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the
15 holy scriptures, which are able to make thee wise unto salvation by faith in Christ Jesus. All scripture is given by inspiration of God,
16 and is profitable for teaching, for reproof, for correction, for instruction in righteousness, That the man of God may be perfectly
17 fitted for every good work.

CHAPTER IV.

A. D. 66. *Paul exhorteth Timothy to a diligent discharge of his duty; informs him of the nearness of his own death; desires him to come to him and bring Mark, and other things that are mentioned.*

I CHARGE thee, therefore, before God, and
1 the Lord Jesus Christ, who shall judge the living and the dead, at his appearance and his kingdom; Preach the word; be instant
2 in season, out of season; confute, rebuke, exhort with all long-suffering and teaching. For a time will come when they will not
3 endure sound teaching; but will heap to themselves teachers, according to their own
4 desires, having itching ears; And will turn away their ears from the truth, and will be
5 turned unto fables. But watch thou in all things, endure hardship, do the work of an evangelist, fulfil thy ministry.

For I am now ready to be poured out,
6 and the time of my departure is at hand. I have fought a good fight, I have finished
7 my course, I have kept the faith. Hence-
8 forth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give to me at that great day:

the *ἱερα γραμματα*, holy scriptures, above mentioned. The preceding verse unquestionably refers us to the 'sacred books' of Moses and the prophets, which Timothy had known from a child; and Paul affirms these to be divinely inspired and profitable for teaching divine truths, for reproving errors, for correcting morals, and instructing in every branch of righteousness.

CHAP. IV. 1, 2. *Appearance and his kingdom*] When his kingdom shall be perfected, and all his subjects gathered in and made glorious for ever.—*Preach the word*] The pure gospel, whether in season or out of season as to thyself; or at stated seasons, such as were observed for worship; and 'out of season,' that is, occasionally at other times, as opportunity occurs.

3—5. *Sound teaching*] The teaching of sound and edifying truth. They will choose teachers, who will flatter them and amuse them with dreams and fables.—*But watch thou*] As a watchman in Zion, and do the work of thy office as an evangelist, Eph. iv. 11.

6—8. *To be poured out*] As a drink-offering. See Phil. ii. 17.—*The time of my*] Paul seems to speak of things from his age, his infirmities, and his present imprisonment, so that he could not expect to continue long.

and not to me only, but unto all those also
 9 that love his appearance. Endeavour to
 10 come unto me speedily. For Demas hath
 forsaken me, having loved this present
 world, and is departed to Thessalonica;
 Crescens to Galatia, Titus to Dalmatia.
 11 Luke only is with me. Take Mark and
 bring him with thee: for he is profitable to
 12 me for the ministry. Now Tychicus I have
 13 sent to Ephesus. The cloak that I left at
 Troas with Carpus, when thou comest, bring
 with thee; and the books, but especially
 14 the parchments. Alexander the copper-
 smith hath done me much evil: the Lord
 will reward him according to his works.
 15 Of whom be thou aware also; for he hath
 16 greatly withstood our words. At my first
 defence no one stood by me, but all forsook
 me: may it not be laid to their charge.
 17 Notwithstanding the Lord stood by me,

and strengthened me: that by me the
 preaching of his gospel might be fully
 known, and that all the Gentiles might
 hear: and I was delivered out of the mouth
 of the lion. And the Lord will deliver me
 18 from every evil work, and will preserve me
 unto his heavenly kingdom: to whom be
 glory for ever and ever. Amen.

Salute Priscilla and Aquila, and the 19
 household of Onesiphorus. Erastus abode 20
 at Corinth; but Trophimus I left sick at
 Miletus. Endeavour to come before winter. 21
 Eubulus saluteth thee; and Pudens, and
 Linus, and Claudia, and all the brethren.
 The Lord Jesus Christ be with thy spirit. 22
 Grace be with you. Amen.

Written from Rome, when Paul was
 brought before Nero the second
 time.

9—12. *To come unto*] He stood in need of tried and sted-
 fast friends, as several had forsaken him.—*Loved this pre-
 sent*] Demas was afraid of his life, and fled to Thessalonica,
 where he hoped to be more secure.—*Luke only is with me*]
 He never forsook him.—*Take Mark*] Acts xv. 38, &c.

13. *The cloak*] Some render, case or portmanteau; and
 if this be the sense, it might contain something valuable.—
The books] From this we learn that Paul studied and read.
 As to the parchments they might contain copies of his own
 epistles, or other matters of importance.

14. 15. *Alexander*] See 1 Tim. i. 20.—*Hath done me*]
 Perhaps stirring up both the unbelieving Jews and Gen-
 tiles against him.

16. *At my first defence*] He calls it his first defence,
 because his cause was not decided, and he expected to be
 tried again.—*None stood with me*] None of my fellow-
 labourers; but they all forsook me.—*May it not be laid*]
 This shows a truly Christian spirit.

17. *The Lord stood by*] The Lord Jesus, according to his

promise, Luke xxi. 15, that by me the nature and great
 facts of the gospel might be fully proclaimed.—*The mouth
 of the lion*] At this time Helius Cæsarineus was Nero's
 deputy, and put to death whom he would. Paul might well
 call him a lion.

18. *Deliver me from*] Not from every danger, nor it may
 be from death; but from every evil work; and will pre-
 serve, &c.

19—22. *Priscilla and Aquila*] See Rom. xvi. 3.—*The
 household*] Either he was at Rome, or might have to go to
 some other place before he returned to Rome, chap. i. 16,
 17.—*Erastus*] He was the chamberlain of Corinth, Rom.
 xvi. 23, and Acts xix. 22.—*Trophimus*] He was a native
 of Ephesus, Acts xxi. 29.—*Miletus*] Not Miletus, in Asia,
 not far from Ephesus, but one in Crete, where Paul had
 been before he went to Rome, and where he left Titus, chap.
 i. 2.—*Before winter*] Paul did not expect to die before then.
 —*Eubulus*] These were members of the Christian church at
 Rome; and it should seem they nobly visited him in prison.

THE EPISTLE OF PAUL THE APOSTLE TO

T I T U S.

INTRODUCTION.

TITUS was a Gentile, and whether a native of Antioch in Syria, or of some other place, he was early converted to the Christian faith; and having distinguished himself by his piety and zeal, he was chosen by the church at Antioch, to go with Paul to the apostles and elders at Jerusalem, to consult them respecting the circumcision of the converted Gentiles, Gal. ii. 1. 2. From this time he was the fellow-labourer of the apostle, 2 Cor. viii. 23. We find nothing said respecting him until Paul left him in Crete; but this implies that he went there with Paul; and it is most probable that he attended Paul to Rome, on his appeal to Cæsar. The design of the Epistle is similar to the first to Timothy.

CHAPTER I.

A. D. 66. *For what end Titus was left in Crete; the qualifications of bishops or pastors; evil teachers must be opposed; what kind of men they are.*

1 PAUL, a servant of God, and an apostle of Jesus Christ, in respect to the faith of God's

elect, and the knowledge of the truth which is according to godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; And hath in due season manifested his word through that

CHAP. I. 1—4. *To the faith*] The gospel sent to bring them to the faith, and to the knowledge of the truth, which is eminently calculated to promote godliness. See 2 Tim.

i. 9—11.—*To Titus, mine own*] My convert to the Christian faith, &c.

CHAPTER II.

preaching which is committed to me, according to the command of God our Saviour; To Titus mine own son as to the common faith: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

For this cause I left thee in Crete, that thou mightest set right the things that were wanting, and appoint elders in every city, as I directed thee: If any one be blameless, the husband of one wife, having believing children, not accused of riotous living, or unruliness. For an overseer must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not greedy of filthy lucre; But a lover of hospitality, a lover of good men, prudent, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able, by sound teaching, both to exhort, and to confute gainsayers. For there are many unruly people and vain talkers and deceivers, especially those of the circumcision: Whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of sordid gain. One of themselves, a poet of their own, said, The Cretans are always liars, evil beasts, slothful gluttons. This testimony is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, who turn away from the truth. To the pure all things are pure: but to those that are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know God; but in their works they deny him, being abominable and disobedient, and as to every good work without discernment.

5. *The things that are*] What things these were is noticed in what follows, the appointment of elders in every city, here there were a sufficient number of Christian converts. He was to appoint or constitute, but not without the consent or concurrence of the people, and probably of other elders.

6—9. *Be blameless*] 1 Tim. iii. 2, &c.—*For an overseer*] The same persons are called elders in the 5th verse, and one of these is described as to his qualifications; and the reason assigned is, 'For a bishop or overseer must be blameless,' &c. If a bishop was superior to an elder, of no other order, how can this be a reason why elders should be blameless? See 1 Tim. iii. 3, &c.

10, 11. *Of the circumcision*] There were many of the Jews, who embraced some truths of the gospel, but who did the obligations of the law: these must be opposed.

12. *One of themselves*] Epimenides, in his book containing oracles.—*Evil beasts*] Cruel and savage, as well as gluttonous.

13, 14. *Rebuke them*] Tell them plainly of the sins to which they are most exposed; and to be on their guard against Jews, who, for the sake of gain, renounce the faith of the gospel.

15. *To the pure*] All kinds of food are pure; but to those defiled by intemperance, and unbelieving as it respects the freedom of the gospel, nothing is pure, as even their own minds, &c.

16. *They profess to know*] The Jews did so. See Rom. 2:1

A. D. 66. *Directions; to Titus both as to his doctrine and life; the duty of servants and all Christians.*

BUT speak thou the things which become sound doctrine: That the aged men be sober, grave, prudent, sound in faith, in love, in patience: That the aged women, in like manner, be in behaviour as becometh holy persons, not false accusers, not given to much wine, teachers of good things; That they may instruct the young women to love their husbands, to love their children, To be prudent, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not evil spoken of. In like manner exhort the young men to be prudent. In all things show thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he who is opposed may be ashamed, having no evil thing to say of you. Exhort servants to be obedient to their own masters, and to please them well in all things; not contradicting; Not purloining, but showing the utmost fidelity; that they may adorn the doctrine of God our Saviour in all things.

For the grace of God, which bringeth salvation, hath appeared to all men, Teaching us that we should deny ungodliness and worldly desires, and live soberly, righteously, and piously, in this present world; Looking for that blessed hope, even the glorious appearance of our great God and Saviour Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak and exhort, and rebuke with all authority. Let no man despise thee.

ii. 17—21.—*Without discernment*] They neither know nor approve of any good work.

CHAP. II. 1, 2. *Sound doctrine*] Which is agreeable to what I have taught.—*Aged men*] Some think that the apostle means elders or bishops, as the same qualifications are mentioned, 1 Tim. iii. 2, 8.

3—5. *Aged women*] Those employed by the church, as deaconesses, to teach and instruct the younger, and probably children. 1 Tim. iii. 11.—*To love their*] As the rites of heathen worship tended to corrupt the female character, these precepts were necessary; and especially to prevent any reproach being cast on the gospel.

7, 8. *In doctrine*] See 2 Tim. iii. 16. Incorruptness, as to the matter; gravity, sincerity as to the manner of teaching; and such 'sound speech,' in exhorting, &c. as cannot be condemned.

10. *Not contradicting*] When they command any thing; 'not purloining,' or secretly stealing any thing, but showing, &c.

11. *Hath appeared*] The saving grace of God hath appeared in the gift and work of Christ, and is now preached to all men, wherever the gospel is sent.

13. *Of our great God*] Hammond and many others had thus rendered the text, long before the ingenious Granville Sharp published his canon respecting the Greek article. That this version is founded on the Greek usage, see proved from the Greek fathers, in Mr. Wordsworth's letters.

CHAPTER III.

A. D. 66. Paul directs Titus what to teach and what to avoid; he must reject heretics; he then desires him to come to him at Nicopolis.

- 1 Put them in mind to be subject to principalities and powers, to obey magistrates, to
- 2 be ready to every good work, To speak evil of no man, not to be contentious, but gentle,
- 3 showing all meekness to all men. For we ourselves were also formerly unwise, disobedient, deceived, slaves to many evil desires and pleasures, living in malice and envy,
- 4 hateful, and hating one another. But when the kindness and love of God our Saviour towards man appeared; He saved us, not by works of righteousness which we had done, but according to his mercy, by the washing of regeneration, even the renewing
- 6 of the Holy Spirit; Which he shed on us abundantly through Jesus Christ our Saviour; That being counted righteous by his grace, we might be made heirs, as to the
- 8 hope of eternal life. This is a faithful saying, and these things I command that thou

CHAP. III. 1, 2. *To be subject*] See Rom. xiii. 1, &c. — *To speak evil*] Not to act as the Jews do, who abuse the Gentiles, who are contentious, &c. but as disciples of Christ, we must be gentle and meek.

3. *For we ourselves*] In our unconverted state were unwise, disobedient, &c.; and for this reason we should pity those who are in a similar state.

4—7. *The kindness and love*] By the coming of Jesus, and the preaching of his gospel, he saved us from our heathen ignorance, Jewish pride, &c.; not indeed by works of righteousness, &c. 'but according to his mercy.'—*Even the*] It is admitted that *καὶ* has this sense; and this version makes the clause explanatory of the former.

8. *This is a faithful*] He refers to what he had been saying in the four preceding verses; and these things I command as an apostle, &c.

10, 11. *A factious man*] One who forms parties, chiefly

affirm constantly, that they who have believed in God may be careful to maintain good works. These are the things which are good and profitable to men. But avoid 9 foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. Reject 10 a factious man after the first and second admonition; Knowing that he that is 11 such is subverted, and sinneth, being self condemned.

When I shall send to thee Artemas, or Ty-chicus, endeavour to come to me to Nicopolis: for I have determined there to winter. Diligently conduct on their way Zenas, 13 once a teacher of the law, and Apollos, that nothing may be wanting to them. And let 14 our people also learn to maintain good works for necessary uses, that they may not be unfruitful. All that are with me salute thee. 15 Salute those who love us in the faith. Grace be with you all. Amen.

It was written to Titus, from Nicopolis in Macedonia.

with a view to self interest. See Campbell's Diss. 9. Such a one, having been admonished as Christ directed, Matt. xviii. 15—18, and he still continuing refractory, reject,—*Is subverted*] As to the spirit of the gospel, and sinneth against his knowledge.

12. *To Nicopolis*] Either that in Thrace, or one in Macedonia. This shows that Paul was not a prisoner; and of course this was written before the second epistle to Timothy.

13. *Zenas*] I follow Jerome in rendering *νομικον* a teacher of the law, because it is used for such in the gospels. Apollos is often mentioned.

14. *Our people*] Some supply disciples. Let them learn to abound in hospitality and charity to the poor.

15. *Who love us in*] Who love as Christians, as believers in the same Saviour.

THE EPISTLE OF PAUL THE APOSTLE TO

PHILEMON.

INTRODUCTION.

PHILEMON appears to have been a native or at least an inhabitant of Colosse, as Paul mentions in his epistle to the church there, that Onesimus was one of them. He was one of Paul's converts, as he intimates verse 19; and he appears to have been a man of some note, as he had a numerous family, a church in his house, or the brethren met there for worship. He showed great respect for Paul, when he was the second time imprisoned at Rome, 2 Tim. i. 16, &c.; but this Epistle was written near the same time as that to the Colossians.

CHAPTER I.

A. D. 63. Paul testifies his joy on hearing of the faith and love of Philemon, and desires him to forgive his servant Onesimus, and to receive him as a Christian brother.

- 1 PAUL, a prisoner of Jesus Christ, and Timothy our brother, to Philemon the be-
- 2 loved, and our fellow-labourer; And to our

beloved Apphia, and Archippus our fellow-soldier, and to the church which assembleth in thy house: Grace be to you, and peace, 3 from God our Father and the Lord Jesus Christ.

I thank my God, making mention of thee 4

CHAP. I. 1—3. *Philemon, our fellow-labourer*] From this some consider Philemon a preacher; but he might labour to promote the gospel by his influence and property,

without preaching it. *Apphia*] Some think she was the wife of Philemon; and Archippus was the pastor of the church which met in the house of Philemon. Philip. ii. 25.

5 always in my prayers, Hearing of thy love even to all the saints, and of the faith which
 6 thou hast towards the Lord Jesus; That the communication of thy faith may be effectual by the acknowledgment of every good thing which is among 'us' in Christ
 7 Jesus. For we have great joy and consolation on account of thy love, because the bowels of the saints are refreshed by thee, brother.
 8 Wherefore, though I might use much freedom in Christ, to enjoin thee what is
 9 fit, Yet because of my love I rather beseech thee, as Paul the aged, and now also a prisoner for Jesus Christ. I beseech thee, I
 10 say, for my son Onesimus, whom I have begotten in my bonds: Who formerly was unprofitable to thee, but is now profitable
 12 to thee and to me: Whom I have sent again: do thou therefore receive him, that
 13 is, mine own bowels: Whom I was willing to retain with me, that in thy stead he might have ministered to me in my bonds for the
 14 gospel: But without thy consent I would do nothing; that thy good deed should not be as it were of necessity, but willingly.

4—7. *Hearing of thy love*] Of the continued exercise of it towards the saints. See Matt. xii. 22, and 1 Cor. vi. 11. (c.) Griesb.

9. *In Christ, to enjoin*] As an apostle. Yet because of my love to thee, I use not authority, but beseech thee. as Paul the aged. How delicate, and yet affecting must this have been to Philemon! Some render, Paul, an ambassador.

10—14. *Begotten in*] By the gospel to a new and holy life; and by the change wrought in him he will be profitable to thee and me. Receive him as a convert, whom I tenderly love.

15, 16. *Receive him for ever*] To part with him no more until death; and as a Christian brother, to enjoy future happiness with him.—*Both in the flesh*] On account of your relation to him as his master, and as his fellow-Christian.

17—19. *As a companion*] As a friend, receive him as thou wouldst me.—*If he have wronged*] Most probably

For perhaps he therefore departed for a 15 season, that thou shouldst receive him for ever; No longer as a servant, but above 16 a servant, a brother beloved; especially to me, but how much more to thee, both in the flesh, and in the Lord? If thou therefore 17 consider me as a companion, receive him as myself. But if he have wronged thee, or 18 owe thee ought, put that to mine account; I Paul have written it with mine own hand, 19 I will repay it: not to say to thee that thou owest besides to me even thine own self. Yea, brother, let me have joy of thee in the 20 Lord: refresh my bowels in the Lord. Having confidence in thy compliance, I 21 have written to thee, knowing that thou wilt even do more than I say. At the same 22 time also prepare me a lodging: for I trust that through your prayers I shall be given unto you. Epaphras, my fellow-prisoner in 23 Christ Jesus; Mark, Aristarchus, Demas, 24 Luke, my fellow-labourers, salute thee. The grace of our Lord Jesus Christ be with 25 your spirit. Amen.

Written from Rome to Philemon, by
 Onesimus a servant.

Onesimus would tell Paul what he had done; and the debt Paul was willing to take upon himself.—*Not to say*] I enter into this engagement, notwithstanding I might say that thou owest to me much more than what he owes to thee, even thy ownself, as far as relates to thy knowledge and state as a Christian.

20. *Let me have*] Increase my joy by receiving Onesimus; and I have confidence that thou wilt do so, and even go beyond what I request.

22. *A lodging*] Here Paul expresses his hope that he should be released, through the many prayers presented for him; and he hoped again to visit Colosse.

23—25. *Epaphras*] See Coloss. i. 7; iv. 12, &c. He was now suffering unto bonds with Paul. Mark was with Paul when he wrote this epistle; but when he wrote the second to Timothy, he was not.—*Aristarchus*] Coloss. iv. 10.—*Luke*] He abode with Paul at Rome until he was released. These excellent men must have greatly contributed to promote the Christian cause.

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

INTRODUCTION.

This epistle is not directed to any particular church or people; and on this account some have doubted its authenticity; but from the matter, style, and sentiments, there is the strongest evidence both of its authenticity, and of its being written for the use of the Hebrew Christians. See chap. xiii. 13—19. It is most probable that it was composed during Paul's first imprisonment at Rome, and sent either to the church at Jerusalem, or some other in Judea, where the believing Jews were suffering great persecutions. 1 Thess. ii. 14, 15. The design of the epistle is to confirm them in the steady profession of the faith, by exhibiting its divine Author, and showing in what manner the gospel had been typified by the Mosaic economy, and how that economy was fulfilled and superseded by the gospel.

CHAPTER I.

A. D. 63. *In these last times Christ coming to us from the Father is preferred above angels, both in person and office.*

1 IN various parts and in various manners
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God spoke formerly to the fathers by the prophets; But in these last days he hath 2 spoken to us by his Son, whom he hath appointed heir of all things, by whom also he

- 3 made the worlds; Who being the brightness of his glory, and the express image of his substance, and upholding all things by his powerful word, when he had by himself made expiation for our sins, sat down on the right hand of the Majesty on high:
- 4 Being so much greater than the angels, as he hath obtained a more excellent name than they.
- 5 For to which of the angels said God at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?
- 6 And when he bringeth again the first-begotten into the world, he saith, And let all the angels of God worship him. And concerning the angels he saith, Who maketh the winds as his angels, and flaming fire as his ministers. But concerning the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning laidst the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou shalt remain; and they all shall be worn out as a garment; And as a vesture shalt thou fold them up; and

they shall be changed; but thou art the same, and thy years shall not have an end. But to which of the angels said he at any 13 time, Sit on my right hand, until I make thine enemies thy footstool? Are they not 14 all ministering spirits, sent forth to serve those who shall be heirs of salvation?

CHAPTER II.

A. D. 63. We ought to be obedient to Christ, who in his love assumed our nature, as it was necessary for him to do in order to save us.

WE ought therefore to give the more 1 earnest attention to the things which we have heard, lest at any time we should disregard them. For if the word spoken by 2 angels was steadfast, and every transgression and disobedience received a just recompense of punishment; How shall we 3 escape, if we neglect so great a salvation; which at first began to be spoken by the Lord, and was confirmed to us by those that heard him; God also bearing testi- 4 mony, by signs and wonders, and various miracles, and gifts of the Holy Spirit, according to his own will? For to the angels 5 hath he not put in subjection the world that was to come, of which we are now speaking. But David hath somewhere 6 testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him 7

CHAP. I. 1. *In various parts*] Not giving them a system of revelation at once, but in such parts as to his wisdom seemed proper.—*In various manners*] By visions of the day and the night, by angelic appearances, by a voice addressed to them, and by inspiration.—*To the fathers*] To Jacob by Isaac, Gen. xxvii. To the twelve patriarchs by Jacob, Gen. lxix. To the Israelites by Moses, and by the prophets to the following generations.

2. *By his Son*] By him as incarnate, the Word made flesh.—*Appointed heir*] That is, head and possessor of all things, Lord and proprietor. Gal. iv. 1.—*Made the worlds*] Some would render, 'for whom he made the ages.' Such a sense of *dia* is unsupported, and that *aiwns* denotes the material worlds, see chap. xi. 3, and verse 10. Matt. xxviii. 20, comp. with John. i. 3. Coloss. i. 15—17.

3. *The brightness*] Or effulgence of his glory. As the Father is called light, 1 John i. 5; so is the Son the brightness of this light.—*The express image*] Such as the seal leaves on the wax. Jerome renders *ὁμοεικας*, substance; and it is so rendered, chap. xi. 1.—*Upholding all things*] Comp. Coloss. i. 17.—*When he had by*] There can be no doubt that the apostle referred to the death of Christ, from what immediately follows, his sitting down at the right, &c.; and how he made expiation for our sins, unless by this, it will be difficult to explain. Comp. chap. ix. 12, 26.—*The right hand*] Ps. cx. 1, and chap. viii. 1.

4. *Than the angels*] Some would render, 'messengers; and apply the words to the prophets mentioned verse 1,' and yet inconsistently render the term 'angels,' throughout chap. ii. The name which he inherits is that of Son, which implies his peculiar relation to the Father, in consequence of which he is styled the Son of God, and the only begotten of the Father.

5. *Thou art my Son*] See note on Ps. ii. 7.—*I will be to him*] 2 Sam. vii. 4—17. Pierce contends that the passage referred to is indeed a prophecy concerning Messiah, and has no respect to Solomon. In this case the version of the 14th verse should be, Him who committeth iniquity I will correct, &c. that is, any of the subjects of Messiah. Comp. Ps. lxxxix. 30—33.

6. *Bringeth again*] He came into the world by his incarnation; and he came again, or was brought into it, by his resurrection, when the angels were commanded to worship him, as a part of his reward. Philip. ii. 9, 11, and Ps. xcvi. 7. The apostle gives rather the sense than the exact words of the Psalmist.

7. *Who maketh the winds*] See note, Ps. civ. 4. In this version it is implied that angels are servants, and subject as the elements of nature are.

8, 9. *But concerning the Son*] He does not speak of him in this style; but, Thy throne, O God, &c. See Ps. xlv. 6, 7, and notes.

10—12. *And, Thou, Lord*] See Ps. cii. 25—27, and notes. If the Son laid the foundation of the earth, and formed the heavens; and if he be, as here stated, immutable, he must be the living and true God.

13. *Sit on my right hand*] Comp. Matt. xxii. 43, &c. and notes.

14. *Ministering spirits*] Are they not subject to the Son, and by him as sitting at the right hand of the majesty on high, sent forth to serve those, &c. Comp. Philip. ii. 10. Eph. i. 21. &c.

CHAP. II. 1. *We ought to give*] If the Son be so glorious, we ought to regard whatever he has taught either personally, or by his inspired apostles, and should not neglect them.

2—4. *Spoken by angels*] That the law of Moses was given by the ministration of angels, see Acts vii. 53; Gal. iii. 19.—*Began to be spoken*] Jesus first preached it, and as he is Lord of all, can punish the neglect of it. Acts x. 36.

5. *The world to come*] Schleusner considers the words synonymous with *ὁ αἰων ὁ μελλων*, usually rendered the 'age or world to come.' Dr. Owen observes, the world to come is no other than the promised state of the church under the gospel. Paul treats of no other. It was not put in subjection to angels in its creation, in the government of it, or in the power of rewarding or punishing.

6—8. *What is man*] That the psalm primarily regards man in general, cannot be doubted; but the application of it to Christ, may be considered as pertinent, and as con-

a little lower than the angels; thou crownedst him with glory and honour, and didst set
 8 him over the works of thy hands: Thou hast put all things under his feet. Now in that he put all things under him, he left nothing that is not put under him. But now we do not see all things yet put under him.
 9 But we see Jesus, who, being made a little lower than the angels, for the suffering of death crowned with glory and honour, when by the grace of God he had tasted death
 10 for all. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through
 11 sufferings. For both *Christ* that expiateth, and they for whom expiation is made, are all of one nature; for which cause he is not
 12 ashamed to call them brethren, Saying, I will declare thy name to my brethren, in the midst of the congregation I will sing
 13 praise to thee. And again, I will put my trust in him. And again, Behold I and the
 14 children whom God hath given me. Since then the children are partakers of flesh and blood, Christ himself also likewise partook of the same; that through death he might subdue him who had a deadly power, that
 15 is, the devil; And might deliver those who, through fear of death, were all their lifetime subject to bondage. For truly he affordeth no aid to angels? but to the seed
 17 of Abraham he affordeth aid. Wherefore it behoved him to be made like his brethren, that he might be a merciful and faithful

high priest in things relating to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, having been tempted, he is able to succour those that are tempted.

CHAPTER III.

A. D. 63. Christ more worthy than Moses; and they that believe not in him are worthy of greater punishment than the hardened Israelites.

WHEREFORE, holy brethren, partakers of 1 the heavenly calling, consider Jesus the Apostle and High Priest of our profession,^o Who was faithful to him that appointed 2 him, as Moses also was in God's whole household. For this person is counted 3 worthy of more glory than Moses, inasmuch as he who hath formed the household hath more honour than the household. (For 4 every household is formed by some one; but he who formed all things is God.) And 5 Moses indeed was faithful in all God's household, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house- 6 hold; whose household we are, if we maintain our confidence and glorious hope firm unto the end.

Wherefore as the Holy Spirit saith, To- 7 day, if ye will hear his voice, Harden not 8 your hearts, as in the provocation, in the day of temptation in the wilderness; Where 9 your fathers tempted me, proved me, and saw my works forty years. Wherefore I 10 was grieved with that generation, and said, They do always err in their heart; and they

taining a sense which the Holy Spirit might originally intend.

9. *By the grace of God*] Sending him into the world, that he might die for the sins of men; and for thus dying he is crowned with glory and honour. I have adopted the version of P. Stuart, who has ably vindicated it.

10. *It became him*] It became the righteous governor of all things, only to exalt sinners to glory through the intervention of such a Mediator, and such a sacrifice as he offered.

11. *That expiateth*] By the shedding of his blood, chap. i. 3; ix. 13; see Schleusner in *αγιαζω*, and Prof. Stewart's note.

12, 13. *I will declare*] Ps. xxii. 22; Isa. viii. 17. These quotations show that the Saviour was to partake of human nature; and as a kinsman, or brother, have the right to redeem, as it follows.

14. *Since then the children*] He takes up the term children from the preceding verse, and reasons upon it. Since those given to Christ to save, were partakers of flesh and blood, Christ in like manner partook of the same.—*Subdue him*] Christ, by his death, vanquished him who had by his hold falsehoods prevailed to bring death into the world.—*Hath a deadly power*] A power to tempt and lead men to sin, and thus of bringing them under sentence of spiritual death. John xii. 31; xvi. 11; and 1 John iii. 8.

15. *Through fear of death*] Jesus did this by making more clear a future life of happiness, and by becoming the first-fruits of a blessed resurrection.

16. *Affordeth no aid*] Our marginal version is, *taketh not hold*. The apostle had before stated, that 'because the children were partakers of flesh and blood, he partook of the same,' which expresses his incarnation; and it is not probable that he would return to the same subject. 'He affordeth no aid to angels, those angels that sinned, to deliver

and save them; 'but he affordeth aid to the seed of Abraham,' to all his believing seed, to rescue them from the pit of perdition.

17. *Wherefore it behoved*] It was fit and proper that he should be made like his brethren in nature, that he might be capable of making reconciliation for the sins of the people, by offering up himself on the cross, see chap. v. 1, and 1 John ii. 2.

CHAP. III. 1. *Heavenly calling*] Of the calling of the gospel, which is from heaven.—*Apostle*] As one sent, by whom God hath spoken in these last days. (o) *Christ*] Griesb.

2. *Faithful to him*] Exactly performing all things agreeably to his will; and of whom the same may be said as was of Moses, Numb. xii. 7; Comp. Gal. vi. 10; Eph. ii. 19, &c.

3. *Formed the household*] He who formed, constituted, and appointed any church or society, hath greater honour than that church or society, or than any member of it. But Christ ordered and formed even the Jewish dispensation, with all its laws and ordinances. See John i. 18. He was the angel of the covenant. Mal. iii. 1; comp. with Exod. xxiii. 20, &c.

4. *For every household*] Every religious or civil society has some head, as the angel Jehovah was to the Israelites, when they came out of Egypt, and received the law at Sinai; but the former, and supreme head of all societies, is God.

5, 6. *Faithful as a servant*] Acting according to the directions which he received.—*For a testimony*] The rites, ordinances, &c. were to be for a testimony of what should be done and spoken under the gospel dispensation. See John v. 46; Luke xxiv. 44.—*As a son*] To whom all power and authority is given, and who having purchased the church with his own blood, in which he hath not only a trust and office as Moses had, but also a property.

7—11. *Wherefore*] The end I have in view in showing

11 have not known my ways. So I swore in my wrath, That they should not enter into my rest.
 12 Take heed, brethren, lest there be in any of you in like manner an evil and unbelieving heart, in departing from the living
 13 God. But exhort one another daily, while it is called To-day; lest any of you should be hardened through the deceitfulness of
 14 sin. For we shall be made partakers of the blessings of Christ, if we hold fast to the end our first confidence; While it is said,
 15 To-day if ye will hear his voice, harden not your hearts, as in the provocation; Who
 16 were they that, when they had heard, did provoke God? did not all indeed who came out of Egypt under Moses? And with
 17 whom was he grieved forty years; was it not with those who sinned, whose carcasses
 18 fell in the wilderness? And to whom swore he, that they should not enter into
 19 his rest, but to those who believed not? So we see that they could not enter in, because of unbelief.

CHAPTER IV.

A. D. 63. Christians attain rest by faith; the power of God's word; by Christ our High-priest we must confidently come unto God.

1 LET us fear therefore, lest, a promise being left of entering into God's rest, any
 2 of you should come short of it. For to us glad tidings have been preached, as they

the dignity of Jesus, is that ye may abide firmly attached to him and the gospel; and with the same view I would caution you against unbelief and hardness of heart, by the example of your forefathers. See Ps. xcv. 7, &c.—Where] So the Syr. and Vulg. render the adverb, which is certainly more correct than 'when,' as it refers to the whole period of their abode in the wilderness, where they repeatedly tempted and provoked God.

12, 13. Take heed, brethren] Warned by this example, do not harden your hearts as they did, nor reject the gospel by unbelief, and fall and depart from the worship of the living God.—Deceitfulness of sin] Which assumes a variety of arts to allure and destroy, like the original tempter, by whom it came into the world.

14. Made partakers] Of the benefits and blessings of Christ, promised in the gospel.

15. While it is said, To-day] There is good reason to urge you to exhort one another, since God, by the Psalmist, does the same, still saying, 'To-day if ye will hear his voice,' &c.

16. For some] When they had heard God's voice and promise, still went on provoking him.—Did not all] Joshua and Caleb, &c. were exceptions.

17—19. Carcasses fell] With the whole generation of those who came out of Egypt; and concerning whom he swore, &c.—Those who believed not] God's promise, or the report of Joshua and Caleb concerning the good land.—Because of unbelief] This was their sin, and prevented their going in, and enjoying the good land.

CHAP. IV. 1. Should come] The verb *δοῦναι* is here a mere Atticism; and in a translation should be omitted.

2. Glad tidings have] Respecting a heavenly rest and country, by Jesus and his apostles, as it was to the Israelites by the type of the earthly Canaan, and by the language of God in the Psalms.—The word preached] Was of no use to them, because they did not believe it. For the sense given to the verb, see Schleusner.

3. We who believe] We Christians do enter into rest; and this rest is like the rest of God, on completing the works

were to them: but the word preached did not profit them, not being connected with faith in those that heard it. For we who
 3 believe do enter into rest, as he said, So I swore in my wrath, They shall not enter my rest: yet indeed his works were finished from the foundation of the world. For
 4 Moses somewhere speaketh thus of the seventh day, And God rested on the seventh day from all his works. And in this place
 5 again, They shall not enter into my rest. Since therefore it remaineth that some must
 6 enter therein, and those to whom glad tidings were first preached entered not in because of unbelief: God again limiteth a
 7 certain day, saying by David, To-day, after so long a time, as it is said, To-day if ye will hear his voice, harden not your hearts. For if Joshua had given them rest, then
 8 God would not afterwards have spoken of another day. There remaineth therefore a
 9 sabbath rest to the people of God. For he
 10 that is entered into his rest hath rested also from his works, as God did from his own. Let us diligently labour therefore to
 11 enter into that rest, lest any man fall after the same example of unbelief. For the
 12 word of God is quick, and powerful, and sharper than any two-edged sword, and pierceth even to the dividing asunder of soul and spirit, and of the joints and marrow; and He is a discernor of the thoughts

of creation, which was spiritual and satisfying.—They shall not enter] That is, unbelievers; and this implies that believers do and shall enter into the spiritual rest of God, in the heavenly world.

4, 5. For Moses] Mentions the rest of the sabbath as commencing when God finished the work of creation; and yet in the Psalms God speaks of his resolution in the case of the Israelites in the wilderness, That they should not enter into his rest; which shows that the rest of the sabbath was consistent with another rest, and this could not be the rest in Canaan.

6—9. Since therefore] There was a promise of some entering in, and they to whom the glad tidings were preached, did not because of unbelief. God again limiteth, &c.—To-day if ye will] Even then when they had been so long settled in the land of Canaan, he directs them to seek an entrance into his rest. From this we may infer, that there is a rest, distinct from the sabbath, and from that in the land of Canaan, to which Joshua conducted the people. The apostle calls this a Sabbathism or sabbath-rest, which clearly proves, as some think, from what follows, the change of the day, from the last to the first day of the week; and shows that the Christian sabbath is appointed to commemorate the completion of the work of redemption; and the service of it represents the rest and enjoyment of the church in heaven.

10. For he who] For he, Christ the Lord, who hath entered, &c. He hath rested from his work of redemption, from his trials and sufferings, as God did from his works of creation, and is now seated at the right hand of the Father, enjoying rest in heaven, and the highest satisfaction in the work he has accomplished. For the sense given, see Owen and Wardlaw.

11. Diligently labour] By using all the means with which we are favoured; and let us take heed to the word of the gospel, as the word of God.

12. Is sharper] What he has declared against unbelievers. His commination is quick and powerful; and it will be found so in all periods.—And He is] Or he judgeth the thoughts,

13 and intentions of the heart: Nor is there any creature that is not manifest before him: but all things are naked and disclosed to the eyes of him to whom we must give an account.

CHAPTER V.

A. D. 63. *Our Lord a High Priest; authority and honour of his priesthood; the negligence of the Hebrews re-proved.*

14 HAVING therefore a great high priest, that hath passed through the heavens, Jesus the Son of God, let us hold fast our profession. For we have not a high priest who cannot compassionately feel for our infirmities: but one who was tempted in all things like ourselves, though without sin. 16 Let us therefore come with confidence to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1 For every high priest taken from among men is appointed for men in things relating to God, that he may offer gifts and sacrifices for sins: One who can have compassion on the ignorant, and on those that err from the way; since he himself also is compassed with infirmity. And, on this account, he ought, as for the people, so also for himself, to offer sacrifices for sins.

4 Now no man taketh this honour to himself but he that is called of God, as was Aaron. So Christ also glorified not himself by becoming high-priest; but God, who said to him, (Thou art my Son, to-day have I begotten thee,) *conferred this honour upon him*; As he saith also in another place, Thou art a priest for ever according to the order of Melchizedek. And Christ in the

There is a transition to God, as is clear from the next verse; and unless it be here, it cannot be in what follows. Comp. 1 Pet. i. 23, with John xii. 48.

13. *But all things are naked*] As the inward parts of the animal sacrificed, when cut up are opened and exposed to every one's view, so that no disguise, no hypocrisy can be of any avail.

14—16. *Having therefore*] The apostle, chap. iii. 1, having called them to 'consider Jesus, the apostle and high priest of their profession,' went off to show that he was superior to Moses, but now returns to consider his character and authority as high priest.—*Great high priest*] See chap. i. 3, and chap. ii.—*Passed through*] The visible heavens to the invisible, where he lives to make intercession for us.

CHAP. V. 1—3. *For every high priest*] A high priest is one appointed by proper authority, one who can have compassion on the ignorant and erring, from a sense of his own infirmities; and who on this account feels a necessity of offering sacrifices for himself as well as for the people.

4—6. *As was Aaron*] Whom God chose and called to this office; so Christ was appointed to his office by him who called him 'His Son,' 'Thou art a priest for ever,' &c.—*The order of*] By a special call, and not by descent.

7—11. *And Christ in the*] These verses illustrate verses 1, 2, and show that he can have compassion.—*And with tears*] This circumstance is not mentioned by any of the evangelists; but weeping, as the evidence of sorrow, was one of the infirmities of our nature, to which he was subject. John xi. 34; comp. Luke xxii. 44, with Matt. xxvii. 46.—*To save him from death*] Not from dying, but from the state of the dead.—*And he was heard*] In a little time he was delivered

days of his flesh, when he had offered up prayers and supplications with strong crying and with tears, to him that was able to save him from death, and was heard as to what he feared; Although being a Son, he by the things which he suffered learned obedience; And, being perfected he hath become the author of eternal salvation to all that obey him; Called of God a high priest according to the order of Melchizedek: Of whom we have many things to say, and hard to be explained, since ye are dull of apprehension.

For whereas, by this time, ye ought to be teachers, ye have need of one to teach you again, some of the first elements of the oracles of God: and have become such as have need of milk, and not of strong meat. For every one that useth milk only is unskilful in the word of righteousness; for he is a babe. But strong food belongeth to perfect men, even to those who, by reason of use, have their senses exercised to the discernment both of good and evil.

CHAPTER VI.

A. D. 63. *He exhorteth not to fall from the faith, but to be steadfast; to wait on God, who will assuredly perform his own promises.*

WHEREFORE leaving the discourse on the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, Of the doctrine of baptisms, and of putting on of hands, and of the resurrection of the dead, and of the eternal judgment. And this will we do, if God permit.

from his dreadful sufferings, for the sins of men, both in the garden and on the cross.—*Although being a Son*] The Son of God in human nature, yet in this nature he learned how difficult it is to obey, and what faith and fortitude are necessary under trials; and from this can have compassion on men.—*Being perfected*] By his resurrection and ascension to glory, and as high priest and king, he has become the author, &c. See chap. ii. 10.—*Of whom*] What follows, to chap. vi. 20, is a digression in Paul's manner, one thought suggesting another; and chap. vi. 20, the words, According to the order of Melchizedek, mark the resumption of the subject, and in chap. vii. 1, &c. the subject is pursued, agreeably to the assurance of discussing higher doctrines which is given chap. vi. 1, 3.

12—14. *Some of the first*] The apostle refers to those spiritual views and explications of the writings of Moses and the prophets, relating to the person and work of our Lord, which, in the course of his ministry, he or other apostles had given them, but which they had not understood, or had forgot, misled by the comments of the Rabbies; so that in this respect they were babes.—*But strong food*] The truths conveyed by the types and figures of the law may be called 'strong food,' fit for perfect men, advanced in knowledge and piety.

CHAP. VI. 1—3. *Not laying again*] Not treating again of what ye have often heard as first principles, or elements of the doctrine of Christ.—*The doctrine of baptisms*] The plural is used for the singular, or he uses it because many submitted to this Christian rite.—*Of putting on of hands*] As was done by the apostles when they imparted miraculous gifts.

4 For it is impossible to renew those to repentance who have been once enlightened, and have tasted of the heavenly gift, and have been made partakers of the Holy Spirit, And have tasted of the good word of God, and the powers of the age that was to come, And yet have fallen away; since they again crucify to themselves the Son of God, and expose him to public shame. For the land which drinketh in the rain that often cometh upon it, and bringeth forth herbs useful to those by whom it is cultivated, 8 receiveth blessing from God; But that which beareth thorns and briars is rejected, and is near being accursed; whose end is to be burned.

9 But beloved, we are persuaded better things of you, and things that belong to salvation, though we thus speak. For God is not unrighteous, so as to forget your work and love, which ye have shown to his name, in that ye have ministered to the 11 saints, and still minister. And we desire every one of you to show the same diligent care, to the full assurance of hope unto the 12 end: That ye be not slothful, but imitators of those who through faith and patience 13 inherit the promises. For when God made his promise to Abraham, because he could swear by no greater, he swore by himself, 14 Saying, Surely I will abundantly bless thee, 15 and exceedingly multiply thee And so, after he had patiently waited, he obtained 16 the promised blessing. For men indeed

swear by one that is greater: and an oath for confirmation is to them an end of all gainsaying. In which view God, being 17 willing more abundantly to show to the heirs of promise the immutability of his counsel, confirmed it by an oath; That by two immutable things, in which it was impossible for God to lie, we who have fled for refuge, might have strong consolation, in holding fast the hope set before us: Which hope 19 we have as an anchor of the soul, sure and stedfast, and which entereth within the veil; Whither the forerunner is entered for 20 us, even Jesus, made a high priest for ever, according to the order of Melchizedek.

CHAPTER VII.

A. D. 63. Christ Jesus is a priest after the order of Melchizedek, and far more excellent than the priests after the order of Aaron.

For this Melchizedek, king of Salem, 1 priest of the most High God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom even 2 Abraham gave a tenth part of all the spoils; first being by interpretation King of righteousness, and then King of Salem also, which is, King of peace; Without recorded 3 father, without recorded mother, without priestly pedigree, having neither beginning of days, nor end of life; but, being like to the Son of God, abideth a priest perpetually. Now consider how great this priest was, to 4 whom even the patriarch Abraham gave the tenth part of the spoils. And indeed those 5

4-6. *For it is impossible*] By any ordinary means; yet nothing of this kind is in its own nature impossible with God.—*To renew those*] The construction requires this transposition, as all the participles are governed by this verb.—*Once enlightened*] By the truths of the gospel.—*Tasted the*] Have had experience of the heavenly gift, as a person has of food by tasting it; and this gift is the heavenly calling, chap. iii. 1.—*Of the Holy Spirit*] In his extraordinary gifts, 1 Cor. xii. 4, &c.—*Of the good word*] Of the gospel as preached, its doctrines and promises, and perceiving, in some measure, the excellence of them.—*And the powers*] The various miracles wrought in attestation of the gospel. See chap. ii. 5.—*Have fallen away*] Wholly apostatised from the profession of the gospel.—*Since they crucify*] By this conduct they approve of the crucifixion of Christ, and testify that, if it were possible, they would also crucify him again.

7, 8. *For the land*] Such cannot, by ordinary means, be renewed; for as good men resemble fertile ground, which repays the labour of the husbandman, so these resemble land that is barren, and which, notwithstanding the rain which comes often upon it, and the expense of cultivating it, continues barren.

9, 10. *Better things of you*] Whatever the gifts may be, mentioned verses 4-6, the apostle supposes they might be enjoyed without these better things, the things relating to salvation.—*To forget your work*] Your work arising from your love to Christ, manifest in ministering to the saints. (c) Grieb.

11, 12. *To the full assurance*] That you may attain and preserve the full assurance of your hope to the end of your lives; and imitating the example of your forefathers, who, through faith and patient waiting, now inherit, or possess the promised blessings.

13-15. *His promise to*] Of a son by Sarah, he confirmed it by his oath; but Abraham obtained the fulfilment of it by patiently waiting.

16. *And an oath*] In things doubtful, as well as to confirm a promise, usually satisfies men, and puts an end to all contradiction or gainsaying.

17-20. *Confirmed it by an*] In condescension to all to whom the promise is made, he confirmed it by an oath; or made an oath the mediator, surety, or ratifier of his counsel.—*Two immutable things*] A promise and an oath. Or, as Prof. Stewart, to the oath that Abraham should have a son or seed, in whom all nations should be blessed, Gen. xxii. 18; and to the oath that He should be a priest, Psalm cx. 4. These two oaths it is impossible God should disregard; and the salvation of believers is thus secured.—*Which entereth*] That is, the objects of our hope are in heaven, the true Holy of Holies, whither the forerunner is, &c.

CHAP. VII. 1-3. *For this Melchizedek*] See Gen. xiv. 18-21, and notes.—*King of righteousness*] Or, a righteous king; and king of Salem, which means peace, and this name was given to Jerusalem where he probably reigned in peace, Ps. lxxvi. 2; compare with Josh. x. 1. Hence there was a priest divinely appointed to officiate for his people before Abraham's descendant, Aaron, was called to that office.—*Without priestly pedigree*] Either by father or mother's side; nor have we any account of the beginning of his days, or of the end of his life and ministry. The time the Levitical priests officiated is called their days, Luke i. 23. They did not begin before the age of thirty, nor minister after that of fifty years, Numb. iv. 2, 3, 16. His priesthood, as to its beginning or end, was not limited by any law of God. It is in this view that he was like the Son of God, that he did not derive his office by descent, but by special appointment; nor was the period of his ministry limited.

4. *How great this priest*] As *ignis* is the nearest antecedent, I construe *abres* as agreeing with it; and it is not the greatness of the man, but of his office, to which Paul refers.

that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes from the people according to the law, that is, from their brethren, though these come out of the loins of Abraham: But he whose pedigree is not derived from them, received tithes from Abraham, and blessed him that had the promises. Now, without all contradiction, the less is blessed by the greater. And here men who die receive tithes; but there he received them of whom it is testified *only* that he liveth. And if I may so speak, Levi also, who receiveth tithes, payed tithes through Abraham. For he was then in the loins of his father, when Melchizedek met him.

Now if perfection were by the Levitical priesthood, (for in respect to it the people received the law,) what further need was there that another priest should rise according to the order of Melchizedek, and that he should not be called according to the order of Aaron? For the priesthood being changed, there is made of necessity a change of the law also. For he of whom these things are spoken belongeth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spoke nothing concerning the priesthood.

And still far more evident is it, because another priest hath arisen according to the likeness of Melchizedek; Who is made such, not by the law of a temporary commandment, but by an authority of endless duration. For God testifieth, Thou art a priest for ever according to the order of Melchizedek. For indeed there is a disannulling of the former commandment because of its weakness and unprofitableness.

For the law made nothing perfect; but

the bringing in of a better hope doth, by which we draw nigh to God. And inasmuch as not without an oath was Jesus made priest: (For those priests were made without an oath; but he with an oath, by him that said to him, The Lord swore and will not repent, Thou art a priest for ever according to the order of Melchizedek:) By so much was Jesus made a surety of a better covenant. And they indeed were many priests, because they were not suffered to continue by reason of death; But he, because he continueth for ever, hath a priesthood which passeth not to another. Wherefore he is able to save also to the uttermost those who come to God by him, since he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not, as those high priests, daily to offer up sacrifice, first for his own sins, and then for those of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests (that have infirmity; but the word of the oath, which was after the law, appointeth the Son, who is perfected for ever.

CHAPTER VIII.

A. D. 63. The priesthood of Aaron abolished by that of Christ; and the temporal covenant by the eternal covenant of the gospel.

Now this is the sum of the things spoken: We have such a high priest, as sitteth on the right hand of the throne of the Majesty in the heavens; A minister of the most Holy Place of the true tabernacle, which the Lord pitched, and not man. For every high priest is appointed to offer gifts and sacrifices: wherefore it is necessary that this high priest should also have somewhat

5—10. *The sons of Levi*] They had a tenth of the tithes paid by all the people, Numb. xviii. 24—31; but he whose pedigree is not derived from them, received tithes from Abraham, the origin of their family, and as a priest blessed him who had received the promises.—*And if I may so*] If I may consider the matter in this light, Levi may be said to pay Melchizedek tithes by his progenitor Abraham.

11. *Now if perfection*] As the apostle does not infer what follows from the preceding statement, but simply reasons upon it, I have so rendered the particles, *Εἰ μὴ οὖν*, as to show it. See Hoogeveen and Doddridge's note.

12. *The priesthood*] Being changed, there must be a change of the law which appointed it.

13—16. *To another tribe*] Than that of Levi; and it is evident from what is said by the Psalmist and prophets, that the Messiah was to spring from Judah, of which tribe Moses has said nothing concerning the priesthood, and yet it is more manifest that the priesthood must be changed, as he was to be a priest, not by the law of a temporary commandment, &c.—I am indebted to Prof. Stewart for this clear version. See his notes.

17—19. *For the law*] By its priesthood, made no person perfect as to the conscience, chap. ix. 9, but the bringing in of a better priesthood doth, that of Christ, by which sin is expiated, and by which, as the ground of our hope of pardon, we Christians draw near to God.

20—22. *Not without an oath*] Which shows the great importance and absolute necessity of this priest and of his office; and by this oath, as expressed Psalm cx. 4. he is peculiarly distinguished from Aaron and his descendants. Now God only interposes his oath to show the certainty and immutability of the thing sworn. See Gen. xxii. 16—18. Ps. lxxxix. 4. Inasmuch then as he was made a priest by an oath, 'By so much,' as this implies, was he made a surety, &c.—*A better covenant*] The gospel dispensation. This has better promises, richer blessings; is the substance of what the Sinai covenant was the shadow. It is the ground of a better hope, as Christ is the surety of it, both on the part of God and man.

23—25. *Were many*] Because they died, and one succeeded another.—*To save to the uttermost*] Always, and completely to save from sin and ruin, all that come, &c.

26—28. *Became us*] Was suitable to our state and necessities as sinners.—*Higher than*] Than the most exalted angels of heaven.

CHAP. VIII. 1, 2. *As sitteth on*] See note, chap. i. 3.—*A minister of*] An abiding minister of the most holy place, or heaven, of which that made by Moses was but an emblem.

3. *To offer gifts*] Such as oil, corn, meats, and drinks; but more especially sacrifices. The people might bring their gifts and sacrifices, but the priest must offer them to

4 to offer. But if he were on earth, he could not be a priest; since there are priests that
 5 offer gifts according to the law: Who perform service in the sanctuary, which is but a copy and shadow of the heavenly one; for Moses was divinely warned when about to make the tabernacle: See, saith he, that thou make all things according to the
 6 pattern shown to thee on the mount. But now our high priest hath obtained a more excellent ministry, by how much he is the mediator of a better covenant, which is
 7 established by better promises. For if that first covenant had been faultless, then would no place have been sought for a second.
 8 But finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
 9 Not according to the covenant which I made with their fathers in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not,
 10 saith the Lord. But this is the covenant which I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and will write them on their hearts: and I will be their God,
 11 and they shall be my people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the
 12 least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more.
 13 In that he saith, A new covenant, he maketh the first old. Now that which decayeth and groweth old is nigh to dissolution.

CHAPTER IX.

A. D. 63. *Of the rites and sacrifices of the law; they were far inferior to the blood and sacrifice of Christ.*

1 MOREOVER the first covenant had ordinance accepted.—*Should have*] Or otherwise he could not be a priest.

4, 5. *He were on earth*] If indeed he were to continue on earth, he could not, in consistency with the Jewish institutions, have been a priest, since there are priests that offer, &c.

6. *Mediator of a better*] Their covenant only related to an earthly Canaan, and to temporal things, on condition of obedience; but the promises of this to spiritual blessings.

7—12. *Had been faultless*] Had been as perfect as you are disposed to think it, then would no place, &c; but it was defective, and was designed to be so, being only introductory to a better covenant; its expiations only purifying the flesh.—*But finding fault*] See Jer. xxxi. 31, and notes. This meant the gospel, which is properly called a new covenant, in distinction from that at Sinai, though it consists only in fulfilling the promises of the covenant made with Abraham; and it may be justly said, that all the pious believing Israelites were pardoned and saved by virtue of the Abrahamic, and not of the Sinai-covenant. Messiah was in that preached to them; and by what is said of Abraham, they were taught to expect justification by faith, and not by works.

13. *The first old*] A new one implies that there is one older, and does in effect abrogate and render it null and void,

nances of worship, and a material sanctuary. For the first part of the tabernacle was prepared, which is called Holy, in which was the chandelier, and the table, and the presence-bread; And behind the second veil, that part of the tabernacle which is called the Holy of Holies; Having the golden censer, and the ark of the covenant overlaid round about with gold, in which place were the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; And above, were the glorious cherubs shadowing the mercy-seat; of which things we cannot at present speak particularly. Now these things being thus prepared, the priests went at all times into the first part of the tabernacle, performing the service of God: But into the second the high priest alone went once every year, not without blood, which he offered for his own, and then for the sins of the people. The Holy Spirit signifying this, that the way into the most Holy place was not laid open, while that first tabernacle was yet standing; Which was but a figure for the present time, in which were offered both gifts and sacrifices, which could not make him that worshipped perfect, in respect to the conscience; Consisting only in meats and drinks, and different washings, and carnal ordinances, imposed until the time of reformation.

But Christ having come a high priest of the future good things, through a greater and more perfect tabernacle, not made with hands, that is, not of this visible creation; Nor by the blood of goats and calves, but by his own blood, hath entered once for all into the most Holy place, having obtained everlasting redemption. For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctify to the cleansing of the flesh; How much more shall the 14

CHAP. IX. 1—5. *The first tabernacle*] The tabernacle and the temple consisted of three parts, the court of the people: the first room, called here the first tabernacle, or holy place, and the most holy.—*Material*] Or, earthly, as Parkh. explains, the opposite of what is said ver. 11, 24. See also verses 12, 22. Rev. xxi. 2. Compare Exod. chap. xxv—xxvii.

6—10. *Performing the service*] The ordinary priests ministered in the holy place, or first room; but into the second the high priest only entered, and that but once in the year, on the day of atonement.—*Him that worships*] The design of the tabernacle and of the services of it was to be a figure or type, or imperfect delineation of the gospel, and of heavenly blessings; and they were imposed until the time of the gospel, when men were to be taught the right way.

11, 12. *Through a greater*] That is, through the visible heaven, which here answers to the first tabernacle, through which the Jewish high priest went when he entered into the most holy place.—*Nor by the blood*] By which the Jewish high priest entered; but, 'by his own blood' shed on the cross. This signifies that part of heaven, where the glory and immediate presence of God are displayed, which is called the throne of his majesty on high.

13, 14. *Sanctify to the*] See Numb. xix. So as to make

blood of Christ, who through the eternal Spirit offered himself without spot to God, cleanse your conscience from dead works, 15 that ye may serve the living God? And for this purpose he is the Mediator of the new covenant, that by means of death for the redemption of the transgressions under the first covenant, those who are called might receive the promised blessing of the 16 everlasting inheritance. For where a covenant is, there must also of necessity be the 17 death of that which establisheth it. For a covenant is made firm over the dead victims; whereas it is of no force while that which establisheth it liveth.

18 Wherefore neither was the first covenant 19 confirmed without blood. For when Moses had spoken every precept of the law to all the people, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and also the book, and sprinkled all 20 the people, Saying, This is the blood of the covenant which God hath enjoined unto you. 21 Moreover, in like manner, he sprinkled with the blood the tabernacle also, and all 22 the vessels of the ministry. And, almost all things are, according to the law, cleansed with blood; and without the shedding of blood there is no remission.

23 Since then it was necessary that the patterns of things in the heavens should be cleansed with these sacrifices, the heavenly things themselves must be prepared with a 24 better sacrifice than these. For Christ hath not entered into the Holy place made with hauds, which are the figures of the true; but into heaven itself, now to appear

in the presence of God for us: Nor was it 25 necessary that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; (For then must he have suffered often 26 since the foundation of the world;) but now hath he been manifested once in the end of the ages, to put away sin by the sacrifice of himself. And as it is appointed unto men 27 once to die, and after this the judgment; So Christ also was offered once to bear the 28 sins of many; and, without becoming again a sin-offering, will he appear a second time for salvation to those who wait for him.

CHAPTER X.

A. D. 63. *Inefficiency of the law-sacrifices; the body of Christ once offered, for ever taketh away sin; an exhortation to constancy, patience, &c.*

FOR the law, having a shadow of future 1 good things, (and not the very reality of the things,) can never make those who come to the altar perfect, by the same sacrifices which are offered year by year continually. 2 For would they not then have ceased to be offered? because the worshippers being once cleansed would have had no more consciousness of sins. But in those sacrifices 3 there is a remembrance made of sins every year. For it is not possible that the blood 4 of bulls and of goats should take away sins.

Wherefore, when Christ cometh into the 5 world, he saith, Sacrifice and offering thou wouldest not; but a body hast thou prepared for me: In burnt-offerings and sin-offerings 6 thou hadst no pleasure. Then said I, Lo, 7 I come (in the volume of the book it is

men ceremonially clean. 'How much more shall the blood of Christ,' &c.—*The eternal Spirit*] With whose gifts and graces, he as man was so richly endowed, and by whose aid he was supported in his sufferings.—*Cleanse*] The blood of Christ cleanses the conscience from the guilt of works which deserve endless death, by obtaining everlasting redemption from it; so that being saved from the fear of punishment, we may serve God cheerfully and joyfully.

15. *Of the new covenant*] This is the rendering of *διακαινω* in every place, except in the institution of the Lord's Supper, 2 Cor. iii. 6; Heb. viii. 22, and here. Nothing can be more improper than to render it testament. How could the Sinai laws and institutions be a testament? Who was the testator of it? God or Moses? And did one of them die to confirm it? And can a testament require a mediator? Or can the testator be the mediator of his own testament? Or was it, or is it usual to make a testament by sprinkling the legatees with blood? All these things agree to a covenant, but are foreign to the nature of a testament.—*Under the first covenant*] All transgressions under and against the law. See Rom. iii. 25.—*Those who are called*] To repentance and faith in him, might receive the promise, not of a temporal, but of an everlasting inheritance.

16, 17. *The death of the*] By which it ever has been usual to make and confirm covenants. For a covenant is made firm over the dead victims, as we learn from the sacred history, Gen. xv. 7—21; xxi. 27.—*That which establisheth*] The sacrifice of a sheep, calf, goat, or steer; for by the slaughter of any of these, covenants were made and confirmed; but no covenant was established until the victim was slain.

18—20. *Every precept*] See Exod. chap. xx. 22.—
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Scarlet wool] This was tied on the hyssop, which in Palestine is a strong shrub. Levit. xiv. 4, 6.—*And also the book*] For this punctuation, see Bowyer's Conj. Grotius, &c. Exod. xxiv. 8. The book was not sprinkled, but the people.

22. *Shedding of blood*] Where it was in the power of the offender to procure an animal; for this was the only case excepted by the law, when a person was so poor that he could not procure one, Levit. v. 11, 13.

23. *The heavenly things*] As these in no sense could need cleansing, we must supply a proper verb. Now as the sprinkling of the tabernacle, and the instruments of service was to fit and prepare it for the people, I have supplied that term.—*With a better sacrifice*] That the plural is here used for the singular, see verses 26, 28; 10, 14.

24—26. *Into heaven itself*] Chap. vi. 20. Rom. viii. 34.—*Should offer himself often*] Chap. vii. 27, 28.—*In the end*] In the last age, called the latter days.

27, 28. *A sin-offering*] 2 Cor. v. 21. He will not come to die a second time as a sin-offering; but he will come in his glory, to raise and judge the dead, and to conduct those that have waited for him, to the enjoyment of complete salvation.

CHAP. X. 1. *A shadow of*] See Coloss. ii. 17. An imperfect draught, not an exact delineation. Chap. ix. 11.—*The very reality*] The substance, as the Syriac renders it.—*Perfect*] Chap. vii. 11, 19; ix. 9.

2. *Would they not then*] Had they fully expiated sin, would they have been repeated?

5—10. *He saith*] See Ps. xl. 6, and note.—*He taketh away*] His language implies that all those various sacri-

written of me) to do thy will, O God.
 8 Above he saith, Sacrifice and offering and burnt-offerings and sin-offerings thou wouldest not, and hadst no pleasure therein: (*namely those* which are offered according
 9 to the law;) Then he said, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.
 10 By which will, expiation is made for us, through the offering of the body of Jesus Christ once for all.
 11 Now every priest standeth ministering daily, and offering frequently the same sacrifices, which can never take away sins:
 12 But *Christ*, after he had offered one ever efficacious sacrifice for sins, sat down at the
 13 right hand of God; Henceforth waiting till
 14 his enemies be made his footstool. For by one offering he hath perfected for ever those
 15 for whom expiation is made. Moreover the Holy Spirit testifieth this to us: for after
 16 having said before, This is the covenant which I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds I will
 17 write them; And their sins and iniquities
 18 will I remember no more. Now where remission of these is, an offering for sin is no more *necessary*.
 19 Wherefore, brethren, having free access into the most holy place through the blood
 20 of Jesus; In a new and living way, which he hath consecrated for us, through the
 21 veil, (that is to say, his flesh:) And having
 22 a high priest over the house of God; Let us draw near with a true heart, in a full assurance of faith, having our hearts sprinkled from an evil conscience. Being cleansed
 23 as to our bodies with pure water, Let us hold fast the confession of our hope without wavering; for he is faithful that promised;
 24 And let us consider one another, that we
 25 may excite to love and good works: Not

fices, which the law required, and which were inefficacious, should be set aside by that of his own. John xiv. 34.—*By which will*] Having been accomplished through the offering of the body of Christ, expiation is made and we are sanctified or cleansed from the guilt of our sins.

11—18. *Every priest*] Levitical priest; but Christ, having offered in sacrifice for sins, his own life on the cross, then ascended to heaven, and sat down, &c. This shows that his one offering is sufficient, and that those cleansed by it are made perfect as to the conscience.—*Testifieth*] By the prophet Jerem. xxxi. 33, &c. Chap. viii. 10—12.

19—25. *In a new*] He calls the blood of Christ a new way, in opposition to that by which the high priest entered into the most holy place in the worldly tabernacle; and a living way, as leading to endless life and happiness.—*Let us draw near*] In acts of humble worship, encouraged by our great high priest, and the infinite merit of his blood.

26, 27. *Sin wilfully*] Presumptuously, by neglecting divine institutions and the gospel, which we know to be true, and then openly apostatize, there is not any sacrifice to be offered to expiate this sin; and by neglecting that of Christ, we have nothing to expect but the most awful punishment.

28—31. *The law of Moses*] Numb. xv. 30, 31. Deuter. xvii. 6.—*Trodden under foot*] Treating him with the

forsaking the assembling of ourselves together, as the manner of some is; but exhorting;— and so much the more, as ye see the day approaching.

For if we sin wilfully after having received the knowledge of the truth, there remaineth no more sacrifice for sins; But a certain fearful expectation of judgment, and of that fiery indignation which shall devour the adversaries. Whosoever despised the law of Moses, died without mercy, under two or three witnesses. Of how much greater punishment, think ye, shall he be deemed worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, by which he was sanctified, an unholy thing, and hath injuriously treated the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall avenge his people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were enlightened, ye endured a great fight of afflictions; Partly, while ye were made a spectacle by reproaches and afflictions; and partly, while ye became companions of those that were so treated. For ye had compassion on those who were in bonds, and took joyfully the spoiling of your goods; knowing that ye have for yourselves a better and enduring substance in the heavens. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye may receive the promised blessing. For yet a very little while, and he that is to come will come, and will not delay.

Now the righteous by faith shall live: but should *any one* draw back, my soul will have no pleasure in him. But we are

utmost contempt and rage as if an impostor, and accounting the blood shed, and by which the new covenant was confirmed, (Matt. xxvi. 28, and 1 Cor. xi. 25,) an unholy thing, the blood only of a malefactor.—*He was sanctified*] Dr. Owen refers this to Christ as set apart by his own blood, as high priest; but Pierce as referring to the apostate, who had been, by his professed faith in the blood of Christ, set apart and admitted to Christian ordinances; and in this view I acquiesce, as 'sanctified,' in this epistle, relates to the effect of the sacrifice on persons for whom it was offered, and not on the offerer.

32—34. *Those that were in bonds*] They had been made a spectacle by their own sufferings; and had given proof of their regard to spiritual things by patiently bearing the loss of their property.

36. *Need of patience*] Under your many trials; and that, after ye have done and suffered the will of God here, ye may enjoy the happiness promised.

38. *But should draw back*] See Habak. ii. 4, and Rom. i. 17. The apostle transposes the clauses of this verse for the sake of the remark following. The doctrine of perseverance implies the duty of persevering; nor can any one infer from past impressions that he hath faith to the saving of his soul, unless by the exercise of this faith, in a course of humble and continued obedience. Our translators con-

not of those who draw back to destruction ;
but of those who have faith to the saving of
the soul.

CHAPTER XI.

A. D. 63. What faith is ; without it we cannot please God ; the fruits of it exemplified in the conduct and works of the fathers.

- 1 Now faith is the confidence of things hoped for, the conviction of things not seen.
- 2 For by it the ancients received an honourable testimony. By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which were apparent.
- 4 By faith Abel offered to God a more excellent sacrifice than Cain ; by which he received a testimony that he was righteous, God bearing testimony to his gifts ; and by
- 5 it he, though dead, still speaketh. By faith Enoch was translated that he might not see death ; and was not found, because God had translated him : for before his translation he had this testimony, that he
- 6 pleased God. But without faith it is impossible to please him : for he who cometh to God must believe that he exists, and that he is a rewarder of those who dili-
- 7 gently seek him. By faith Noah, having been divinely warned concerning things not then seen, moved with godly fear, prepared an ark to the saving of his household ; by which he condemned the world, and became heir of the righteousness which is by faith.
- 8 By faith Abraham obeyed when he was

called to depart to a place which he was afterwards to receive for an inheritance ; and he departed, not knowing whither he went. By faith he sojourned in the land 9 of promise, when possessed by strangers ; dwelling in tents with Isaac and Jacob, the fellow-heirs of the same promise : For 10 he looked for that firmly-founded city, whose framer and builder is God. By faith 11 Sarah herself also received strength to conceive, even when she was past age, because she thought him faithful who had promised. Wherefore sprang there even from one, and 12 him become as dead, as many as the stars of heaven in multitude, and as the sand which is by the sea shore innumerable. These all died in faith, not having received 13 the promised blessings, but having seen them afar off, and embraced them, and confessed that they were strangers and sojourners on the land. For they that pro- 14 fess such things plainly declare that they are seeking a country. And truly, if they 15 had been mindful of that country whence they came out, they might have had opportunity to return. But indeed they desired 16 a better country, that is, a heavenly ; wherefore God is not ashamed of them, nor to be called their God ; for he hath prepared for them a city.

By faith Abraham, when he was tried, 17 offered up Isaac ; and he that had received the promises offered up his only-begotten son ; Of whom it was said, That by Isaac 18 shall thy seed be called : Counting that 19 God was able to raise him up even from

sider *his* as implied, and the Armenian version has it. The following verse implies that there is a faith to salvation, which comprises both its genuine nature, and its final issue, in a complete perfect state of happiness.

CHAP. XI. 1. *Now faith is* That faith which avails to the saving of the soul.—*The confidence* Things hoped for are all future good things promised ; and these things as future have no existence, or at least none in relation to us, but as the promises are believed.—*The conviction of* The term denotes a strict proof, a conclusive argument, a demonstration ; and hence by a metonymy of the effect, a persuasion, a conviction.—*Of things not seen* All matters of fact not seen, of which revelation informs us ; or of things which are only foretold. Of the former kind are the creation of the worlds, the happiness and fall of Adam, the deluge, &c. ; and of the latter the spread of the gospel, the resurrection, the coming of Christ, a future judgment, &c.

2. *The ancients* Those afterwards mentioned, whose names are honourably recorded in the scriptures as illustrious instances of this faith.

3. *The worlds* The term *αἰών* must have this sense here, as it is explained in the next clause by 'the things which are seen,' the visible material world called into being by the word, will, and command of God.—*Which were apparent* Of any pre-existing matter, but were formed by the word of God. Gen. i. 3, &c. Ps. xxxiii. 9 ; Rom. iv. 17 ; see also 2 Macc. vii. 28.

4. *Abel offered* See note, Gen. iv. 45.—*That he was righteous* A person accepted ; and this appeared from the testimony borne to his gifts or offerings.—*By it he, though dead* By his faith, though dead, he may be considered as still speaking and recommending a like faith in God, as the rewarder of those who seek, &c.

5. *Was translated* See note, Gen. v. 24.—*That he pleased God* By his faith in him, and his holy walk before him ; and hence he translated him.

6. *Impossible to please him* Because if we do not believe his existence and perfections, we shall never aim to please him ; for to do this we must believe that he is, and that he is a rewarder, &c.

7. *Not then seen* This refers to the description of faith given verse 1. See Gen. vi. 13, &c.—*Condemned the world* As he was influenced to act on that evidence which the world rejected.—*And became heir* That is, possessor of the righteousness which is by faith, and of course of all the happy effects of it.

8—10. *By faith Abraham obeyed* See Gen. xii. 1—1. —*When possessed* So Prof. Stewart renders, and the word means, what was not his own, but now belonged or was in the possession of others.—*The firmly-founded city* He expected a future state of happiness, here called a city, which will never be destroyed, chap. xii. 22.

11. *Sarah herself* Though, at first she doubted, yet, reflecting on the promise and the power of him who made it, she exercised a noble act of faith, and became the mother of Isaac. —(a) *And was delivered of a child* Griesb.

12—16. *As dead* Or, 'as dead to these things,' to begetting children, &c. from his great age.—*All these died* The patriarchs and their descendants ; who though they did not receive the promised earthly Canaan, together with other temporal blessings ; yet by faith they saw these things afar off, while they confessed, &c. Gen. xlvii. 2.

13. (a) *And were persuaded of them* Griesb.

17—19. *Offered up Isaac* See Gen. xxii.—*Counting that* Hence Abraham must have believed the resurrection of the dead a possible thing ; and indeed his own expe-

the dead; whence he also in a manner received him. By faith Isaac blessed Jacob and Esau, concerning things to come. By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshipped, leaning on the top of his staff. By faith Joseph, when ending his life, mentioned the departure of the children of Israel from Egypt; and gave commandment concerning his bones.

By faith Moses, when he was born, was hidden for three months by his parents, because they saw that he was a goodly child; and they feared not the king's commandment. By faith Moses, when he grew up, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the recompense of the reward. By faith he left Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. By faith he kept the passover, and the sprinkling of blood, that he who destroyed the first-born might not touch them. By faith they passed through the Red seas on dry land: which the Egyptians attempted to do and were drowned. By faith the walls of Jericho fell down, after they had been compassed about seven days. By faith the harlot Rahab did not perish with those who believed not, when she had received the spies in peace.

rience, was a comment on the words, 'Is any thing too hard for the Lord?'—*Whence also*] When God ordered him, 'Not to stretch forth his hand against the lad,' &c.

20. *Blessed Jacob*] Comp. Gen. xxvii. 4—40. In what Isaac did we learn that special revelations were made to him, and it was by faith in them that he blessed his sons.

21, 22. *Leaning on the top*] From his great age and weakness, Gen. xlvii. 31, and xlviii. 1, &c. *By faith Joseph*] His father had died in the faith of God's promise being fulfilled; and he manifested the same confidence, Gen. i. 24. 25.

23. *Moses was hidden*] His parents believed that the time of their deliverance from slavery drew near; and on this account they feared not the king's command. Exod. ii. 2; Acts vii. 20.

24—26. *By faith Moses*] In the promises made to his fathers, he 'refused to be called,' &c.; by taking the part of his persecuted and oppressed brethren, he did in effect do so.—*Than to enjoy*] Such pleasures as are enjoyed in courts, and among the noble and opulent, which are of short duration.—*The reproach of Christ*] Esteeming the reproach he might suffer for his faith in the Messiah, who was to come, greater riches, &c. 'Reproach of Christ' means reproach endured for his sake in some way. See Gal. vi. 17; Phil. iii. 10; Coloss. i. 24.—*Having respect*] Seeking for that heavenly country and city where he should enjoy endless felicity.

27. *Not fearing the*] This refers to his departure with the people, and not to that when he fled to Midian, Exod. ii. 14, 15. For then he feared greatly.

28. *By faith he kept*] He kept it with the people on that night when God inflicted a great and awful judgment on the Egyptians, which compelled them to let Israel go. Exod. xii. 12.

And why should I still speak on? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in fight, turned to flight the armies of other nations. Women received their dead children raised to life again; but others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel scoffs and scourgings; yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they went about in sheep-skins and goat-skins, destitute, afflicted, cruelly treated, (Of whom the world was not worthy,) wandering in deserts, and in mountains, and in dens and caves of the earth. Now all these having received an honourable testimony through faith, yet received not the promised blessing; God having provided some better thing for us, that they apart from us might not be made perfect.

CHAPTER XII.

A. D. 63. *An exhortation to constant faith, patience and godliness: a just commendation of the New Testament above the Old.*

WHEREFORE seeing we are encompassed with so great a cloud of witnesses, let us

29. *By faith they passed*] They were at first afraid, but at length they confided in God and passed through the sea securely, Exod. xiv. 10—31.

30, 31. *The walls of Jericho*] Josh. vi. 20.—*Rahab*] Josh. vi. 23.

32—34. *Subdued kingdoms*] As Joshua and David did, the former the seven nations of Canaan, and the latter the Moabites, Syrians, Ammonites, and Edomites.—*Wrought righteousness*] By performing those deeds God commanded them.—*Obtained promises*] As Caleb, Joshua, and David.—*Stopped the mouths*] As Daniel, Samson, and David conquered them.—*The violence of fire*] As Shadrach and his companions, Dan. iii. 17.—*Escaped the edge*] Moses did that of Pharaoh, Elijah that of Jezebel, and David that of Saul.—*Out of weakness*] As Gideon and David, who became valiant in battle, and routed the enemies of Israel.

35—38. *Women received*] As the widow of Zarephath, 1 Kings xvii. 21, and the Shunamite, 2 Kings iv. 34.—*Others were tortured*] See 2 Macc. vi. 7, &c. where we have an account of Eleazar and seven brothers who suffered as here mentioned, and they endured these things in hope of a better and more glorious resurrection and state.—*Cruel scoffs*] As Jeremiah and other prophets.—*Stoned*] As Zechariah, 2 Chron. xxiv. 21.—*Sawn asunder*] Jerome mentions it as a tradition, that Isaiah was thus punished by Manasseh.—*Were tempted*]—To renounce their faith, and worship idols, and for not doing so were slain with the sword.—*They went about*] Many were exiled by cruel persecution, and were forced to hide themselves in dens and caves, &c.

39, 40. *Yet received not the*] The promise of the Messiah's coming was not fulfilled in their day; God having provided this better thing for us, &c.—*Be made perfect*] We now enjoy what they hoped for; and we are looking

lay aside every weight, and especially the sin which easily besetteth, and let us run with perseverance the race which is set before us, Looking to Jesus the author and finisher of faith; who for the joy that was set before him, endured the cross, despised the shame, and hath sat down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And have ye forgotten the exhortation which speaketh unto you as to children? My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked by him: For whom the Lord loveth he correcteth, and scourgeth every son he receiveth. If ye endure chastisement, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, of which all are partakers, then are ye bastards, and not sons. Furthermore we have had fathers of our flesh who chastised us, and we gave them reverence: shall we not much rather be in subjection to the Father of our spirits and live? For they verily for a few days chastised us according to their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastisement seemeth for the present joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto those that are exercised thereby. Wherefore lift up the hands which hang down, and strengthen the feeble knees; And make straight paths for your feet, that what is lame may not be turned out of the way, but rather be healed. Follow peace

with all men; and holiness, without which no man shall see the Lord. Looking diligently lest any man fall short of the grace of God: lest any bitter root springing up trouble you, and by it many be defiled; Lest there be any fornicator, or profane person, as Esau, who for one meal sold his birthright. For ye know how that afterwards, when he desired to inherit the blessing, he was rejected: for he found no way of changing his father's mind, though he sought for it earnestly with tears.

Moreover ye are not come to the mount that could be touched, and that burned with fire, nor to blackness, and darkness, and tempest, And the sound of a trumpet, and the sound of God's words; which sound those that heard intreated that the word should not be spoken to them any more: (For they could not endure that which 20 was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart. And so terrible was the sight, that Moses said, I exceedingly fear and tremble :) But ye are come unto Mount Zion, and to the city of the living God, the heavenly Jerusalem; and to an innumerable company, to the joyful host of angels; And to the assembly of the first-born, who are enrolled in heaven; and to the judge, the God of all; and to the spirits of righteous men made perfect; And to Jesus the mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel.

See that ye refuse not him that speaketh. For if those escaped not who refused him that uttered the oracles of God on earth, much more shall not we escape, if we reject him that speaketh from heaven: Whose

for Christ's second coming, when both they and we shall be saved from the last enemy, death, and in this respect made perfect for ever.

CHAP. XII. 1, 2. *A cloud of witnesses*] That is, a great multitude, Is. lx. 8. The apostle, in a strong figure, considers that the ancient patriarchs, prophets, and worthies are, as it were, spectators and witnesses of our conduct while running the Christian race.—*Every weight*] Or hindrance, and especially the sin, &c. Some suppose that the sin referred to was unbelief and apostacy, to which the Hebrews were much exposed. But every man has some besetting sin.

3. *Consider him*] Regard with fixed attention his meekness, patience, and mercy, while he endured such contradiction, calumny, and persecution from sinners.—*Be wearied*] Or distressed.

4–6. *Resisted unto blood*] As the boxers did.—*And have ye*] I point with Peirce and others, because I cannot think the apostle would bring a direct charge against them. See Prov. iii. 11, 12, and notes.

7–11. *As with sons*] As it is usual for fathers to deal with their sons, for their improvement.—*As bastards*] Who are but too generally neglected, their fathers having no regard to their education.

12, 13. *Lift up the hands*] Is. xxxv. 3.—*Make straight paths*] Mal. iii. 3. Walk uprightly, that the lame, the weak, and the timid may be healed and strengthened and not turned aside.

14–17. *Follow peace*] See Rom. xii. 18.—*And holiness*] Not only abstain from outward acts of impurity and vice, but cultivate all the pious dispositions of the Christian character.—*Fall short of the*] Lest any one apostatize; lest any bitter root spring up, any error in faith or practice, which will spread and pollute many.—*Profane person*] One who treats with contempt sacred things, and renounces them for any present pleasure, as Esau did. See Gen. xxv. 32–34.—*No way of changing*] I have preferred this rendering to the more verbal one, to prevent mistake. See Gen. xxvii. 33. No one who truly repents of sin has any reason to be discouraged by what is here said; for to all such the promise secures their forgiveness, acceptance, and salvation.

18–24. *Moreover*] A reason is given for the caution suggested, v. 15.—*That might be*] An earthly mount, and which might have been touched had not God prohibited it.—*That burned*] See Exod. xix. and Deuter. iv. 11.—*Intreated*] Exod. xx. 19.—*A beast*] Exod. xix. 13.—*Moses said*] This is not mentioned in the history, but the apostle might have it revealed to him.—*To mount Zion*] In what follows, the apostle considers the church on earth and that in heaven as one society, and that those on earth are associated with those in heaven now by their faith and hope, as they will soon be in reality.—*Company of angels*] For the order and arrangement, see Prof. Stewart.

25–27. *Him that speaketh*] The Son is meant.—*Escaped not*] The Israelites were punished for neglecting the law

voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but heaven also. 27 And this word, Yet once more, signifieth the removing of the things shaken, as of things that are made, that the things which 28 are not shaken may remain. Wherefore, since we receive a kingdom which cannot be shaken, let us exercise gratitude, (by which we may serve God acceptably) with 29 reverence and godly fear: For our God is even a consuming fire.

CHAPTER XIII.

A. D. 63. Various admonitions respecting charity, duty to ministers, constancy in the faith, obedience to governors, &c.

1 LET brotherly love continue. Be not forgetful of hospitality: for by this some 3 have unknowingly entertained angels. Remember those that are in bonds, as if bound with them; and those that are cruelly treated, as being yourselves also in the 4 body. Let marriage be honourable among all, and let the bed be undefiled; for fornicators and adulterers God will judge. 5 Let your conduct be without covetousness. Be content with such things as ye have: for God himself hath said, I will never 6 leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. 7 Remember your guides who have spoken to you the word of God; considering the end of their behaviour, imitate their faith: 8 For Jesus Christ is the same yesterday, and to day, and for ever. 9 Be not carried about with various and

strange doctrines, For it is a good thing that the heart be established in *the doctrine* of grace; not in that of meats, which have not profited them that have attended to them. We have an altar, of which they 10 have no right to eat who serve the tabernacle. For the bodies of those beasts whose 11 blood is brought into the sanctuary by the high priest as a sin-offering, are burnt without the camp. Wherefore Jesus also, that 12 he might make expiation for the people by his own blood, suffered without the gate. Let us therefore go forth to him without 13 the camp, bearing his reproach. For here 14 have we no continuing city, but we seek one to come. By him therefore let us offer 15 the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to com- 16 municate forget not: for with such sacrifices God is well pleased.

Obey your guides, and submit your- 17 selves; for they watch for your souls, as they that must give account: *they watch* that they may do it with joy, and not with grief: for this would be unprofitable for you. Pray for us: for we trust we have a 18 good conscience, in all things desirous of behaving ourselves well. But I more espe- 19 cially beseech you to do this, that I may be shortly restored to you.

Now the God of peace, that brought 20 back from the dead our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, Make you 21 perfect in every good work, that ye may do his will; working in you that which is well-

given by Moses, who uttered the oracles of God to them; and much more we, if we reject him, &c.—*Whose voice then?* This, as Newcome observes, favours the opinion that our Lord was the angel of the covenant, who presided at the giving of the law.—*The things shaken*] Of the Jewish dispensation, and of the tabernacle and other things made for it, that the gospel-state may remain stable to the end of time.

28, 29. *A kingdom*] The spiritual dispensation of the gospel; let us hold fast the favour, or gift, by which, &c. For the sense attributed to the verb, see 1 Tim. i. 19; iii. 9.—*For our God is even*] To all false professors and apostates.

CHAP. XIII. 2. *By this some*] See Gen. xviii. and xix: and by hospitality you may derive unexpected pleasure and advantage.

4. *Let marriage*] As the verb is omitted, it is as proper to supply it in the imperative as the indicative mood; and is so done in the next verse.

5. *Let your conduct*] Of manner of life, be free from the sordid vice of covetousness; and trust to his promise. Josh. i. 5. God is the same helper now to all his believing children.

6. *Boldly say*] When afflicted or persecuted. Ps. cxviii. 6.

7, 8. *Your guides*] Or leaders, that is, your pastors and teachers, who have spoken to you the word of God, but who are now either dead or exiled; whose faith imitate, &c.—*For Jesus Christ*] Imitate their faith; for Jesus Christ, the object of it, is the same in his nature, grace, and love, as he was to them, and ever will be so.

9. *With various*] Such as many mistaken Jews teach, and by which they would pervert the gospel of Christ.—*In the*

doctrine] Or of the gospel, a sense which the term often has. John i. 17; Gal. v. 4.

10—16. *We have an altar*] The cross on which Christ suffered may be thus called.—*Of which they*] That is, of the sacrifice offered; for, as expecting pardon, by the blood of animals, they reject this sacrifice.—*Are burnt*] Nay, they had no right to eat of any sin-offering, whose blood is brought into the most holy place by the high priest; for the bodies of the sacrificed beasts were burnt without the camp in the wilderness, and now without the city of Jerusalem.—*Jesus also, that*] See chap. x. 10. This sacrifice was therefore a true sin-offering; and according to the law they have no right to partake of it. The inference is, they must forsake the law and the tabernacle, and go to Jesus without the camp, being ready to bear any reproach or dishonour for his sake.

17—19. *Obey your guides*] The authority and power of these guides and leaders is stated as arising from the care with which they performed their office; for they watch for your souls, to promote your piety and to secure the salvation of your souls.—*Restored to you*] This shows that the author was now confined; and as this remark is so similar to many made in Paul's epistles written at Rome, it tends to prove him the author of this.

20, 21. *The great Shepherd*] Who loved them and laid down his life for them, including all believers, Acts xx. 28.—*Through the blood*] Shed in consequence of the everlasting covenant, and designed to establish and confirm it for ever. Chap. ix. 15—24.—*To whom be glory*] Here eternal glory is ascribed to Christ, as it is 2 Peter iii. Rev. v. 12, 13.

pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

- 22 And I beseech you, brethren, suffer the word of exhortation : for I have written a 23 letter to you in few words. Know ye that our brother Timothy is set at liberty ; with

whom, if he come shortly, I will see you. Salute all your guides, and all the saints. 24 They of Italy salute you. Grace be with 25 you all. Amen.

Written to the Hebrews from Italy by Timothy.

23. *Our brother Timothy*] It is certain Timothy was with Paul at Rome, during his first imprisonment, Philip. i. 1; Coloss. i. 1, &c. He might be imprisoned and soon set at liberty, as some of Paul's fellow-labourers were.—*With whom, if he*] This epistle could not be sent by Timothy, as is evident by this language, which implies that Timothy was

now absent from him, but if he should return soon, the writer would come with him and see them.

24, 25. *All your guides*] Here are many pastors mentioned, as labouring among the same flock, if we suppose the epistle sent to the church at Jerusalem, or to that of Cæsarea, as Prof. Stewart makes very probable.

THE GENERAL EPISTLE OF JAMES.

INTRODUCTION.

JAMES the less or younger, son of Alpheus or Cleophas, and cousin to our Lord by his mother, called his brother, is allowed to have been the author of this Epistle. The other James, who was also an apostle, was the son of Zebedee, and brother of the beloved disciple John. This James was put to death by Herod, Acts xii. 2, about ten years after the death of our Lord. But this Epistle was written a considerable time after, when in most parts of the Roman empire Christian churches had been formed, not earlier than the year 60 or 61. James was, like Peter, an apostle of the circumcision, and chiefly abode at Jerusalem, of which church he has been improperly called the bishop. The design of his epistle is to correct the errors that had sprung up respecting faith and justification; and to enforce on all a strict regard to holy obedience.

CHAPTER I.

A. D. 61. *We should rejoice under the cross ; seek patience from God, and not impute our sins to him ; he exhorts to live according to the gospel, and not to seem only, but to be religious.*

- 1 JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
- 2 My brethren, count it all joy when ye fall
- 3 into various trials : Knowing this, that the proving of your faith worketh patience.
- 4 And let patience have its perfect work, that ye may be perfect and entire, wanting nothing.
- 5 Now if any of you want wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not ; and it shall be given
- 6 him. But let him ask in faith, nothing doubting. For he that doubteth is like a wave of the sea moved with the wind and
- 7 tossed about. And let not that man think

that he shall receive any thing of the Lord :

A man of a double mind is unsteady in 8 all his ways.

Now let the brother of low degree glory 9 in his exaltation : But the rich in his humiliation : for as the flower of the herb he shall pass away. For the sun is no sooner 11 risen together with a burning wind, but it withereth the herb, and its flower falleth, and the beauty of its appearance perisheth : so shall the rich man also fade in his 12 ways.

Happy is the man that endureth trial : 12 for when he hath been proved, he shall receive the crown of life, which the Lord hath promised to those who love him. Let 13 no man say when he is tempted, I am tempted of God : for God cannot be tempted by evils, nor doth he tempt any man : But 14 every man is tempted, when he is drawn

[CHAP. I. 1. *To the twelve tribes*] To the Hebrew converts of the several tribes dispersed among the Gentiles. The inscription supports this, 'To those who are in the dispersion.' They abounded in Mesopotamia, Media, and Babylon ; and, according to Josephus, had three famous universities.

2. *Various trials*] From your unbelieving brethren, who accuse and persecute you ; but learn to rejoice therein, knowing that the proving, &c.

5—8. *And upbraideth not*] On account of past sins, or by approbriously mentioning past favours.—*Ask in faith*] In the steady and undoubting confidence that God is both able and willing to grant the favour he asks of him ; for he

that doubteth of this is, from the state of his mind, agitated with fears and anxieties ; and will be tossed like a wave of the sea by the wind.

9—11. *Glory in his*] As a son of God, and an heir of heaven ; but let the rich man glory that by the gospel he is made sensible of his sins, and the perishing nature of his earthly enjoyments ; for as the flower of the herb, &c.

12—18. *Endureth trial*] This has a reference to verses 2, 3.—*Crown of life*] 1 Cor. iv. 23 ; 2 Tim. iv. 8.—*Tempted*] I retain this term, because it is used to signify 'to induce or allure to sin or to evil.' To this God tempteth no man ; nor by evil things can be tempted to do any wrong.—*A man is tempted*] His own depravity tempts him

aside, and allured by his own *evil* desire. 15 Then, when desire hath conceived, it beareth sin : and sin, when it is finished, bringeth 16 forth death. Do not err, my beloved brethren. Every good gift and every perfect benefit is from above, and cometh down from the Father of lights, with whom is no 18 variableness, nor shadow of turning. Of his own will he begot us by the word of truth, that we might be a kind of first- 19 fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to 20 hear, slow to speak, slow to wrath : For the wrath of man worketh not the righteousness of God

21 Wherefore lay aside all defilement and abounding wickedness, and receive with meekness the implanted word which is able 22 to save your souls. And be ye doers of the word, and not hearers only, deceiving yourselves. For if any be a hearer of the word, 23 and not a doer, he is like unto a man beholding his natural face in a glass : For 24 he beholdeth himself, and goeth his way, and immediately forgetteth what manner of man 25 he was. But whoso looketh into the perfect law of freedom and continueth in it, this man, being not a forgetful hearer, but a 26 doer of the work, shall be blessed in the doing of it. If any man among you think 27 that he is religious, and bridle not his tongue, but deceive his own heart, this man's religion is vain. Pure and undefiled religion with God, even the Father, is this ; to take care of the fatherless and widows in their affliction, and to keep one's-self unspotted from the world.

CHAPTER II.

A. D. 61. We should not show respect to the rich and despise the brethren ; nor boast of faith without works ; the faith of devils and of Abraham described, &c.

1 MY brethren, hold not the faith of our

to sin. His evil desire conceives, and then beareth sin, &c.—*Do not err*] By supposing that God is the author of moral evil. On the contrary, God is the giver of every good gift, &c.—*Father of lights*] Of all perfection and happiness, who is so unchangeably good and perfect, that there is in him not even the appearance of a change.—*No variableness*] Literally, 'no parallax nor tropical shadow.' And some think James uses these astronomical terms to expose the astrological fatalism of the Pharisees.

19, 20. *Slow to speak*] Considering well what you speak ; and be slow to wrath, to a fiery zeal for your ancient rites, remembering that such wrathful zeal is attended with other bad passions, and does not work such righteousness as God requires.

21. *Implanted word*] The gospel was implanted among them by the labours of the apostles ; and when received with meek and humble disposition was able to save, &c.

22—24. *And be ye doers*] To hear, and not to do, is but to deceive ourselves, it is only acting like a man, &c.

25. *Perfect law of freedom*] The gospel, in opposition to the law of Moses. Rom. viii. 15 ; Gal. iv. 24 ; Heb. vii. 19 ; x. 1.—*A doer of the work*] Read *above*, and refer it to *every* work. In this version we have a similar sentiment to John vii. 17. By his believing and practising the will of God, he shall be greatly blessed.

Lord Jesus Christ, the Lord of glory, with a respect of persons. For if there come 2 into your assembly a man with a gold ring, in gorgeous apparel, and there come in also a poor man in mean apparel ; And ye 3 regard him who weareth the gorgeous apparel, and say to him, Sit thou here in a good place ; and say to the poor man, Stand thou there, or, Sit here under my footstool : Do ye not then make a difference 4 among yourselves, and become judges whose reasonings are evil ? Hearken, my beloved 5 brethren. Hath not God chosen the poor of the world to be rich in faith, and heirs of the kingdom which he hath promised to those who love him ? But ye have dishonoured the poor man. Do not the rich oppress you, and draw you before the judgment-seats ? Do they not blaspheme that excellent name by which ye are called ? 6 Now if ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well : But if ye have respect to persons, ye commit sin, and are convicted by the law as transgressors. For 7 whosoever shall keep the whole law, and yet offend as to one *precept*, he is guilty as to all. For he that said, Do not commit 8 adultery, said also, Do not commit murder. Now if thou commit no adultery, and yet 9 commit murder, thou becomest a transgressor of the law. So speak ye, and so 10 do, as those who shall be judged by the law of freedom. For he shall have judgment 11 without mercy, that hath shown no mercy ; but mercy glorieth over judgment to him that showeth mercy.

What doth it profit, my brethren, if a 14 man say that he hath faith, and have not works ? can this faith save him ? Now if a 15 brother or sister be naked, and destitute of daily food, And one of you say to them, 16

26, 27. *Think that he is religious*] Pretend to be so, and bridle not his tongue, see verse 19.—*Pure and undefiled*] Religion exemplified in its power is this, to provide for the helpless and afflicted, and to take heed and avoid the vices of the world.

CHAP. II. 1—7. *The Lord of glory*] See 1 Cor. ii. 8.—*Assembly*] Doubtless, the Christian assembly or church.—*Do ye not become*] Making unjust distinctions, showing such a deference to outward appearances, without regarding their moral conduct ?—*Hearken, my*] Is it not a truth that ye suffer most persecution from the rich ? Do not they oppress you, &c. ?

8—13. *Royal law*] Noble, excellent, governing the duties we owe to our neighbour.—*For whosoever*] Keeping all the other precepts, and only violating one, as effectually precludes the hope of life, as if a man had violated all, for he renounces the authority by which all are established. Whitby supposes James opposes the error of some Jewish doctors, who taught that if a man obeyed one precept he would be saved, though he transgressed all the rest.

14—17. *Say that he hath faith*] Profess that he is a believer in Christ, and yet does not act as one, can such a faith be of any use as to his salvation ?—*So faith*] This shows that James means no more by faith than a mere assent to certain religious principles, unaccompanied by

Depart in peace, be ye warmed and be ye filled; yet give them not those things which are needful to the body; what *doth it* produce? Thus also a faith, if it have not works, is dead, being by itself. Yea, one may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God; thou doest well: the demons also believe, and tremble. But wouldst thou know, O vain man, that a faith without works is dead? Was not Abraham our father justified by works, when he lifted up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith perfected. And the scripture was fulfilled which saith, Abraham believed God, and it was counted to him in order to righteousness: and he was called the Friend of God. You see then, that a man is justified, by a *faith producing* works, and not by a faith that is alone. In like manner was not Rahab the harlot justified by works, when she received the messengers, and sent them out another way? For as the body without the spirit is dead, so a faith without works is dead also.

CHAPTER III.

A. D. 61. We should not rashly reprove others; but rather bridle the tongue, which is an instrument of much good and much harm; we live in peace, &c.

1 My brethren, be not many of you teachers; knowing that we shall receive a
2 greater condemnation. For in many things we all offend. If any man offend not in word, he is a perfect man, and able to
3 bridle the whole body also. Behold, we

any fruits of piety,—a mere speculative faith, a bare pretension to it, which is a totally different thing from what Paul meant by it; a faith which worketh by love, and yields the fruits of righteousness.

18—20. *Show me thy faith*] But this is impossible; for it is by works that genuine faith is known.

21—26. *The scripture was fulfilled*] In the two preceding verses he asserts that Abraham was justified by works, when he offered up Isaac, and that faith wrought with his works, and by works was perfected; he then says, 'the scripture was fulfilled,' confirmed, which saith Abraham believed God, &c. See Gen. xv. 6. How was this scripture fulfilled by offering up Isaac, which was more than twenty years after? In this: it showed that the faith of Abraham was not a speculative faith, but the genuine faith of the saints working by love, and performing the noblest acts of obedience. James then explains himself to mean that Abraham was justified by a faith producing good works or obedience; and by such works his faith was made or appeared perfect and genuine. In like manner Rahab was justified. So that we may conclude that a man is justified by such a faith as produces good works, and not by a faith of a different kind, a faith without them. For as the body without the animating spirit is dead, so is a faith without works. From this view of the subject there is clearly no disagreement between Paul and James. Paul maintains that we are pardoned and counted righteous by faith in Christ, and by this only, without the *merit* of any works. James maintains that we are justified or vindicated as believers by our works, and that works alone can prove, either to ourselves or others, that we possess *saving* faith.

CHAR. III. 1, 2. *Be not many*] Pretend not to teach

put bits in the mouths of horses, that they may obey us; and we turn about their whole body. Behold ships also, which are so great, and are driven by fierce winds, yet are turned about by a very small helm, whithersoever the pilot chooseth. Thus the tongue also is a little member, and boasteth great things. Behold, how much wood a little fire kindleth; And the tongue is a fire, a world of iniquity. The tongue is so set among our members, that it defileth the whole body, and setteth on fire the course of nature; and is itself set on fire by hell. For every kind of wild beasts, and of birds, and of serpents, and of sea-monsters, is subdued, and hath been subdued, by man: But the tongue of man no one can subdue; it is an evil not to be restrained, full of death-bearing poison. With it we bless God, even the Father; and with it we curse men who were made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain, from the same opening, send forth sweet and bitter water? Can a fig-tree, my brethren, bear olive berries, or a vine, figs? so can no fountain yield salt-water and fresh.

Who is wise and knowing among you? let him show by a good behaviour his works, with meekness of wisdom. But if ye have bitter envy and strife in your hearts, do not glory and lie against the truth. This wisdom cometh not down from above, but is earthly, sensual, devilish. For where envy and strife are, there is confusion and every

without due qualifications, knowing that in this case we shall receive a greater condemnation.

3, 4. *We put bits*] By this they are rendered subversive to our will; and so are ships turned and directed by the helm.

5, 6. *Thus the tongue*] Like the bit or helm, is a small member; yet it boasteth of doing great things, and it does them, by raising the passions of others, like a spark of fire kindling a pile of faggots.—*A world of*] Or, a mass of iniquity and injustice.—*Is so set among*] Is that member which placed among our other members, defileth by its language and irritating power the whole body, and excites turbulent passions through the whole course of life, and is itself set on fire, or excited by hell or Satan.

8—10. *Every kind of beasts*] The tongue of other men can no one restrain. It is applied to the most contrary purposes; for with it we bless our God and Father, as you Jews do; and with it we curse men, &c. Some think James alludes to the practice of the unbelieving Jews, who were accustomed to curse in their synagogues all Christians.

11, 12. *Doth a fountain*] These questions are a comment on the words, 'My brethren, these things ought not so to be.' No such inconsistency is found in the natural world; and this awful abuse of the tongue shows the ignorance and deep depravity of the unrenewed heart.

13. *His works*] As a teacher, let him show works becoming his character; and let him teach and act with the meekness of Christ, and of the wisdom of the gospel.

14—16. *Do not glory*] In these things as being wisdom, and so lie against the truth which God has given to us. Assuredly this kind of wisdom is earthly, not heavenly, &c.

17 evil work. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace by those who make peace.

CHAPTER IV.

A. D. 61. *Exhortation against covetousness, pride, detraction, and foolish confidence as to this life, &c.*

1 **WHENCE** come wars and fightings among you? come they not hence, from your evil desires which war in your members? Ye desire, and have not; ye kill, and earnestly covet, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts. Ye adulterers and adulteresses, know ye not that friendship with the world is enmity with God? Whosoever therefore would be a friend to the world, is adjudged an enemy to God. Do ye think that the scripture speaketh in vain? Doth the Spirit that dwelleth in us stir up to envy? Nay, but He bestoweth more abundant grace. Wherefore he saith, God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw near to God, and he will draw near to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded: Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness: Humble yourselves in the sight of the Lord, and he will raise you up.

17, 18. *The wisdom from*] That which comes from God, and is taught in his word and imparted by his Spirit, is pure truth, unmixed with error; peaceable in its nature and influence; makes men gentle towards others, and ready to forgive.

CHAP. IV. 1—3. *Among you*] Among yourselves, and with the Romans. Before the time when James wrote the Jews had great wars with the neighbouring nations, and among themselves in every city and family, saith Josephus; not only in Judea, but in Egypt, Syria, and other places. The Jews most eagerly desired two things, liberty from the Roman yoke, and dominion over other nations. These were the objects they sought in their prayers.—*Evil desires*] These, as it were, first war in your members, and then impel you and other men to the horrid practice of fighting and killing each other.

4. *Adulterers*] Some think that James means spiritual adulterers, those who, professing to be God's people, yet were wedded to the world and to vice. That the Jews were a gross, sensual people is certain, and we ought to understand this literally as well as spiritually.

5. *Scripture speaketh*] Is there no occasion to condemn your worldly-mindedness and sensuality? Doth not the scripture justly speak against these things?—*Doth the Spirit*] The Holy Spirit, which dwelleth in us Christians, does not stir up or excite us to indulge envy towards others on account of what they enjoy; but rather leads us to be thankful on this account. Whilcy and others thus point.

6. *Nay, but he bestoweth*] On those of a humble lowly mind, who, instead of envying, rejoice at the good done to others, as he saith by Solomon, Prov. iii. 34, God resisteth the proud, &c. This is from the Sept.

7—10. *Submit*] He is your great ruler and commander,

Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge of it. There is one law-giver and 12 judge, who is able to save and to destroy: who art thou that judgest another?

Come now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and traffic and acquire gain: Yet ye know not what will be 14 on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. Whereas 15 ye ought to say, If the Lord will, we shall live, and do this, or that. But now ye glory 16 in your boasting speeches: all such glorying is evil. To him therefore that knoweth 17 to do what is right, and doeth it not, to him it is sin.

CHAPTER V.

A. D. 61. *Rich wicked men ought to dread God's vengeance; we should be patient, after the example of the prophets; pray in affliction, and be thankful in prosperity.*

Come now, ye rich men, weep, howl for the miseries which are coming upon you. Your store is corrupted, and your garments 2 are moth-eaten. Your gold and silver are 3 rusted; and the rust of them shall be a witness against you, and shall eat your flesh as fire. Ye have heaped up treasure for the last days. Behold, the hire of the 4 labourers who have reaped your fields, which is unjustly kept back by you, crieth;

be subject to him as such; and fighting under his banner, resist the devil and all his wiles, and he, &c.—*Cleanse your*] In your present situation, when judgments are coming on you, seek outward and inward purity. These verses prove that James is addressing his own unbelieving, depraved, and impatient brethren, the Jews; and they show how desirous he was to snatch them, if possible, as brands from the fire.

11, 12. *Speak not evil*] Chap. iii. 4, &c.—*Evil of the law*] The law of Moses and of Christ, which prohibits such conduct. Matt. x. 11.—*Judgeth the law*] As if thou hadst a right to set it aside; and by so doing thou art evidently transgressing it.—*One lawgiver*] In the Christian church, and he is able to save those that obey him, and to destroy the disobedient.—(a) Griesb.

13—15. *To-day or*] Many were passionately addicted to gain, and formed their plans without any reference to God and their own mortal condition.

16, 17. *Boasting speeches*] Of what you will do and acquire. *To do what is right*] To have a constant regard to God and his providence, and to exercise a suitable reliance; and by not doing this you greatly sin.

CHAP. V. 1. *Which are coming*] The miseries which you will suffer in every part of the Roman empire, by the war which will soon commence.

2—6. *Store is, &c.*] Of corn, dried fruits, &c. is corrupted, your garments are moth-eaten. *Eat your flesh*] The rust of their stores is not only a witness against them, but an executioner upon them, occasioning their destruction. For similar metaphors, see Ps. xxi. 9; Is. x. 16; xxvii. 11.—*For the last days*] Of your state and church, John ii. 18. Comp. Acts ii. 17; Heb. i. 2.—*The hire of the*] How cruel was this, and yet no doubt true in respect to many;

- and the cries of the reapers have entered
 5 into the ears of the Lord of hosts. Ye
 have lived in pleasure on earth, ye have
 been luxurious; ye have pampered your
 6 hearts, as for a day of slaughter. Ye have
 condemned, ye have killed the Just One,
 who did not resist you.
- 7 Be patient, therefore, brethren, unto the
 coming of the Lord. Behold, the hus-
 bandman waiteth for the precious fruit of
 the earth and is patient in respect to it,
 until he receive the early and latter rain.
- 8 Be ye also patient; establish your hearts;
 for the coming of the Lord draweth near.
- 9 Murmur not one against another, brethren,
 lest ye be condemned: behold, the judge
 10 standeth before the door. Take, my bre-
 thren, the prophets, who have spoken in
 the name of the Lord, for an example of
 11 suffering affliction, and of patience. Behold,
 we count those as happy who patiently
 endure. Ye have heard of the patience of
 Job, and have seen what the Lord did in
 the end: so that the Lord is full of com-
 passion, and of tender mercy.
- 12 But above all things, my brethren, swear
 not, neither by heaven, nor by the earth,
 nor by any other oath: but let your ye a be

yea; and your nay, nay; lest ye fall under
 condemnation.

Is any among you afflicted? let him 13
 pray. Is any cheerful? let him sing
 psalms. Is any sick among you? let him 14
 call for the elders of the church; and having
 anointed him with oil, let them pray over
 him in the name of the Lord: And the 15
 prayer of faith shall save the sick person,
 and the Lord shall raise him up; and al-
 though he have committed sins, they shall
 be forgiven him. Confess your offences 16
 one to another, and pray one for another,
 that ye may be healed. The fervent prayer
 of a righteous man availeth much. Elijah 17
 was a man of like infirmities with us, and
 he prayed earnestly that it might not rain;
 and it rained not on the land during three
 years and six months. And he prayed 18
 again, and the heavens gave rain, and the
 earth brought forth its produce.

Brethren, if any of you do err from the 19
 truth, and one turn him back to it; Let 20
 him know, that he who turneth a sinner
 back from the error of his way will save a
 soul from death, and cover his multitude of
 sins.

and yet they were living in pleasure.—*The Just One*] He means the Lord Jesus; and this implies that he speaks to the whole Jewish nation, or at least to the ruling and wicked part of it. See Acts iii. 14; vii. 32; xxii. 14.—*Who did not*] So Macknight renders. Others, 'He doth not resist you.' He suffers you to go on in your folly and sins, and leaves you to the consequences.

7. *Be patient*] Having such an example as Christ, who will soon come in providence to destroy your persecutors. He here addresses Christians.

9. *Murmur not one*] Under your trials, lest ye be condemned, &c. It must signify some evil, some sin of impatience. Comp. Luke xviii. 7, 8.

11. *He count those*] We commend them for suffering with a becoming submission to God's will, and consider them as sure to be rewarded.—*What the Lord did*] What blessings he showered upon him, thus proving that he is full of compassion, &c.

12. *Swear not*] By any kind of oaths. Matt. v. 34—36. In your conversation only simply affirm or deny a thing. This is sufficient in respect to one who regards truth.

14, 15. *Call the elders*] The stated pastors of the church, who, according to the custom of that time, having anointed him with oil, must pray over him, &c. Mark vi. 13.—

The prayer of faith] Offered up under a suggestion of the Spirit, with a full persuasion in the mind of the praying elder, that God would work a miracle of healing. This gift of healing was common in the first churches.

16. *Confess your*] In sickness confess your faults, or the injuries you may have done to one another; and show your repentance by praying for one another; especially when any are sick, pray that they may be healed.—*The fervent*] The prayer produced by the Spirit operating on the heart, availeth much with God, to heal the sick and to do other things. For Elijah, &c.

17, 18. *Of like infirmities*] Yet when inspired to pray that there might be no rain, was heard. And when he prayed again for rain, God sent it in abundance, so that the earth yielded its increase.

19, 20. *Err from the truth*] Either in your sentiments or practice departing from the gospel, and one convert him or turn him back to it by his faithful instructions and admonitions; let him know, &c.—*Save a soul*] Will be the instrument of that man's salvation.—*And cover*] The instrument of his obtaining forgiveness. Ps. xxxii. 1. 'The sins to be covered are the sins of the soul saved from death;' and not of the person who turned him back to the truth; yet for doing this he will be rewarded. Dan. xii. 3.

THE FIRST EPISTLE GENERAL OF

P E T E R.

INTRODUCTION.

THIS Epistle was directed to the Christians scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and, with most expositors, I consider it directed both to those converted from Judaism and Heathenism. It was written when the brethren were suffering great and trying afflictions and persecutions; and abounds with various topics of comfort and direction to them in that state. Without much order or connexion, he writes with great dignity and energy, enforcing moral duties with the strongest motives. It was probably written about Anno Domini 63.

CHAPTER I.

A D. 63. *He bleaseth God for spiritual privileges and favours; sheweth that salvation by Christ is no new thing, but prophesied of long since; he exhorteth to a suitable behaviour, &c.*

- 1 PETER, an apostle of Jesus Christ, to the sojourners scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia;
- 2 Elect, according to the preordination of God the Father, through sanctification of the Spirit, to obedience and the sprinkling of the blood of Jesus Christ; Grace, and peace, be multiplied to you.
- 3 Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us to a lively hope by the resurrection of Jesus
- 4 Christ from the dead; To an inheritance incorruptible, and undefiled, and unfading, reserved in heaven for you, Who are kept by the power of God, through faith, to salvation ready to be revealed in the last
- 5 time: Wherein ye greatly rejoice, though now for a season (if need be) ye be grieved
- 6 by various trials: That this proof of your faith, which is much more precious than that of gold which perisheth, though proved by fire, might be found unto praise and honour and glory at the appearing of Jesus
- 7 Christ; Whom, having not seen, ye love; in whom, though not now seeing him, yet believing, ye rejoice with joy unspeakable
- 8 and full of glory: Receiving the end of your faith, even the salvation of your souls.
- 9 Of which salvation the prophets, who prophesied of the grace that should come to you, have inquired and searched diligently;
- 10 Searching as to what *people*, or what manner of time the Spirit of Christ which was in them signified, when he testified beforehand the sufferings of Christ, and the
- 11 glories which were to follow: To whom it was revealed, that they ministered not to

CHAP. I. 1. *Sojourners scattered*] Literally, 'sojourners of the dispersion.' From this some conclude that Peter wrote only to converted Jews; but Macknight answers, in scripture all pious men are called sojourners, Gen. xlvii. 9; Ps. xxxix. 12, and they may be said to be scattered, on account of their small number. Some things refer to the Gentiles only, chap. ii. 10.

2. *Elect according*] Some would render, 'Elect in the foreknowledge,' &c. The secondary sense of *προϋνομις* is adopted, as most suitable.—*Through sanctification*] God has been pleased to impart his Spirit by whose holy influence you have been called, and so are sanctified as to yield the obedience of faith.

3, 4. *Hath begotten us*] Regenerated and called us to enjoy 'a lively hope' of future happiness 'by the resurrection of Christ.'—*To an inheritance*] The construction depends on begotten us to a hope; and to an inheritance.

5. *Power of God, through faith*] As this inheritance is reserved for you, so you are kept by the power of God, by the continued exercise of faith in his truth and promises to the enjoyment of it.

7. *That this proof*] The proof of your faith is of much more importance than the proof of gold, which at last perisheth, however pure; but the proof of your faith will be

themselves, but to us the things which have now been declared to you, by those who have preached the gospel to you, with the Holy Spirit sent down from heaven; into which things angels desire to look.

Wherefore gird up the loins of your mind, 13 be sober, and hope to the end for the grace which will be brought to you at the manifestation of Jesus Christ; As obedient children, 14 not fashioning yourselves according to your former desires in your ignorance; But as he who hath called you is holy, so 15 be ye holy in all manner of behaviour; Because it is written, Be ye holy; for I am 16 holy. And if ye call on the Father, who 17 without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: Forasmuch as ye 18 know that ye were not redeemed with corruptible things, as with silver and gold, from your vain behaviour delivered down from your fathers; But with the precious 19 blood of Christ, as of a lamb without blemish and without spot: Who was indeed 20 appointed before the foundation of the world, but made manifest in these last times for you, Who by him believe in God, 21 who raised him up from the dead, and gave him glory: so that your faith and hope might be in God. Having therefore purified 22 your souls by obeying the truth through the Spirit to unfeigned brotherly love, see that ye love one another with a pure heart fervently: Having been born again, not 23 from corruptible seed, but from incorruptible, by the word of God, which liveth and remaineth for ever. For all flesh is as the 24 herb, and all its glory as the flower of the herb. The herb withereth, and its flower falleth off: But the word of the 25 Lord remaineth for ever: and this is the word which by the gospel is preached to you.

found to end in praise to God, and in honour and glory to yourselves.

8. *Having not seen*] When in the flesh, as must have been the case with most of those whom Peter addresses.—*In whom, though*] As they loved him as made known to them in the gospel, so now not seeing him, yet believing in him as their Saviour, they rejoiced with joy, &c.

12. *Things into which*] It has often been observed that there is an allusion to the posture of the cherubs, bending and looking on the mercy-seat: they look with earnestness.

13–16. *Gird up*] Prepare for every duty as you do for labour, by girding up your loose robes, and be sober and watchful, hoping to the end, or fully and perfectly hoping for the grace and mercy, &c.

17–21. *Respect of persons*] Under the gospel, showing no favour or partiality towards any people or nation, but judgeth men according to their works.

22–25. *See that ye love*] Act agreeably to your profession, and to that new birth you have experienced by the living, and therefore incorruptible seed of the word.—*All flesh is*] What is born of flesh is flesh, and perishing; but the word of God lives for ever; and this powerful living word is preached by the gospel, Isai. xl. 6–8.

CHAPTER II.

A. D. 63. *The relation of believers to Christ, as their foundation; the misery of unbelievers; obedience due to magistrates; duty of servants enforced; example of Christ, &c.*

- 1 WHEREFORE, laying aside all malice, and all guile, and hypocrisies, and envies, and all
- 2 evil-speakings, As new-born babes, earnestly desire the rational pure milk that ye may
- 3 grow thereby "to salvation:" Since ye have
- 4 tasted that the Lord is gracious. To whom coming, as to a living stone, rejected indeed
- 5 by men, but chosen of God, and precious, Ye also, as living stones, being built up,
- 6 are a spiritual temple, a holy priesthood, to offer up spiritual sacrifices, acceptable to
- 7 God by Jesus Christ. Wherefore it is contained in the scripture, Behold, I lay in
- 8 Zion a chief corner-stone, elect, precious; and he that confideth in him shall not be
- 9 ashamed. To you therefore who believe he is precious: but to those who believe not,
- 10 that stone, which the builders rejected, is become the chief of the corner, And a
- 11 stone of stumbling, and a rock of offence; against which they stumble who believe not
- 12 the word, to which they were indeed appointed. But ye are a chosen race, a royal
- 13 priesthood, a holy nation, a purchased people; that ye should show forth the
- 14 perfections of him who hath called you out of darkness into his wonderful light:
- 15 Who in time past were not a people, but are now the people of God: who had not
- 16 obtained mercy, but now have obtained mercy.
- 17 Dearly beloved, I beseech you as strangers and sojourners, abstain from fleshly
- 18 desires, which war against the soul; Hav-

CHAP. II. 1-3. *Wherefore, laying*] Since ye have been regenerated lay aside all guile in your conversation, and in religious concerns, all hypocrisies, &c.—*Pure milk*] The pure unadulterated gospel, which only is suitable to rational beings, Rom. xii. 1.—(a) Griesb.

4, 5. *Living stone*] A stone, in a spiritual or figurative sense, rejected indeed, &c.—*A spiritual temple*] In which God dwells and is worshipped; yea, 'a holy priesthood,' to offer the spiritual sacrifices of prayer, praise, &c.

6-8. *I lay in Zion*] See Is. xxviii. 16, and note.—*It is precious*] In the 4th verse this stone is said to be 'chosen of God and precious,' or honourable and esteemed; and here it is said to be precious, or esteemed by all believers. The noun is used adjectively, as it often is, and our translators have rendered properly.—*That stone*] The Jewish builders, the priests and magistrates, rejected this stone, as unworthy the honourable place it was destined to occupy; and to those who believe not, this stone is a stone of stumbling, &c., see Ps. cxlviii. 22, and note; because in spite of their efforts it has become the chief of the corner.—*To which they were*] The verb ἀποστρέφει implies a reference to ἄρτια, and as this makes clear the construction, it gives the sense of the last clause. The unbelieving are appointed to fall and perish for their sin.

9, 10. *But ye are*] Ye who believe, deserve, and enjoy the honourable titles given to God's spiritual Israel, Deuter. vii. 6; Exod. xix. 6; Is. xxiii. 21.—*The perfections*] The wisdom, goodness, justice, and truth of God, who hath called,

ing your behaviour good among the Gentiles; that, in whatsoever they speak against you as evil-doers, they may, from the good works which they behold, glorify God in the day of visitation. Submit yourselves to 13 every appointment of man for the Lord's sake: whether it be to the king, as supreme; Or to governors, as to those who are sent 14 by him for the punishment of evil-doers, and for the praise of those who do well. For so is the will of God, that by well- 15 doing ye may put to silence the ignorance of foolish men; As free, and not using your 16 freedom for a cloak of wickedness, but as the servants of God. Honour all men: 17 love the brotherhood: fear God: honour the king.

Servants, be subject to your masters with 18 all fear; not only to the good and gentle, but also to the froward. For this is well- 19 pleasing, if a man for conscience towards God endure grief, suffering wrongfully. For what glory is it, if, when ye are beaten 20 for your faults, ye shall bear it patiently? but if, when ye do well, and suffer, ye bear it patiently, this is acceptable with God. For to this were ye called; because even 21 Christ suffered for you, leaving you an example, that ye should follow his steps; Who did no sin, nor was guile found in his 22 mouth; Who, when he was reviled, reviled 23 not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who himself bore 24 our sins in his own body on the cross, that we, having become dead to sins, should live to righteousness: by whose stripes ye were healed. For ye were as sheep going 25 astray; but have now returned to the Shepherd and overseer of your souls.

&c.—*In time past were*] Were in heathen darkness, worshipping idols; but are now enjoying the wonderful light of the gospel. Compare Hos. ii. 23; Rom. ix. 25.

11, 12. *War against the soul*] Indulge not carnal desires, as they war against the soul, against its present peace and future happiness.

13-17. *Appointment of man*]—Every civil institution, from a regard to the will of Christ,—*To the king*] To the Roman emperor; for in the provinces this name, king, was given to him, John xix. 15; Acts xvii. 7.—*To governors*] Of the provinces of the empire, Matt. xxvii. 2.—*By well-doing*] By obedience to lawful authority; and act as the servants of God, by honouring all to whom honour is due, &c., Rom. xiii. 7.

18-20. *Servants, be subject*] Compare Eph. vi. 5; Coloss. iii. 22.—*And suffer, ye bear*] Sometimes Christian servants and slaves were ill-treated on account of their religion; but the apostle suggests, that, when they bore this patiently, they might expect to be rewarded of God, &c.

21-25. *To this ye were*] After the example of Christ, who suffered with meekness, fortitude, and the most perfect resignation.—*His own self bore*] See note, Heb. ix. 28. He bore it as the appointed sin-offering for the people; and by his sufferings expiated our sins, so that we having become, &c. Isa. liii. 5.—*As sheep going*] Wandering from God, and in danger of perishing; but have, by the gospel, returned to the good Shepherd, &c.

CHAPTER III.

A. D. 63. The duty of wives and husbands to each other; exhortation to unity and love; to suffer persecution; Christ by his Spirit preaches to the whole world.

- 1 In like manner, ye wives, be subject to your own husbands; that if any believe not the word, they also may, without the word, be won by the behaviour of their wives;
- 2 While they behold your chaste behaviour
- 3 joined with reverence. Whose ornament let it not be only that outward one of plaiting the hair, and of wearing gold, or of
- 4 putting on apparel; But let it be the hidden man of the heart, in the incorruptible ornament of a meek and quiet spirit, which in
- 5 the sight of God is of great price. For thus in former times holy women also, who trusted in God, adorned themselves, being subject
- 6 to their own husbands: Even as Sarah obeyed Abraham, calling him *her lord*: whose daughters ye are, while ye do well, and are not afraid of any terror.
- 7 In like manner, ye husbands, dwell with *your wives* according to knowledge, giving honour to the wife, as to the weaker vessel, and as being joint-heirs of the grace of life; that your prayers be not hindered.
- 8 Finally, be all of the same mind, be compassionate, love as brethren, be tender-
- 9 hearted, be courteous: Not rendering evil for evil, or reviling for reviling; but, on the contrary do ye bless; knowing that you are hereunto called, that ye may inherit a
- 10 blessing. For he that would love life, and see good days, let him refrain his tongue from evil; and his lips from speaking guile.
- 11 Let him avoid evil, and do good; let him
- 12 seek peace, and pursue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do

CHAP. III. 1, 2. *In like manner*] As servants should be to their masters, so let wives be subject to their own husbands;—that if any believe not the word, &c. See 1 Cor. ix. 19—22.

3—6. *Whose ornament*] The Greek idiom, like the Hebrew, using the negative particles in a comparative degree, requires the version given. For in this manner holy women, &c.—*Whose daughters ye*] As Abraham is called the father, so Sarah may be called the mother of believing women, who while they do well in showing reverence and subjection to their husbands, as she did, are not afraid of any terror, so as to renounce their Christian profession.

7. *Dwell with your*] 1 Cor. vii. 3; Eph. v. 25.—*Giving honour*] In opposition to neglect and contempt, 'as to the weaker vessel,' as less firm in body or mind, that your joint or separate prayers be not hindered by discord and hatred.

8—12. *Finally be all*] Cultivate a spirit of peace, compassion, and brotherly love; and when injured do not return it.—*Would love life*] That would enjoy the comforts of it, let him refrain, &c. Compare Ps. xxxiv. 1—6, to which the apostle alludes rather than quotes, adapting it to his purpose.

13. *Followers of*] Actually doing what is good, and imitating those noble examples set before you in the holy scriptures.

14—16. *But if ye even*] As some of you have done, and others, Matt. v. 10—12.—*Of their terror*] With which

evil. And who is he that will hurt you, if 13 ye be followers of that which is good? But 14 if ye even suffer for the sake of righteousness, happy are ye: and be not afraid of their terror, nor be troubled; But sanctify 15 the Lord God in your hearts: and be always ready to give an answer, with meekness and reverence, to every man that asketh you a reason of the hope that is in you: Having 16 a good conscience; that, in whatsoever they speak against you, as evil doers, they may be ashamed who falsely accuse your good behaviour in Christ. For it is better, if the 17 will of God so be, that ye suffer for doing well than for doing evil. For even Christ hath once 18 suffered for sins, the just for the unjust, that he might bring us to God; being put to death indeed in the flesh, but made alive by the Spirit: By which also he went and preached 19 to those whose spirits are now in prison; Who formerly believed not, when the long- 20 suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight persons, were saved by water. And what resembleth this, even baptism, 21 now saveth us also, (not the putting away of the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; Who is gone 22 into heaven, and is on the right hand of God; angels and authorities and powers having been made subject to him.

CHAPTER IV

A. D. 63. An exhortation to cease from sin by the example of Christ, and the approaching end of life and all things; comfort under persecution.

SINCE therefore Christ hath suffered for 1 us in the flesh, arm yourselves likewise with the same mind: (for he that hath suffered in the flesh hath ceased from sin;)

your persecutors threaten you; and be ever ready to give an answer to any that may inquire concerning the hope you profess of present pardon, peace, and future happiness.—*Accuse your good*] See chap. ii. 12.

18. *By the Spirit*] The Æthiopic has Holy Spirit; and unless He is meant, who can make sense of the passage?

19, 20. *By which also*] Jesus went by his Spirit in Noah, to those men who lived in his time, and whose spirits are now, as it were, in prison, waiting the judgment of the great day; at that period, when the long-suffering of God waited while the ark was building, in which only eight persons were saved from the general ruin. Doddridge renders, 'Were carried safely through the water; which is doubtless the sense.'

21, 22. *What resembleth*] The antitype of this, even baptism, now saveth us also. I do not mean the putting away 'the filth of the flesh by the washing of water, but the answer of a good conscience towards God,' the testimony of a good conscience that we really and sincerely believe what we profess. The apostle distinguishes the outward rite of baptism from its spiritual design, as Paul did that of circumcision, Rom. ii. 23, 28; and if the spiritual design of the former, as some contend, makes it improper to administer it to infants, the same reason would apply to the latter.

CHAP. IV. 1. *Arm yourselves*] Arm yourselves with the same fortitude of mind, and be ready to suffer for him

- 2 That ye may not live the rest of *your* time in the flesh, according to the evil desires of men, but according to the will of God. For
- 3 the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: And they think it strange
- 4 that ye run not with *them* herein to the same excess of riot, speaking evil of you:
- 5 Who shall give account to him who is ready
- 6 to judge the living and the dead. For to this end hath the gospel been preached also to those that are dead, so that although they were condemned as to men in the flesh, yet they live as to God in the spirit.
- 7 Now the end of all things is near: be ye therefore sober-minded, and watch unto
- 8 prayer. And above all things have fervent love among yourselves: for love will cover
- 9 a multitude of sins. Use hospitality one to
- 10 another without murmuring. As every man hath received the gift of the *Spirit*, so minister the same one to another, as good stew-
- 11 ards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God supplieth: that God may be glorified in all things through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.
- 12 Beloved, think it not strange concerning the fiery persecution which hath come for a trial to you, as though some strange thing
- 13 had befallen you: But be glad, that inasmuch as ye are partakers of Christ's sufferings, when his glory shall be manifested,
- 14 ye may be glad also with exceeding joy. If

ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. For let none of you suffer as a 15 murderer, or as a thief, or as an evil-doer, or as a busy-meddler in other men's affairs. But if any man suffer as a Christian, let 16 him not be ashamed; but let him glorify God on this account. For the time is come 17 that judgment must begin at the household of God: and if it begin at us, what will be the end of those who obey not the gospel of God? And if the righteous scarcely be 18 saved, where shall the ungodly and the sinner appear? Wherefore let those who suffer according to the will of God, commit the keeping of their souls to him, in well-doing, as to a faithful Creator.

CHAPTER V.

A. D. 63. Elders ought to feed the flocks committed to them; the younger to obey, and all to be sober and constant in the faith, and to resist the enemy.

THE elders that are among you I exhort, 1 who am a fellow elder, and a witness of the sufferings of Christ, and a partaker also of the glory that shall be manifested: Feed 2 the flock of God which is among you, taking the care of it, not by constraint, but willingly; not for base gain, but with a ready mind; Not as having dominion over those 3 allotted to you, but being examples to the flock. And when the chief Shepherd shall 4 appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves 5 to the elder. Yea, all of you be subject one to another, and be clothed with humility:

who hath suffered so much for you; and especially die to sin.

2-6. *To the evil desires*] Gratifying the carnal appetites and passions, &c.—*They think it strange*] They are surprised at your sentiments and self-denial; and they speak evil of and persecute you, because you follow not their evil ways.—*As to men.* *As to God*] Are in opposition, as are also the verbs *καταμαρτυροῦντες* and *ζῶντες*, condemned and live. They were condemned to die as to men, to be no more conversant with them; but when the animal life is destroyed, each lives as to God, is conversant with him in the spirit. This preserves the opposition, and seems to be the sense of this obscure passage. The term dead may refer to those dead by the hand of persecution; and the spirit and meaning will be the same as Matt. x. 28. In this view the text is a proof of the existence of the Spirit in a separate state.

7. *The end of all*] The end as to us here is death; and we should be sober-minded, and watch unto prayer, that we may be ready.

8. *Love will cover*] Prov. x. 12, and note, and James v. 20. The sense of charity, which some attribute to this passage, subverts the gospel. If our love to one another springs from love to God, it will induce us to put the best construction on the frailties and offences of others, and even to forgive as we hope to be forgiven.

10. *Gift of the Spirit*] The term *χαρίσματα* refers to spiritual gifts. See Rom. xii. 6-8, and 1 Cor. xii. 4, &c.—*Manifold grace*] Grace exercised and displayed in manifold degrees and ways.

11. *As the oracles of God*] Let him deliver doctrines agreeable to the scriptures, to the doctrine of Christ and

his apostles.—*Minister*] Discharging the office of deacon or any other, let him do it, &c.

12-14. *The fiery persecution*] This shows that they were now suffering greatly.—*Some strange thing*] As if you had not been forewarned of it.—*Be glad that*] Be glad that ye are counted worthy to suffer for his sake, and assure yourselves that hereafter your gladness shall rise to the sublimest height of joy: yea, I deem you now happy; for the Spirit of glory, &c.

17. *That judgment*] Persecution, and all the evils which attend it; and if God will thus try us, what will the end be of those who believe not, &c.

18. *Scarcely be saved*] Or, saved with difficulty out of these miseries and calamities, where will the ungodly, &c. See Prov. xi. 31.

CHAP. V. 1-4. *A fellow-elder*] So Peter speaks of himself, and by this unassuming language, enforces with more effect their duty.—*A witness of*] He had attended him during his ministry, and was present in the garden and at the crucifixion; and he knew that he should be a partaker of future glory.—*Feed the flock*] Teach and instruct it.—*Taking the care of it*] Or 'doing the office of bishops,' as *ἐπισκοπῆς* signifies.—*As having dominion*] Here lordly dominion is forbidden to the elders or pastors of a church; and this one scripture is decisive against any original superiority among the elders, and equally against any civil ecclesiastical establishment, which necessarily confers such dominion over the flock, whether it be that of Episcopacy or Pre-byterianism, or any other form.

5. *Ye younger*] Respect and submit to those advanced in age, as more able to give you advice. Yea, condescend to

for God resisteth the proud, and giveth grace
 6 to the humble. Humble yourselves there-
 fore under the mighty hand of God, that he
 7 may exalt you in due time : Casting all your
 anxious care upon him ; because he careth
 8 for you. Be sober, be watchful, because
 your adversary the devil walketh about as a
 roaring lion, seeking whom he may devour :
 9 Whom resist stedfast in the faith ; know-
 ing that the same sufferings are accomplished
 in your brethren who are in the world.
 10 Now the God of all grace, who hath
 called us to his everlasting glory by Christ

Jesus, after ye have suffered awhile, make
 you perfect, establish, strengthen, settle you.
 To him be glory and dominion for ever and 11
 ever. Amen.

By Silvanus, a faithful brother, as I judge, 12
 I have written to you briefly, exhorting, and
 testifying that this is the true doctrine of
 God's grace in which ye stand. The church 13
 that is at Babylon, elect together with you,
 saluteth you ; and so doth Mark my son.
 Salute ye one another with a kiss of love. 14
 Peace be with you all that are in Christ
 Jesus. Amen.

each other, and be clothed with that peculiar grace of
 Christ, in humility. See James iv. 6, &c.

6—9. *The mighty hand*] Who now permits you to be
 persecuted and tried. In this state cast all your anxious
 care upon him, being assured that he careth for you.

10, 11. *Now the God*] The all-gracious God, the author
 and original source of all the grace of the blessed gospel,
 and of every gracious gift, who has called us to be heirs,
 and to enjoy the hope of glory, after ye have suffered
 awhile, &c.

12—14. *True doctrine*] The truths which I have now
 stated, and the other truths which you have heard from
 inspired teachers, are the true doctrines of grace which you
 have received, and on which your hope is founded.—*At*
Babylon] There was a place in Egypt thus called ; but
 many think that Peter called Rome by this name ; and if
 so, he knew of its apostacy in future days. See Lardner
 and Macknight, &c. As many Jews were settled at Baby-
 lon, Peter might go and visit them.

THE SECOND EPISTLE GENERAL OF PETER.

INTRODUCTION.

THIS epistle is thought to have been written about six years after the former ; and notwithstanding the objections which
 have been made, both in early and later times, from strong internal evidence, it is clearly the genuine production of the
 apostle Peter. It appears not to have been so early known to the churches of the East, as it is not found in the first
 Syriac version. Peter considered when he wrote it that the time of his departure was at hand ; and exhorting them to
 holy obedience, he forewarns them of certain false teachers that would arise, against whom he speaks with great severity,
 as he does against profane scoffers.

CHAPTER I.

*A. D. 69. He exhorteth them to consider their privileges
 and obligations ; and, adverting to his own death, assures
 them that Christ is the Son of God, &c.*

1 SIMON PETER, a servant and an apostle of
 Jesus Christ, to those that have obtained
 like precious faith with us, in the righteous-
 ness of our God and Saviour Jesus Christ :
 2 Grace and peace be multiplied to you by
 the knowledge of God, and of Jesus our
 3 Lord ; According as his divine power hath
 given unto us all things relating to life and
 godliness, through the knowledge of him
 who hath called us by his glory and virtue :

By which are given to us exceedingly great 4
 and precious promises : that by these ye
 might be partakers of a divine nature, hav-
 ing escaped the corruption which is in the 5
 world through evil desire. And to this end,
 using all diligence, add to your faith forti- 6
 tude ; and to fortitude knowledge ; And to
 knowledge temperance ; and to temperance 7
 patience ; and to patience godliness ; And
 to godliness brotherly kindness ; and to 8
 brotherly kindness love. For when these
 things are in you and abound, they manifest 9
 that ye are not barren nor unfruitful in the
 knowledge of our Lord Jesus Christ. But

CHAP. I. 1—4. *Like precious faith in*] Faith is called
 precious as arising from Divine grace, and as a principle of
 new spiritual obedience, and inseparably connected with
 all saving blessings.—*Of our God and Saviour*] The just-
 ness of this version is admitted by the best Greek critics,
 and it has been proved that the words cannot admit of any
 other. See Dr. Twells, G. Sharp, and Middleton.—*By his*
glory] Some render, ' by his glorious virtue or power.'
 Whitby understands the glorious virtue and energy of the
 Holy Spirit to be meant.—*By which*] Some MSS. and ver-
 sions read *deon*, ' by whom,' which would refer to him who

hath called us. Indeed the text may refer to glory and
 virtue, denoting the glorious miracles, gifts, and influences
 of the Holy Spirit.

5—7. *Add to your*] Christian faith is not a notion, but a
 holy principle, and must be exemplified by the virtues of
 the Christian character.

8, 9. *When these things*] The virtues above-named.—
They manifest] The apostle uses the figure litotes, mean-
 ing the opposite ; they prove that you are growing and
 fruitful in the knowledge, &c.—*Hath not these*] Is not
 adding to his faith, &c. but resting in a mere formal pro-

CHAPTER II.

A. D. 69. *He foretells of false teachers, and their punishment, from which the godly shall be delivered; their profane and impious conduct, &c.*

he that hath not these things is blind, having closed his eyes, and forgotten that he was
 10 formerly cleansed from his sins. Wherefore the rather, brethren, diligently endeavour to make your calling and election sure: for, if ye do these things, ye shall never
 11 fall: For thus an entrance shall be abundantly ministered to you into the everlasting kingdom of our Lord and Saviour Jesus Christ.
 12 Wherefore I will not be negligent to remind you always of these things; though ye know them, and be established in the
 13 present truth. Yea, I think it right, as long as I am in this tabernacle, to stir you
 14 up by reminding you; Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ declared to
 15 me. Moreover I will endeavour that ye may be able, after my decease, to have these
 16 things always in remembrance. For we followed not cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were
 17 eye-witnesses of his majesty. For he received from God the Father honour and glory, when such a voice came to him from the excellent glory, *saying*, This is my beloved Son, in whom I am well pleased.
 18 And this voice which came from heaven we heard, when we were with him in the holy
 19 mount. We have also the word of prophecy now more confirmed; to which ye do well to attend, as to a lamp that shineth in a dark place, until the day dawn, and the
 20 day-star arise in your hearts: Knowing this first, that no prophecy of the scripture
 21 is from a man's own invention. For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit.

fession, 'is blind,' 'having closed his eyes' wilfully against the light of truth, 'and forgot that he was formerly cleansed from his sins,' by the profession he made, and by submitting, as a proof of the sincerity of it, to baptism. Acts xxii. 16.
 10, 11. *Election sure*] Make it an assured thing to yourselves.

16—18. *Fables*] Such as the heathen poets have invented respecting their gods.—*The power*] The power displayed by Christ when he came to redeem us, in his miracles, &c. and especially when he appeared in majesty on the mount, and when the Father bore testimony to him in the most evident and glorious manner. Matt. xvii. 5, &c.

19—21. *More confirmed*] From what occurred at the transfiguration, 'We have the word of prophecy' contained in the Old Testament, and that delivered by Christ or any of his apostles, 'more confirmed' to us, as that event showed he was the Son of God, the true Messiah, the wonderful, the counsellor, &c.—*Lamp that shineth*] Prophecy is like a lamp in the night, affording some light as to the events foretold; but the accomplishment is as the dawn of the day, when Christians understand it fully.—*Of a man's own invention*] The rendering of Macknight is adopted. Benson, 'It is not of private explanation, or 'the explanation of a man's own mind.' For the prophecy came not of old time, by the will of man; but holy men, &c. This is a reason of what precedes.

But there were false prophets also among 1
 the Jewish people, as there will be false teachers even among you, who will craftily bring in destructive sects, and denying the sovereign Lord who bought them, bring on themselves swift destruction. And many 2
 will follow their 'impurities;' because of whom the way of truth will be evil-spoken of. And through covetousness they will 3
 make a gain of you, by their feigned words: but their judgment long since foretold, now lingereth not, and their destruction slumbereth not.

For if God spared not the angels who 4
 sinned, but cast them down to hell, and delivered them up to chains of darkness to be reserved for judgment; And spared not 5
 the old world, but saved Noah, the eighth person preserved, a preacher of righteousness, when he brought the flood upon the world of the ungodly; And turned the 6
 cities of Sodom and Gomorrah into ashes, condemned them with an utter overthrow, making them an example to those that should afterwards live ungodly; Yet delivered just Lot, who was grieved by the impure behaviour of the wicked; (For that 8
 righteous man dwelling among them, by seeing and hearing, had his righteous soul distressed from day to day with their unlawful deeds;) The Lord then knoweth how 9
 to deliver the godly out of trial, and to reserve the unjust to the day of judgment to be punished.

But especially those that walk after 10
 strange flesh, in unclean lust, and despise dominion. Presumptuous and self-willed, they are not afraid to speak evil of dignities. Whereas angels, who are greater in power 11

CHAP. II. 1, 2. *False prophets*] Though the true prophets spoke as they were moved by the Holy Spirit, yet there were others who uttered only their own dreams; and there will be false teachers also among you.—*Sects*] Ambitious persons teaching false doctrines, from carnal and mercenary motives, denying the sovereign Lord, &c. God is said to buy or purchase Israel by bringing them into a church state, and giving them the means of grace, Exod. xv. 16. Deuter. xxxii. 6; and in this sense Christ may be said to have purchased these false teachers.—(v) Griesb.

4. *The angels who sinned*] The sentiment of Peter is conformable to the doctrine of the prophets, our Lord, and other apostles, on this subject.—*Chains of darkness*] Confined in a state of misery as by chains; and though permitted to tempt man, yet are always under a sovereign control.

5—9. *Saved Noah*] Together with his sons and their wives, when he brought the flood, &c. Gen. chap. vii. 8.—*Making them an example*] Of his indignation and justice; of that misery which awaits impenitent sinners. Yet he delivered Lot, who served him in Sodom. Gen. xix. 1, &c.

10. *Strange flesh*] Committing the sin of Sodom. Rom. i. 26, 27. Jude, verse 7. Some think Peter here describes the filthy sect of the Nicolaitans.

11. *Whereas angels*] If we refer the word dignities to civil magistrates whose office is to punish such evil-doers, the apostle may be considered as contrasting the conduct of

and might, bring not a reviling accusation
 12 against them before the Lord. But these,
 as brute creatures, made by nature to be
 taken and destroyed, speaking evil of things
 which they understand not, shall be utterly
 13 destroyed in their own corruption: And
 shall receive the reward of unrighteousness,
 as they count it pleasure to riot in the day
 time. They are spots and blemishes, living
 in luxury, by their own deceits, while they
 14 feast with you; Having eyes full of adultery,
 and which cannot cease from sin; alluring
 unstable persons; having a heart exercised
 in covetous practices; accursed children;
 15 Who have forsaken the right path, and
 gone astray, following the way of Balaam,
 the son of Beor, who loved the wages of
 16 unrighteousness, But received a rebuke for
 his transgression: the dumb ass, speaking
 with man's voice, forbad the madness of
 17 the prophet. These are as wells without
 water, as clouds driven away by a tempest;
 to whom the blackness of darkness is re-
 18 served for ever. For they speak great
 swelling words of vanity, and allure with
 fleshly desires and impurities, those that
 had nearly escaped from such as live in
 19 error. While they promise them freedom,
 they themselves are slaves of corruption;
 for by whatever a man is overcome, by that
 20 he is enslaved. For, if after they have
 escaped the pollutions of the world through
 the knowledge of our Lord and Saviour
 Jesus Christ, they are again entangled
 therein, and overcome, their last state is
 21 worse than their first. For it had been
 better for them not to have known the way
 of righteousness, than, when they have
 known it, to turn from the holy command-

ment delivered to them. But this hath 22
 befallen them according to that true proverb,
 The dog hath returned to his own vomit;
 and the sow that was washed, to her wall-
 owing in the mire.

CHAPTER III.

A. D. 69. *The certainty of Christ's coming to judgment; the awful change which will be made; an exhortation to godliness.*

THIS second epistle, beloved, I now write 1
 unto you; in both which I stir up your
 pure minds to remembrance; That ye may 2
 be mindful of the words which were formerly
 spoken by the holy prophets, and the com-
 mandment of us the apostles of the Lord
 and Saviour: Knowing this first, that great 3
 scoffers will come in the last days, walking
 after their own evil desires, And saying, 4
 Where is the promise of his coming? for
 since the fathers fell asleep, all things con-
 tinue as they were from the beginning of
 the creation. For of this they willingly are 5
 ignorant, that the heavens were made of
 old by the word of God, and the earth also,
 which standeth out of the water, and in the
 water: Which things being so, the world 6
 that then was, having been overflowed with
 water, was destroyed. But the heavens and 7
 the earth, which are now, by the same word,
 are reserved and kept for fire against the
 day of judgment, and of the destruction of
 ungodly men. But, beloved, be not igno- 8
 rant of this one thing, that one day is with
 the Lord as a thousand years, and a thou-
 sand years as one day. The Lord is not 9
 slow concerning his promise, as some men
 count slowness; but is long-suffering to-
 wards us, not willing that any should perish,

the holy ministering angels with theirs. In giving in their
 report of the conduct of these false teachers, they state
 matters as they are, and bring no railing or reviling accu-
 sation against even them before the Lord.

12-16. *As brute creatures*] As wild beasts, which were
 intended to be taken and destroyed, so these speaking evil
 of things, &c. of laws, punishments, and of those who ad-
 minister them, will be destroyed in their own corruption, as
 they assuredly shall receive the reward, &c.—*They are spots*
 To the Christian name, living in luxury, while they
 feast at your love-feasts. Well may they be called accursed
 children, who imitate the vice of Balaam, &c. See Numb.
 xxii. &c.

17. *These are as*] These false and wicked teachers are
 as wells without water, or as clouds, &c. promising great
 things, but only deceiving and destroying, and shall them-
 selves be destroyed.

18. *Nearly escaped*] They allure those heathens, who,
 occasionally hearing the gospel, were convinced of its truth,
 and ready to come out from them; but these teachers allure
 them to follow their own impure ways.

19. *Freedom*] From the holy law of God, pretending
 that they are allowed to live in every indulgence; and
 know not that they are slaves to their vices.

20. *Their last state*] What they did before was through
 ignorance; but if they are entangled and live in the same
 pollutions, they do it knowingly, and can have no excuse
 for their sin. The next verse assigns this reason.

21, 22. *The way of righteousness*] Taught in the gospel,
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than when they have known it, &c.—*That true proverb*]
 The dog, &c. Prov. xxvi. 11. The force of their evil
 habits, though checked for a time, yet prevails over the
 convictions of their consciences, and they again return to
 all their former follies and vices.

CHAP. III. 1-4. *In both which*] The relative is plural,
 and this is a proof that the author had written before.—
Formerly spoken] In reference to a day of final judgment,
 when the ungodly shall be punished and the righteous
 rewarded. See Ps. l. 1-6; lxxv. 8. Dan. xii. 2. Is. lxvi.
 24.—*Great scoffers*] Infidels denying the truth of revela-
 tion, and the existence of a future state, and ridiculing the
 notion of a resurrection and a judgment-day.

5. *Of this they*] They do not desire to know what has
 happened, but even dispute against and deny the Mosaic
 account of the creation and deluge.—*Out of the water*]
 Part being dry land, and a part being covered with the sea.

6. *The world*] The earth with all its inhabitants was
 altered, and even after the waters were gathered into their
 proper receptacles, and the dry land appeared, its atmos-
 phere, its surface and productions, were not so pure and fit
 for the support of life as they had been.

7. *The same word*] By the same word or command of
 God, which originally created them. See verse 5.—*For fire*]
 For destruction by fire, verses 10-13.

8, 9. *One day is*] This is said in allusion to Ps. xc. 4;
 but neither the psalmist nor apostle meant that the Lord
 does not perceive any difference between the unequal du-
 rations of a day and a thousand years: the sense is, that he

- but that all should come to repentance.
 10 But the day of the Lord will come as a thief; ° in which the heavens will pass away with a great noise, and the elements with great heat will be dissolved, the earth also and the works that are thereon will be
 11 burnt up. Since then all these things shall be dissolved, what kind of persons ought ye to be in all holy behaviour and godliness,
 12 Looking for and earnestly desiring the coming of the day of God, in which the heavens being set on fire will be dissolved, and the elements will melt with great heat?
 13 But besides, according to his promise, we look for new heavens and a new earth, in which dwelleth righteousness.
 14 Wherefore, beloved, since ye look for such things, diligently endeavour to be

found by him in peace, without spot, and blameless. And account ye the long- 15 suffering of our Lord to be for salvation; even as our beloved brother Paul also, according to the wisdom given to him, hath written unto you; As in all his epistles also, 16 speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. Since therefore, 17 beloved, ye know these things before, beware lest ye be led away with the error of the wicked, and fall from your own stedfastness. But grow in the grace, and in the know- 18 ledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

will fulfil his own word at the time appointed, though it be a thousand years hence, with as much certainty as if he did it on the day he spoke it, the revolutions of time not in the least affecting his designs and purposes.

10. *As a thief*] When men are not expecting it, as the deluge came upon the old world.—*The earth also*] Nothing is said which implies that the matter of it will be utterly annihilated; but its form, structure, and probably its nature, will in a great degree be changed.—*(o) Of the night.* Griesb.

11—13. *All these things*] Which men in general so highly value, what kind of persons should Christians be who believe these things. *New heavens*] But though expecting this judgment-day, and the conflagration of the earth, we expect before that period, a happy state of the church, when the promise, *Ic. lxx. 16—18*, will be fulfilled.

14—16. *And account*] Instead of considering his delay in coming to judgment, as a proof that he never will come, consider it as designed to show his long-suffering, and to

be for the salvation of all who repent and believe the gospel.—*Our beloved brother*] It is probable that Paul was now dead, but he honours him as a beloved brother, and fellow-apostle.—*In all his epistles*] These were then known and acknowledged to be Paul's, and some of them were written and sent to the churches in the countries where those dwelt to whom Peter writes.—*Of these things*] See 1 Thess. iii. 13; iv. 14—18. 1 Cor. xv. 22, &c.; 2 Cor. v. 1—10, &c.—*Hard to be understood*] Which require a humble, teachable spirit to be understood, and which the unteachable, those puffed up with pride and conceit of their talents, and the unstable, James i. 8, are accustomed to wrest and torture to serve their own purposes. Compare 2 Thess. ii. 2, and 2 Tim. ii. 18.

17, 18. *Ye know these*] Since I have faithfully forewarned you of these things, take heed against them, and be not led away with the error of the wicked. How suitable is this advice, and happy will they be who follow it!

THE FIRST EPISTLE GENERAL OF

JOHN.

INTRODUCTION.

By the unanimous consent of antiquity this epistle is ascribed and acknowledged to be John's, the author of the Gospel. It seems to have been written long after the Gospel. This epistle is directed to no particular church, but seems designed for the use of all Christians, to oppose the various errors which sprang up in the church, and which subverted the doctrine of Christ; such as the Docetæ held, some denying the humanity of Christ; and some, his divinity; or the Nicolaitans, who maintaining that Christ having suffered for us, we are under no law to maintain good works, but by a mere profession of believing we are saved, and may live in every kind of sinful indulgence.

CHAPTER I.

4. D. 90. *The glorious person of Christ as the word of life, who has been manifested to us; and by conformity to him we have communion with him and forgiveness of sins.*

1 WITH respect to the Word of Life which

CHAP. I. 1. *The Word of life*] The terms *αὐτὸς ὁ λόγος* are ambiguous, and may either denote 'from the beginning' of our Lord's ministry, or 'from eternity.' See 2 Thess. ii. 13, and Greek, Mic. v. 3. The latter sense agrees with John i. 1; Rev. i. 3; iii. 14; xxi. 6; and with the next

was from the beginning, which we have heard, which we have seen with our eyes, which we have looked on, and our hands have handled; (For the Life was mani- 2 fested; and we have seen, and bear witness,

verse, which is explanatory of this. For the sake of perspicuity the construction is followed, and not the order of the text.

2. *For the life*] The Word of Life, or Son of God, was manifested by his incarnation to the senses of men, and we

and declare to you that eternal Life, which was with the Father, and was manifested unto us;) That which we have seen and heard we declare to you, that ye also may have fellowship with us: and our fellowship is indeed with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full.

Now this is the declaration which we have heard from him, and make known to you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we speak falsely, and conform not to the truth: But if we walk in the light, as he is in the light, we have fellowship with each other, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him speak falsely, and his word is not in us.

My children, I write these things unto you, that ye may not sin. Yet if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

CHAPTER II.

A. D. 90. To know God is to keep his commandments; to love our brethren, and not to love the world; we must beware of seducers, and continue in faith and holiness.

3 AND we hereby know that we know him if we keep his commandments. He who

have seen him, and we declare to you him who is not only 'the Life, but who had an Eternal Life, with the Father as his Son, and which was declared to us by a voice from heaven at his baptism, &c.

3. *Our fellowship*] The term κοινωνία signifies a joint participation in any thing, 1 Cor. x. 16, and was used to denote a firm, a partnership in trade, &c. Christians were united by their common faith into one society, and were joint partakers of the same blessings and privileges; and the head of this, and the source of all good, is the Father and his Son Jesus Christ.

5-7. *That God is light*] A being of the most perfect knowledge, of unspotted holiness, and the great source of animation, joy, and pleasure.—*And the blood*] This fellowship, and the continuance of it, is founded on the blood of Jesus shed to atone for our sins, and by which we believers are cleansed from the guilt of them.

8-10. *If we say that*] If we maintain, as some do, that no action is now sinful; or that we live so as to fulfil the holy law of God, we are but deceiving ourselves, &c.—*If we confess*] With sincerity and true penitence, 'he is faithful to perform his promise, and just to his Son, in forgiving our sins, and by the influence of the Spirit cleansing us,' &c.

CHAP. II. 1, 2. *That ye may not sin*] Knowingly, wilfully, and habitually, see verse 8.—*Yet if any man sin*] Fall by some temptation, let him not despair of mercy, as we have an advocate with the Father to plead our cause.—*The propitiation*] The term ἱλασμός is used by the Seventy to express the making of atonement for any trespass or sin. Levit. vi. 6, 7; Numb. v. 8; Ezek. xlv. 27. Under the

saith, I know him, and keepeth not his commandments, speaketh falsely, and the truth is not in him. But whoso keepeth his word, of a truth the love of God is perfected in him: hereby we know that we are in him. He who saith that he abideth in him ought himself so to walk, as he walked.

'Beloved,' I write no new commandment to you, but an old commandment which ye had from the beginning: The old commandment is the word which ye have heard [from the beginning.] Again, a new commandment I write to you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He who saith that he is in the light, and hateth his brother, is in darkness even until now. He who loveth his brother, abideth in the light, and there is no occasion of stumbling in him. But he who hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

I write to you, children, because your sins are forgiven you for his name's sake. [I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye have overcome the wicked one. I write to you, children, because ye have known the Father.] I write to you, fathers, because ye have known him that is from the beginning. I write to you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the Evil One. Love not the world, nor the things which 15 are in the world. If any man love the

law this was done by the shedding of blood; for this only made the atonement, and was the ground of pardon. And so Jesus Christ, the righteous One, died on the cross, and his blood was shed for the expiation of our sins.

3-6. *If we keep*] We have no right, no genuine knowledge of Christ, if we do not keep his commands, &c.—*That he abideth*] As a branch in the vine, that he is united to him by faith, ought to manifest it by walking in love as he walked.

7-11. *Is the word which*] Preached to you from the first, namely, 'that ye should keep his word and abide in him.'—*New commandment*] '[so loving one another as Christ loved you, John xiii. 34. This is included in 'Walking as Christ walked,' verse 6, and expressed in verses 9-11.—*Which thing is true*] Which new command, or practice of love, is verified and exemplified in him and in you.—(v) Griesb.

12-17. *I write to you, children*] In the 12th, 13th, and 14th verses there is such a tautology as is not to be found in any other place. Doddridge omits the 13th verse, as do others; but Dr. Wall the 14th. Some MSS. omit one part, and some another. Doddridge is followed, including the 13th in brackets.—*Your sins are*] Emphatically in your baptism. Acts xxii. 16.—*Him that is*] This text clearly refers to the eternal existence of our Lord, 'from the beginning' being equivalent to eternity. See note, chap. i. 1, and Middleton.—*Young men*] By children, young converts are meant; by young men, vigorous Christians, who were strong in faith and active in the support and propagation of the gospel; by fathers, aged Christians, who had long known Jesus and served him.

world, the love of the Father is not in him.
 16 For all that is in the world, the desire of the flesh, and the desire of the eyes, and the pride of life, is not of the Father, but
 17 is of the world. And the world passeth away, and the desire of it: but he that doeth the will of God abideth for ever.
 18 *My children*, it is the last time: and as ye have heard that antichrist will come, so even now there are many antichrists; by which we know that it is the last time.
 19 They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that they might be made manifest
 20 that none of them were of us. But ye have an unction from the Holy One, and know
 21 all things. I write not to you because ye know not the truth, but because ye know it, and that no falsehood is from the truth.
 22 Who speaketh falsely, but he who denieth that Jesus is the Christ? He is antichrist,
 23 who denieth the Father and the Son. Whosoever denieth the Son, hath not the Father: "but he that acknowledgeth the Son hath
 24 the Father also." Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall abide in you, ye also shall abide in the Son, and in the Father.
 25 And this is the promise which he hath promised us, even everlasting life. These things I write to you concerning those who
 27 would deceive you. But the unction which ye have received from him abideth in you, and ye need not that any one teach you; but as that unction teacheth you concerning all things, and is truth, and no falsehood; and even as it hath taught you, abide in
 28 him. And now, *my children*, abide in him; that, when he shall appear, we may have

13. *It is the last time*] The last dispensation.—*Antichrist*] Of whom Paul has written; and some bearing Christ's name are his enemies, and may be called antichrists.

19. *They went out from*] Hence John means wicked apostates from the Christian church.—*Were not of us*] Never did in heart believe the truth, and feel its holy influence; for if they had, they would have continued with us, &c.—*None of them*] The adverb *οὐκ* is regarded not as restricting, but as converting it into a universal negation.

20. *An unction*] Of the Spirit from Christ the Holy One of God; and taught by this, ye know all things relating to Christian doctrine and discipline.

21—23. *No falsehood is from*] No false sentiment propagated by these apostates is any part of the gospel, or taught by the Holy Spirit; and indeed he who denieth Jesus to be the Christ, denieth the Father, who gave testimony to him as his Son.

24, 25. *Let that abide*] That doctrine which ye heard at first, and then ye will abide in the fellowship of the Son and of the Father, chap. i. 3.—*This is the promise*] See John xvii. 1, 2; Luke xii. 24.

26—28. *Deceive you*] The false teachers, whom I have named antichrists, the real enemies of our Lord.—*Abide in you*] Teaching you to discern between pretenders to spiritual gifts, and those who possess them.

29. *Every one that doeth*] That followeth his holy ex

confidence, and not be ashamed before him at his coming. If ye know that he is righteous, be assured that every one that doeth righteousness is born of him.

CHAPTER III.

A. D. 90. *God's great love towards us in our adoption; we are bound to keep his commandments, and show brotherly love to each other.*

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the children of God: therefore the world knoweth us not, because it knew him not: Beloved, now are we the children of God, and it is not yet manifest what we shall be: but we know that, when he shall be manifested, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure. Whosoever doeth sin transgresseth the law also; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, nor known him. My children, let no man deceive you: he that doeth righteousness is righteous, even as Christ is righteous. He that doeth sin is of the devil; for the devil sinned from the beginning: for this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God; nor he who loveth not his brother. For this is the charge which ye heard from the beginning, that we love one

another, and the love that we have to the Father, is the love that we have to the world, and the love that we have to the Father, is the love that we have to the world.

CHAP. III. 1—3. *What manner of love*] As the term *ἀγάπη* signifies both how great and what kind, the apostle might have both senses in his mind.—*Love*] Unspeakable and immense, and displayed in the most astonishing manner towards sinners, being adopted and called the children of God. Called signifies 'to be, to become such.'—*What we shall be*] To what dignity, honour, and glory we shall be raised; but this we know, that, at his coming, we shall be made like him, Phil. iii. 21.

4, 5. *Doeth sin*] Practiseth it daily, as if his trade; opposeth the great design of our Lord's manifestation in the flesh. John i. 29; Tit. ii. 14.

8. *Is of the devil*] He imitates him and complies with his suggestions.—*From the beginning*] He introduced sin into the creation; and, as he was the first offender, he continues to sin and to delight in sinning.—*Destroy the works*] Sin and the miseries flowing from it.

9, 10. *Doth not sin*] See verse 4.—*His seed*] The word of the gospel, 1 Pet. i. 23, cordially believed and treasured up in the heart.—*Cannot sin*] Habitually, or at any time willingly, as the unregenerate do, and as he did before his spiritual birth. The word 'cannot' must, in many cases, be thus limited, expressing only a strong degree of disinclination. Luke xiii. 33; Heb. ix. 5; 2 Pet. ii. 14.

11—15. *The charge*] See John xiii. 34; xv. 12.—*Not*

12 another. Not as Cain, who was of that Evil One, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Wonder not, my brethren, if the world hate you. 13 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 14 Whosoever hateth his brother is a murderer: and ye know that no murderer hath everlasting life abiding in him. Hereby we know love, in that *Christ* laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath the good things of this world, and seeth his brother have need, and shutteth up his bowels of compassion from him, how abideth the love of God in him? My children, let us not love in word, nor in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he hath given us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

A. D. 90. He warneth them not to believe all teachers who pretended to have the Spirit, but to try them; by many reasons he urgeth brotherly love.

1 **BELoved**, believe not every spirit, but try the spirits whether they be of God: because many false prophets are gone out into the 2 world. Hereby ye know the Spirit of God:

as Cain] Gen. iv. 1, &c. His own works were evil, and not being accepted as his brother's were, he envied, then hated, and at last slew him. Wonder not if such wicked men hate you.

16—18. *We know love*] We know what it is, and what it effects and accomplishes; and we are to follow his example, and if necessary to lay down our life, &c.—*Love not in word*] James ii. 14—16. Let us give real proofs of our love by our works.

19—21. *Of the truth*] By our brotherly love we know that we have received and obey the truth as it is in Christ; and are assured in our hearts that we shall be approved of God.

22—24. *We ask, we receive*] We ask agreeably to his will, we do and shall receive, because we keep his, &c.; especially by believing on his Son Jesus Christ.

CHAP. IV. 1. *Every spirit*] Every person pretending to be inspired; but try the teachers, that you may know whether they are sent from God, or are among the false prophets, many of whom are now infesting the church, chap. ii. 8, and the world.

Every spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that doth not confess that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, of which ye have heard that it should come; and it is even now already in the world. Ye are of God, my children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore they speak of the world, and the world heareth them. We are of God. He that knoweth God heareth us; he that is not of God heareth not us. Hereby we know the spirit of truth, and the spirit of error.

Beloved, let us love one another: for love is from God; and every one that loveth is born of God, and knoweth God. He that loveth not, hath not known God; for God is love. Herein the love of God was manifested towards us, that God sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God abideth in us, and the love of him is perfected in us. Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit. And we have seen and testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we have known and believed the love which God hath to us. God is love; and he that abideth in love abideth in God, and God in him. Hereby is our love made perfect, that we may have confidence in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because

2, 3. *Hereby ye know*] All may know by this that a teacher hath the spirit of God; for he will confess and maintain that Jesus Christ hath come.

4. *Of God*] Born and taught by him.—*Greater is he*] Is God who dwells in you by his Spirit, than the Evil One who dwells in and impels these men of the world.

7. *Love is from God*] Is derived from his influence, and promoted by his example; for every one that loveth his Christian brother is born of him, &c.

9—11. *Herein is love*] It is herein manifested in a manner the most wonderful, and the most free, chap. iii. 16, &c.

12, 13. *No man hath seen*] John i. 18. Though no man hath seen God, yet his only-begotten Son hath revealed him.

14—17. *Saviour of the world*] Of all that have, do, or shall believe in him.

18, 19. *No fear in love*] No slavish fear of the judgment, as perfect love to God and to man in the most effectual manner casteth it out. Though we love him in the highest degree, let us remember that it is because he first loved us.

fear hath torment. He that feareth is not
 19 made perfect in love. We love him, because
 20 he first loved us. If a man say, I love God,
 and hate his brother, he speaketh falsely:
 for he that loveth not his brother whom he
 hath seen, how can he love God whom he
 21 hath not seen? And we have this commandment
 from him, That he who loveth
 God love his brother also.

CHAPTER V.

A. D. 90. He that loveth God loveth his children; he keepeth his commandments; Jesus is able to save us, and to hear our prayers for ourselves and others.

1 **WHOSOEVER** believeth that Jesus is the
 Christ is born of God; and whosoever
 loveth him that begot, loveth him also that
 2 is begotten by him. Hereby we know that
 we love the children of God, when we love
 3 God, and keep his commandments. For
 this is the love of God, that we keep his
 commandments: and his commandments
 4 are not grievous. For whosoever is born of
 God overcometh the world: and this giveth
 us victory over the world, even our faith.
 5 Who is he that overcometh the world, but
 he that believeth that Jesus is the Son of
 6 God? This is he who came by water and
 blood, even Jesus Christ: not by water only,
 but by water and blood. And it is the
 Spirit that beareth testimony, because the
 7 Spirit is truth. For there are three that
 8 bear testimony,* The Spirit, and the Water,
 and the Blood: and these three agree in

one. If we receive the testimony of men, 9
 the testimony of God is greater: for this
 is the testimony of God which he hath tes-
 tified of his Son. He who believeth on the 10
 Son of God hath the testimony in himself:
 he who believeth not God maketh him a
 liar; because he believeth not the testimony
 which God hath testified of his Son. And 11
 this is the testimony, that God hath given
 to us everlasting life, and this life is through
 his Son. He that hath the Son hath this 12
 life; and he that hath not the Son of God
 hath not this life. These things I write to 13
 you who believe on the name of the Son of
 God, that ye may know that ye have ever-
 lasting life.*

And this is the confidence which we have 14
 in him, that, if we ask any thing according
 to his will, he heareth us. And, if we know 15
 that he heareth us, whatsoever we ask, we
 know that we have the petitions *granted*
 which we ask of him. If any man see his
 brother sin a sin which is not unto death, 16
 he shall ask, and God shall give him life;
 for such *I say* as sin not unto death. There
 is a sin unto death: I do not say that one
 should ask concerning it. (All unrighteous- 17
 ness is sin;) and there is a sin not unto death.
 We know that whosoever is born of God 18
 sinneth not: but he who is born of God
 keepeth himself, and the Evil One toucheth
 him not. And we know that we are of God, 19
 and the whole world lieth under the Evil
 One. And we know that the Son of God 20

20, 21. *I love God*] If any one profess love to God, and yet hate his brother man or Christian, he is a deceiver.

CHAP. V. 1-3. *Him that begot*] They love him because of his love to them, and will love those who have been begotten, by his truth and Spirit, to a resemblance of himself.

4, 5. *Whosoever*] John uses the neuter gender, says Macknight, to denote all kind of persons, male or female, Jew or Gentile, bond or free; but that it is often used for the masculine is certain.—*And this giveth*] It is better to render clearly than to retain the idiom of the text.

6-8. *This is he who*] Came as the Messiah, and Son of God, and claimed to be so. Hence this coming does not refer to his coming in the flesh, and being born into the world, but to the beginning of his ministry, when he was baptized in the Jordan, &c. Thus he came, and was attested to be the Son of God by water; and so he was by the shedding of his blood on the cross, as in that event prophecies were fulfilled, and as at his trial he declared himself to be the Son of God, and during his crucifixion God bore testimony to him in the miracles wrought, and by his resurrection.—(o) *In heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three that bear testimony on earth.*] Griesb.—*Three that bear*] The Spirit by his astonishing gifts, the ordinance of baptism solemnly appointed by Christ as emblematic of moral purity, and the Lord's Supper as being a commemoration of his shed blood. Now these three agree in the testimony they bear to Jesus as the Son of God.

9. *The testimony of men*] As we do in judicial affairs, and as the law enjoined, Deuter. xix. 15: the testimony of God is more deserving our regard. Now what I have stated is the remarkable testimony God has given, and is yet giving concerning his Son Jesus Christ.

10-13. *Hath the testimony in himself*] His own faith in Christ produceth such a change in his temper, hopes, and conduct, that by these he has the same testimony in him-

self as the Spirit, water, and blood bear; but he who believeth not the testimony which God hath borne to him maketh God a liar, treats him as one, and must answer for it.—*This is the testimony*] The great truth testified in revelation to us, and which is founded on Christ's being the Son of God and the Saviour, that God hath given, &c.

14, 15. *We have in him*] Either in God, verse 11, or in the Son of God, the immediate antecedent.—*Any thing*] The power of working miracles, the gift of wisdom, healing diseases, &c. Yet it is now a truth, and ever will be, that when we ask what is agreeable to his will, and ask in a proper manner, he will hear us.

16, 17. *Not unto death*] A sin which hath brought on the sinner some disease as a punishment, but which the Spirit revealeth to any one, is not unto death, he may pray for him, and he shall be miraculously restored to health. James v. 14, 15; 1 Cor. v. 5, 11, 30; 1 Tim. i. 20, and notes.—

There is a sin unto death] A sin which hath brought on the sinner some disease as a punishment, but which the Spirit revealeth to any one, is not unto death, he may pray for him, and he shall be miraculously restored to health. James v. 14, 15; 1 Cor. v. 5, 11, 30; 1 Tim. i. 20, and notes.—*There is a sin unto death*] Speaking evil of the miraculous works of the Spirit, as the Jews did; aggravated apostasy, final impenitence, and unbelief.—*All unrighteousness*] Any act of disobedience is sin, and deserves death, but there is a sin which does not deserve death to be inflicted in a public, judicial manner: such are all the failures of good men, which they feel and lament, and such are many committed in ignorance and unbelief; for those who are out of the church God will judge hereafter.

18, 19. *Sinneth not*] Does not sin a sin unto death. 1 Tim. i. 20.—*We know*] Are born of him, belong to him, and obey him; but the world, the wicked of every class, lieth under the Evil One, under his power and dominion, willingly serving him.

is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, in his Son

Jesus Christ; This is the true God, and the eternal life. My children, keep yourselves from idols. Amen.

20, 21. *Know him that is true*] Some would refer this to the Father; but the following clauses limit it to his Son Jesus Christ, as they appear evidently to be in apposition, and the last is explanatory. 'We are in him that is true, in his Son,' &c. This or He is the true God, as one with the

Father, and the person before mentioned as the Word of Life, and as the 'Everlasting Life,' which was with the Father, chap. i. 1, 2. This appears the obvious, the natural construction and sense of the text; and is a direct proof of the divinity of our Lord.

THE SECOND EPISTLE OF

J O H N.

INTRODUCTION.

From the epistle itself it appears that the female to whom it was written was a person of rank and wealth. She had embraced and nobly professed the faith; and was distinguished for her liberality, and kind attention to the ministers of the word and the disciples of Jesus. She probably lived in some city of Asia at no great distance from Ephesus, as John hoped soon to see her. The design of this letter was to guard her against false teachers and their heresies.

A. D. 91. He exhorteth her and her children to perseverance in love and faith, and to avoid those seducers who brought not the true doctrine of Christ.

- 1 THE elder to the lady Electa and her children, whom I love in the truth; and not I only, but all those likewise who know the truth; Because of the truth which abideth in us, and shall be with us for ever.
- 3 Grace, mercy, and peace be with you, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
- 4 I rejoiced greatly that I found some of thy children walking in the truth, according as we have received a commandment from the Father. And now I beseech thee, lady, not as writing a new commandment to thee, but that which we had from the beginning, that we love one another. And this is love, that we walk according to his commandments. This is the commandment, That, as ye have heard from the be-

ginning, ye should walk in it. For many 7 deceivers are gone forth into the world, who confess not that Jesus Christ did come in the flesh. Such an one is a deceiver and an antichrist. Take heed to yourselves; 8 that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and 9 abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If any one come unto you, and bring not 10 this doctrine, receive him not into your house, nor wish him success; For he who 11 wisheth him success is a partaker of his evil deeds.

Having many things to write to you, I 12 would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. The 13 children of thy chosen sister salute thee. Amen.

1—3. *The elder*] Peter gave himself the same title; and it is remarkable that John never mentions his own name in any of his writings. He must have been now very aged. —*To the lady Electa*] Some understand Electa as an appellative, signifying the chosen or excellent lady; but from the article and Greek usage it is clearly a proper name. —*In the truth*] Whom I love as a Christian who knows and believes the truth.

4. *I found some of*] I met with some of them; and from conversation, I learned with joy that they were sound in the faith, and walking according to it.

5, 6. *Not a new commandment*] Not one never enjoined before, but one co-eval with the gospel. 1 John ii. 8, and John viii. 34.—*This is love*] 1 John v. 3.

7. *Many deceivers*] False teachers, pretending to divine inspiration, 1 John iv. 1, &c.—*Did come in*] Denying his incarnation, and of course his sufferings and death. Every such teacher is a deceiver and the enemy of Christ.

8. *Take heed to*] Guard against such men, lest, departing from the faith, you be led away with the error of the wicked, and we lose the fruits of our labour among you.

10, 11. *Bring not this*] When Christians or teachers went to places where they were not known, they usually had letters of commendation, 2 Cor. iii. 1; and if not, they made some profession of their faith. Now if any one taught not as a Christian or teacher this doctrine, 'that Christ did come in the flesh,' and that obedience to him in all things taught in the gospel is due, receive him not into your house, nor wish him success, &c., as this would in effect be approving of his errors, and becoming partakers with him in the guilt of his evil deeds.

13. *Of thy chosen sister*] From this it appears that the lady to whom John wrote had a sister, who resided with her family where John was; and who, like her, had embraced the gospel. As nothing is said respecting their husbands, we may infer that they were dead, or else continued heathens.

THE THIRD EPISTLE OF J O H N.

INTRODUCTION.

THIS epistle is directed to Gaius, who, according to Lardner, was an eminent Christian who lived in some city of Asia not far from Ephesus. The apostle speaks of shortly coming to him, which he could not have done had he lived at Corinth, or in some other distant place.

A. D. 91. He commends Gaius for his piety and hospitality to strangers and ministers; and complains of Diotrephes for his pride, while he bears testimony to good Demetrius.

- 1 THE elder to the well beloved Gaius, whom I love in the truth.
- 2 Beloved, I wish that thou mayest prosper in all things and be in health, even as thy soul prospereth. For I rejoiced greatly,
- 3 when the brethren came and bore testimony of the truth which is in thee, according as thou walkest in the truth. I have no
- 4 greater joy than to hear that my children walk in the truth. Beloved, thou doest faithfully whatsoever thou doest to the
- 5 brethren, and to strangers; Who have borne testimony of thy love before the church: whom if thou conduct on their journey in a manner becoming *a servant of*
- 6 God, thou wilt do well: Because for the sake of his name they went forth, taking
- 7 nothing of the Gentiles. We therefore ought to receive such, that we might be
- 8 fellow labourers for the truth. I would

have written to the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, 10 if I come, I will remember his deeds which he doeth, tattling against us with malicious words: and not content herewith, he receiveth not the brethren himself, and forbiddeth those that would, and casteth them out of the church. Beloved, imitate not 11 that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God. Demetrius 12 hath a good testimony from all men, and from the truth itself; and we also bear him testimony; and ye know that our testimony is true.

I had many things to write, but I will 13 not with ink and pen write unto thee: But 14 I hope I shall shortly see thee, when we shall speak face to face. Peace be to thee. Our friends salute thee. Salute the friends by name.

2—4. *And be in health*] From this it is inferred that this excellent man did not enjoy good bodily health; but he enjoyed what was better, prosperity of soul.

5—8. *Doest faithfully*] As a servant of Christ, faithfully obeying his will and receiving strangers who have visited thee, and borne testimony to thy love before the church; and let me remind thee, that, by so doing, we may be fellow-labourers in propagating the blessed gospel.

9, 10. *Diotrephes*] He is generally supposed to be the bi-hop or pastor, and Benson and others suppose him to be a Jew, who would not own the apostle's authority, nor receive those Gentile converts who went forth to preach the

gospel. Hence John mildly reproves him, and declares he would remember his deeds when he came. *Casteth them*] Not only refusing them the rights of hospitality, but treating them as if they were not Christians. The terms denote excommunicating. John ix. 34, 35.

11. *Imitate not*] The evil example of Diotrephes; but ever exercise the brotherly love which the gospel requires.

12. *A good testimony*] From all who know him for his meekness, benevolence, and humility; and from the Truth, from Jesus in the gospel, who bears testimony to all such characters; and we join ours, which ye know to be true and deserving our regard.

THE GENERAL EPISTLE OF J U D E.

INTRODUCTION.

THIS epistle was written near the same time and on the same subject as the second of Peter; and in many parts the same words and sentiments occur which are found in 2 Pet. ii. From this some suppose that both were derived from some Jewish writing, and that little authority is due to them; while others more justly think that Jude had seen the epistle of Peter, and as his intention was to expose the same errors, probably prevailing in some different part of the Christian church, he borrowed what was adapted to his design.

1. *D. 91. He exhorteth to constancy in the faith; exposes false teachers, for whose doctrines and manners dreadful punishment is prepared; the duty of the godly, &c.*

1 **JUDE**, the servant of Jesus Christ, and brother of James, to those that are sanctified by God the Father, and preserved in
 2 Jesus Christ, and called: Mercy, and peace, and love, be multiplied unto you.
 3 Beloved while I gave all diligence to write unto you of the common salvation, it became necessary for me to write unto you and exhort you, that ye should earnestly contend for the faith which was once delivered to the
 4 saints. For some men have crept in unawares, who were long before described for this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying our only sovereign Lord,
 5 Jesus Christ. Now I desire to remind you, though ye once knew this, how that the Lord, having saved his people out of the land of Egypt, afterwards destroyed those
 6 who believed not. And the angels who kept not their first state, but left their own habitation, he hath reserved in eternal chains, under darkness, to the judgment of
 7 the great day. Even as Sodom and Gomorrah, and the cities near to them, which in like manner with them, gave themselves
 8 over to uncleanness and unnatural passions, are set forth for an example, suffering the vengeance of everlasting fire. In like
 9 manner also these dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael, the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring
 10 The Lord rebuke thee. But these speak

1, 2. *Brother of James*] He was son of Alphaeus, and was called Lebbeus and Thaddeus, Matt. x. 3; Mark iii. 18.—*Sanctified by the Father*] Separated in his purposes, being given to Christ, and preserved in and by him in their unregeneracy, and now called by the gospel to repentance and faith. Mercy and peace, &c.

3. *Contend*] Steadily maintain the true doctrine of faith which has been delivered to the saints.

4. *Described for this*] In the examples of their wickedness, contained in the writings of Moses and the prophets.

5—7. *Destroyed those*] See Heb. iii. 16—19.—*The angels who*] 2 Pet. ii. 4. Did not behave properly, but sinned, and so left, or fell from, their original abode in heaven.—*Even as Sodom*] See 2 Pet. ii. 6.—*The vengeance of*] Everlasting in its effects, the cities being wholly destroyed.

8—10. *Dreamers*] Who fancy themselves wise and great, while they defile themselves with vice, despise dominion, &c. 2 Pet. ii. 10.—*Yet Michael*] This fact is no where recorded in the Old Testament; but, like others, might be handed down as a tradition. If we refer what is here said to the dead body of Moses, the devil wished to make known where it was buried, and thus tempt the Jews to idolatry, and Michael, as watching over them, opposed him successfully. Macknight thinks the Jewish church is called the body of Moses, as the Christian is the body of Christ; and that Jude refers to Zech. iii. 1; xii. 1: and admitting the various reading, Zech. iii. 1, 2, the reference is clear.—*But these speak evil*] 2 Pet. iv. 12.

11—13. *Gone in the way of Cain*] By their destructive

evil of those things which they know not: but what they know naturally, as brute creatures, in these things they corrupt themselves. Alas for them! because in the 11 way of Cain have they gone, and in the error of Balaam for reward they have rushed on, and in the gainsaying of Korah, they have destroyed themselves. These are 12 spots in your love-feasts, when they feast with you, feeding themselves without fear: they are as clouds without water, carried aside by winds; as trees whose fruit withereth, barren, twice dead, plucked up with the roots; As raging waves of the sea, 13 foaming out their own shame; as wandering stars, to whom is reserved the blackness of darkness for ever. Now Enoch, the 14 seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousands of his saints, To execute judg- 15 ment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have committed, and of all the hard speeches which ungodly sinners have spoken against him. These are mur- 16 murers, complainers, walking after their own evil desires: and their mouth speaketh great swelling words; admiring the persons of men for the sake of gain. But, beloved, 17 remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; How they told you that there 18 would be in the last time scoffers, walking after their own ungodly desires. These 19 are they who separate themselves, sensual, not having the Spirit.

But ye, beloved, building up one another 20 in your most holy faith, praying by the Holy Spirit, Keep yourselves in the love 21

errors, murdering the souls of men, as he murdered his brother: and by perverting the truth of God for gain, they have imitated Balaam; and by opposing Christ, as Korah did Moses, they are destroying themselves.—*Spots in*] 2 Peter ii. 13.—*As trees whose*] As blasted trees, or as trees twice or wholly dead, having been plucked up by the roots; or, to use other comparisons, they are as raging waves of the sea, turbulent and furious against all who oppose them, foaming out their own shame; as wandering stars, unsteady in their conduct, like those stars which appear to us now to go forward, and then to recede, &c.; or like comets which appear, and then pass away.

14, 15. *Prophesied of these*] This fact is not mentioned elsewhere; but from what Moses relates. Enoch was a man eminent for his piety, walking with God on earth, and translated to heaven. Like Noah, he was a preacher of righteousness; and Benson observes that the name he gave his son, proves him a prophet, Methuselah, which according to Bochart signifies, 'When he is dead a flood cometh.'—*The Lord cometh*] If he thus prophesied to the sinners of the old world, it is true respecting those who now live; for he will come to judgment, when he will convict all that are, &c.

16. *Murmurers*] Against God, because they do not enjoy what they wish.

17—19. *How they told you*] See 2 Pet. iii. 3, and 2 Tim. iii. 1—5.—*Who separate*] On account of gain, mere animal men, gratifying their animal passions, and not having the Spirit of God.

20—23. *Building up*] By mutual conversation and in-

of God, looking for the mercy of our Lord
22 Jesus Christ to everlasting life. And
making a difference, have compassion on
23 some; And others save by fear, snatching
them out of the fire; hating even the gar-
ment defiled by the flesh.

struction, in the knowledge and practice of that system of truth called the faith. Here we are directed to expect mercy, the pardon of sin from Christ, and even everlasting life, which imply his divine nature.—*Making a difference*] In the method of reclaiming sinners: on some have compassion as erring through ignorance and weakness; but save, if possible, others, who show great depravity and obstinacy, by the fear of divine wrath, snatching them as

Now to him that is able to keep you from 24
falling, and to present you faultless before
the presence of his glory with exceeding
joy, To the only wise God our Saviour, be 25
glory and majesty, dominion and power,
both now and for ever. Amen.

brands from the fire, Zech. iii. 2.—*The garment defiled*] In labouring to restore others, you must show that you cultivate the purity you recommend, by hating any thing defiled. Levit. xv. 4, &c.

24, 25. *Now to him*] What a noble display of his Saviour's power, grace, and glory have we in this conclusion! He is the only wise God our Saviour, and to him let all glory be ascribed.

REVELATION

OF SAINT JOHN THE DIVINE.

INTRODUCTION.

ACCORDING to Dr. Mill, this work, in a few years after it was written, was numbered among the apostolic writings, and received as the genuine production of the Evangelist John, by the churches of Asia, Syria, and Samaria; and the more distant ones of Africa, Egypt, Rome, and other churches of Europe. And both Sir Isaac Newton and Lowman were of opinion, that hardly any one book hath received more early, more authentic, or more satisfactory attestations. It was not questioned for above a hundred years afterwards; but in consequence of some absurd opinions respecting the Millennium which some Fathers held, and which they attempted to support by this book, a certain Caius denied its authority, and Dionysius of Alexandria raised objections preserved by Eusebius; but to all it may be answered, that they bring no proof against its authenticity, nor any testimony against John being the author of it; and on a subject of this nature, testimony alone ought to decide.

CHAPTER I.

A. D. 96. *John writeth to the seven churches of Asia, signified by the golden lamp-stands; the coming of Christ; his glorious power and majesty.*

- 1 THE Revelation of Jesus Christ, which God gave to him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel to
- 2 his servant John: Who hath testified of the word of God, and of the testimony given to Jesus Christ, even whatsoever
- 3 things he hath seen. Happy is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein: for the time is near.
- 4 JOHN to the seven churches which are in Asia: Grace, and peace be unto you, from

him who is, and who was, and who is to come; and from the seven Spirits which are before his throne; And from Jesus 5
Christ, who is the faithful witness, and the first-born from the dead, and the prince of the kings of the earth. To him that loved us, and hath washed us from our sins by his own blood, And hath made us kings 6
and priests to his God and Father; to him be glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and 7
every eye shall see him, and they also who pierced him: and all the tribes of the earth shall lament because of him. Even so, Amen. I am the Alpha and the Omega," 8
saith the Lord "God," who is, and

CHAP. I. 1—3. *Shortly come to pass*] Some of the events predicted in this book will soon occur.—*Who hath testified*] Concerning the doctrine, miracles, and sufferings of Christ, in the gospel which he hath written, and in which is recorded the testimony given to him at his baptism, by the Father, &c.—*And they that hear*] Few persons then could afford to buy a copy of the scriptures: and the knowledge of most was derived from hearing them read in the assemblies of Christians; but it was not hearing but keeping the things enjoined to which the promise is made.

4—6. *For him who is*] From the eternal, unchanging God.—*The seven spirits*] To imagine that John prayed to created spirits or angels would be to make him an idolater. We must then understand the seven spirits to mean the

Holy Spirit, thus called on account of the fullness and variety of his grace and operation, the word seven, in Hebrew, denoting fullness and perfection.—*Prince of the kings*] Being exalted far above them, and by his providence overruling them to accomplish his pleasure.

7, 8. *Behold he cometh*] John speaks of his coming as if at hand, because of the certainty of it; and he probably refers to Dan. vii. 13; Zech. xii. 10.—*They who pierced him*] The Jews; and even all others, when they see him in his glory, will lament that he was treated with such indignity and cruelty when on earth.—*I am the Alpha*] Here he who is described as coming in the clouds, speaks of himself as possessing divine attributes, see v. 18.—(o) *The beginning and the end*] Griesb.—(a) Griesb.

who was, and who is to come, the Almighty.

- 9 I John, your brother, and companion in affliction, and in the kingdom and patience of Jesus Christ, was in the island which is called Patmos, for the word of God, and
10 for my testimony to Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a loud voice, as of a trumpet,
11 Saying, "What thou seest, write in a book, and send it unto the seven churches ; " to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to
12 Philadelphia, and to Laodicea. And I turned to see whence the voice came that
13 spoke with me. And being turned, I saw seven golden lamp-stands ; And in the midst of the seven lamp-stands one like to the Son of man, clothed with a garment down to the feet, and girt about his breast
14 with a golden girdle. His head and his hair were white, as white wool, or as snow ;
15 and his eyes were as a flame of fire ; And his feet like fine brass, as if they had been purified in a furnace : and his voice as the
16 sound of many waters. And he had in his right hand seven stars : and out of his mouth went a sharp two-edged sword : and his countenance was as the sun shining in
17 his strength. And when I saw him, I fell at his feet as if dead. And he put his right hand upon me, saying to me, Fear not ; I
18 am the first and the last ; He that liveth, though I was once dead ; and, behold, I continue living for evermore, and have the
19 key of death and hades. Write therefore the things which thou hast seen, and the things which now are, and the things which

shall be hereafter. The meaning of the 20 seven stars which thou seest in my right hand, and the seven golden lamp-stands, is *this* ; The seven stars are the angels of the seven churches : and the seven lamp-stands which thou seest are the seven churches.

CHAPTER II.

A. D. 96. What is commanded to be written to the angels or ministers of the churches of Ephesus, Smyrna, Pergamos, and Thyatira, &c.

To the angel of the church of Ephesus 1 write ; These things saith he that holdeth the seven stars in his right hand ; that walketh in the midst of the seven golden lamp-stands ; I know thy works, and thy labour, 2 and thy patience, and that thou canst not bear those that are evil : and thou hast tried those who say that they are apostles, and are not, and hast found them liars : And hast patience, and hast borne much 3 for my name's sake, and hast not fainted. Nevertheless I have somewhat against 4 thee, because thou hast lost thy first love. Remember, therefore, whence thou hast 5 fallen, and repent, and do thy first works ; or else I will come unto thee quickly, and will remove thy lamp-stand out of its place, unless thou repent. But this praise thou 6 hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath 7 an ear, let him hear what the Spirit saith unto the churches, To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

And to the angel of the church in Smyrna 8 write ; These things saith the first and the last, who was dead, and is alive ; I know 9 thy works, and affliction, and poverty, (yet

9. *Companion in the*] A fellow-sufferer with you in the kingdom of Christ, banished to the island called Patmos, for preaching the word of God, and giving testimony to Christ. This event occurred about the year 95, in the reign of Domitian ; and this shows that this book could not be published sooner than 96 or 97.

10, 11. *On the Lord's day*] On the first day of the week, the day on which he rose from the dead, and the day on which Christians usually meet for divine worship ; on this day, in the island of Patmos, the Spirit came upon me as on the prophets, and presented to my mind the following visions (o) *I am Alpha and Omega, the first and the last*] Griesb. (o) *Which are in Asia*] Griesb.

13. *I saw seven golden*] This is the just version of the text, but they must have been single, and very different in their form from the chandelier of the tabernacle. Exod. xxv. 31, &c. They were properly lamp-stands, and each was the emblem of a single church. They were placed either in a circle, or in a straight line, a space being left in the middle, where in the vision stood one like to the Son of Man, a most glorious person, clothed in robes of majesty.

14—16. *His head*] This is very like what Daniel saw, chap. vii. 9.—*White*] Surrounded with uncommon brightness and lustre, as the word signifies.

17—20. *As if dead*] The glory of this scene overpowered me, and I became as one dead, insensible ; but he revived me, and said, Fear not. See Dan. x. 10.—*I am the first*] Though appearing as a man, I am indeed possessed of divine perfections and glories.—*He that liveth*] He that now liveth again, though I was, as to my human nature, as

thou knowest, once dead and laid in the tomb ; and behold, as your high priest and Saviour, I continue living for ever.—*The meaning*] This vision of the stars and lamp-stands represents the seven pastors, and seven churches of Asia.

CHAP. II. 1. *To the angel*] From what is said to the angel of the church at Ephesus, and the other churches, it is evident, that the people forming these churches are included, or rather particularly addressed ; and as we learn that there were in this church many elders or pastors, Acts xx. 17, 28, it is by some concluded that the term angel is symbolical both of the pastors and the people. Campbell supposes that the angel means the presiding elder, or the chairman, when they met for any special purpose, together with the church, according to the custom of all societies.—*Holdeth the seven*] Who supports and maintains his ministers, and who is present to bless and encourage all believers.

2, 3. *I know thy works*] This is addressed to the whole church, and from this it is evident that the presiding minister or elder included the rest of the officers.—*That they are apostles*] Who pretend to a special commission from me, and thou hast found them impostors, and hast rejected them.

4, 5. *Thy first love*] Thou art declining in affection and zeal. It is proper, therefore, to call upon thee, to regain thy former love, and do the same works of charity.

6. *Nicolaitans*] The followers of one Nicolas, who held and taught that the most impure practices were indifferent, or even innocent.

8—11. *Church in Smyrna*] Smyrna was a large city to the north of Ephesus, and still abides and retains its name.

- thou art rich,) and the blasphemy of those who say they are Jews, and are not, but are
 10 the synagogue of Satan. Fear none of those things which thou art about to suffer. Behold, the devil will cast some of you into prison, that ye may be proved; and ye will have affliction for ten days. Be thou faithful to death, and I will give thee a crown
 11 of life. He that hath an ear, let him hear what the Spirit saith unto the churches. He that overcometh shall not be hurt by the second death.
 12 And to the angel of the church in Pergamos write: These things saith he which
 13 hath the sharp two-edged sword; I know thy works, and where thou dwellest, even where the throne of Satan is: and yet thou holdest fast my name, and didst not deny my faith, even in those days wherein Antipas was my faithful witness, who was slain
 14 among you, where Satan dwelleth. Nevertheless I have a few things against thee, because thou hast there such as hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols,
 15 and to commit fornication. So hast thou also such as hold the doctrine of the Nicolaitans, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my
 17 mouth. He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh I will give to eat of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth but he that receiveth it.
 18 And to the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes as a flame of fire,

and whose feet are like fine brass; I know 19 thy works, and thy love, and service, and faith, and patience, and thy last works, which are better than the first. Neverthe- 20 less I have somewhat against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I have given her time, and she will 21 not repent of her fornication. Behold, I 22 will cast her on a bed of sickness, and those that commit adultery with her into great affliction, unless they repent of their deeds. And I will kill her children by death; and 23 all the churches shall know that I am he who searcheth the reins and the hearts: and I will give unto every one of you according to your works. But to you I say, 24 even to the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak: I will put upon you none other burden. But that which ye have already, hold fast 25 till I come. And he that overcometh, and 26 keepeth my works unto the end, to him will I give power over the nations: And he 27 shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I have received from my Father. And I will give him the morning 28 star. He that hath an ear, let him hear 29 what the Spirit saith unto the churches.

CHAPTER III.

A. D. 96. The church of Sardis is reproved and exhorted to repent; the church of Philadelphia is approved, and that of Laodicea rebuked for its lukewarmness.

AND to the angel of the church in Sardis I write: These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name

—*Are Jews*] Pretend to be the peculiar people of God.—*The devil*] By his servants and instruments, persecutors, will cast some of you, &c.—*Ten days*] That is, a short and limited period. Some, however, understand ten prophetic days, a day signifying a year.—*Crown of life*] Paul calls the reward of the Christian an incorruptible crown, a crown of righteousness, and James, a crown of life; by which is meant the future state of glory and happiness.—*Second death*] The future punishment of the wicked.

12, 13. Pergamos lay north of Smyrna. *Two-edged sword*] Chap. i. 16. *Throne of Satan*] Is established by the superstition, wickedness, and persecution of the people. *Antipas*] Nothing more is said of this person; so that we know not whether he was a minister, or a private Christian. He nobly suffered death for his faith, and his Lord mentions him with respect and honour.

14, 15. *The doctrine of Balaam*] See Numb. xxv. 1, 2; xxxii. 16. As he taught Balak how to seduce the Israelites, so some among you seduce my disciples, and teach the impure doctrines of the Nicolaitans. See verse 6.

16, 17. *Sword of my mouth*] I will quickly come and punish them.—*Hidden manna*] The allusion is to the pot of manna, which Moses commanded to be laid up before the Lord. Exod. xvi. 33, &c.—*A white stone*] White stones were used in acquitting accused persons, and black in condemning them; and white stones were also given to the victors in the Grecian games, as warrants to receive

their prizes. To one of these customs the passage seems to refer, and Lowman applies it to the latter.—*New name*] A new rank and state, which no one can know but he who receives and enjoys it.

18, 19. Thyatira lay to the south-east of Pergamos.—*The Son of God*] He appeared as the Son of man, but was, in a particular sense, the Son of God. Comp. chap. i. 13—16.

20—23. *Woman Jezebel*] One like her addicted to vice, seducing my disciples to uncleanness, and to join in the feasts of idols.—*Commit adultery*] Who follow her impure and pernicious doctrines.—*Kill her children*] Her disciples and adherents.

24. *Even to the rest*] To those who abide faithful I will put on you no new burden. Some suppose that he refers to Acts xv. 28; see verse 20.

26, 27. *Over the nations*] Daubuz refers this to the millennium, chap. v. 10; xx. 4, 9; but Doddridge to the final judgment, when they shall sit down with him on his throne, and judge and condemn all his enemies. Ps. ii. 8, 9.

28. *Morning star*] Such splendour and glory as the morning star fitly represents.

CHAP. III. 1. Sardis lay to the south of Thyatira, and was once the renowned capital of Lydia, where Cræsus, one of the most wealthy of ancient kings, reigned.—*Seven spirits*] Chap. i. 4, 16.—*A name that*] A name among men, as if alive to the interests of the gospel; but thou art indeed in a dying condition.

- 2 that thou livest, and yet art dead. Be watchful, and strengthen the things which remain, which are ready to die: for I have not found thy works perfect before God.
- 3 Remember therefore how thou hast received and heard, and keep *those things*, and repent. If therefore thou shalt not watch, I will come upon thee as a thief, and thou shalt not know what hour I will come upon thee.
- 4 Yet thou hast a few persons even in Sardis who have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment: and I will by no means blot out his name from the book of life, but I will confess his name before my Father, and
- 6 before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches.
- 7 And to the angel of the church in Philadelphia write: These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one shutteth, and shutteth, and no one openeth:
- 8 I know thy works: behold, I have set before thee an open door, which no one can shut: for thou hast but little strength, and yet hast kept my word, and hast not denied my name. Behold, I will make those of the synagogue of Satan (who say they are Jews, and are not, but lie; behold, I will make them) to come and do obeisance before thy feet, and to know that
- 10 I have loved thee. Because thou hast kept my word enjoining patience, I also will keep thee from the hour of trial, which shall come upon all the world, to try those
- 11 who dwell upon the earth. Behold, I come quickly: hold fast what thou hast, that no one take thy crown *from thee*.
- 12 Him that overcometh I will make a pillar in the temple of my God, and he shall go

out no more: and I will write upon him the name of my God, and the name of the city of my God, of the new Jerusalem, which shall come down out of heaven from my God; and my own new name. He 13 that hath an ear, let him hear what the Spirit saith unto the churches.

And to the angel of the church at 14 Laodicea write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God: I know 15 thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then 16 because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich 17 and grown wealthy, and have need of nothing; and knowest not that thou art wretched, and pitiable, and poor, and blind, and naked: I counsel thee to buy of me 18 gold purified in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness may not appear; and to anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I 19 rebuke and chasten: be zealous, therefore, and repent. Behold, I stand at the door, 20 and knock: if any one hear my voice, and open the door, I will come in to him, and will sup with him, and he *shall sup* with me. To him that overcometh will I grant to sit 21 with me on my throne, even as I also overcame, and sit with my Father on his throne. He that hath an ear, let him hear 22 what the Spirit saith unto the churches.

CHAPTER IV.

A. D. 96. John seeth the throne of God in heaven; the four living creatures full of eyes, and the elders worshipping before him.

AFTER these things I looked, and, behold, a door was opened in heaven: and

4. *A few persons*] Greek, names. These have not defiled themselves by those gross pollutions with which so many are defiled.

5. *From the book of life*] The allusion is to the custom of enrolling the names of citizens, or subjects, in a book or register. Our Lord speaks of having such a book. I will never disown him, but confess him, &c. Let it be recollected that this is a promise made to the Christian victor, and is only fulfilled after he has entered into the future state.

7, 8. Philadelphia lay to the south-east of Sardis.—*Key of David*] See Is. ix. 6; xxii. 22, and notes.—*An open door*] Opportunity and means of extending my doctrine and kingdom, 1 Cor. xvi. 9.

9. *Synagogue of Satan*] Chap. ii. 9.—*Do obeisance*] The Jews were the most bitter foes of the Christian name; and it is not improbable that this was fulfilled when they were vanquished by Adrian, and dispersed in all directions; and probably some of them were converted to the faith.

10, 11. *The hour of trial*] Lowman thinks this refers to the persecution under Trajan, which was more general, and continued longer than those which had preceded it.

12. *A pillar in the*] As a pillar in the heavenly temple. The allusion is to those pillars erected in memory of some victory.

14. Laodicea lay also south of Philadelphia, and in the road to Ephesus. The seven churches were situated in a kind of circle.—*The beginning of the*] Comp. chap. xxi. 6; xxii. 13. Some render, 'Chief of the creation,' &c. Daubuez, 'Prince or ruler,' while others consider the abstract used for the concrete, and that the sense is, 'the efficient-cause of the creation of God,' Gal. i. 16, 17. As the word is ambiguous, the common version is retained.

15, 16. *I would that thou*] Lowman observes, that this is only saying, that lukewarmness is very detestable to Christ; and indeed the metaphor strongly conveys this notion.

17, 18. *I am rich and*] They thought themselves so wise and so good as to need nothing.—*I counsel*] To obtain from me, without money and price, blessings more valuable than purified gold; the white raiment of my righteousness, praying for the unction of the Spirit, that he may enlighten and bring thee to know thyself.

19, 20. *I rebuke and*] I take methods to convince them of their errors as I am doing with thee; be then more zealous, shaking off sloth, and repent.—*Behold I stand*] I am now giving them warning, and if they comply with it, they shall enjoy the comfort of holy intercourse and fellowship with me, and I will raise them to the highest honour.

CHAP. IV. 1, 2. *A door*] An opening or entrance ap-

the first voice which I heard was as it were of a trumpet talking with me; and saying, Come up hither, and I will show thee
 2 things which must be hereafter. And immediately I was in the Spirit: and behold, a throne was placed in heaven, and one sat
 3 on the throne. And he who sat was in appearance like a jasper and a sardine stone: and a rainbow was round about the throne,
 4 in appearance like to an emerald. And round about the throne were twenty-four thrones: and upon the thrones I saw
 5 twenty-four elders sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded
 6 lightnings and thunderings and voices: and seven lamps of fire were burning before the throne, which are the seven spirits of God.
 7 And there was before the throne as it were a laver of glass like to crystal: and in the midst of the throne, and round about the throne, were four living creatures full
 8 of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face as a man,
 9 and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings; and they were full of eyes round about and within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was,
 and is, and is to come. And when those living creatures give glory, and honour, and

thanks, to him who sat on the throne, who liveth for ever and ever, The twenty-
 10 four elders fall down before him who sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O
 11 Lord, to receive glory, and honour, and power: for thou hast created all things and by thy will they are, and were created.

CHAPTER V.

A. D. 96. The book sealed with seven seals, and which the Lamb only could open; hence the elders praise him, and confess that he redeemed them.

AND I saw in the right hand of him who
 1 sat on the throne a book, written within and without, sealed with seven seals. And
 2 I saw a strong angel, who proclaimed with a loud voice, Who is worthy to open the
 3 book, and to loose the seals thereof? And no one in heaven, nor on earth, nor under
 4 the earth, was able to open the book, and to look therein. And I wept much, because
 5 no one was found worthy to open the book, and to look therein. Then one of the
 6 elders saith to me, Weep not: behold, the Lion of the tribe of Judah, the Root of
 David, hath prevailed to open the book, and to loose the seven seals thereof. And
 I beheld, and, lo, in the midst between the throne and the four living creatures, and
 in the midst between the elders, stood a Lamb, as if it had been slain, having seven
 horns and seven eyes, which are the seven spirits of God sent forth into all the earth.

peared, and I seemed to hear a voice loud as a trumpet, calling to me, and saying, &c.—*I was in the Spirit*] Wrapt up in the most wonderful visions by the spirit of prophecy. *Throne was*] Though nothing is said of the form of the throne, or of him that sat on it, yet it is manifest that the throne of God is intended. Doddridge justly observes that all the visionary scenes recorded in this book passed in the imagination of John; and we are not to suppose that there are in heaven four living creatures, such as are after described, or twenty four elders, &c. but that these are figurative representations of other things.

3. 4. *Lake a jasper*] The jasper is of a white and sky colour, and the sardius red. The former might be intended to represent the purity and excellence of the divine nature; and the latter, his awful justice and fiery indignation against all sin. The rainbow investing the throne may be designed to indicate God's covenant and faithfulness. Gen. ix. 13.—*Twenty-four elders*] The representatives of the Jewish and Christian church, founded by the twelve patriarchs and twelve apostles; and they were clothed in white, the dress of the Jewish priests, and had crowns to denote their purity, honour, and dignity.

5. *Thunderings*] Something resembling the awful appearance at Sinai.—*Seven lamps of fire*] A- emblems of the seven spirits, or of the perfection and fulness of the gifts and graces of the Holy Spirit communicated to good men, and who in consequence are sanctified and fitted for the heavenly state. See chap. i. 4.

6. *Laver of glass*] A capacious vessel of glass, like to that which was in the tabernacle, the water in which was clear as crystal. Exod. xxxviii. 8.—*And in the midst of*] If the throne was square, then one appeared in the midst of each side opposite to another.

7, 8. *The first was like*] That those living creatures were in some respects different from the cherubs in Ezekiel, chap. i. and x. is now generally admitted; but of what

they were symbols is yet disputed. Some apply the symbols to denote the spirits of the just in heaven, as chap. v. 9, they seem to be united with the elders, the representatives of the church on earth, in celebrating the Lamb who had redeemed them; others consider them as denoting the highest order of angels, the attendants on God's throne, but this is opposed by chap. v. 8—10, where they are said to be redeemed. Hence some think that they are the emblems or symbols of all true, faithful, and zealous ministers of the gospel, who ought to possess the qualities they represent, courage, patience in labour, benevolence and compassion, penetration and spirituality. Their having wings may denote their alacrity in the work of the Lord, however difficult it may be; and being full of eyes, fitly represents their knowledge, penetration, caution, and watchfulness. 1sa. vi. ; Ezek. i. 10. These had six wings as the seraphs, and use their language.

9—11. *When these*] When these cherubs begin their adorations, they are joined by the elders, who by taking off their crowns, and casting them before the throne, acknowledge from whom they received them.

CHAP. V. 1. *A book*] A roll of parchment, and it was written on both sides, within and without, contrary to the usual custom; but it was sealed up with seven seals, to intimate the secrecy and importance of what was written.

2—4. *No one*] No angel or saint in heaven, or man alive on earth, or dead and buried, was worthy to be raised, that he might open the book, &c.

5. *One of the elders*] The symbols of the church on earth, said, "Weep not; behold the Lion of the tribe," &c. There is an allusion to Gen. xlix. 9. The root of David—the root or scion that was to spring from David, 1s. xi. 1, 10.

6. *In the midst between*] John immediately saw in the vision the Lamb take his station nearest the throne, and he appeared as if he had been slain, and had seven horns and seven eyes, emblems of his perfect power and knowledge.

- 7 And he came and took the book out of the right hand of him who sat upon the throne.
- 8 And when he had taken the book, the four living creatures, and the twenty-four elders fell down before the Lamb, having every one of them harps, and golden censers full of odours, which are the prayers of saints.
- 9 And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every tribe, and language, and people,
- 10 and nation; And hast made us kings and priests to our God, and we shall reign on
- 11 the earth. And I looked, and I heard the voice of many angels round about the throne and round about the living creatures and the elders: (and the number of them was ten thousand times ten thousand, and
- 12 thousands of thousands:) Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory,
- 13 and blessing. And every creature that is in heaven, and on the earth, and under the earth, and those that are on the sea, and all things that are in them, I heard, saying, Blessing, and honour, and glory, and dominion, be to him that sitteth upon the throne, and to the Lamb, for ever and ever.
- 14 And the four living creatures said, Amen. And the twenty-four elders fell down and worshipped him who liveth for ever and ever.

CHAPTER VI.

A. D. 96. The opening of the seals and what followed thereon, containing a prophecy of events until the end of the heathen Roman empire.

- 1 AND I saw when the Lamb opened one of the seals; and I heard, as it were the

7-10. Every one of them] The elders are the immediate antecedent, and the terms, 'having every one of them harps and golden censers,' seem to refer to them only, as well as the new song. The 'censers full of odours' were emblems of the prayers of good men, and of their acceptableness to God.—*Kings and priests*] The church is a kingdom of priests, consecrated to God's service and glory, and ever offering up acceptable spiritual sacrifices.—*We shall reign*] The Christian cause shall prevail through all ages, in spite of all opposition, and at last become triumphant.

11. Many angels] Their numbers were myriads of myriads, a number incalculable.

12. Receive power] All authority in heaven and on earth; all the riches of divine excellencies, of wisdom, strength, &c.

13. And every creature] This song to the Lamb was taken up as it were by universal nature, and every creature joined in it.

CHAP. VI. 1, 2. One of the four] That *μυσ* signifies first here, and in some other places, see chap. iv. 7; Matt. xxviii. 1.—*A white horse*] The white horse, used in Roman triumphs, the bow and the crown which he that sat on him had, are the proper emblems of victory, triumph, and royalty. This emblem is generally applied to our Lord spreading the gospel by his apostles during the first century.

3, 4. That was red] A suitable emblem of great and dreadful slaughter. This actually occurred in the calamitous and destructive wars between the Jews and the Ro-

sound of thunder, one of the four living creatures saying, Come and see. And 2 I looked, and behold a white horse: and he that sat thereon had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

And when he had opened the second 3 seal, I heard the second living creature say, Come and see. And another horse that was 4 red went forth: and power was given to him that sat thereon to take peace from the earth, and that men should kill one another: and there was given to him a great sword.

And when he had opened the third seal, 5 I heard the third living creature say, Come and see. And I looked, and behold a black 6 horse; and he that sat thereon had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A small measure of wheat for a denarius, and three small measures of barley for a denarius; but hurt thou not the oil, and the wine.

And when he had opened the fourth seal, 7 I heard the fourth living creature say, Come and see. And I looked, and behold 8 a pale horse: and the name of him that sat thereon was Death, and Hades followeth him. And power was given to him over the fourth part of the earth, to kill by the sword, and by famine, and by pestilence, and by wild beasts of the earth.

And when he had opened the fifth seal, 9 I saw under the altar the souls of those that had been slain for the word of God, and for the testimony which they had borne. And 10 they cried with a loud voice, saying, How long, O sovereign Lord, holy and true, ere thou wilt judge and avenge our blood on

mans, the common enemies of the Christian faith. This seal comprised the period from 100 to the year 138.

5, 6. A black horse] Black was an emblem of affliction and famine. Sam. v. 10; and Ezek. iv. 16, 17.—*A small measure*] Such a quantity as would suffice a man for a day, about a quart; and as a denarius was the usual wages of a day, a man could only earn what would support himself, which indicates a dearth. Lowman limits the period of this seal to the reign of the Antiochian family, from A. D. 138 to 193.

7, 8. A pale horse] This pale yellow colour is a mark of disease and affliction.—*Hades*] The invisible world follows death.—*Over the fourth*] Over a great part of the inhabitants of the earth to kill by the sword, by pestilence, &c. It is certain that the Hebrew *רמב* is used in the sense given. Ezek. xiv. 21; xxxiii. 27. The images represent a period of great misery, desolation, and slaughter; and Lowman extends it from A. D. 193 to 270.

9-11. The souls of those] In the vision they appeared as if in the Holy place, near the foot of the golden altar of incense, intimating that their constancy and perseverance were acceptable to God.—*How long, O Lord*] These martyrs knew that God would avenge the shedding of innocent blood; and they inquire how long it would be before this time arrived. An answer is given in the next verse. Comp. chap. xx. 4. This seems to represent the last and most severe persecution which the Christians suffered under Maximian and Dioclesian, which lasted for ten years, and during which vast numbers perished.

- 11 those that dwell upon the earth? And a white robe was given to every one of them; and it was said to them, that they should rest yet for a short season, until the number of their fellow-servants and of their brethren, that should be killed as they were, should be filled up.
- 12 And I looked when he had opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell to the earth, even as a fig-tree casteth its untimely figs, when it is shaken by a mighty wind.
- 13 And the heaven departed as a parchment when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the commanders, and the rich men, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; And said to the mountains and rocks, Fall on us, and hide us from the face of him who sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who is able to stand?

CHAPTER VII.

A. D. 96. The angel seals the servants of God; the number of those of Israel sealed; of other nations the number could not be expressed; saved by the blood of Christ.

- 1 AND after these things I saw four angels standing on the four parts of the earth, restraining the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, nor the sea, nor the trees, till we have sealed

the servants of our God on their foreheads. And I heard the number of those who were sealed: and there were sealed a hundred and forty-four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Asher were sealed twelve thousand. Of the tribe of Naphtali were sealed twelve thousand. Of the tribe of Manasseh were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zebulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

After these things I looked, and behold, a great multitude, which no one could number, of all nations, and tribes, and people, and languages, standing before the throne, and before the Lamb, clothed with white robes, and palm-branches in their hands; And they cry with a loud voice, saying, 10 Salvation be ascribed to our God who sitteth on the throne, and to the Lamb. And all the angels stood round about the throne, and about the elders, and about the four living creatures, and fell before the throne on their faces, and worshipped God, Saying, Amen; Blessing, and glory, and wisdom, 12 and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

And one of the elders spoke, saying to me, Who are these that are arrayed in white robes? and whence came they? And I said to him, Sir, thou knowest. And he said to me, These are they who came out of great affliction, and have washed their

12—17. *A great earthquake*] The world seemed as if in the pangs of dissolution; the sun became covered, the moon like blood, and the stars fell, and the whole heavens seemed as if rolled up, while mountains and islands were forcibly removed. Daubuz and others have justly observed, that the civil and political world is represented by the natural, the sun meaning the imperial power, the moon and stars inferior officers, see *Is. xlii. 10; xxxiv. 4, Ezek. xxxii. 7, 8; Joel ii. 10, &c. Kings of the earth*] This seal is generally applied to the wars and changes effected by Constantine, called the Great, who first favouring, and then openly espousing the cause of Christ, destroyed the persecuting heathen power, put down all the Pagan priests, displaced the Pagan military and civil officers, and appointed Christians to fill their places.

CHAP. VII. 1. *The four winds*] These angels appeared to stand opposite to each other in the four quarters whence the winds blow; and the winds, which are the causes of storms, are the emblems of commotions and wars. These were to be restrained, to show that the church would enjoy peace and prosperity for a season.

2. *From the east*] Some tell us that omens from the east were esteemed favourable. This is thought to be an emblem of our Lord, the angel of the covenant. During the

reign of Constantine, great numbers embraced the faith, and though many did it to court favour, yet doubtless there were numbers of sincere converts.

3. *Sealed the servants*] These are sealed to denote their belonging to God, and the assured protection which he would afford to them, from those calamities of which the four winds were symbols. See *Ezek. ix. 4*. Some consider that this sealing or separating the true Christian church from the secular church established by Constantine, refers especially to the Waldenses and Albigenses, who separated from the secularized churches, and maintained religion in purity during the lapse of the dark ages. See *Faber, Calend. of Proph. vol. ii. p. 330*.

4—8. *The number*] This definite number signifies the Christian church had now become the true Israel of God. Ephraim and Dan are not mentioned, perhaps on account of their total defection to idolatry.

9—12. *After these things*] After having seen this prosperous state of the church on earth, and the servants of God sealed, I saw in vision the church in heaven joining in a solemn act of praise to him that sat on the throne and to the Lamb.

13—17. *Who are these*] This question was not asked for want of knowledge, but to excite attention.

robes, and made them white, in the blood
15 of the Lamb. Therefore they are before the
throne of God, and serve him day and
night in his temple; and he that sitteth on
16 the throne will dwell among them. They
shall hunger no more, nor thirst any more:
nor shall the sun strike on them, or any
17 heat. For the Lamb which is in the midst
of the throne shall feed them, and shall lead
them to living fountains of waters; and God
shall wipe away all tears from their eyes.

CHAPTER VIII.

A. D. 96. The seventh seal opened, and seven angels, with each a trumpet, appear; four of them sound, and great plagues follow, &c.

1 AND when the Lamb had opened the
seventh seal, there was silence in heaven
2 about the space of half an hour. And I
saw the seven angels who stood before
God; and to them were given seven trum-
3 pets. And another angel came and stood
at the altar, having a golden censer; and
there was given to him much incense, that
he might offer it, with the prayers of all
the saints, upon the golden altar which was
4 before the throne. And the smoke of the
incense, from the hand of the angel, to-
gether with the prayers of the saints, as-
5 cended up before God. And the angel
took the censer, and filled it with the fire
of the altar, and cast it upon the earth:
and there were sounds, and thunderings,
and lightnings, and an earthquake.

6 And the seven angels who had the seven
trumpets prepared themselves to sound
7 them. The first angel sounded his trumpet,
and there followed hail and fire mingled
with blood, and they were cast upon the
earth; * and the third part of the earth

was burnt up;” and the third part of the
trees was burnt up, and every green herb
was burnt up.

And the second angel sounded his 8
trumpet, and as it were a great mountain
burning with fire was cast into the sea;
and the third part of the sea became
blood: And the third part of the creatures 9
which were in the sea, and had life, died;
and the third part of the ships were destroyed.

And the third angel sounded his trumpet, 10
and a great star, burning like a lamp, fell
from heaven: and it fell upon the third
part of the rivers, and upon the springs of
waters; And the name of the star is called 11
Wormwood: and the third part of the waters
became bitter as wormwood; and many
men died of the waters, because they were
made bitter.

And the fourth angel sounded his trum- 12
pet, and the third part of the sun was
smitten, and the third part of the moon,
and the third part of the stars; so that the
third part of them was darkened, and the
day shone not for a third part of it, and the
night in like manner.

And I looked, and heard an angel flying 13
through the midst of heaven, saying with a
loud voice, Wo, wo, wo, to the inhabitants
of the earth because of the other blasts of
the trumpet of the three angels, which are
about to sound!

CHAPTER IX.

A. D. 96. A star falleth, to whom is given the key of the bottomless pit, which he opens, and locusts like scorpions come forth; four angels loosed, &c.

AND the fifth angel sounded his trumpet, 1
and I saw a star fall from heaven to the
earth; and to him was given the key of

CHAP. VIII. 1—5. *Silence in heaven*] There are no events proper to the opening of the seventh seal, but it is introductory to the events denoted by the seven trumpets. Most think there is an allusion to the silence allowed for secret prayer among the people while incense was offered in the temple, Luke i. 10. Faber applies the silence to the period commencing with the conquest of Italy by Constantine, in the year 324, when Pagan persecution ceased, and continued until Julian renewed it most artfully in the year 361.—*Seven trumpets*] The seals foretold the state of the Roman empire, and the church within it, while it continued heathen; and the trumpets foretell the state of it, and of the church after it became professedly Christian.—*Another angel*] The appearance of a Lamb was the symbol of Christ sacrificed for us; and this angel represented him as a priest standing before the altar of incense, presenting the prayers of his people, and making intercession for them.—*The fire of the altar*] Having consumed the incense, the angel took the burning coals from the altar, and cast them on the earth, as an emblem that great calamities were about to befall the empire, and this was shown by what followed, sounds, &c.

6, 7. *Hail and fire*] A desolating thunder-storm very forcibly represents the direful effects of war. See Is. xxviii. 2; xxix. 6; Ezek. xiii. 13. On the death of Constantine, in 337, his three sons reigned in different parts of the empire; and though they adhered to Christianity, as established by their father, as the religion of the empire, yet they dishonoured it by their crimes; and many gross corruptions prevailed in the church. See Faber and New-

ton.—*Third part of*] The empire of the West, of the East, and of Africa, or the South. This extends to the year 395.—(a) Griesb.

8, 9. *A great mountain*] A mountain signifies a kingdom, in the style of prophecy, or the strength of it, its metropolis. See Jerem. ii. 25. The sea denotes, or is a symbol of people, Rev. xvii. 15; and a burning mountain cast into it, strongly represents the dreadful effects of an invading conquering army, burning the habitations, and seizing or destroying all before them. Some apply this to Alaric and Genseric, who laid waste the Western empire. This extends to 430. See Faber.

10, 11. *A great star*] This image is nearly similar to the former; and its effects are similar. In 476 Odoacer put an end to the Roman power in Italy, and the Gothic kingdom was founded. How many perished by these wars, and died of these bitter waters! The victors quarrelled among themselves; and while the western empire existed no more, its territory was a scene of war and slaughter. This trumpet extended to the year 493.

12. *The sun*] Lowman applies this to the final removal of all government from Rome, when it was made subject to the Exarchate of Ravenna, when she that had been mistress of the nations was degraded, her sun, moon, and stars being covered with darkness: this occurred about 566. Faber applies this to the Eastern empire, which was nearly subverted by Chosroes, the Persian king, but afterwards by Arcadius was restored to power and splendour. An angel excites attention, by calling the next two trumpets.

CHAP. IX. 1, 2. *A star fall*] That these verses an

2 the pit of the abyss. And he opened the pit of the abyss; and a smoke arose out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke locusts came upon the earth; and to them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the herb of the earth, nor any green thing, nor any tree; but only those men that had not the seal of God on their foreheads. And to the locusts it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he stingeth a man. And in those days men shall seek death, and shall by no means find it; and they shall desire to die, and death shall flee from them. And the shapes of the locusts were like to horses prepared for war; and on their heads were as if golden crowns, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as breastplates of iron; and the sound of their wings was as the sound of chariots with many horses rushing to battle. And they had tails like scorpions, and stings were in their tails: and their power was to hurt men five months. And they had a king over them, the angel of the abyss; whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath the name Apollyon. [THE DESTROYER.]

nounce the rise and progress of the Mahometan imposture is generally admitted. The key given him to open the pit of the abyss was a fit emblem of the power God was pleased to permit him to acquire, for the spreading of his delusions, as if hell itself had been opened.

3. *Locusts*] To intimate their number and ravages, and as being a proper emblem of the Arabs, among whom locusts abound.—*As scorpions*] Whose sting produces inflammation and great torment.

4-6. *Hurt the herb*] These locusts were to act contrary to the natural ones; and one of the laws of Mahomet was, 'that his followers should spare fruit-trees and the produce of the ground, when they invaded a country.' These locusts were only to hurt and torment those corrupt and wicked men, whom God had given up to their power.

7-12. *Like to horses*] The head of the natural locust is like that of the horse; and the Arabs had a formidable cavalry, and wore turbans. *They had hair*] This also describes that people, as they suffered their hair to grow, and had teeth like lions, were strong to devour.—*And stings were*] See verse 5.—*Five months*] As locusts appear from April to August, so the expeditions of the Arabs usually lasted about that period.—*A king*] Mahomet, and the Caliphs, his successors, both in power and in imposture, to whom the expression 'the destroyer,' both as to this and another state, may justly be applied. This wo commenced with the rise of the Mahometan imposture, about 612, when he publicly appeared as a prophet of God, and extended to 762, or five prophetic months, in which period they subdued all Arabia, Egypt, and other parts of Africa, Judea, Syria, Chaldea, and Persia. From the commencement of this wo, Faber begins the 1260 years of the great apostacy, the reign of the wild beast and the false prophet.

13, 14. *From the golden altar*] The altar of incense, in

One wo is past; behold, two woes more 12 come hereafter,

And the sixth angel sounded his *trumpet*, and I heard a voice from the four horns of the golden altar, which is before God, Saying to the sixth angel who had the 14 trumpet, Loose the four angels who are bound at the great river Euphrates. And 15 the four angels were loosed, who were prepared for an hour, and a day, and a month, and a year, to slay the third part of men. And the number of the army of the horse- 16 men was two myriads of myriads: for I heard the number of them. And afterward 17 I saw the horses in the vision, and those that sat on them, having breastplates of fire, and of jacinth, and of brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone. By these 18 three "scourges," the third part of men was killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For the "power of the 19 horses" was in their mouth, and in their tails, for their tails were like serpents, and had heads, and with them they do hurt. And the rest of the men who were not 20 killed by these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and of brass, and of stone, and of wood: which can neither see, nor hear, nor walk: Nor repented they of their murders, 21 nor of their sorceries, nor of their fornication, nor of their thefts.

the holy place; and this seemed strongly to express that no intercession should prevail to prevent the execution of the following wo.—*The four angels*] Mede, who applies what follows to the rise of the Turkish empire, supposes that the four angels were emblems of the four governments of the Turks in Asia; but Lowman, after Daubuz, considers that the number expresses universality. Is. xi. 12; Jer. xlix. 36. This wo began with the reign of Othman, 1301, and ended 1697, when the Turks were conquered at Zenta; and from that period their empire has been declining.

15, 16. *For an hour, a day*] The time they are permitted to afflict men is accurately determined; and they were ready at any period to accomplish this event; and the numbers of this people were incredible, even myriads of myriads. Those who apply this part of the prophecy to the Turks, take the 'hour, day, month, and year,' to include a period of three hundred and ninety-one years, in which they were chiefly successful, and extended their empire, and possessed large provinces both in Asia and Europe.

17-19. *In the vision*] Both the horses and their riders appeared very terrible, having breastplates red as fire, mingled with the blue of the jacinth, and the yellow of sulphur.—*The power of the horses*] Lowman observes, that the emblem of the breastplates and horses, whence issued fire, &c. agrees well with the terror they inspired, and the destruction they occasioned.

20, 21. *Worship demons*] The spirits of men departed and especially those called saints, to whom they weakly and wickedly offered up their prayers and praises.—*Sorceries*] Or poisonings, which have been very common in Italy; but some think charms, exorcisms, and lying miracles, to be meant. And yet they continued to practise the grossest impurities, allowing stewards and brothels publicly, and robbing men by unjust exactions, &c.

CHAPTER X.

A. D. 96. An angel appeareth with a little book open in his hand; he sweareth by the living God, that the time of final deliverance should not be until the close of the events denoted under the seventh trumpet.

1 AND I saw another strong angel coming down from heaven, clothed with a cloud: and a rainbow was over his head, and his face was as the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth, 2 And he cried with a loud voice, as when a lion roareth: and when he had cried, 3 seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: And I heard a voice from heaven saying to me, Seal up those things which the seven thunders 4 uttered, and write them not. And the angel whom I saw standing upon the sea and upon the earth lifted up his right hand 5 to heaven, And swore by him that liveth for ever and ever, who created heaven, and the things which are therein, and the earth, and the things which are therein, and the sea and the things that are therein, that the 6 time would not be yet; But in the days of the blast of the seventh angel, when he shall sound the trumpet, and the revealed truth of God shall be finished, as he hath declared the glad tidings to his servants the 7 prophets. And the voice which I heard from heaven spoke to me again, and said, Go and take the little book which is open in the hand of the angel who standeth 8 upon the sea, and upon the earth. And I

CHAP. X. 1—3. *Clothed with*] How awfully majestic was his appearance! and it is highly probable that he was the angel of the covenant.—*A little book*] Much smaller than that before seen, chap. v. 1. It was open to show that the apostle was to deliver down other prophecies besides the foregoing. Newton contends that this little book contained only the vision, chap. xi. 1—13. Faber considers it as comprising the xi. to xiv. chapters, which he divides into five sections. The first contained in the xi. chap., the second in the xii. the third xiii. 1—10, the fourth xiii. 11—18, and the fifth xiv.

4. *About to write*] What they said; but he said, &c. The things uttered or represented were proper for John to know, but not to be communicated.

5—7. *His right hand*] This was the ancient solemn gesture in swearing. Gen. xiv. 22.—*The time would not be yet*] The common version is absurd, 'that time shall be no more,' as all that follows implies its continuance. The meaning is, 'That the time when the purpose of God shall be completed, and the church made triumphant, will not be as yet;' but notwithstanding all its trials, it is advancing to this state, and in the conclusion of the seventh trumpet will actually attain it. Dan. vii. 23—27; 2 Thess. ii. 8.

8—11. *Go and take*] Comp. Ezek. iii. 3.—*Sweet as honey*] The knowledge of future events was at first pleasant, but the dreadful nature of them caused bitter grief and pain.—*Again prophecy*] Eating this book is symbolical, and denotes that thou must again deliver, for the use of the church, other prophecies.

CHAP. XI. 1, 2. *And a reed was*] To measure the temple and altar, and compute those who worshipped therein, is a fit description of the true worship of God, and the

went to the angel, and said to him, Give me the little book. And he said to me, 'Take it, and eat it up; it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book 10 out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: but as soon as I had eaten it, my belly was bitter. Then he said to me, Thou must 11 again prophesy before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

A. D. 96. The two witnesses prophesy; have power to shut heaven; the beast will fight against and kill them, but after three days they will rise again, &c.

AND a reed was given me like a rod: 1 the angel saying, Rise, and measure the temple of God, and the altar, and compute those who worship therein. But the court 2 which is without the temple leave out, and measure it not; for it is given to the Gentiles: and the holy city shall they tread under foot forty-two months. And I will 3 give to my two witnesses, that they shall prophesy a thousand two hundred and sixty days, clothed in sackcloth. These are two 4 olive trees, and two lamp-stands placed before the 'Lord' of the earth. And if any 5 one purpose to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any purpose to hurt them, he must in this manner be killed. These 6 have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with every plague, as often as they will. And while they shall 7

true worshippers.—*But the court*] The court was nearly four times as large as the sanctuary, and judging from this, it is intimated, that idolatrous Christians, called Gentiles, would immensely outnumber the true spiritual church.—*Forty-two months*] That is 1260 days, the same period the woman flies to, and is hid in the wilderness, and as the persecuting power of the beast is to continue. Hence we have three distinct representations of the same period in this and the two next chapters; and from circumstances to be observed, chap. xiii. it is manifest we are to date the beginning of this period of 1260 days from the time the Pope of Rome assumed the title of universal Bishop, about 606, or was made a temporal prince, about 750.

3. *Two witnesses*] These were to be clothed as mourners, to indicate their grief at what they witnessed, Deut. xix. 15. The meaning is, that in the whole course of this period there should be a sufficient number of faithful witnesses for God, who should preach and profess the gospel in purity, and oppose the idolatry and corruptions of the mother of harlots.

4—6. *Two olive trees*] This is an allusion to Zech. iv. and the meaning, that God's faithful servants shall shine like lamps on their stands, fed from the olive tree; and the judgments which these shall denounce against their persecutors shall be executed as in the case of Elijah, 2 Kings i. It is well known that prophets are said to do what they declare will be done, Jer. i. 9, 10; and in this sense only can we understand what is here said of these witnesses.

5. (v) Griesb.

7. *And while they*] See Daubuz for this version.—*Will kill them*] This must refer to some period and event when the witnesses seemed to be all cut off, and when the power of the enemy seemed to have attained its highest designs.

complete their testimony, a wild-beast that ascendeth out of the abyss will make war against them, and will overcome them, and
 8 kill them. And their carcasses will lie in the broad city, the great one, which is called spiritually Sodom, and Egypt, and where
 9 "their" Lord was crucified. And they of the people and tribes and languages and nations shall see their carcasses three days and a half, and will not suffer their carcasses
 10 to be put into a tomb. And those who dwell upon the earth will rejoice over them, and be glad, and send gifts one to another; because these two prophets tormented those
 11 who dwelt on the earth. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon those
 12 who saw them. And "I" heard a great voice from heaven, saying to them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.
 13 And in that hour was there a great earthquake and the tenth part of the city fell, and by the earthquake seven thousand men were killed: and the rest were affrighted,
 14 and gave glory to the God of heaven. The second wo hath passed; and, behold, the third wo cometh quickly.
 15 And the seventh angel sounded his trumpet; and there were great voices in heaven, saying, The kingdom of the world is become our Lord's and his Christ's, who
 16 shall reign for ever and ever. And the twenty-four elders, who sat before God on their thrones, fell upon their faces, and
 17 worshipped God, saying, We thank thee, O Lord God Almighty, who art, and wast,

and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath
 18 is come, and the time of the dead, that they should be judged, and that thou shouldst give a reward to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and shouldst destroy those who destroy the earth.

CHAPTER XII.

A. D. 96. A woman, clothed with the sun, travaileth; a great red dragon standeth ready to devour her child, but she fleeth into the wilderness; war in heaven between Michael and the dragon; the dragon persecuteth the woman.

AND the temple of God was opened in 19 heaven, and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail

Now a great wonder appeared in heaven; 1 a woman clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars: And she was 2 with child, and cried out being in travail, and pained to bring forth. And another 3 wonder appeared in heaven; for, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of 4 the stars of heaven, and cast them down to the earth. And the dragon stood before the woman who was about to bring forth, that, when she had brought forth, he might devour her child. And she brought forth 5 a male child, who was to rule all nations with a rod of iron: and her child was caught up to God, and to his throne. And 6

8—10. *Their carcasses*] Their enemies shall treat them with great cruelty, not even granting them the rites of sepulture. Such people may be compared to Sodom and Egypt for pride, lewdness, and cruelty, or to those who killed their Lord; and who indeed again killed him in a spiritual sense in his members.—(v) Griesb. and verse 12.

11, 12. *Three days and a half*] This period is probably mentioned in allusion to the time a dead body will keep before it becomes putrid; and some think it refers to the time our Lord was under the power of death.—*The Spirit of life*] Their civil death shall only be for a limited time.—*And they ascended up*] In the style of prophecy, to be raised to heaven, is to attain power and eminence, or to enjoy great privileges. Matt. xi. 23; Luke x. 18; Is. xiv. 12, 13, &c. Hence the meaning is, they should, contrary to all probable expectation, rise to power and be enabled to oppose error more effectually than before. Faber refers this account of the death of the witnesses, and of their resurrection and elevation, to the banishment of the Valenses and Waldenses from their country by the duke of Savoy, and to their return, when they took possession of it by force, and were afterwards legally protected. See Faber.

13. *A great earthquake*] The emblem of some great commotion and change; and this soon appeared, in that the "tenth part of the city fell." The number ten is used for many in several instances. Gen. xxi. 7; 1 Sam. i. 8; Eccles. vii. 19. The city being taken for the empire, of which it was the metropolis and seat of government, the words may denote some heavy calamities which should fall upon it, in which "seven thousand men of name," or of note, should be killed. Faber applies it to the revolution

in England in 1638, which is considered as one of the ten horns of the Roman empire; and by which event it was severed from it as to religion. Others have applied it to the French Revolution, and to the probable consequences of it. Most of the old nobles have perished, the hierarchy is subverted, and the throne and mitre separated.

14. *The second wo*] This was to be followed by the third which embraces the period of 1260 years, the time the witnesses are to prophesy.

15—19. *The kingdom of this world*] Or sovereignty. He was now about to show his power in his judgments.—*The time of the dead*] The time to punish the wicked, and to recompense the good, by destroying those, &c. This does not refer to the last judgment.

CHAP. XII. 1, 2. *A woman*] The emblem of the true church of Christ, clothed with the Sun of righteousness, having the moon under her feet, to denote that she paid no regard to the new moon as the Jews did; and upon her head a crown of twelve stars, to show that she is under the light and guidance of the twelve apostles.—*Pained to bring forth*] Though pain attends child-bearing, yet the chief thing here intended is doubtless fruitfulness, denoting the converts which the church should bring forth to God, amidst her sufferings and persecutions.

3—6. *A great red dragon*] The well known symbol of Satan and all his instruments and agents; or, as a late writer contends, it is the symbol of paganism, always opposed to Christianity. See New Illustration of Prophecy, by the Rev. W. Vint. Ps. lxxix. 13; Is. li. 9; Ezek. xxix. 3. The description of this dragon limits it to the city and empire of Rome. Chap. xvii. 3, 9, 10. See Notes chap. 13.

the woman fled into the wilderness, where she had a place prepared of God, that she should be fed there a thousand two hundred and sixty days.

- 7 And there was war in heaven: Michael and his angels warred against the dragon: 8 and the dragon warred and his angels, But they prevailed not; nor was their place 9 found any more in heaven. For the great dragon was cast out, that old serpent, called the Devil, and Satan, who deceiveth the whole world; he was cast out upon the earth, and his angels were cast out with 10 him. And I heard a loud voice, saying in heaven, Now is come salvation, and might, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, who accused them 11 before our God day and night. But they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives, but exposed them 12 to death. Rejoice therefore, ye heavens, and ye that dwell in them. Alas for the earth and for the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a 13 short time. And when the dragon saw that he was cast out upon the earth he pursued the woman who brought forth the male child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, to her place, where she is to be fed for a time, and times, and half a 15 time, from the face of the serpent. And the serpent cast out of his mouth after the

woman, water as it were a river, that he might cause her to be carried away by the river. But the earth helped the woman, 16 and the earth opened its mouth, and drank up the river which the dragon cast out of his mouth. And the dragon was wroth 17 with the woman, and departed to make war with the rest of her seed, who kept the commandments of God, and held fast the testimony of Jesus Christ.

CHAPTER XIII.

A. D. 96. A seven-headed and ten-horned beast riseth out of the sea, to whom the dragon gives his power; another beast cometh out of the earth, and causeth an image of the former to be made, and forceth men to worship it and to receive his mark.

THEN I stood upon the sand of the sea, 1 and saw a wild-beast rise up out of the sea, having ten horns and seven heads; and upon his horns ten crowns, and upon his heads the name of blasphemy. And the 2 wild-beast which I saw was like a leopard, and his feet were as those of a bear, and his mouth as the mouth of a lion: and the dragon gave him his own power, and his throne, and great authority. And I saw 3 one of his heads wounded as it were to death; and his deadly wound was healed: and all the world wondered after the wild-beast: And they worshipped the dragon 4 because he gave power to the wild-beast: and they worshipped the wild-beast, saying, Who is like unto the wild-beast? who is able to make war with him? And there was given to the wild-beast 5 a mouth speaking great things and blasphemous

7—9. *Michael and his*] This state of the church was also represented by a war in heaven, or the air. Michael, who maintained the interest of God's people Israel, Dan. x. 21, and his angels, fought with the dragon and his angels, and the latter were vanquished, and cast down from heaven. The visible actors in this contest were Constantine and his successors, the preachers of the gospel, confessors and martyrs on the one hand; and the unbelieving rulers, heathen priests, and sophists on the other.

10, 11. *Now is come salvation*] On this victory of Christianity, there was a song of praise offered to God. Paganism was humbled, and it was no longer in the power of heathens to accuse Christians as Satan did Job before God, and to charge men with being the perpetrators of all crimes, and the authors of all calamities.

12—14. *Alas for the*] Though the dragon was dethroned, he was not destroyed, but had power to do much mischief; and he exerted it to restore Paganism in various ways. He could not succeed, and was in a short time destined as a dragon, in the Western empire, to expire.—*He pursued the*] By calumnies, by sowing discords, &c.; but to denote her protection she had two wings of a great eagle given to her, that she might fly to the wilderness, and there abide for three years and a half, as Elijah did from Ahab. This period did not begin before she fled into the wilderness. See verse 6. Faber considers this period to commence in the year 606, when Phocas, the emperor of the east, constituted the pope universal bishop; and Bishop Newton, in 756, when he became a temporal prince.

12. (v) Griesb.

15—17. *Water as it were*] By water is meant peoples, and this was literally fulfilled by the inundation of the barbarous heathen nations which soon overspread the Western empire, and which seemed to threaten the extinction

of the Christian cause: 'but the earth helped the woman,' the Romans swallowed up the barbarians, and they conformed to the manners, and embraced the religion of the Romans, whom they had conquered.

CHAP. XIII. 1. *A wild-beast rise*] Here the beast, chap. xi. 7, is described at large. He comes up from the sea, from the commotions of the world. Comp. Dan. vii. 2, 3. This beast had seven heads, signifying the seven mountains on which Rome stood, and the seven forms of government which had successively prevailed; and the ten horns, the ten kingdoms into which the Western empire was to be divided. Chap. xvii. 9—11. And on each horn was a crown, which shows that there had been a revolution of power, as the dragon, chap. xii. 3, had only seven crowns on his seven heads, which denoted that imperial power then prevailed; but now this power was transferred to ten kings.

2. *And the wild-beast*] No name is given to it, but it is described as having the nature and qualities of Daniel's three beasts united, Dan. vii. 4—7.—*And the dragon*] The symbol of heathenism gave to this new empire his own power and throne, intimating that this succeeded the former, and consisted of the same people and territories, and would carry on the same designs.

3, 4. *One of the heads*] Or forms of government, appeared mortally wounded. This was the imperial form, the sixth head, as five had passed away when John wrote, chap. xvii. 10. This event occurred when the pope and people of Rome proclaimed Charles the Great Augustus and Emperor of the Romans. Here the imperial head, which was wounded, was healed again, and has subsisted ever since.—(v) Griesb. so verse 5.

5, 6. *A mouth speaking*] Comp. Dan. vii. 8.—*Power to continue*] Or to do as he pleased in a great degree, in some parts of this period, for forty-two months, or 1260 years, as

mies; and power was given unto him to
 6 continue forty-two months. And he opened
 his mouth in blasphemy against God, to
 blaspheme his name, and his tabernacle,
 7 and those who dwell in heaven. And it
 was given unto him to make war with the
 saints, and to overcome them; and power
 8 was given him over every tribe, and lan-
 guage, and nation. And all that dwelt on
 the earth worshipped him, whose name
 was not written in the book of life of the
 Lamb that was slain, from the foundation
 9 of the world. If any man have an ear, let
 10 him hear. If any lead into captivity, he shall
 go into captivity; if any kill with the sword,
 he must be killed with the sword. Here is
 the patience and the faith of the saints.
 11 And I beheld another wild-beast coming
 up out of the earth; and he had two horns
 like a lamb, but he spoke as a dragon.
 12 And he exerciseth all the power of the first
 wild-beast in his presence, and causeth the
 earth and those who dwell in it to worship
 the first wild-beast, whose deadly wound
 13 was healed. And he doeth great miracles,
 so that he maketh fire to come down from
 heaven on the earth in the presence of men.
 14 And he deceiveth those that dwell on the
 earth by the means of those miracles which

often mentioned.—*In blasphemy*] Blasphemy means either to speak reproachfully of God, or to attribute to the creature what belongs to the Creator, *Is. lxx. 7.* God is in the latter sense blasphemed, when an individual or many assume titles or honours which belong to him, as has been done by the emperor and kings and princes of the Western empire, with the sanction of and often blasphemously conferred by the popes. And they have claimed divine titles which the secular powers have recognised; as 'Universal Bishop, head of the church, God upon earth.' They have blasphemed his temple or people, by calling them 'schismatics and heretics,' and excommunicating them. And in like manner those who dwell in heaven, angels and saints, by idolatrous worship and impious adoration. The civil and ecclesiastical powers have been united in the work of persecution and blasphemy, *verse 11—18.*

7—10. *War with the saints*] And who can calculate the millions of saints who have perished by this persecuting and horrible monster? Mede states, that a million of Waldenses in France alone were put to death; and how many in other countries is not known. In about thirty years the Jesuits destroyed about nine hundred thousand orthodox Christians. In the Netherlands the duke of Alva boasted that he had executed thirty-six thousand; and in the same period, the Inquisition destroyed one hundred and fifty thousand Christians.—*Power was given*] All the nations of the Western empire were united in this war, instigated by the pope and priesthood.

11, 12. *Another wild-beast*] This appeared to rise out of the earth like a plant, gradually and imperceptibly; and he appeared like a lamb, but spoke and acted like a dragon.—*All the power of the first beast*] Most expositors apply this to the Roman hierarchy, the pope, and his clergy, regular and secular. The power was given by the different rulers uniting with him and endowing the church with large estates, baronies, duchies, and principalities, over which bishops exercised civil power. Thus the church became sometimes too powerful to be resisted even by civil rulers. The symbol of a lamb denotes a spiritual power; and what makes this certain is that he who is called a lamb here, is called the false prophet *chap. xix. 20.*

13—15. *Great miracles*] This second beast pretends to do great miracles, as if he could bring fire from heaven like

he had power to do in the presence of the wild-beast; saying to those who dwell on the earth, that they should make an image for the wild-beast, which had the wound by a sword, and yet lived. And he had power 15 to give life to the image of the wild-beast, that the image of the wild-beast should both speak, and cause that as many as would not worship the image of the wild-beast, should be killed. And he causeth all, 16 both small and great, rich and poor, free and slaves, to receive a mark on their right hand, or on their foreheads: And that no 17 man might buy or sell, but he that had the mark, the name of the wild-beast, or the number of his name. Here is wisdom. 18 Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred and sixty-six.

CHAPTER XIV.

A. D. 96. Vision of the Lamb with his servants; the gospel preached by an angel; the fall of Babylon, the harvest, vintage, and wine-press of God's wrath, &c.

AND I looked, and, behold, a Lamb stood 1 on Mount Zion, and with him a hundred and forty-four thousand persons, having his Father's name written on their foreheads. And I heard a sound from heaven, as the 2

Elijah, as in the case of St. Anthony's fire, and in their excommunications, which are called the thunders of the church; 2 *Thess. ii. 9, 10.*—*That they should make*] An image to or for the beast, and not of the beast. This, as Faber observes, is the proper sense of the text; and it means to make an image for the beast to worship and adore, see *Exod. xx. 4, 5.* Hence it is clear that the pope with his clergy should introduce and support idolatry, in direct opposition to the word of God. And who does not know how exactly this has been fulfilled?—*And he had power to give life*] So that they who would not worship relics, the saints, and the virgin-mother, should be killed. To give life, means his power to enforce idolatrous worship.

16—18. *A mark on*] Every person was obliged to profess his submission to this authority, whatever his rank or condition in life might be; and so was, as it were, marked as belonging to the beast, in the manner as slaves were marked with the names of their masters, or as the heathen votaries with those of their gods. *Might buy or sell*] In this manner Ptolemy Philopater persecuted the Jews of Alexandria; and in many instances the decrees of popes and councils run in the same strain: see Bishop Newton. So William the Conqueror, when he had become fixed on the throne of England, would not permit any to buy or sell, who were disobedient to the Roman see.—*Number of the beast*] Irenæus mentions Latinos as containing numeral letters amounting to 666. The Hebrew רמקל, Roman, is also composed of the same number. The mark was the name of the wild-beast; and this refers to the first for whom an image was made, see *chap. vii. 3, 4; xiv. 1.* And the name is stated to be 'blasphemy,' *verse 1.* This signifies apostasy, 2 *Thess. ii. 3; 1 Tim. iv. 1—3; Ezek. xx. 27—32.* The name of the beast comprehends the number 666. The Greek word *Apostates*, when the letters are considered numerically, contain this precise number. This is the name of the beast, Apostate; and it is also the name of a man; doubtless of him called 'The man of sin and the false prophet.' He is the head of the great apostasy. This is Faber's ingenious explanation.

CHAP. XIV. 1. *A Lamb*] The known name of Jesus the Saviour, and the persons sealed appeared with him, *chap. vii. 4—9; xi. 1.* These had not the mark of the beast, but of God on their foreheads.

sound of many waters, and as the sound of a great thunder: and the sound which I heard was as that of harpers playing
 3 on their harps: And they sang as if it were a new song before the throne, and before the four living creatures, and the elders; and no one could learn that song but the hundred and forty-four thousand,
 4 who were redeemed from the earth. These are they who were not defiled with women; for they are virgins. These are they who follow the Lamb whithersoever he goeth. These were redeemed from among men, as the first fruits to God and to the Lamb.
 5 And in their mouth was found no falsehood: for they are without fault.
 6 And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth, and to every nation, and tribe, and
 7 language, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him who made heaven, and earth, and the sea, and the springs of waters.
 8 And another angel followed, saying, Fallen, fallen is Babylon the great, because she made all nations drink of the wine of the fury of her fornication. And a third
 9 angel followed them, saying, with a loud voice, If any one worship the wild-beast and his image, and receive the mark on his
 10 forehead, or on his hand; He shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the
 11 Lamb: And the smoke of their torment shall go up for ever and ever: and they shall have no rest day nor night, who worship the wild-beast and his image, and whosoever receiveth the mark of his name.
 12 Here is the patience of the saints, who keep the commandments of God, and the faith

of Jesus. And I heard a voice from heaven 13 saying unto me, Write, Happy are the dead who die in the Lord henceforth: Yea, saith the Spirit, they rest from their labours, and their works follow them.

And I looked, and behold a white cloud, 14 and upon the cloud one sitting like to the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, 15 crying with a loud voice to him who sat on the cloud, Put forth thy sickle, and reap: for the season of reaping is come; for the harvest of the earth is ripe. And he that 16 sat on the cloud applied his sickle to the earth; and the earth was reaped. And 17 another angel came out of the temple which was in heaven, he also having a sharp sickle. And another angel came out 18 from the altar, who had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Put forth thy sharp sickle, and cut the clusters of the vine of the earth; for its grapes are fully ripe. And the angel applied his sickle to the 19 earth, and cut the vine of the earth, and cast its clusters into the great wine-press of the wrath of God. And the wine-press was 20 trodden out of the city, and blood came out of the wine-press, up to the bridles of the horses, for the space of a thousand and six hundred furlongs.

CHAPTER XV. XVI.

A. D. 96. Seven angels with the seven last plagues; the song of those who have conquered the beast; seven bowls full of the wrath of God, which are poured out.

AND I saw another sign in heaven, great 1 and wonderful; seven angels having the seven last plagues; for by them the wrath of God was filled up. And I saw as it 2 were a laver of glass mingled with fire: and those that had gotten the victory over the wild-beast, and over his image, and over his mark, and over the number of his name, standing by the laver of glass, having

2—5. *As that of harpers*] It was a delightful chorus, filled up with the sounds of the sweetest instruments. And, as in a former vision, they sung a new song, in which the living creatures and the elders joined the company of Christ's people.—(o) *Before the throne of God, Griesb.*

6—8. *The everlasting gospel*] This vision showed, that during the reign of the beast the gospel should be preached, and that every faithful minister should do all in his power to preach it to every individual.

9—11. *Worship the beast*] This is an awful warning, and designed to excite to constancy in the faith.

12, 13. *Here is the patience*] Here will be need of it to all the true followers of Christ. But if they should be called to die for the faith, let them hear with pleasure, that Happy are the dead, &c. This is a noble testimony to a separate state, &c.

14—20. *The Son of man*] The Lord himself comes to reap the harvest of the earth, and inflict the last strokes of vengeance. 'The harvest is ripe' means the time of punishment is come. See Joel iii. 13. In like manner the vintage being ripe shows that men were ripe for the ruin impending.

The angels may denote the ministers of the gospel; and the first announces that judgment is at hand; and the second, some executioner of the wrath of Christ against the enemies of his cause and of his people; while the third, from the altar, who had power over fire, giving orders to reap the vintage, implies that these judgments would be a sacrifice to justice. These descriptions of the punishment of Rome and all her supporters must be fulfilled under some of the vials or bowls; perhaps either at the close of the sixth or beginning of the seventh vial or bowl, Is. lxiii. 1—6. Mede very sagaciously remarks that 1600 furlongs is the measure of the Roman state or St. Peter's patrimony; and it is not improbable but this will be the scene of this dreadful judgment, after which Babylon will fall to rise no more.

CHAP. XV. 1. *Seven angels*] General descriptions of the judgments to fall on the beast have before been given: but we are soon to have them more particularly exhibited. They are called the seven last plagues, by which the wrath of God is filled up or ended.

2—4. *Laver of glass*] In which there appeared liquid fire, to denote the judgments about to be inflicted.

3 the harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and wonderful are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy just judgments are made manifest.

5 And after that I looked, and, behold, the temple of the testimony-tabernacle in heaven was opened: And the seven angels, having the seven plagues, came out of the temple, clothed in pure white linen, and having their breasts girded with golden girdles.

7 And one of the four living creatures gave the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were finished.

1 AND I heard a loud voice out of the temple saying to the seven angels, Go, and pour out the bowls of the wrath of God upon the earth.

2 And the first went, and poured out his bowl upon the earth; and a bad and noisome ulcer fell upon the men who had the mark of the wild-beast, and upon those that worshipped his image.

5—8. *In heaven was opened*] See chap. xi. 19.—*Came out of the temple*] To show that their commission was from God. The bowls were then given to them, and the temple was filled with the cloud of God's glory. Comp. Exod. xl. 34, 35; 1 Kings viii. 10, 11.

CHAP. XVI. 1, 2. *Go, and pour*] Here was their commission, and they hastened to fulfil it. It is generally agreed that the bowls comprise the last wo-trumpet, at the conclusion of which period the blessed reign of Christ, of truth and righteousness, is to commence. Lowman observes that as these bowls are to be poured out on those who had the mark of the beast, and worshipped his image, they must be considered as belonging to the time in which he reigns under the last form of Roman government; and as the time is specified to be 1260 days, a day being put for a year, they must denote successive calamities inflicted on the adherents of superstition and idolatry.—*Upon the earth*] See chap. viii. 7. The earth signifies the territory over which the power of the beast extended; and as this ulcer fell on those who had the mark of the beast, it must denote some grievous calamities, under which they particularly suffered. Lowman applies it to the bloody wars under the family of Charles the Great, by which that family became extinct, and the crown of France passed to other families.—This period endured from 830 to 985 A. D. In this period the power of the popes was carried to a great height, and the corruptions of the church increased; while by their arts and intrigues, wars were excited and continued, so as to make life itself painful.

3. *Upon the sea*] This may mean the maritime parts of Europe, subject to the power of Rome; and the expression following shows that this plague consisted in very great slaughter, the sea becoming as congealed blood. That this referred to the holy war or crusade to recover Jerusalem from the Mahometans, both Pyle and Lowman agree. This includes a period from 1000 to 1190. Near two millions lost their lives in this war; and many illustrious families were ruined by it.

And the second angel poured out his bowl upon the sea: and it became blood, like that of a dead man: and every living creature died in the sea.

And the third angel poured out his bowl upon the rivers and springs of waters; and they became blood. And I heard the angel of the waters say, Righteous art thou, who art, and wast, the Holy One, because thou hast thus executed judgment. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; of which they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

And the fourth angel poured out his bowl upon the sun: and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath power over these plagues: and they repented not so as to give him glory.

And the fifth angel poured out his bowl upon the throne of the wild-beast; and his kingdom was full of darkness; and they gnawed their tongues for pain; And blasphemed the God of heaven, because of their pains and their ulcers, and yet repented not of their deeds.

And the sixth angel poured out his bowl upon the great river Euphrates; and its water was dried up, that the way of the

4—7. *Rivers and springs*] There is most probably a reference to Exod. vii. 19; see also chap. viii. 10. As rivers and springs may signify the original seat of government in opposition to the more distant provinces; and as water is necessary to life, so this judgment should fall heavily on Italy. Lowman applies it to the civil wars of Italy, between the papal and imperial parties. This lasted from 1200 to 1379. During this judgment the Eastern empire was destroyed by the Turks.

8, 9. *Upon the sun*] A scorching heat denotes persecution on the one hand, vexatious wars and unfruitful seasons and diseases on the other, Matt. xiii. 6—12; 1s. xxiv. 6. This scourge seems to mean the schism in the papacy, and the feuds and bloody wars which were the consequence of it. This period includes about 150 years, from near 1380 to 1530.

10, 11. *Throne of the beast*] This fifth plague attacks the throne, that is, the power and authority of the beast; and the effect of it was to fill his kingdom with darkness, and to excite the bitterest griefs; yea, to lead the supporters of it to blasphemous God, instead of repenting of their sins. These circumstances clearly point out the reformation begun by Luther, and carried on and spread by others. One thing may be observed as a fact, that the power of the corrupt church has always been exerted to support the tyranny of princes, and tyrannical princes have supported it; but the influence of protestantism has been, and is alike favourable to civil as to religious freedom.

12—16. *Euphrates*] As Rome, the seat of the beast, is called Babylon, which was taken by Cyrus, by diverting the course of the Euphrates, and thus drying up the channel of the river; so the drying up of the Euphrates only signifies the gradual removal of whatever supports and defends the mystical Babylon. If, with Lowman, we consider this plague to be accomplished within the period from 1700 to 1900, we are now living under it; and has not popery received most severe wounds already, by the increase of knowledge, the spread of civil liberty, and the more tolerant spirit which even in catholic countries is

13 kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the wild-beast, and out of the mouth of the false prophet. For they are the spirits of demons, working miracles, which go forth to the kings of the whole world, to gather them to the battle of the great day of the Almighty God. (Behold, I come as a thief. Happy is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into a place called in the Hebrew tongue, Armageddon. [THE MOUNTAIN OF MEGIDDO.]

17 And the seventh angel poured out his bowl into the air; and a loud voice came from the temple of heaven, even from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as had not been since men were upon the earth, so great and mighty an earthquake. And the great city was divided into three parts, and the cities of the nations fell: and the great Babylon came in remembrance before God, so that he gave her the cup of the wine of the fierceness of his wrath. And every island fled away; and the mountains were not found. And there fell upon men a great hail out of heaven, every stone the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceedingly great.

CHAPTER XVII.

A. D. 96. *The harlot of Babylon sitting on the seven-headed and ten-horned beast; the meaning of the seven heads and ten horns; her punishment and the victory of the Lamb.*

1 THEN one of the seven angels who had

some degree prevails?—*Three unclean spirits*] One seemed to come out of the dragon, the symbol of Satan, another from that of the beast, and a third from that of the false prophet; and they may be justly called the spirits of demons, or demoniacal spirits, who go forth to the kings of the whole Roman world, to persuade them that the throne cannot exist without the mitre, and that it is their interest to support them. May not this be fulfilling by the efforts which are made to re-establish both civil and religious tyranny? Are not many kings in league with popery? How long they may succeed it is impossible to conjecture; but the end is certain.—*Behold, I come*] This is an admonition to Christians to be on their guard against the seductive arts of these men; and what follows is a reason to enforce it. Comp. Judges v. 19; 2 Kings ix. 27; xxiii. 29; Zech. xii. 11. &c.

[17—21. *Into the air*] The seat of Satan's empire. On this a loud voice from heaven declared, 'It is done.' The last plague on the beast and his worshippers hath now begun. And immediately even Babylon itself is made an example of divine vengeance. Comp. chap. xiii. This awful representation of the destruction of the beast and his worshippers shows that it will be as exemplary as it will be final. As it is yet future, the event only can explain it more particularly. Lowman supposes it to end in the year 2016, Newton A. D. 2000, and Faber 1864. The event only will decide which of these opinions are best founded.

CHAP. XVII. 1, 2 *One of the seven*] We have another

the seven bowls, came and talked with me, saying to me, Come hither; I will show thee the judgment of the great harlot who sitteth upon many waters; With whom the kings of the earth have committed fornication; and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sitting on a scarlet coloured wild-beast, full of names of blasphemy, having seven heads and ten horns. And the woman was clothed in purple and scarlet, and adorned with gold and precious stones and pearls, and had in her hand a golden cup full of abominations and the filthiness of her fornication: And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus: and when I saw her, I wondered with great astonishment. And the angel said to me, Why didst thou wonder? I will tell thee the meaning of the woman, and of the wild-beast which carrieth her, which hath the seven heads and the ten horns. The wild-beast which thou sawest was, and is not; and is about to ascend from the abyss, and to go into perdition: and those who dwell on the earth (whose names were not written in the book of life from the foundation of the world) will wonder when they behold the wild-beast that was, and is not, and yet will appear again. There is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And they are seven kings: five 10

view given of Babylon, as a harlot, committing spiritual fornication, or being guilty of corrupting the truth, and establishing gross idolatry.

3—6. *In the spirit*] The scene of the prophetic vision was changed into a desert; and I saw a woman riding on a beast; and its form was the same as I had before seen, chap. xiii. 1—7, only it was now covered with scarlet. And the woman was adorned, &c. This is the dress of the pope and cardinals; and it is well known that this corrupt church has always affected pomp and grandeur.—*A name written*] Some affirm that the pope actually had the word mystery on the front of his tiara, and if so, it is here explained; it was a mystery of iniquity, as this harlot was drunk with the blood of saints. 'She calls herself indeed, "Our Holy Mother Church," but is in reality the "Mother of harlots, and abominations of the earth." Rome-pagan and Rome-papal have both shed the blood of saints; but the latter has probably slain more thousands than the former did individuals. Hence the apostle wondered to see a professedly Christian city drunk with the blood of saints.'

8. *Was, and is not*] It did exist under the heathen emperors, and then ceased for a period under Christian emperors; but this beast would rise again, and become as idolatrous and as great an enemy to true Christians as heathen Rome had been, but at last it will be destroyed.

9, 10. *Seven heads*] The city of Rome, every scholar knows, is seated on seven hills; but seven denotes also the seven forms of government. Five had fallen; these were, 'kings, consuls, dictators, decemvirs, and military tribunes.'

are fallen, and one is, and the other is not yet come; and when he doth come, he
 11 must continue but for a short time. And the wild-beast which was, and is not, even he is the eighth, and is of the seven, and
 12 will go to perdition. And the ten horns which thou sawest are ten kings, which have not yet received a kingdom; but will receive power as kings at the same time
 13 with the wild-beast. These have one mind, and give their power and strength unto the
 14 wild-beast. These will make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and those that are with him are
 15 called, and chosen, and faithful. Then he saith to me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and languages.
 16 And the ten horns which thou sawest, and the wild-beast, will hate the harlot, and will make her desolate and naked, and
 17 eat her flesh, and burn her with fire. For God hath put in their hearts to do his will, and to agree, and give their kingly power to the wild-beast, until the words of
 18 God shall be fulfilled. And the woman which thou sawest is that great city, which hath dominion over the kings of the earth.

CHAPTER XVIII.

A. D. 96. *Babylon fallen; the people of God commanded to depart out of her; kings, merchants, and mariners lament over her; the saints rejoice, &c.*

1 And after these things I saw another angel coming down from heaven, who had great power; and the earth was enlightened
 2 with his glory; And he cried with a strong voice, saying, Fallen, fallen is Babylon the great, and is become the habitation of demons, and the haunt of every unclean spirit, and the haunt of every unclean
 3 and hateful bird. For of the enraging wine of her fornication have all nations drunk; and the kings of the earth have

committed fornication with her, and the merchants of the earth have become rich through the abundance of her luxury. And
 4 I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have
 5 reached unto heaven, and God hath remembered her iniquities. Render to her as she
 6 also hath rendered; and repay to her double according to her works; in the cup which she hath mixed, mix to her double. By
 7 how much she hath glorified herself, and lived luxuriously, so much torment and mourning give her: for she saith in her heart, I sit as a queen, and am no widow, and shall not see mourning. Therefore in
 8 one day shall her plagues come, pestilence, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the
 9 kings of the earth, who have committed fornication and lived luxuriously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, Stand-
 10 ing afar off for the fear of her torment, and saying, Alas, alas! the great city! Babylon the mighty city! for in one
 11 hour thy judgment is come. And the merchants of the earth shall weep and
 12 mourn over her; for no one buyeth their merchandize any more: The merchandize
 13 of gold and silver; and of precious stones and pearls; and of fine linen and purple; and of silk and scarlet; and all sweet smelling wood and all vessels of ivory; and all
 14 vessels of most precious wood; and of brass, iron, and marble; And cinnamon, and
 15 amomum, and perfumes, and ointment, and incense; and wine, and oil, and fine
 16 flour; and wheat; and cattle and sheep, and horses and chariots; and of the bodies
 17 and souls of men. And the fruits that thy
 18 soul desired are departed from thee, and all

One is the imperial; and the other is yet to come, referring to the change when Rome was made a dukedom, subject to Ravenna, which was to continue but a short time.

11. *The beast which was*] If we consider the dukedom of Rome a new form, then the beast's kingdom will be the eighth; but if that be considered as not a new form, his will be the seventh. Mede observes, 'The seven hills and the seven successive forms of government tie down the prophecy to Rome.'

12—14. *Are ten kings*] Or kingdoms, which as yet do not exist, but which will arise on the fall of the Western empire. These are variously reckoned, but it is remarkable that about so many did then and afterwards exist.

15—18. *The waters*] Mean various people, speaking various languages.—*And the wild-beast*] This reading implies that the civil powers of the pope and many of the kingdoms which once submitted to him, shall hate him, and contribute to his ruin.—(v) Griesb.

CHAP. XVIII. 1—3. *The earth was*] The magnificent appearance of this angel bespeaks his high rank, and the whole shows the manifestation of God's glory, Ezek. xliii. 2.—*Fallen*] Is. xxi. 9; and as this city was fallen, so she would become, like old Babylon, a habitation of demons,

&c. see Is. xliii. 29, 31.—*The merchants*] The Romish clergy, as Daubuz observes, by trading in spiritual matters, by selling their trinkets, indulgences and prayers for the dead, and other things of a like nature, have gotten a great part of the wealth of the world into their hands. In the present period the riches of the church are passing away.

4—8. *Come out of her*] Here the servants of Christ are called to depart from her as the Israelites from old Babylon, Is. xlviii. 20; lest they should fall into her sins, and then suffer her plagues.

9, 10. *And the kings*] Those who have continued in her communion, and aided her in her spiritual fornication.

11—20. *The merchants*] See verse 3. These lamentations of the merchants are similar to those made over the fall of old Tyre, in the 26th and 27th chapters of Ezekiel. We are not, I think, to look for a particular fulfilment of every thing here said. All the articles mentioned are such as merchants deal in; and the design is to show that Rome shall perish, and that merchants shall trade with her no more. Daubuz observes, 'that Rome receives all the wares mentioned, but pays for them only in bills drawn upon heaven and hell, which will never be accepted.' Her destruction is what occasions joy in heaven.—(a) Griesb.

things which were delicate and sumptuous are departed from thee, and thou shalt by
 15 no means obtain them any more. The merchants of these things, who were made rich by her, shall stand afar off for the fear
 16 of her torment, weeping and wailing, And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet; and adorned with gold, and precious
 17 stones, and pearls! For in one hour so great riches are laid waste. And every pilot, and every passenger, and the mariners, and as many as trade by sea, stood afar off,
 18 And cried out, when they saw the smoke of her burning, saying, What city was like unto this great city! And they cast dust on their heads, and cried out, weeping and wailing, and saying, Alas, alas that great city, whereby all that had ships on the sea were made rich by reason of her costliness!
 20 for in one hour she is laid waste. Rejoice over her, *thou* heaven, and *ye* saints, and apostles and prophets; for God hath avenged you on her.
 21 And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall
 22 never more be found. And the sound of harpers, and musicians, and of pipers, and of trumpeters, shall never more be heard
 23 in thee; and no artificer of any kind shall ever more be found in thee; and the sound of a millstone shall never more be heard in thee; And the light of a lamp shall never more shine in thee: and the voice of the bridegroom and of the bride shall never more be heard in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.
 24 And in her was found the blood of prophets, and of saints! and of all that were slain upon the earth.

CHAPTER XIX.

A. D. 96. God is praised for judging the great harlot; the marriage of the Lamb; the angel forbids John to worship him; fowls called to the great slaughter.

1 AND after these things I heard as it were a great voice of a great multitude in heaven, saying, Hallelujah: *now is the*

21—24. *Thus with violence*] This was done to impress on John's mind, and on that of his readers, that the doom of Babylon is sealed and sure, Jerem. li. 64; and her perpetual desolation is strongly painted in the language of the ancient prophets. Comp. Is. xxiv. 8; Jerem. vii. 34; xvi. 9; xxv. 10; Ezek. xxvi. 13.

CHAP. XIX. 1—4. *Multitude in heaven*] We have here the heavenly choir singing a song of praise to God for his righteous judgments on this mother of harlots; and to represent her utter destruction, her smoke is said to go up for ever, Is. xxxiv. 10. Angels and glorified saints alike join in their hallelujahs.

5, 6. *Praise our God*] A command is given to the saints on earth, of whatever condition, to join in this triumphant song; and they seemed to do so, as the sound of their

salvation, and glory, and honour, and power of our God: For true and righteous are 2 his judgments: for he hath judged the great harlot, who corrupted the earth with her fornication; and hath avenged the blood of his servants at her hand. (And again they said, Hallelujah.) And her smoke goeth up for ever and ever. And 4 the twenty-four elders and the four living creatures fell down and worshipped God who sat on the throne, saying, Amen; Hallelujah. And a voice came out of the 5 throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the 6 voice of a great multitude, and as it were the sound of many waters, and as the sound of mighty thunderings, saying, Hallelujah: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give glory 7 to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And it was given her, that she should be 8 clothed in fine linen, clean and white: for fine linen is the righteousness of saints. And he saith to me, Write, Happy are they 9 who are called to the marriage-supper of the Lamb. And he saith to me, These are the true sayings of God. Then I fell at 10 his feet to worship him. And he said to me, See thou do it not: I am a fellow servant with thee, and with thy brethren, who bear testimony to Jesus: (worship God:) for the spirit of prophecy is the testimony of Jesus.

And I saw heaven opened, and behold a 11 white horse; and he that sat upon him was called Faithful and True, and in righteousness he judgeth and maketh war. His 12 eyes were as a flame of fire, and on his head were many crowns; and he had a name written, which none knoweth, but he himself. And he was clothed with a mantle 13 dipped in blood: and his name is called The Word of God. And the armies which 14 were in heaven followed him on white horses, clothed in fine linen, white and pure. And out of his mouth went a sharp 15 sword, that with it he might smite the nations: and he shall rule them with a rod

united voices was like that of the roaring ocean, or of mighty thunder, while they said Hallelujah; for the Lord God, &c.

7—10. *His wife*] The true spiritual church is now to receive eminent marks of his affection, in a state of happiness and dignity suitable to her relation to him. This spouse of Christ is not arrayed like a harlot, 'in purple and scarlet,' but like a chaste bride, in fine linen, clean and white, as the fittest emblem of her purity in doctrine and sanctity in conduct. Eph. v. 26, 27.

11—16. *A white horse*] See chap. vi. 2. Here a new scene was exhibited to John. He saw the gates of heaven opened, and Jesus appearing as a conqueror, he to whom all power and judgment is committed, and who executes it faithfully.

of iron : and he will tread the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls which fly in the midst of heaven, Come and gather yourselves together to the great supper of God; That ye may eat the flesh of kings, and the flesh of commanders, and the flesh of mighty men, and the flesh of horses, and of those who sit on them, and the flesh of all men, both free and bound, both small

19 and great. And I saw the wild-beast, and the kings of the earth, and their armies, gathered together, to make war against him who sat on the horse, and against his

20 army. And the wild-beast was taken, and the false prophet that was with him, that wrought miracles before him, with which he deceived those that had received the mark of the wild-beast, and those that worshipped his image. These two were cast alive into a lake of fire burning with brim-

21 stone. And the rest were slain with the sword of him who sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh.

17—21. *In the sun*] And hence, conspicuous to all, and with a loud voice calling the fowls of heaven, see Ezek. xxxix. 17, 18, to the great slaughter of Christ's enemies, the beast, false prophet, and their adherents. If the wild-beast be the symbol of the civil power tyrannizing over men, and the false prophet be the man of sin, this shows that both they and their adherents will in the end miserably perish.

CHAP. XX. 1—3. *Coming down*] Having received a commission to seize and bind the old dragon, the symbol of paganism, which is the very worship of the devil or Satan, the adversary of God and man. 'This is the same symbol as given chap. xii. 9. There he was cast out of his political heaven, and then allied himself to a new power called a wild-beast, chap. xiii. 1. As paganism symbolized, he is here represented as bound and confined in the abyss, or to the nations without the bounds of the Christian world, during a thousand years : yet as a wild beast he continued to persecute the true worshippers of God in connexion with the two horned beast, chap. xiii. 11.

4—6. *Saw thrones*] He saw a number of thrones, and persons sitting on them, and to them judgment was given, the power of ruling and governing. The common opinion is that these verses teach us that during a thousand years, after the destruction of the wild beast and false prophet, the church, delivered from all enemies, shall attain to the highest state of earthly and spiritual prosperity—that the rulers and the ruled shall all be holy—that wars shall cease, and the earthly paradise be again restored. Some contend that Jesus will descend from heaven and reign in Judea over the restored and now believing Israelites. Others again suppose that the martyrs and confessors will be raised and reign with him the thousand years on earth; but some, that when raised they will be translated to heaven a thousand years before the general resurrection, and that this is the first resurrection. Some thus contend for a *literal*, while others are equally strenuous for a *figurative* resurrection. This opinion rests wholly on what is not proved, that the vision does relate to events subsequent to the destruction of the wild beast and false prophet, chap. xix. 20. Of the identity of the dragon bound, with the dragon cast out of heaven, chap. xii. 9, there can be no ground to doubt. Having portrayed the

CHAPTER XX.

A. D. 96. *Satan bound for a thousand years; the first resurrection; Satan let loose again; Gog and Magog; the devil cast into the lake of fire; the last resurrection, &c.*

AND I saw an angel coming down from 1 heaven, that had the key of the abyss, and a great chain in his hand. And he laid 2 hold on the dragon, that old serpent, who is the devil, and Satan, and bound him a thousand years; And cast him into the 3 abyss, and shut him up, and set a seal on him, that he might deceive the nations no more, till the thousand years should be finished : and after that he must be loosed a little season.

And I saw thrones, and some were seated 4 on them, and judgment was given to them : and I saw the souls of those that had been beheaded for their testimony to Jesus, and for the word of God, and whoever worshipped not the wild-beast, or his image, nor took his mark on their foreheads, or on their hands, and lived and reigned with Christ the thousand years. (But the rest 5 of the dead lived not until the thousand years were finished.) This is the first resurrection. Happy and holy is he 6 that hath part in the first resurrection : on such the second death hath no power :

doom of the beast, in this vision he remounts to the time when the dragon sent forth the beast as his substitute, and embraces the space between that and the time when the dragon too shall perish as the beast and false prophet had perished. Attend to the vision : 'And I saw thrones and some seated on them.' Those who now occupied the thrones were the kings who reigned in the ten kingdoms into which the Western empire was divided. While these banished paganism, they gave power to the beast and false prophet to persecute and destroy the true followers of the Lamb. Hence it is said, 'And I saw the souls of those that had been beheaded,' &c. Comp. with chap. vi. 9—11. John saw now fulfilled what was there stated. 'And I saw those who worshipped not the wild beast or his image,' &c. John sees, not the *souls*, but the *living persons* of such as worshipped not the wild beast, &c. These were the faithful witnesses for Christ during the reign of the beast and false prophet, and took not his mark, &c. 'And,' or 'But lived and reigned with Christ,' &c. He reigned in his true church through this whole period, and his members lived and reigned with him. 'This is the first resurrection,' chap. ii. 11. This is not a *literal* but *figurative* resurrection; and it may refer to the increasing numbers of protestants, during the latter years of the wild beast's reign. The vision (if the aorists be rendered in the same time, as they ought to be) clearly implies that the beast and false prophet were in existence; but these faithful servants of their Lord worshipped him not, nor took, &c. Hence their reign with him must refer to time *past*, and not to *future*; and if this be the first resurrection, it must be a *figurative* or spiritual, and not a *literal* one. See Faber. 'Happy and holy is he that hath part,' &c. On all such the second death hath no power. 'They will not be cast into the lake of fire; but shall be priests of God,' &c.

5—10. *But the rest of the dead*] This is parenthetic, and is connected with verses 7, 8, and 9. Who is intended by the rest of the dead, seems to refer to those slain by the sword of him who sat on the horse, chap. xix. 21. As the church revives and prospers, so these enemies, always spiritually dead, are gradually deprived of power, and become civilly and ecclesiastically dead.—[*Happy and holy*] These

but they shall be priests of God and of Christ, and shall reign with him the
 7 thousand years. And when the thousand years are finished, Satan shall be loosed
 8 out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom will be as the sand of the sea.
 9 And they went up on the breadth of the earth, and surrounded the camp of the saints, and the beloved city: and fire came down from God out of heaven, and devoured them.
 10 And the devil who deceived them was cast into the lake of fire and brimstone, where the wild beast and the false prophet were, and they shall be tormented day and night for ever and ever.
 11 And I saw a great white throne, and him who sat on it, from whose face the earth and the heaven fled away; and no place was
 12 found for them. And I saw the dead, small and great, standing before "the throne;" and the books were opened: and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according
 13 to their works. And the sea gave up the dead which were in it; and Death and Hades gave up the dead which were in them: and they were judged every one
 14 according to their works. And Death and Hades were cast into the lake of fire. This
 15 is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.

CHAPTER XXI.

A. D. 96. A new heaven and a new earth; the new Jerusalem described; the glory of God is the light thereof; it is full of riches, wanting nothing.

1 AND I saw a new heaven and a new

will then be joined; and they will have no fear of the second death, or future misery; but will here be consecrated to God as priests, and a succession of such characters will reign with Christ for this thousand years. See Lowman and Whitby. The second death is a Hebrew phrase for future misery.—*Satan shall be loosed*] How long after the thousand years are finished is not stated. In the close of the third verse, it is only for 'a little season,' but a hundred or five hundred years may be so called, when contrasted with a period of three or four thousand years. And the circumstances specified, his deceiving the nations, gathering them together, &c. implies a considerable period.—*Gog and Magog*] See Ezek. xxxviii, 39. If these mean the northern nations, then it is manifest that they will remain in a great measure idolaters.—*Camp of the saints*] Some confine this to the Jews converted and dwelling in Judea. But it rather seems to comprehend the body of the faithful, whose destruction these enemies contemplate. They are however disappointed: for fire from God devours them. The event can only explain what is meant by 'fire from God.'—*And the devil*] The dragon, the old serpent, is then cast into the lake of fire, where his associates, the wild beast and the false prophet, already were.

11—15. *From whose face*] Of the great Judge of all. The earth and the heavens passing away, may mean such a change as Peter describes, 2 Peter iii. 10—15.—*The dead,*

earth; for the first heaven and the first earth were passed away; and there was no more sea.

And I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a loud voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And he shall wipe away all tears from their eyes; and death shall be no more: and mourning, and lamentation, and pain shall be no more: for the former things are passed away. And he who sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are true and faithful. And he said to me, It is done. I am Alpha and Omega, the beginning and the end. To him that is athirst I will freely give drink from the fountain of the water of life. He that overcometh shall inherit these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

And one of the seven angels, who had the seven bowls full of the seven last plagues, came and talked with me, saying, Come hither; I will show thee the bride, the wife of the Lamb. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, coming down out of heaven from God, Having the glory of God: and its light was like to a most pre-

small] Here the dead of all conditions are raised and stand before the throne of their judge; and the books recording their characters and actions were opened, as well as the book of life, and they were judged and rewarded according to what was written therein, and according to their works.

CHAP. XXI. 1. *A new heaven*] As we have had a view of the last judgment, I agree with those divines and commentators, who consider the new heaven and earth, the new Jerusalem, as emblematical of the glory and happiness which good men shall for ever enjoy.—*No more sea*] In this new earth one thing was remarkable, there was no sea, the well known symbol of agitation, commotions, and troubles.

2—8. *The new Jerusalem*] The emblem of the glorified church; and it appeared as a bride adorned for her husband, ornamented in the neatest manner. Comp. chap. xix. 7, 8.—*The tabernacle*] In allusion to the tabernacle of Moses. He will now dwell among his people in a more peculiar and distinguished manner, and no tear, no sorrow or pain shall they ever more experience.—*Sat on the throne*] The Lord Jesus said, Behold, I make, &c. I create these new heavens and earth, and form this glorious state for my redeemed; write what thou hast heard; for these visions contain the true sayings of God. He further said: 'It is done,' it is accomplished; all things are brought to a glorious and happy consummation. And I will give drink,

cious stone, even like a jasper stone, when
 12 clear as crystal; And it had a great and
 high wall, and twelve gates, and at the
 gates twelve angels, and names written
 thereon, which are the names of the twelve
 13 tribes of the sons of Israel: On the east,
 three gates; on the north, three gates;
 on the south, three gates; and on the
 14 west, three gates. And the wall of
 the city had twelve foundations; and on
 them the names of the twelve apostles of
 15 the Lamb. And he that talked with me
 had for a measure a golden reed to measure
 16 the city, and its gates, and its wall. Now
 the city lay foursquare, and its length was
 as large as its breadth. And he measured
 the city with the reed, twelve thousand fur-
 longs. The length and the breadth and
 17 the height of it were equal. And he mea-
 sured its wall a hundred and forty-four
 cubits, according to the measure of a man,
 18 which is the angel's measure. And the
 building of its wall was of jasper: and the
 city was pure gold, and like clear glass,
 19 And the foundations of the wall of the city
 were adorned with every precious stone.
 The first foundation was jasper; the second,
 sapphire; the third, a chalcedony; the
 20 fourth, an emerald; The fifth, a sardonyx:
 the sixth, a sardius; the seventh, a chryso-
 lyte; the eighth, a beryl; the ninth, a
 topaz; the tenth, a chrysoprasus; the
 21 eleventh, a jacinth; the twelfth, an ame-
 thyst. And the twelve gates were twelve

pearls; every gate was of one pearl; and
 the street of the city was pure gold, like
 transparent glass. And I saw in it no 22
 temple: for the Lord God Almighty and
 the Lamb are its temple. And the city had 23
 no need of the sun, or of the moon, to shine
 in it: for the glory of God enlightened it,
 and the Lamb was its light. And the 24
 nations shall walk in its light: and the
 kings of the earth bring into it their glory
 and honour. And its gates shall not be 25
 shut by day: for there shall be no night
 there. And men shall bring into it the 26
 glory and honour of the nations. And no- 27
 thing shall enter into it which defileth, or
 which worketh abomination, or uttereth a
 lie: but those only who are written in the
 Lamb's book of life.

CHAPTER XXII.

A. D. 96. *The river and the tree of life; God himself is the light of this city; the angel refuses the homage of John; nothing must be added or taken from the prophecies of this book.*

THEN the angel showed me a river of 1
 water of life, clear as crystal, proceeding
 out of the throne of God and of the Lamb.
 In the midst, between the breadth of the 2
 city and the river, which ran on each side,
 was the tree of life, which bore twelve kinds
 of fruit, and yielded its fruit every month:
 and the leaves of the tree were for the
 healing of the nations. And there shall be 3
 no curse any more: but the throne of God
 and of the Lamb shall be in it; and his

&c. I will satisfy the desires and hopes of my people; happiness shall flow in upon them as a water from a living perpetual spring. This is the reward of all conquerors; but the fearful, &c.

10. *High mountain*] Ezek. xl. 2. John in the vision seemed to stand on a high mount, that he might survey this model of the heavenly city or state, formed for the everlasting abode of the redeemed.

11—13. *The glory of God*] The shechina or divine presence was signally displayed.—*A high wall*] To express its perfect security, no enemy being able to scale it; and it has twelve gates, and an angel as sentinel at each; and the gates were named after the children of Israel, figuratively showing that none but spiritual Israelites should be admitted to enter and dwell therein.

14. *Twelve foundations*] Or foundation-stones, on which were inscribed the names of the twelve apostles, who laid the foundation of the Christian church by their ministry and labours; and who will for ever enjoy distinguished pre-eminence.

15—18. *To measure the city*] This was done to show its just proportions, as well as its amazing magnitude. It was square; and its four sides measured twelve thousand furlongs, or fifteen hundred miles, each side being three hundred and seventy-five miles long, to denote the ample capacity of the church. Here there is room for many of all nations.—*The height of it equal*] One thing appeared singular, the walls and buildings of this city were all equal in height, to show that in heaven all the civil distinctions of rank are done away, and the rich and poor of this world are there equal. See Grotius. As the wall was high, so the city was most glorious, as if made of gold, and shining as pure glass, which transmits the rays of light in the most perfect manner.

19—21. *The foundations*] These were large masses, or appeared so in the vision, inlaid with the following precious stones, which formerly adorned the high priest's breast-

plate. Exod. xxviii. 17—20, and notes.—*Twelve pearls*] So they appeared from their colour; while the street or forum, public place of meeting, was paved with pure gold, &c.

22, 23. *No temple*] And there is no need of one, as the whole may be considered as a temple, God and the Lamb dwelling in this city, in a far more glorious manner than they did in any former temple; they may be said to be instead of a temple. Such is the glory they display, that there is no need of sun or moon to give light unto it.

24—26. *Walk in its light*] This city shall be as glorious as if all kings and nations brought their wealth into it; or 'the nations walking in its light, and kings bringing glory' may signify the worship and honour and glory which persons of all nations, and of all ranks, will in that state render to God and the Lamb.—*Not shut by day*] They will never be shut, as there is no night there. This is a forcible emblem of the greatest security and peace.

27. *Which defileth*] Though the gates of this city are always open, yet none are suffered to enter but those who are holy and sanctified; for impure and vicious persons, all idolatrous hypocrites and liars, shall be excluded.

CHAP. XXII. 1. *A river of water*] As the first paradise was watered with a river, so this city had one, clear as crystal, as an emblem of pure and overflowing happiness; and to show the source of this happiness this river flowed from the throne of God and the Lamb. Ezek. xl. 1—9.

2. *In the midst*] Mede supposes that an area, or plain appeared, around which this river ran, and in the midst of this was the tree of life, alluding to the tree so called in the first paradise: and this tree was always loaded with fruit of the richest kinds, to indicate the provision made for the happiness of the heavenly inhabitants; and even the leaves of this tree were, &c. to indicate that there will be no sickness there, chap. xxi. 4.

3—5. *No curse there*] See Gen. iii. 17. The displeasure of God shall be unknown there. Some think that the sense

- 4 servants shall serve him: And they shall see his face; and his name shall be on their
 5 foreheads. And no night shall be there; and they shall need no candle, or light of the sun; for the Lord God shall enlighten them: and they shall reign for ever and ever.
- 6 Then *the angel* said to me, These sayings are faithful and true: and the Lord God of the "spirits" of the prophets hath sent his angel to show to his servants the things which must shortly come to pass.
- 7 For, behold, *saith Jesus*, I come quickly: happy is he who keepeth the words of the prophecy of this book.
- 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel who showed me these things.
- 9 Then saith he to me, See *thou do it* not: for I am a fellow-servant with thee, and with thy brethren the prophets, and with those who keep the words of this book:
- 10 worship God. And he saith to me, Seal not the words of the prophecy of this book:
- 11 for the time is near. He that is unjust, let him be unjust still: and he that is polluted, let him be polluted still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.
- 12 Behold, *saith Jesus*, I come quickly; and

my reward is with me, to give unto every man according as his work shall be. I am 13 Alpha and Omega, the beginning and the end, the first and the last. Happy are they 14 that do his commandments, that they may have right to the tree of life, and may enter by the gates into the city. Without 15 are dogs, and sorcerers, and fornicators, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent 16 my messenger to testify unto you these things in the churches. I am the root and the offspring of David, and the bright morning star. And the Spirit and the 17 bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

I testify to every man that heareth the 18 words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take 19 away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, which are written of in this book. He 20 who testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus 21 Christ be with you all. Amen.

is, there shall be no persons worthy of the curse there.—*See his face*] Have the fullest discoveries of his perfections, and the most intimate and delightful communion and fellowship, not seeing as through a darkened glass, but face to face; and in this state they shall reign for ever and ever. 1 John iii. 2.

6, 7. *To show to his servants*] What now follows is a kind of epilogue to this wonderful series of prophecies, which regard things which were then shortly to begin to come to pass.—*Behold, saith Jesus*] Here our blessed Lord is generally considered as the speaker, and he assures his people that he would soon come to accomplish these sure and faithful words, and happy would they be in every period who should keep and observe them.

8—11. *A fellow-servant*] See chap. xix. 10.—*Seal not*] What is revealed is not to be kept secret, but to be made known for the edification of the church. And if, notwithstanding these awful warnings, men continue to be unrighteous and polluted, let them remain so, and let them receive the due rewards of their deeds; and on the other hand, let the righteous and the holy maintain a righteous and holy conduct, and they shall enjoy a most sure reward in the new Jerusalem.

12—15. *My reward is*] I am ready to deal with all on the just grounds of their conduct.

16, 17. *I am the root*] With Doddridge I consider that

John is here called the angel or messenger of Jesus to the churches; and he was to testify those things which he had seen or heard.—*The Spirit*] Of inspiration and prophecy; and the bride to which I am espoused, my church, unite in the kind invitation to men, saying, 'Come;' &c.

18—21. *Shall add unto*] I consider this awful threatening as extending to the whole of divine revelation, as well as to this book; because the same reason applies to the whole scriptures, as they are the true and faithful sayings of God. By adding to, I suppose is meant pretending to have received similar divine revelations, and attempting to persuade men to receive them as divine, as Mahomet and many others, either through hypocrisy, or delusion and enthusiasm, have done; and by taking from, denying that these are revelations from God, and acting wholly contrary to them. We are not to imagine that what is here said applies to any attempt either to expunge a corrupt reading, or to restore a true one; for by so doing we are neither adding to, nor taking from the words of this prophecy, nor any part of divine truth, but are defending and honouring it.—*I come quickly*] To this declaration John replies with the most hearty concurrence, Amen.—*Even so, come, Lord Jesus*] And may the rich and the free grace of this adorable Lord and Saviour be with all my readers for ever! Amen and amen